Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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METHODIST PROTESTANT H[illegible]LD.

J. F. McCulloch, Editor and Publi[illegible]r.

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—The preachers are in much demand these days from men who wish to reach and influence the public. In the war their aid was much sought by those in authority. And now in these days of peace, there are many calls for the help of the man of God in reaching the ears and hearts of the people. It is a compliment to the influence of the ministry that it is so. It indicates the belief, too, that people have confiidence in what they hear from the pulpit. It is a good state of affairs when ministers of the gospel enjoy public confidence and exert a potent influence. In order that it may continue to be so, ministers must have a care as to what causes they espouse and how they advocate them. The early apostles felt that it was not meet that they be called from prayer and the ministry of the word to serve tables, which might be served as well by others. No doubt many ministers feel that it would be a desecration of their office to give themselves to advocacy of some of the schemes put forth in these days. It is a nice question in some instances for the minister to decide what he ought to do. The thing he is asked to promote may be a good thing, and he is in sympathy with the effort called for, and yet it is not quite clear that he should advocate it from the pulpit. The minister must not be blamed if he is perplexed about it sometimes, and if he fails to say what he might have been justified in saying—there are so many calls these days.

—Our State Insurance Commissioner wants the help of the ministers in impressing on the people the importance of fire-prevention. He says over 300 lives are lost each year by fire in North Carolina. He suggests that on the first Sunday in October attention be called to the matter, and proposes as a suitable text for a sermon Deut. 22:8: "When thou buildest a new home, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy home, if any man fall from thence." Loss of life or property may be due to criminal neglect. The subject has its moral side.

—Through the good offices of Governor Bickett the High Point lockout is ended. The right of employes to join unions is recognized, but not the right to demand collective bargaining. Each man is to be contracted with for himself alone. Differences between employers and employes are to be arbitrated. We hope this settlement will be accepted by both parties in good spirit and that our neighboring city will return to its wonted state of prosperity.

—Albemarle is the seat of the latest strike trouble. Soldiers have been sent to keep order. Textile workers are out on a strike there. It is hoped there will soon be an adjustment of differences and that work will be resumed.

—Rev. W. F. Kennett began a meeting at St. Paul last Sunday morning with a special sermon to parents and children, which was very earnestly delivered. Bro. A. L. Hunter was the engaged help, to come for the Sunday night service. There were four conversions Sunday night and two Monday night.

—A hurricane on the Gulf of Mexico last Sunday morning did much damage in Texas. One hundred people or more were swept to sudden death.

—Bro. Edwards: The work on the new church at Knob Creek is progressing nicely.

—The colleges are opening with a good attendance of students.

—It is not an edifying spectacle for our president and senators to be calling one another ugly names. If they do not show respect for one another, how can they expect to retain the respect of the people?

MISLED BY ANOTHER'S IMAGINATION.

The imagination has been called a "delusive faculty." It is the creative power of the mind, and its unreal creations are imposed upon one as if they were actual facts. We learn that our minds have such a power and we learn also to be on our guard against deception from this source. We can distinguish generally—not always—between an act of imagination and an act of perception in our minds. We say "not always" because sometimes the imagination does its work so quickly that we are unable to determine from any accompanying feeling that it was not an act of real perception. We catch a glimpse of some object—it may be a post. Quick as a flash imagination constructs the figure of a man, and we have to look again to ascertain whether there is a real man there. If we could not take a second and better look, we would persist in the belief that what we saw was a man. Many ghost stories originate in this way. Our own imaginations play us a trick and we have no chance to discover it because we can't take the second look.

But ordinarily our imaginations operate more or less under the control of our own wills, and we are conscious that we are simply imagining—we know that we are not seeing.

But in the case of other people's imaginations, the case is far different. They present to us in literature or art the products of their imaginations. We look upon them and see nothing to distinguish them from the representations of actual fact. We accept them as acual fact. So we are imposed upon. The highly figurative in literature we take for the literal. Highly colored poetry we take for plain science. The result is that we have a very different conception from that of the author because we have grossly misinterpreted his production.

What we are here saying is, we believe, true of parts of the Bible in the hands of many readers. Not being endowed with the facile fancy of the writers they read after, they accept symbolism for solid fact. They expect when they get to Heaven to see a real river gushing out from beneath the throne of God because John in his Patmos vision saw such a sight.

We must be on our guard against the delusive power of imagination—our own to some degree, and in a much higher degree the other man's.

—Miss Mabel Evans, of Lexington, enters the North Carolina College for Women this week. She is the oldest daughter of Bro. A. H. Evans and wife. She has been the organist in Shiloh church for two years, has special musical talent, and will specialize in music. We hope to see her at Grace church on Sundays.

—Mrs. T. B. Vassar, of Pleasant Hill, N. C., is in Greensboro this week. This good woman has always been a friend of the preacher and his family, and she came here to see Mrs. T. F. McCulloch and family, who were formerly her neighbors.

—When the league-of-nations matter is settled, when the labor troubles are all over, when the women have won their political rights, when the race conflicts shall have ended in universal harmony, there will still remain to you and me the same serious matters that confront us today: the moral life, death, divine judgment, eternal destiny. Let us not be diverted from our most serious business.

"You will at least admit," said Tennyson J. Daft, "that I have won something of a reputation as a poet."

"Yes," returned J. Fuller Gloom. "It is generally acknowledged that you have no inferior."—Kansas City Star.

OPEN THOU OUR EYES.

Luke 24: 15.

And He drew near and talked with them,
But they perceived Him not,
And mourned, unconscious of that light,
The gloom, the darkness, and the night
That wrapt His burial spot.

Wearied with doubt, perplexed and sad,
They knew nor help nor guide;
While He who bore the secret key
To open every mystery,
Unknown was by their side.

Thus often when we feel alone,
Nor help nor comfort near,
'Tis only that our eyes are dim,
Doubting and sad we see not Him,
Who waiteth still to hear.

In all our daily joys and griefs,
In daily work and rest,
To those who seek Him Christ is near,
Our bliss to calm, to soothe our care,
In leaning on His breast.

Open our eyes, O Lord, we pray,
To see our way, our Guide;
That by the path that here we tread,
We, following on, may still be led
In Thy light to abide.

KINDNESS.

The Master taught that he is truly great who serves others unselfishly. The field for such service is unlimited. The poor, the suffering, the disappointed, the weak, the ignorant, and the unhappy are with us always. These burdened ones are longing for a word of sympathy and a touch of helpfulness. The opportunity fo the well-to-do to share with the unfortunate was never greater than it is today. To be kind in a practical way is the chief aim in life, and the way to true and lasting greatness. The poet has expressed this truth most aptly:

"What is the real good?"
I asked in musing mood.

"Order," said the law court;
"Knowledge," said the school;
"Truth," said the wise man;
"Pleasure," said the fool;
"Love," said the maiden;
"Beauty," said the page;
"Freedom," said the dreamer;
"Home," said the sage;
"Fame," said the soldier;
"Equity," said the seer.

Spoke my heart full sadly,
"The answer is not here."
Then within my bosom
Softly this I heard:
"Each heart holds the secret,
Kindness is the word."
—From The Word of Life.

What if joy or sorrow shall betide thee,
If smooth or rugged paths thy feet have trod;
What matter by what way His hand shall guide thee,
So it be said of thee, "He walked with God?"
—Kate Tucker Goode.

FATHER'S GOOD BOY.

For a day or two Gerald had noticed that father was not in his usual good spirits.

He came in to breakfast one morning. Mother had a headache and was not down. Bess, the only daughter of the family, was away on a visit.

"Well, father," he began, "you and I will not have many more breakfasts together. It will soon be time for college. Never saw a summer slip by quite so fast as this one. I only wish I could have helped you more."

For Gerald had been in father's office all summer.

Father looked up, and Gerald noticed the clear light of the sun that poured in through the windows on the pleasant breakfast table, how pale he was.

Somehow a pang struck him. Was father growing old?

He went up to him and laid a hand on his shoulder.

"Is there anything I can do for you, father?" he asked gently.

For a moment father did not reply.

The canary in the window burst into a carol of golden notes. Then was still.

"Gerald," said father at last, "there is something you can do for me."

He paused.

"You were always a plucky little fellow and no hand to mourn over childish disappointments. You were a real little soldier in those days. I wonder if you can be a soldier now."

Gerald paled a little.

"Try me," he replied steadily.

"Well," added father, "war conditions have hurt my business materially. I find I must cut expenses in half to get through a coming crisis. I was thinking," his voice broke a little, "I was thinking, if you would be willing to give up college for a year and stay and help me, it might stem the tide. What about it? It will be only for a year, Gerald."

Gerald was silent for a moment.

A year out of college would graduate him after his class had gone and they were such fine fellows. He could hardly wait to get back to Alva and Ralph and Dick and his best friends. There was the football team and kind old Prexy and—

He pulled himself together.

Fellows dying in France, distress and destitution on every side and yet he was not willing to give up one year of college to help father.

The shame of it.

Poor father, who had made such a brave struggle of it! Who had been more than kind and good and generous!

"Father," he said, "I want you to eat a good breakfast and then I'll go with you to the office. College? Why of course I'll give it up. A year is nothing. Cheer up, father, we'll see this thing through together."

Father lifted his head.

But all he said was three words, and he spoke them with a break in his voice, "Father's good boy."—Kind Words.

—He is a fool who only hears himself speak.

DON'T BROOD.

Dr. Samuel McComb, of the Emanuel Movement, has written an article in a recent number of "Harper's Bazaar" which contains this:

"There is a genuine repentance; there is also its morbid counterfeit. It is against this latter that we must be on our guard; for unhealthy brooding weakens and never strengthens the soul. We will do well to keep in mind the wise words of R. L. Stevenson: 'If a thing is wrong we should not dwell upon it with inverted pleasure. A man may have a flaw, a weakness that unfits him for the duties of life, that spoils his temper, that threatens his integrity, or that betrays him into cruelty; it has to be conquered; but it must never be suffered to engross his thoughts.' Or, again, take that uneasy questioning of one's physical sensations which goes by the name of hypochondria. The victim of this type of wretchedness is always concerned about his health, magnifies slight ailments, believes that he is threatened with all kinds of bodily diseases, and by the sheer power of an undisciplined imagination creates many of the symptoms of these diseases. Once this habit becomes deeply rooted, deliverance from it may be a long and difficult process, but a word of warning to those who may possibly feel its beginnings may prevent lifelong suffering."—Selected.

CHARLES DICKENS' ADVICE TO HIS BOY.

Charles Dickens' youngest boy, Edward Bulwer Lytton Dickens, was born in 1852. When he was 16 years old he left home and went to Australia, says Thomas C. Richards in "Young Men and Prayer" (The Pilgrim Press). His father wrote him a letter of comradeship and advice, part of which is worth pasing on to every boy leaving home.

"I put a New Testament among your books for the very same reasons and with the very same hopes, that made me write an easy account of it for you, when you were a little child. Because it is the best book that ever was or ever will be known in the world; and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided. As your brothers have gone away, one by one, I have written to each such words as I am now writing to you and have entreated them all to guide themselves by this book, putting aside the interpretations and inventions of man. You will remember that you have never at home been harassed about religious observances or mere formalities. I have always been anxious not to weary my children with such things, before they were old enough to form opinions respecting them. You will therefore understand the better that I now most solemnly impress upon you the truth and beauty of the Christian religion, as it came from Christ himself, and the impossibility of your going far wrong if you humbly but heartily respect it. Only one thing more on this head. The more we are in earnest as to feeling it, the less we are disposed to hold forth about it. Never abandon the

the arclights of promise. This hope that remakes humanity is not an artificial sentiment, or a cherished illusion, but a deep, satisfying sense of being made right with God through the grace of a suffering Redeemer, with its moral consequence—the gaining of a new hold on morality, and the recovery of that most estimable, fairly indispensable quality, self-respect. The only way for those who either in their pride or their despondency, either as Pharisees or as publicans, feel unrest and foreboding in life, to win a faith, and so to gain themselves, is to do as did Nicodemus, come to Jesus as to the only Teacher who can rightly interpret the mysteries both of this world and of that which is to come. To close with the gracious offers of such a Christ is to render life roseate with eternal promise—is to march through night to day.—Zion's Herald.

FOURTEEN MISTAKES OF LIFE.

1. To set up our own standard of right and wrong and judge people accordingly.
2. To measure the enjoyment of others by our own.
3. To expect uniformity of opinion in this world.
4. To look for judgment and experience in youth.
5. To endeavor to mold all dispositions alike.
6. To look for perfection in our own actions.
7. To worry ourselves and others with what connot be remedied.
8. To refuse to yield in immaterial matters.
9. To refuse to alleviate, so far as lies in our power, all that which needs alleviation.
10. To refuse to make allowance for the infirmities of others.
11. To consider everything impossible that we cannot perform.
12. To believe only what our own finite minds can grasp.
13. To expect to be able to understand everything.
14. To live for time alone, when any moment may launch us into eternity.—Selected.

WHY GOD DELAYS.

In tht 18th chapter of the Gospel of Luke, it is said that the Master told his disciples a parable which was to teach them that "they ought always to pray and not to faint." This was the story of he unrighteous judge, of whom it was said, when a widow in his city came beseeching him to intervene in her behalf that "he would not for awhile." That phrase would seem to stand in the mind of the Master for a significant truth about God the Father. Jesus is talking about God's delays. He is not attempting to explain the reason for the delays. He is simply trying to teach the disciples what their attitude should be in the face of the recognized truth that God does often put off his children when they come making requests.

Of course in this parable God stands in contrast to the unrighteous judge, not in harmony with him. The argument is, if it was worth while for the woman to persist in her requests in the face of the apparent refusals of an unrighteous judge to give heed to her, how much more worth while must it be for the child of God to persist in his petition when God apparently turns a deaf ear.

Of course there are many reasons that might be advanced for God's delays in answering prayer. Very often we come to him with altogether distorted notions of what real prayer is and God will not heed for a while because he wants us to abandon that notion of prayer and get our thought elevated to a loftier plane. There is a familiar story of a little boy who refused one night to say his prayers and when asked by his mother why he did not wish to pray, said, to her great consternation, "Well, I didn't pray last night and nothing happened; and I didn't pray night before last and nothing happened, and I ain't going to pray tonight, and then if nothing happens, I ain't never going to pray any more." Too many of the older folks, alas, too frequently regard prayer as a sort of mystic charm or fetish which is going to ward off some evil. It is no wonder when we come to our heavenly Father with such notion of what prayer is that he should refuse for a while to meet our requests even though what we ask for be perfectly legitimate and wholesome for our life, when He desires us to think of prayer as a means of communion and the shining way that leads to friendship with himself.

Again, too, God's delays are wholesome for us because they give us time for reflection upon the sincerity of our motives and the purity of our purposes. We are thrown back upon ourselves and are led to question the genuineness of our faith. If our faith is vital, we shall be able to persist in prayer, and in our faith in the value of intercession, even though our requests are not immediately granted. Even among praying people there is quite frequently to be found a secret scepticism to the power of prayer really to bring things to pass. We pray perhaps because we do not want to run the risk of ignoring a possible opportunity to touch some secret spring, but if our prayers are not answered it causes us no real surprise. One of the bishops of the Methodist Episcopal Church, South, used to tell the story about the small boy who had a rich uncle who owned a pony that the boy very much coveted. One day the boy said to his relative: "Uncle, I wish you would give me that pony." "O," replied his uncle, "I could not give you that pony; I need him myself. I'll tell you what to do," added his pious relative, "you pray for a pony. I have always found that whenever I wanted anything, and prayed for it, I always got it." This silenced the boy for a moment or two, but after a little reflection he brightened up and said, "I'll tell you what, uncle; you give me your pony and then you pray for another for yourself." That story makes us smile, but it only suggests the too prevalent hypocrisy of our own uncertain convictions. No doubt God often delays in order that we may examine the ground of our faith and the genuineness of our convictions.

Doubtless many other causes might be mentioned to explain these delays which are so common to the experience of all of us. But Christ is not suggesting the reason for the delays, he is simply affirming that whatever the reasons may be, whether we can fathom them or not, it is the part of wisdom and of filial trust to persist in our intercession. We should not faint, He says; we should not be discouraged.—Missionary News.

"At the beginning of the 19th century the British East India Company said: "The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast.' At the close of the 19th century the Lieutenant-Governor of Bengal said: 'In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined.' "—The Zenana.

"I have a great admiration for the lower grades of Indian personnel in the army. Perhaps it is all due to sheer insensibility, but they certainly do 'carry on' in a wonderful way—these humble sweepers, cooks, stretcher bearers and drivers. They can talk of war, the aims and causes of which are utterly beyond their comprehension. That is all. Yet they 'carry on' with a pride in their humble job, a pathetic confidence in the Sahib to whom they have trusted their lives and fortunes, and a heroic endurance in the face of danger and discomfort which must surely be more than fatalism, more than insensibility.

"Some day some one will write an epic of the sweeper, the mehtar, kahar, the dhobi and all the rest of these inarticulate, humble, long-enduring heroes."—A British Officer in The Etah Morning Post.

FROM PASTORS AND PEOPLE

Concord Church.—Our pastor preached a splendid sermon Sunday morning, using as his subject "Our Relationship." He first spoke of earthly relationship, and then on our relationship to God or to the devil. We are either related to God or the devil, Mr. Lowdermilk said, and those who can claim God as their Father may expect to inherit great things, just as children of wealthy parents expect to inherit something here. Rev. and Mrs. Lowdermilk left Sunday afternoon, Mr. Lowdermilk going to help Rev. J. H. Bowman in a meeting, and Mrs. Lowdermilk to visit her mother near Liberty.

The young people's Christian Endeavor society had charge of the night service and a very good program was carried out. One interesting feature of the service was a male quartette rendered by Messrs. W. H. Scarboro, R. P. Benson, B. G. Nash and J. M. Blackwelder. A very good congregation was present and much interest manifested.

Our society will do its part in the October campaign, as we have in view already a place to organize one new society. Bro. Gerringer may expect to hear from Concord in a few days. Mrs. D. A. McLaurin, Reporter.

Pleasant Gap, Ivy Circuit.—They are still alive at this place and trying to do the work of the Master.

The pastor, with Bro. Bingham as help, started a revival here a few weeks ago; but in a few days were called away. The meeting was carried on, afterward, in prayer meetings with ten conversions.

We believe there would have been some additions to the church if there had been some one to receive them. We hope some of them will come in yet.

We are glad Bro. Lindley has had success with his meetings at the other churches. The members asked me to report the meeting and I am very glad to do so as it is my old home church. May God bless the work everywhere.

Lelia C. McPeters.

Winston.—Our special meeting was begun Sunday, August 31, and closed September 10. Rev. Geo. L. Curry of Charlotte was the pulpit help and faithfully proclaimed God's truth. Prof. Pender of Mebane conducted the singing, which was greatly appreciated. Several professed faith in Christ and quite a number testified at the close of the meeting that they were greatly strengthened and built up in the faith. Reporter.

Union Grove, North Davidson Circuit.—We have not reported anything for some time, but we are still alive and moving on with our church work. Sunday school is picking up some: hope to see it increase more each Sunday, for a good Sunday school is the life of the church. Let us strive to do more for the Master than we have before. Our faithful pastor, Rev. C. A. Cecil, was with us Sunday and preached a strong sermon to a very attentive congregation. We were glad to have Mr. Murphy and daughters from Canaan worship with us Sunday and Mrs. David Fisher and little daughter of Friedburg. Come again. Collection for the Children's Home, $2.88. We give every second Sunday's collection to the Children's Home. Lillie Nifong, Reporter.

Clarks Chapel, Buncombe Circuit.—Our Sunday school is still improving in attendance. And much interest is being shown in our weekly prayer meeting. Also it is good to see so much interest being taken by the young people in our singings on Sunday night. On last Sunday night, especially, we had an unusually good-sized crowd.

We were delighted to have ith us Sunday our former pastor, Rev. H. F. Fogleman. He gave us an interesting talk at Sunday school. His talks have always ben an inspiration to us. And we wish he could be with us more often.

We are not idle at our church, even if we don't have reports more often, but will have a fuller report later. On Sunday evening, August 31, at Mars Hill, our reporter, Miss Margaret Kennedy, was united in marriage to Mr. Clyde P. Blankenship, Rev. Mr. Owens officiating. Miss Kennedy is the daughter of Mr. and Mrs. L. B. Kennedy of Weaverville, and a member of our church. Mr. Blankenship is also of Weaverville, and served with the 30th Division in France.

Miss Margaret Weaver has been elected secretary at our church in the absence of our former secretary, Mr. Harry Webster. We are glad to see so much interest in the Baraca and Philathea classes at our church.

Friendship, North Davidson Circuit.—The first Sunday at 10 o'clock we held our children's day exercises; the children did right well. The collection, $15.19. In the afternoon Mr. Cecil preached a very interesting sermon, after which the Lord's Supper was administered. A good congregation was present. We appreciated having several visitors worship with us. $21.78 on budget, $3.00 for the Children's Home. Reporter.

West Lexington.—The outlook for our church at Lexington is growing brighter. I am here looking after a lot for our church. The service here last night was very good. The interest at Lexington, Mt. Carmel and Yadkin College is encouraging. Yadkin College church will soon go over the top in her part of the million dollar assessment.

D. A. Braswell.

Giles Chapel, Richland Circuit.—We have not had a report from our church for some time, so I am writing a short report to let you know we are still alive and at work.

Our Sunday school is doing fairly well, but there are some in the community whom we are not able to get interested.

We had our annual Sunday school picnic Saturday, the 13th. Drove down near Cedar Falls to a spring in a grove of large oaks where we stopped and began preparations for a picnic dinner. The men and most of the younger folks went down the creek to fish. Bros. Daniel Uunderwood, Hobart Ferree and Flavius Trogdon went seining while the rest of us followed along on the bank to watch them and to carry the fish. Quite a number of the finny tribe were caught and carried back to the camping place, where in the meantime the ladies had built a fire and produced frying pans and soon were busy preparing the fish for the table. The savory odor of the frying fish whetted our appetites and by the time the plates of fish were placed upon the table along with the other nice things to eat prepared by the good ladies, we were all in a mood to enjoy the dinner. And after an earnest prayer by our pastor, Bro. Trogdon, we all did full justice to the dinner. There were 55 present and all seemed to enjoy themselves to the utmost.

Our special meeting will begin next Sunday, the 20th, with Bro. W. F. Ashburn as pulpit help.

Pray for the success of the meeting.

Eugene Williams.

Guilford Circuit.—Our meeting is going on at Mitchell's Grove this week. Rev. J. W. Quick is doing the preaching. We had eight professions and six to join the church Monday.

Our meeting at Hickory Grove will begin on the fourth Sunday. Rev. C. A. Cecil will do the preaching for us. Yours in His name,

A. M. Hamilton.

Lebanon Charge.—Our special meeting for Lebanon church commenced last Wednesday night, Sept. 10. The pastor did all of the preaching up till Sunday. Bro. Burgess came to us on Saturday and will do the preaching through the remainder of the meeting. The people are well pleased with his preaching, and we are expecting a good meeting. Considerable interest has already been manifested. Several unsaved people have asked for prayer, and two backsliders have been reclaimed. Pray for us that we may have a great revival.

Since our last report the following have remembered us in a substantial way. Mrs. and Mrs. Lee Hilton, corn, beans, and a good load of wood. Mr. and Mrs. Hilton, of Sprin Hill, apples and peaches, and three pounds of nice honey. Mr and Mrs. W. W. Guyer, apples, pears, and grapes. Mr. and Mrs. John Cook, beans, a nice piece of side meat an 50 pounds of flour. Mrs. Mary Burton, pears. Mr. and Mrs. B. E. Payne, beans. Mr. Jeff Hilton, melons, corn, cabbage and potatoes. Mr. and Mrs. Walter Burton, melons and a nice chicken. Mr. and Mrs. W. H. Burton beans, and a nice chicken. Mr. Z. S. Weavil, $1. Mr. S. W. Cecil, pears. Mrs. B. E. Kennedy, peas. Mrs. J. W. Montgomery, pears and four glasses of jelly. We appreciate these tokens of kindness very much.

Edward Suits.

Concord, Saxapahaw Circuit.—It has been quite a while since we have had a report in the Herald. Nevertheless, we are still on the map, not entirely idle but moving on toward the goal. We had our children's day exercise first Sunday in August. All did their part well. Collection was $30.

Our meeting began in the afternoon. Rev. J. H. Bowman was pulpit help; he did all the preaching. I think great good was accomplished, and we hope to have the pleasure of having him with us many times in the future. We did not have the attendance we could have had. Some people are more interested in the world, and its interests than in serving our heavenly Father, but we had a good meeting. The church was greatly revived; there were twelve conversions, and five united with the church.

We were very glad to have Mr. and Mrs. T. M. Moore unite with our church.

Our Christian Endeavor society is doing well. The young people seem very interested in the work. We hope we will have a great success with our work in the future. Our leader for next meeting is Mr. Dwight McBane, topic, ''Truthfulness.'' We have better attendance at Christian Endeavor than we have at Sunday school. We hope to have better attendance.

With best wishes to the Herald and its readers. Reporter.

September 15, 1919.

Reidsville Christian, Endeavor.

Since my last report we have held two meetings, with Norman Dixon and Mrs. J. R. McCollum. Several interesting things for the good of the society were discussed at these meetings and refreshments were served.

Last Sunday evening a goodly number of our members drove over to Mizpah church and held our regular weekly prayer meeting. with Mrs. M. A. Jones as leader.

After the meeting we succeeded in organizing a society there. The Mizpah church has a number of young people who I feel will take much interest in this great work.

We hope to organize more societies soon. then a Christian Endeavor Union, which I am sure would be helpful to us all.

Madge Thompson, Press Reporter.
Reidsville, N. C., Sept. 16, 1919.

CHRISTIAN ENDEAVOR TOPIC FOR SEPTEMBER 28.

By Rev. L. W. Gerringer.

The Christian Athlete and His Training

1 Cor. 9: 19-27.

Daily Readings.

Mon. Training in self-denial. Matt. 16: 21-27.
Tues. Fighting the flesh. Col. 3:5-8.
Wed. Resisting the devil. James 4: 1-10.
Thurs. Training in right thinking. Phil. 4: 8-9..
Fri. In self-control. Prov. 16: 32.
Sat. In humility. Luke 9: 51-56.

It seems to be the case that too many young people are looking for the easy job. A position with a good salary and little work. Somehow our young people are not taking life seriously. They are not realizing that life, a life that is worth while, is a life of work, of service. But it is true, young people. No life that does not perform some worthy service can be said to be truly successful.

Therefore, if the successful life means one of service, we must train for that service. And I care not what other worthy vocation you may choose to follow you can find time and place for Christian service. Men sometimes tell me they are too busy to come to church or to look after the business affairs of the kingdom. My reply is that a man has time to serve God and make a living too. So, young people, you must find time to serve God, else you will find your life a failure when the final reckonings are made.

We need to train body, mind and spirit. I think we can not well train the one without that training affecting the others. There is, however, the danger of laying too much stress upon the one to the neglect of the other. The body may be trained and developed to the neglect of the mind; and the body and mind may be developed to the neglect of the spirit or soul. While the one is being overtrained the other will suffer. We need to train all three in the right proportion. Physical culture is all right, but the mind needs to be educated too. Education is very desirable, but we must not leave out the education and culture of the soul.

That we may train ourselves for the highest service it will be necessary for us to exercise self-denial. Jesus said so. ''If any man would come after me, let him deny himself, take up his cross, and follow me.'' The athlete denies himself the pleasure of smoking and drinking that he may be physically fit for the game. The Christian athlete who seeks moral and spiritual fitness must deny himself those things that weaken and hinder. He must deny himself all fleshly desires such as lust, worldly ambitions, pride, and selfishness. These undermine moral health and sap spiritual strength. We must fight the flesh if the spirit is to dominate our lives.

Watch Our Thoughts.

Perhaps right here is where we ought to begin with this training of the Christian athlete. Begin with our thoughts. If our thoughts are right, our words and acts are likely to be right. Amos R. Wells says, ''The conquest of temptation is not the conquest of things, but of thought.'' Speaking of the mind Wells also says, ''Conquer here, and you shall conquer everywhere else.'' When we have mastered our thoughts we have mastered our feelings and emotions. Our thoughts are largely influenced by what we see and read. I need not then warn you to be careful where you go, what you look upon, and what you read. Think on the things that are honorable, just, pure, lovely, and of good report. We are sometimes asked, ''Is it wrong to go to the movies?'' I answer by asking a question. Do the pictures inspire pure thoughts? If so, most certainly it is all right to see them. But we know that many of the pictures are calculated, by the devil, to inspire the opposite of pure thoughts. Be careful what kind of pictures you see as you must be careful what kind of books you read.

Look out for Your Tongue.

Many people have more trouble with the tongue than any other member of the body. In most of our schools and colleges there are instructors to teach us how to use our tongues, that is, how to speak well. What many need is to be taught how to not use the tongue, how to keep silence. But while the tongue is a terrible source of weakness to many, it has the possibility of being a source of great power of usefulness. We need to bring it under control. James gives us a very vivid description of the tongue that is not under control. ''And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.''

If we would attain unto the highest we must subject the lower ambitions, impulses and desires. To keep ourselves under control is a big undertaking, but it is the evidence of strength. Prov. 16: 32. ''He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.''

(By this time you have heard of the organization campaign. If your society has not yet enlisted to organize at least one new society, please let me hear from you at once, telling me of your willingness to co-operate.)

Burgess.

Cleo B. Burgess was born Nov. 29th, 1886, and died July 26th, 1919. He was the son of E. C. and Martha J. Burgess. He was united in marriage to Miss Gertrude Sharp, April 4, 1917.

He leaves a wife, father, and two brothers,—his mother having preceded him several years ago. He was a faithful member of Moriah Methodist Protestant church about eight years.

Since it has pleased our heavenly Father to remove Bro. Burgess from our midst, be it

Resolved, First, That we have lost a good man from our church and community.

Second, That the loss is greater because he was young in years.

Third, That we extend to his companion, his father and brothers, our heartfelt sympathy in their great sorrow.

Fouth, That a copy of these resolutions be sent to his wife, father and brothers.

J. Norman Kirkman,
C. G. Dorsett,
J. A. Glass.

Our Heavenly Father in his all-wise providence saw fit to take from among us our dear and beloved friend, Miss Martha Smith, whom every one loved that knew her, and the principal reason for this extraordinary love and esteem with which she was regarded by every one was that she was always so sincere and genuine in her religious life. Her religion successfully stood every test. Whatever might be the shortcomings and weaknesses of others she always walked worthy of the high calling of a Christian. She always took an active part in the church and Sunday school. She was always present at the prayer meetings except when providentially hindered. She loved the members of her Sunday school class and they all loved her. The memory of a life so gloriously Christian that all recognized it as such when here, but even more lovingly now that it is but a memory. Lives such as hers are indeed the salt of the earth. So near did she live to her Savior that it can be truly said that her life was hid with Christ in God. Let us follow the example which she left with us and we will all be worthy of the high calling.

Resolved, That a copy of this be sent to the bereaved family, a copy be spread upon the minutes of our class and also a copy be sent to the church paper.

Mrs. K. B. Williamson,
Mrs. Nellie Bullard,
Mrs. Thos. O. Coble, Committee.

IN-SO-MO.

I had been looking up the baptism date of an Italian mother's son who had given his life in the 138th Division in France. The dear mother in her soft Italian tongue was telling me of her losses, for while the oldest son's life had been snapped out on the battle line her husband had perished in a munition plant by an accident, and now the little sunlight of the home had gone out—her dear little In-so-mo had died of the “flu.” I had tried as best I could to have the mother understand that the dear child was in our Father's keeping, but words are poor at such times.

Then I began to tell her about another family—father, mother and five young children all seriously sick with the “flu”; of the dear children as I found them, four in one bed, two with heads at the headboard and two with their heads at the footboard, and a little five-months-old babe, and all of them without even a gown to keep their little bodies in comfort.

The sorrowing mother's tears began to dry as she took from a drawer some baby clothes, spread out a little baby's gown on her lap and began to softly caress a name she had stitched into it, saying “In-so-mo, my In-so-mo!”

“What a queer name,” I said, “How beautiful it sounds in your soft mother tongue; where did you find it?”

The tears had ceased to fall, her eyes were shining as she took up her little Testament and turned to a well-worn place, handed it to me saying, “There it is in Matthew 25-40. See it's the King gave it to me, he gave me the name, he called him Insomuch. That's my baby, see I get his name from the King, my dear little In-so-mo.”

“You said, pastor, the baby need some things! Must I give it In-so-mo's?”

I tenderly took the little slip and looked in the eyes of that dear mother as I answered, “No, dear woman, not must, but you may.”

It was a sacred moment when that mother carefully wrapped up the last she had and gave it to another.

As I went on my rounds that day there followed a soft refrain all the day long—“Inasmuch as ye have done it unto the least, ye have done it unto me.”—Frederic J. Hart, in The Congregationalist and Advance.

WHY?

We use this little word a great deal and often very foolishly, but there are times when it seems to us that we have a right to ask, “Why?” During these last two years many persons in this country, and many more in other countries, have been asking that question. Perhaps there are many who have not found the answer and have come to think that there is no reasonable answer for them.

A mother dies suddenly, leaving a father with little children. It is God's plan. Who can answer, “Why?”

A little child, strong and well and the joy of the home and the promise of honor to God and great good to the world, suddenly dies. It is God's plan. Who can answer the question, “Why?”

A young man, strong and talented and prepared for a life of active service among his fellow men, enters the army. Word comes from across the sea, “Killed in action!” Or perhaps he has died of disease in camp before striking a blow for the cause. It is God's plan. Who can answer the question, “Why?”

There is One who can answer that question, and in a way that would satisfy every reasonable person. But however well He might be able to satisfy the questioning hearts, He gives no answer in way of explanation to the thousands and millions who question. It is best that He does not, for although He could give a perfect reason and show how, being a part of his plan, it must be well in the end, even that would not satisfy as well as faith in Him satisfies. If we demand a reason and get it, then we do away with faith. “Blessed are they that have not seen, and yet have believed.” It is not really an explanation that the sore heart wants; it is the loved one back.

He has done something better than to answer our question. He has taken the hardest case of the kind that has ever come up in history and has given a perfectly satisfactory explanation of it, so that everyone now knows that it was right. He has taken the case of his own Son who came into the world to be a King and who, in the prime of his life, after thirty years of preparation and only three years of service, ended his life on the cross, scourged as a common felon, crucified between two thieves. He has explained that case so that we can all see that it would have been a calamity to the world if the great tragedy had not happened. But those who watched Him die on the cross and who lost their Friend—to those his life seemed to be a failure and the cross a great mistake. None ever asked more earnestly than the disciples, “Why? Why?” God gave the answer so plainly that they knew there had been no mistake.

If God can give the answer to the question in that case, the hardest in all history to explain, can we not trust Him to keep the answer in the cases of our loved ones even if it does touch us in the very life? Can we not take from Him the answer of faith and say, “Thy will be done?” Faith tells us that the Father who could explain the death of his own dear Son will sometime make our questions so clear that we shall know even as we are known.—The Youth's Companion.

LOVE DRAWS THE DISCIPLES TOGETHER.

The influences making today for a better understanding among the churches are many, the points of attachment are multiplying every year; but the process of the unification of Christendom will not progress faster than does the increase of love. Denominations, like metals, fuse only when at white heat. There is a story of certain bridge-builders who were engaged in constructing the two halves of the single arch that was to span a river. From either side of the river they labored simultaneously, building out from the great piers on opposite banks the two arms of the bridge that were to meet in the middle. The day came when, at nightfall, the last truss and girder were put into place, but to their dismay the plates of the bridge were several inches apart and would not meet. But the next morning the sun rose above the horizon and, as it neared the zenith, poured its warm rays upon all below; and the foreman, walking out upon the bridge, found that the two great arms of the arch had expanded until they touched each other and were easily riveted together. While coldness of heart drives us apart, the warmth of Christian love thus draws us together. The greatest hindrance to unity is lack of the Christ spirit. Selfishness is always divisive. “I didn't get that family to come to us,” a good woman was heard to say, “but one thing is certain,—they will never go to the other church!” Such a spirit would delay the unity of the church until the day of judgment! But when the churches are possessed of the spirit of John the Baptist, when he said of his Master, “He must increase, but I must decrease,” essential church unity is already achieved.—Robert A. Ashworth, in The Union of Christian Forces.

WORLD TRAGEDIES.

1. Two hundred and seven million bound by caste, means—Hinduism.
2. One hundred and forty-seven million permeated with Atheism—Buddhism.
3. Two hundred and fifty million chained to a dead past—Confucianism.
4. One hundred and seven million under the spell of fatalism—Mohammedanism.
5. Eight hundred million sitting in darkness—Paganism.

Indifference and Prejudice are the two great foes of missions, and Ignorance is the mother of both of them.—Selected.

"BEHOLD I MAKE ALL THINGS NEW."

When the Creator of all things made these utterances to John on the Isle of Patmos He was speaking of the things that should come to pass in the years that were to come, and to a great extent these things have come to pass.

This great war which has just been closed was fought on a new scale, one of which the world has never known and with implements which the world has never known to have been used before, poisonous gases, liquid fire, cannon which threw their deadly projectiles seventy to eighty miles with astounding accuracy, and the conflict was carried on with millions of the best men of our civilized world. Never before has such a conflict been carried on, or such machines of war used.

When man forgets God and tries to set himself up in the place of his Creator, God will cause his abasement, and when the Kaiser of Germany thought to make himself the ruler of the whole world, God set plans in motion to bring him down. "Behold your house is left unto you desolate." And from now forth the countries of Europe will be made new.

They fought new ways, they thought new ways and some prayed new prayers, and saw new visions, they made new vows, and a great many became new creatures and had new ways and plans.

We ourselves prayed with a new zeal and exercised a new faith in God that He would send our dear boys back to us, we did many new things, we never heard or dreamed of and are still doing them, and will continue to do them, for this is a new age and we are a new people to a great degree.

Our boys who went to France saw new things, from the very mouth of hell to the glory of God when they smashed the Hindenburg line. Now that this great and terrible war has passed there are other new things that are to come to pass, as was prophesied by Isaiah 55:13.

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off.

God has made this promise to his people, that the lands that once were barren and brought forth only briers and thorns will now bring forth plenty.

The Government has offered to as many of the soldiers as will accept land any assistance necessary in order that they may make these barren plains bring forth rich and abundant crops which will be the fulfilling of Isaiah's prophecies, and will also bring more clearly to our minds the Master's blessed words, "Behold I make all things new."

New processes will be put into pactice, a new friendship and brotherly love will blossom like the first rose of spring, and nation will no more hunt nation in war, or men be drunk and shed their brothers' blood or take that which they can not give. "Behold I make all things new."

The children of God will become more spiritual and see fallen men and women as they have never seen them before and will go after them and induce them to forsake the error of their way and come to Christ and be saved from all their sins. Oh, my dear people, let us make these new days in which we are now living, let us be about our Master's business that we may be able to go after these men and women we once shunned, for they are our lost brothers and sisters. God made us all in his own image and is willing that none should be lost. Now let us work to this end, that the men who used to cast widows and orphans into the streets on a cold and cruel world will be found ministering to wants of the poor and needy, then will have come to pass that scripture found in Isaiah 11:6-7, The wolf and the lamb shall dwell together, and the cow and the bear shall feed their young and lie down together.

This was the disposition of all creation when God created them and placed them in the world, but through disobedience man became estranged from God and caused all creation to become estranged from each other, all through the sin of man in the garden of Eden. So also must through man come the restoration of all, and to be able to make complete restoration we must submit ourselves to the will of the Master of all things. Christ has paid the debt and now stands waiting and ready to receive you and give you a pardon for past sins; are you willing to receive it and start a new life?

He will make a new life for you and start a new page in the book of life, for his saying is faithful and true, "Behold I make all things new."

You must be a new creature in Christ Jesus, if you want life and to be able to enjoy to the fullest extent the good things of this world of today.

Are you willing and desirous to become a new creature in Christ? If so today is the day of salvation. Hear the words of Jesus, come unto me, all ye that are weary and heavy laden, and I will give you rest unto your soul.

L. M. Wilson.

OUR CHARGES IN THE MILLION-DOLLAR DRIVE.

	Quota	Pledged
Alamance	$1,917	$1,200
Albemarle	567	117
Anderson	1,278	490
ASHEBORO	800	1,000
ASHEVILLE	800	922
Bess Chapel	873	
Buncombe	——	110
BURLINGTON	3,150	3,336
Cabarrus	567	
CHARLOTTE	300	325
Cleveland	1,412	1,109
Creswell	693	619
CONCORD	1,421	1,421
Davidson	1,247	
Denton	756	
FALLSTON	1,421	1,862
Fairview	504	341
Forsyth	1,260	563
Flat Rock	2,303	
GIBSONVILLE	504	505
Granville	2,750	2,284
Graham and Haw River	1,000	
GREENSBORO	5,040	6,400
Greensville	1,200	1,055
Guilford	818	
HALIFAX	3,612	4,000
Haw River	2,300	
HENDERSON	5,040	5,100
HIGH POINT	4,860	6,362
Lebanon	1,443	407
Lexington Mission	450	139
Littleton	2,628	835
Mebane	1,354	1,038
Mecklenburg	945	
Midland	450	
Mocksville	1,000	191
Mt. Hermon	2,596	1,159
Mt. Pleasant	2,168	1,000
N. Davidson	2,735	1,037
Oak Ridge	1,979	
Orange	2,105	1,335
Pageland	756	350
Pensacola	140	
Pinnacle and Mt. Zion	2,098	
Randleman	1,584	400
Randolph	2,032	
REIDSVILLE	824	1,031
Richland	883	635
Rockingham	860	
ROANOKE	905	over
Saxapahaw	1,775	622
Shelby	927	
SILER CITY	1,487	1,497
Spring Church	1,487	773
ST. PAUL	504	504
Stanly	504	
TABERNACLE	2,795	2,829
Thomasville	1,091	
Uwharrie	1,024	449
Vance	1,525	1,519
West Forsyth	1,055	
Why Not	1,055	359
Winston	2,475	1,240
WELCH MEMORIAL	700	over
WHITAKERS	500	533
WEST GREENSBORO	400	400
YARBOROUGH	1,458	1,560

Fallston, Lebanon, Mt. Hermon, Mt. Pleasant and Uwharrie report increases this week, adding over $1,500 to the total.

PLEASE TAKE NOTICE.

Those wishing to communicate with me will please note that we are moving to 3919 Carlisle Avenue. There is only one figure changed in the address. We are now living at "3219" and we are moving to "3919" Carlisle Avenue, Baltimore, Md.

Yours for the Master, A. G. Dixon.

HERALD SUBSCRIPTION RECEIPTS.

Rev. H. F. Surratt, $1.50. Rev. H. F. Fogleman, 75c. Rev C. J. Edwards, $3. Rev. W. B. Surratt, 75c. Rev. Jas. Trolinger, $1.50. Rev. A. M. Hamilton, $1.50.

To be Married To-night.—Miss Lillian Hendricks and Mr. F. A. Summers, Rev. R. M. Andrews officiating. Miss Hendricks is a daughter of Bro. G. G. Hendricks, of Grace Church.

—Miss Rachel Speas, Home Demonstration Agent for Forsyth County, has succeeded in organizing four community fairs for this fall.

THE TRUE DEMOCRACY.

"Are they my cousins, mother, or only my very dear friends?" asked the little daughter of one of our most prominent social workers, as she came in, hot and panting, from a joyous frolic with the neighborhood children in the settlement playground. How many of us, I wonder, keep in our grown-up lives the spirit of this little girl? How many of us think of this "other" as our "cousin" or our "very best friend"? Are we awake, with seeing eyes, and ears alert, to the pathos and tragedy and beauty of the life about us? The girl sitting by us in the trolley; the tired woman across the way; the riotous boys on the back platform, brimful of life and energy—are they our cousins or even our very dear friends?

Over nineteen hundred years ago there lived a poor man, the son of a carpenter, who was the friend of all the world. The rich man's son, the ruler, the publican, the priest, the sinner — all were his friends. Through the veneer of outward circumstances he beheld the soul—the reality behind the flesh. No one has lived so democratic a life as he. And because he was democratic, because he embodied more completely than any man, before or since, that spirit of true brotherhood, so it followed that they all came, and are still coming, to him.

It is only as we approximate this ideal that we can hope to attract to us that rare gift of confidence and affection from others, that we can have men coming to us also, and giving us, as they gave to Christ, that most precious gift—themselves.—The Association Monthly.

SOME JAPANESE CUSTOMS.

In the grammar of the Japanese language the verb comes last in the sentence. Prefixes, called "honorifics," the common ones being "Mi," "O," and "Go," are used to show honor and respect to others, to indicate honorable station, or to beautify the language. Even inanimate objects, such as household furniture, articles of food, dishes, etc., may be dignified by the addition of these prefixes, as "the honorable tea or sugar," "the honorable tray," etc.

Numerals are freely used and in infinite variety. People are counted by one numeral, animals by another, birds by another, chairs by another, flat articles by still another, long articles by another, and so on ad infinitum. It is dangerous to translarte English idiom into Japanese, for you get some strange sentences that they will not understand. You would not say in Japanese that you have taken cold, but that you have "pulled the wind." Neither would you say that you were tall, but that you have a "high back." You are not told to "take a seat," but to "hang up your honorable loins"; and when you first meet a person, you do not remark that it is the first time you have had that pleasure, but say: "It is the first time to hang on your honorable eyes." The Japanese have many proverbs that are like our own. "Pearls to swine" becomes "Neko in kobon," which means "Pearls to cats."

Superstition.

There are many superstitions among the Japanese. Those who pay attention to them will not marry, go on a journey, start to make an article of clothing, nor begin any work of importance on what is considered an unlucky day. When two deaths occur consecutively in a family, in the coffin of the second one is placed a doll, as there is a superstition that when there have been two there will be another, so that the doll is expected to take the place of the third.

"Shi" is the word for death. Therefore on New Year's everybody is supposed carefully to avoid the use of the syllable, although it means "four" and several other things, lest the simple use of the word would make an unlucky year. Salt is thrown after an unwelcome visitor to kill all bad influences that might result from his visit. "Luck" and "ill luck" are words in common use, indicating the lack of belief in guidance.

After a bride has gone to her new home, a fire is sometimes kindled outside the parental gate to indicate that henceforth she is dead to her own parents and home. Widows frequently crop their hair short—that is, to the neck—to indicate a vow of perpetual widowhood. Some wives, especially country women, shave their eyebrows and blacken their teeth to indicate loyalty to their husbands, presumably that they may be unattractive to other men.

Home.

The Japanese home is a desirable or undesirable place, according to whether love be there or not. Many heathen parents live moral lives and love and care for their children. In general, however, there is lacking that strong bond between parents and children which permits of affectionate fellowship.

Men and boys have the preference in the good things, though an older sister may be preferred to a very young brother. It is the proper thing in a Japanese home for all members of the family to prostrate themselves before the parents in the morning in a salutation, and young members of the family to do so to the elderly members — that is, older brothers and sisters. The father has right of way in all things and must constantly be referred to. Up over him, however, are his father and mother, who are often found in the son's home. The mother-in-law especially wields a mighty scepter and is a person much to be regarded. She is frequently a deadly foe to growth in grace of a Christian daughter-in-law or one who desires to be a Christian.

The whole family sleep on comforts spread on the padded floor mats. These comforts are folded up and put in closets during the daytime. In the middle-class homes all go out to the public bath, A bath costs all the way from one-half a cent to two cents, depending upon the place. Meals are eaten on small low tables, generally without any table cover. The principal article of diet is rice; but it is supplemented by vegetables, soup, pickles, and at times fish or beef. The use of bread and milk is much more common than formerly, but it is generally prescribed as a light diet by physicians and not chosen because it is liked.

The cleaning in a Japanese home is simpler and easier than in American homes, since there is no furniture to dust. It is amusing to see how they carry out the truth of the name of "topsy-turvy" land, as they dust the doors, walls, etc., before they sweep. Washing and ironing are not carried on as we do them. Winter clothing must all be ripped up before it can be washed, so that it isn't washed more than once a year. The pieces are stretched on long boards and starch applied with a brush, and the board is set in the sun to dry. This irons it at the same time. Underclothing and stockings are washed as often as necessary. The shoes are wooden clogs and are removed at the door, while the wearer goes in in his stocking feet. On board floors sandals are worn. A careful housewife always arranges the clogs of her guests, so that they may be put on easily at departure. Cake and tea are always served to guests. This expense in the homes of our native pastors amounts to quite a large figure, as the Jepanese Christian pastor is guide, philosopher, and friend to his whole congregation, who go to his home to consult him on all sorts of matters.—The Missionary Voice.

THROUGH NIGHT TO DAY.

Nicodemus came to Jesus by night—but he went away in the day—at least the sunshine was in his heart as he stole back home through the silent streets of Jerusalem, even if the new day had not yet begun to dawn over Olivet. When any man gets rid of the load of sin that weighs down his heart he is given a new lease of life, and all the world takes on for him an aspect of fresh beauty, while even the gloom of valleys is relieved by .

MERIT BOARD FOR MEDICAL MISSIONARY.

Recently Mrs. F. C. Gale of Nanchang, China, received from the Public Health Department of Nanchang a large merit board. It was carried by four bearers through the main streets of the city in a procession headed by the police band. At the Nanchang Hospital a presentation speech was made by the head of the department. On the board, which was about 5x3 feet, was inscribed across the middle, four large characters meaning "Doctor Tung's Almond Forest." The reading matter on the Board said: "in ancient times there was a famous physician named Tung, who did not charge any fee for his services. He asked that each patient he successfully cured should plant an almond tree in his yard. The number of trees increased to such an extent that about the doctor's home was a great forest of almond trees.

"Such is the work of our Dr. Gale toward her patients and the poor. Dr. Gale is an eminent American physician. Since she has taken charge of the Nanchang Hospital all her surgical operations have been successful. A year ago I opened a department for vaccination. With Dr. Gale's valuable help, no small-pox has ever occurred. In order to show a part of my personal appreciation for Doctor Gale's difficult and assiduous work by helping me to combat small-pox, I personally reported the case to our Central Government through the Civil Governor. Today I have just received a command from our Ministry of Home Affairs at Peking which says, 'We are informed of Dr. Gale's zeal for the public good, and her work is indeed very praiseworthy. Let it be known to all by a word of appreciation.' For this reason I have prepared this merit board with the inscription, "Doctor Tung's Almond Forest."

"Signed: Yien Ngen Yung, Chief of Police for Kiangsi Province, China."

THE THIRD WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE.

The National Reform Association has called the Third World's Christian Citizenship Conference to convene in Pittsburgh November 9-16, 1919, armistice week. The first conference of the kind was held in 1910, seven countries represented on the program, with an attendance of 1500. The second was held in 1913, seventeen countries represented, with an attendance of 15.000. Representatives from forty-six nations and many states have been appointed for the third Conference.

Ten world commissions of nine members each have been selected to prepare reports to present to the Conference on the following subjects: Capital and Labor, The Lord's Day, Intemperance, Social Purity, The Family, Immigration, Mormonism, Peace, Public Education.

The most noted speakers in this and other countries have been chosen to handle the subjects for discussion, which will embrace all the interests of mankind in this period of civic world reconstruction.

The purpose of the Conference as set forth by the prospectus is—

"To collect and present authentic data as to the actual character of all existing governments, how far this character in Christian lands has been determined by the influence of Christianity; how far it is expressed in and secured by law; and the exact attitude and policy of the native governments in missionary lands.

"To consider devoutly the present-day political, social and industrial condition of the world, with the distinct and definite purpose of righting human society with God in all these relations in life.

"To deal with moral problems with which governments necessarily deal—

"The Moral Element in Public Education,
"Vice and Crime,
"Prison Reform,
"Marriage and Divorce,
"Polygamy,
"Social Impurity,
"Intemperance,
"The Weekly Rest Day,
"Capital and Labor,
"Bolshevism,
"Anarchy,
"War and Peace.

"To discuss Christian principles in their application to governmental moral problems as their only real and final solution.

"To devise means of effective co-operation among Christian patriots of all nations, including, it may be, some form of permanent organization and provision for future similar conferences."

APPARELING MARY.

Did you ever hear of a sewing machine giving a little girl an education? Then you will be especially interested in the case of Mary, a Serbian girl who lives in Belgrade, for she was sent to school by a sewing machine. Sounds incredible, does it not?

Mary was an orphan and had been running about the streets for months with many other children who had no homes. The war had deprived them of fathers, mothers, homes and friends. But one day the worker of the A. R. C. saw Mary crying, alone, and quite forlorn in her tattered old dress and uncombed hair. A bit of friendly sympathy and Mary told the worker all about her hard lot in life. They then traveled hand in hand to the sewing school which the A. R. C. had established in Belgrade and there Mary was measured for a dress—a real dress with blue flowers splashed all over it! From the minute that Mary set eyes on the cloth, she was a changed girl. No more tears, no more woes. And when the dress was finally finished, she was the very happiest girl in the country of Serbia, she felt quite certain of that. She was then taken to the orphanage and left there to study all her forgotten lessons once more, and met anew her old-time chum, a girl who had lived next door to her when they both had homes and people all their own. If the sewing machine had not sewed the dress, Mary could not have been sent to school. Therefore, we claim that it was the sewing machine that really gave Mary her education.

TRANSFORMING POWER.

In a Chinese city of fifty thousand there lives a Chinese Methodist merchant, chairman of the Board of Stewards in his church, who helps more people, his pastor says, than any person in that town. There was a time when he was sunk low from being an opium victim, when he squatted at the street-sides and cried to passersby for just a little cash, this being his means of livelihood. He came under the influence of the Mission, and quickly prosperity followed him.

Sometime ago in a religious meeting, a frenzied opium-taker cried out in hopeless agony: "Can your Jesus save a man so far gone as I? Kung Papa heard the cry. Leaving his task he ran quickly to that one and said: "Save you? Of course He can save you. Look at me; I was worse off than you; I had more sores on me than you have from the hypodermic injections; I was more ragged than you; I had been a victim longer than you." He then grabbed the sorrowful man in his arms and turned him to the audience saying: "Here is the proof that Christ is able to save one so badly off as the man here. See, his rags; look on my silk. Jesus Christ is able to transform his rags into silk also. Look on my face; it was worse than this man's, and his can be changed also. I had no money; now I have a good business. Once I was continually hungry all the time; now I have plenty. Jesus did it for me: He can do it for this poor man."—J. D. Gillilan in Missionary News.

Most of us would never have caught the vision of the risen Master had we not seen it in tender beauty in the life of some friend. Most people who see Him will see Him in that same way—in the life of some friend. 'Tis a great privilege to be such a friend.—Indian Witness.

SUGGESTIONS FOR THE AUXILIARIES OF THE WOMAN'S HOME MISSIONARY SOCIETIES IN THE NORTH CAROLINA BRANCH, 1919-1920.

Officers.

President—Mrs. Wm. C. Hammer, Asheboro.
First Vice President—Mrs. J. M. Millikan, Greensboro.
Second Vice President—Mrs. S. R. Harris, Henderson.
Corresponding Secretary—Miss Esther Ross, Asheboro.
Treasurer—Mrs. H. A. Garrett, High Point.
Secretary Literature—Mrs. Geo. R. Brown, High Point.
Secretary of Life and Memorial Members—Mrs. C. L. Whitaker, Asheboro.
Auditor—Mrs. W. P. Pickett, High Point.

Lady Managers.

Chairman—Miss Pearle McCulloch, Mocksville.
Mrs. W. K. Hartsell, Greensboro.
Mrs. E. B. Siler, Siler City.
Miss Minnie Needham, Winston-Salem.
Miss Frances Sutton, Greensboro.
Mrs. R. W. Lindley, Snow Camp, R. 2.
Miss Mattie Glass, Greensboro, R. 6.
Mrs. J. W. Boyles, Thomasville.
Miss Ila Stafford, Burlington.
Mrs. Walter Finch, Kittrell.
Mrs. Thomas Young, Henderson.
Mrs. W. B. Speas, Winston-Salem.
Miss Ivy Coble, Burlington.

Standing Committees.

Finance.

Mrs. H. A. Garrett, High Point.
Mrs. Geo. R. Brown, High Point.
Mrs. J. R. Reitzel, High Point.

Extension of Work.

Board of Lady Managers.

Aim:—A new society organized by each lady manager during the year.

Publicity.

Mrs. J. W. Millikan.
Miss Frances Sutton.
Miss Maie Bain.

Let each auxiliary send account of activities to committee, who will have published in church Herald.

Recommendations.

That each auxiliary in the North Carolina Branch assume the support of a child in the Children's Home at a cost of $100, or the clothing a child at $25.

That each church organize a Woman's Home Missionary Society, a young people's society, a mission band, or an egg club. For information write Miss Esther Ross, Asheboro, N. C.

That inasmuch as the North Carolina Branch accepted the budget apportioned by the Woman's Board of Home Missions, viz.: Children's Home, $1,000; Pittsburgh Mission, $40; Pine Ridge Mountain School, $100; general fund, $60; total, $1,200: we recommend that as a means of raising this amount each auxiliary be responsible for one-fifth more than was raised the past year, either by increasing membership by the talent plan, or by organizing new societies and egg clubs. (Item from Committee on Finance.)

Suggested Books.

"Blue Ridge Breezes."
"Life of Dr. Anna Howard Shaw."

Programs for Year

may be found in annual minutes; copies may be had by applying to Miss Esther Ross, Asheboro.

The Woman's Board of Home Missions adopted the "Efficiency Standard" and suggests that each auxiliary endeavor to carry it out.

Efficiency Standard for W. H. M. S.

1. Ten per cent. increase in gifts.
2. Ten per cent. increase in membership.
3. Securing Life and Memorial Members.
4. The regular use of the monthly program.
5. A mission Study Class in each church.
6. Prompt answers to all letters.
7. Representation at each Annual Conference.
8. Securing missionary instruction in and a contribution from each Sunday school.
9. New subscribers to the Missionary Record.
10. Constant prayer for our workers in the field and officers.
11. Circulating literature throughout the denomination.
12. A young people's Missionary Society in every church.

The Woman's Home Missionary Society has three phases of work: The Pittsburgh Mission Work, Pittsburgh, Pa.; The Children's Home, High Point, N. C., and the Alvin Drew Industrial School at Pine Ridge, Kentucky.

PLANS FOR THE AUXILIARIES OF THE NORTH CAROLINA BRANCH, WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST PROTESTANT CHURCH, 1919-1920.

Officers.

President—Mrs. Geo. R. Brown, High Point.
First Vice President—Mrs. J. F. McCulloch, Greensboro.
Second Vice President—Mrs. W. C. Hammer, Asheboro.
Third Vice President—Mrs. S. W. Taylor, Henderson.
Treasurer—Miss Velna McCulloch, Greensboro.
Corresponding Secretary—Dr. Harris Glascock, Greensboro.
Recording Secretary—Mrs. J. M. Millikan, Greensboro.
Secretary Young People's Work—Miss Esther Ross, Asheboro.
Secretary Bible Women and Scholarships—Mrs. L. W. Gerringer, Reidsville.
Secretary Life and Memorial Members—Mrs. Thomas Young, Henderson.
Record Agent—Mrs. W. L. Kivett, High Point.
Auditor—Mrs. W. P. Pickett, High Point.

Lady Managers.

Mrs J. N. Wills, Greensboro.
Mrs. Geo. T. Penny, Greensboro.
Mrs. R. R. Ross, Asheboro.
Mrs. S. M. Hornaday, Burlington.
Mrs. H. D. Sapp, Winston.
Mrs. S. R. Harris, Henderson.
Mrs. C. L. Whitaker, Asheboro.
Mrs. W. E. McCollum, Reidsville.
Mrs. L. J. Diffee, High Point.
Mrs. Inez Foust, Snow Camp.
Mrs. A. B. Kimball, Greensboro.
Mrs. W. E. Swain, Brown Summit.
Mrs. H. C. Nicholson, Efland, N. C.
Miss May Bain, Greensboro, N. C.

Standing Committees.

Finance.

Miss Velna McCulloch, Greensboro.
Mrs. W. P. Pickett, High Point.
Mrs. J. N. Wills, Greensboro.
Mrs. W. C. Hammer, Asheboro.
Mrs. E. B. Siler, Siler City.

Extension of Work.

The Lady Managers compose this committee, with Mrs. S. R. Harris of Henderson as chairman. This committee will be responsible for the organization of societies in their districts and for assistance in making programs and helping in any other way that is necessary.

Each auxiliary is asked to pay 10¢ per member for the Contingent Fund. Will the treasurer of each auxiliary please send this amount to Miss Velna McCulloch, Greensboro, as early as possible.

There being a deficit on the $40,000 pledge of last year, North Carolina is asked to raise an additional $50. Each auxiliary is asked to contribute a small amount to this fund in addition to the regular budget for 1919-1920, which follows:

Auxiliary apportionment: Asheboro, $250; Bethel, $60; Burlington, $150; Center, $50; Charlotte, $25; Concord, $10; Graham, $25; Greensboro, $600; Henderson, $325; High Point, $250; Lebanon, $75; Littleton, $10; Mebane, $50; Moriah, $50; Mt. Pleasant, $50; Reidsville $50; Siler City, $5; Tabernacle, $50; Thomasville, $10; Winston-Salem, $50.

Plans and Aims for the Coming Year.

1. An auxiliary in every church.
2. A mission study class in every auxiliary.
3. Membership goal of 500 for the North Carolina Branch.
4. "Missionary Share" Plan.
5. A Thank-offering service held in every church.
6. More young people's societies.

List of Our Missionaries.

Miss Olive I. Hodges, Yokohama, Japan.
Miss Mary E. Williams, Nagoya, Japan.
Miss Harriet Steele (home on furlough).
Miss Donna Schlegelmilch (home on furlough).
Miss Alice L. Coates, Mamamatsu, Japan.
Miss Gertrude Mallett, Nagoya.
Chas. S. Heininger and wife, China (transferred to Board of Foreign Missions).
Miss Alice May Shepherd, China.
Mrs. Nellie Cairns Hurst, China.
Miss Mabel Muller, China.

"So that distinguished looking gentleman over there is one of your leading citizens. Has he received many degrees from the college?"

"Has he? Why, he has received so many degrees we call him the 'Human Thermometer.' "—Rural Weekly.

—Claude Gilmer (colored) was in court yesterday on trial for highway robbery. The trial came to a sudden termination by his falling dead of heart disease. Five others implicated with him remain in the hands of the court.

SERMON TO YOUNG PEOPLE.

Your Life.

Text: "What is your life?" James 4:14. "We live unto the Lord." Rom. 14:8.

A right view of life, a worthy aim in life, and a wise use of life are indispensable to the highest well-being. Young people are so prone to look upon life as something to be enjoyed. Old people often regard it is something to be endured. Of course there is much in life to be enjoyed, and there is much that must be endured. But neither one is the main object of life. Life is sacred. It comes from God. There are sacred opportunities to be embraced. There are sacred duties to be performed. And there are sacred ends to be attained.

The text presents a searching question: "What is your life?" It is more than "a vapor that appeareth for a little time, and then vanisheth away." It is more than "a hand breadth," more than "a weaver's shuttle," more than "a tale that is told." These Bible statements simply inform us that life is short, uncertain, and quickly passes away. But the answer in the text gives us the best solution of the enigma of life: "We live unto the Lord." Life is a gift from God, a plan of God, and an investment for God. Let us first consider life as

A Gift from God.

Life is a gift of God's grace. All life was forfeited by the fall. Since then none has deserved to live. All get their deserts in death, not in life. God doesn't do any one the least injustice in taking away his life. He is getting his just dues. Let us then look upon life as one of God's greatest mercies. Let us appreciate fully this wonderful gift. Let us hold it sacred in deference to its sacred Author.

There is a wide variety of life. The life of the body varies from that of the babe or weakling to that of the full-grown and mighty. The life of the mind varies from the densest ignorance to the wisdom of the sage. The life of the soul varies from that of the babe in Christ to the fervor and power of an apostle. There is no unfairness in giving some more life, or longer life, or happier life than others. God does that which pleases Him. He assigns to each his portion of life, its blessings, its opportunities, and its tasks. Let not the weak envy the strong. Let not the strong despise the weak. Let each make the best of his lot in life.

In fact many are to blame for lack of health, knowledge, or righteousness. They have violated laws of nature, neglected opportunities, and rejected offers of divine grace. Many make the hard bed upon which they lie. Many pull down the house of good fortune upon their own heads. Many choose their own weakness, their own folly, their own undoing.

Life is not a surrendered gift. It is an intrusted gift. In the highest sense your life still belongs to God. "Ye are not your own; ye are borghtwith a price." All that we are and have are entrusted gifts. We are the trustees of this bounty of the Most High. We have been honored in this trusteeship. We are dealing with things that God has made and bestowed. Let us be faithful in keeping and administering the entrusted estate of life. Let us note next that life is

A Plan of God.

Each life is a fourfold plan of God. The Creator has designed that each life should be normally and largely developed; that it should receive much happiness; that it should contribute to the welfare of the race to the extent of ability and opportunity; and that it should bring lasting glory to His holy name.

Large possibilities are placed in the infant body, mind, and soul, possibilities of vigorous manhood or womanhood, of mental enrichment and power, and of exalted holiness in heart and life. It is the priceless privilege of the home, the school, the state, and the church to work harmoniously for the full development of this young and promising life. The world is full of undeveloped life, wrecked life, and corrupting life. Some lives do not get a chance for development. Some reject golden opportunities for development. And some, for various causes, get only a partial development. Let every lover of God and mankind strive for the highest development of mind, body, and soul, both in himself and in others.

The many Bible beatitudes point to the desire of God that mankind might be happy, and to the certain fact that all who do His will are happy. Selfishness and sin are age-long foes to happiness. They have filled the world with misery. Circumstances do very little in promoting either happiness or misery. These usually come from within, not from without. If the heart is right and pure, it is a well-spring of happiness. If the heart is corrupt and selfish, it becomes the cesspool of wretchedness. "As a man thinketh in his heart, so is he."

"None of us liveth unto himself." We live for others. God has commanded that the strong should help the weak, that the learned should teach the ignorant, that the saved should rescue the lost, and that those who have should part with those who have not. We are our brother's keeper, helper, and deliverer.

And out of each life yielded to Him God demands "the glory due unto his name." "For thine is the kingdom, the power, and the glory." All well doing, unselfishly performed, brings glory to God. Says the Master, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The glory of God is in proportion to the service rendered. He calls for large service and great glory. "Herein is your Father glorified, that ye bear much fruit." Let us consider lastly that life is

An Investment for God.

A good investment pays a dividend. God is expecting dividends from His investments in human life. He expects dividends of enlightened people, rescued souls, uplifted lives, everlasting life, and immortal glory. He has invested in human life the knowledge of His will, the power of conscience, the message of the gospel, the work of the Spirit, the instrumentality of the redeemed, the ministry of angels, the provisions of nature, the care of providence, and the forces of civilization. All these combine to inform, to inspire, to lead, and to stimulate the forces of life to attempt the greatest possible betterment of the world.

God is "a present help" in all worthy efforts to make one's life a blessing to others. The faithful toiler in the vineyard does not toil alone, and cannot toil in vain. "We are laborers together with God." And success is promised. "Paul may plant; Apollos may water; but God giveth the increase."

Young friend, are you making your life a blessing to others? How much of the good seed have you cast into other minds, and hearts, and lives? Are you letting the light of your Christian conduct and zeal shine before others? Are you making God's investments pay? "What shall the harvest be?"

—From The Word of Life.

MRS. BED'S PARTY.

"Seems to me it's time to get ready for the party. Put away your playthings, children."

Dotty pouted just a little, but Bobby put his soldiers away at once; their mother always made Mrs. Bed's parties seem very attractive.

"Who will be at the party, mother?" they asked. It was always the same people at every party, but the children were never tired of hearing their mother name the guests.

"Well, Mrs. Mattress will be there. She always helps Mrs. Bed make her guests happy and contented. As she is of a retiring nature, very little will be seen of her, but her presence will be felt. Then Mr. and Mrs. Sheet will help receive; the Misses Pillow will come with their cousin, Mr. Bolster; the Misses Blanket will be there tonight—one of them has been away during the summer. As they are twins you will not know one from the other, but you will not care, both are agreeable.

"Mr. Spread will be there early in the evening, but before the party begins he usually goes away with Mr. Footboard. It is the same with Miss Counterpane. She helps during the day, but she never stays to the party."

Dotty took her little candle, and Bobby held her trailing, white gown, and joyously they followed their mother up the broad stairs to Mrs. Bed's party,—Youth's Companion.

At a factory not far from Manchester, says London Answers, some workmen were bragging about the skill of some of the men at their various jobs. After several had related their experiences, one man said that what he had heard was nothing to the skill of a stonemason he knew. The curious part of it was that the mason was a negro who had only one arm. "How does he manage it if he has only one arm?" questioned one of the men.

"Why," said the other, "he holds his chisel between his teeth and hits himself behind the head with the hammer."

"Mamma," complained a little girl recently, "teacher won't let me sing any more, and I'm the fastest singer in the school, too!" —London Blighty.

THE OPEN DOOR IN THE ORIENT.

Much has been said and written concerning the opportunities in Latin America, and the need of training American youth to take advantage of the new conditions developing there as a result of the war. But it remained for our commercial attache at Peking to draw attention to similar conditions in the Far East. He has placed before the Government a plan for the teaching of young men and women in Chinese, Japanese, and Russian, in order that we may take advantage of the commercial and cultural opportunities of that part of the world. "We need first to train," he says, "in an intensive way a small army of American college men and, if possible, women also, in the languages and literatures of the principal peoples of the Far East. For the present we might well confine our attention to the study of Chinese, Japanese, and Russian." He outlines a plan for the establishment of schools at Peking, Tokyo, and Petrograd, at which would be provided facilities for one hundred persons at a time, on a two-year schedule of courses, with a post-graduate course of one year for twenty-five selected students. He would have the United States Government offer scholarships of $1,200 a year, exclusive of traveling expenses, for promising young men and women. We have already provision for the training of ten students at Peking and six at Tokyo every two years for the consular service so the plan proposed by the attache at Peking is more or less of an extension of that idea. The important thing to note, however, is that the commercial interests of the country are awakening to the opportunities of these far-away lands. The church, through its missionary enterprise, has long seen these opportunities and in no small degree helped to develop them. It behooves the Christian church, in view of these propositions for training young men and women in the main for purely commercial purposes, to redouble its efforts to place Christian leaders in the largest numbers possible in these countries. America must carry to the Far East and to South America and to other parts of the world, not simply interest in purely material things but the higher interest in the ideal and in the spiritual.—Zion's Herald.

INTERNAL REVENUE

A Girl's Application of It.

The Farther Lights Circle of M—— had been organized for several years, and had done very good work. It was composed largely of girls who worked for themselves, and so had considerable control of their own money and expenses, although none of them were at all wealthy. The real working nucleus of the circle was made up of seven members who could be depended upon for regular attendance, faithful work and constant interest.

These seven were the only ones present at a meeting in which Gertrude, the dignified young president, had called for the reading of a letter from the Junior Associational Secretary, stating the amount apportioned to the M———— Farther Lights as their share of the necessary expenses for the year. When the sum was mentioned the girls exchanged dismayed glances, but their president said briskly: "Now, girls, you need not look at each other in that way; it can be done, and must be done; the only question is how. I propose a half hour's informal discussion of that one point, 'How?' Remarks on any other question are not in order."

Forthwith the girls' tongues were loosed and one plan after another was suggested and rejected, from a combination fair and turkey supper to a stereopticon lecture, expenses and profits to be shared with the lecturer.

Finally, Anna, the one who usually said the least and meant the most, spoke thoughtfully: "Girls, I think I see how we can do it if we are in real earnest."

"Good for you, Anna," said Bertha the one school girl among them and the youngest of the seven. "I knew I had suggested sixteen good-for-nothing schemes while you kept still, but probably you have had sixteen thoughts that have produced one good-for something scheme. What is it?"

Anna looked from one curious face to another then said: "Why, let's take a lesson from the general government."

"How?" asked a chorus of voices.

"Well, I heard father talking with Arthur last night on political economy, and he told how the expenses of government are met by a small 'internal revenue' tax on luxuries and articles that are not really necessities. That is, if a man buys a barrel of flour he pays just enough to cover simply the cost of raising and handling, but if he indulges in whiskey or tobacco he has to add a trifle for government, and the many mickles make so large a muckle that in ordinary times there is an abundance for all reasonable expenses. Now, why can't we girls tax our own luxuries for the benefit of this apportionment?"

"Just how do you mean?" asked Laura.

"What is your pet extravagance?" asked Anna.

"Peanuts," promptly replied Laura; "peanuts red hot, fresh from the roaster. I wish I had a pint this minute."

The rest laughed, but Anna said: "Peanuts are certainly not a necessity; suppose you put an internal revenue tax on them which will send the price up to six cents a pint, and let the extra cent go into your mite box. Wouldn't that help our apportionment?"

"If you realized how many peanuts my system requires you would think so," said Laura. "All right," she added, "my peanuts are taxed for the next year."

"Chocolate creams are my favorite indulgence," laughed Ada, "and at twenty cents a pound, to make my tax in proportion, they will have to cost twenty-four cents hereforth. Well, that will help fill my box."

"Grace, where will your tax fall?"

"On soda water," said Grace thirstily. "I just can't get by a good soda fountain. Gertrude, it will be safe to give me two boxes, please."

Doris spoke next. "I can't pass a ribbon counter any more easily than Grace can a soda fountain. I do just love fresh dainty ribbons, and lots of them. The others have put on a tax of—how much per cent.? I never could reckon percentages."

"Twenty per cent.," said Anna, after a little time.

"Very well," went on Doris, "for the next year for every dollar I spend on them twenty cents shall go into my box, and I'm afraid my ribbons will be [illegible]," she added ruefully.

"That is just it," said Anna. "Father said that often the tax meant fewer luxuries for one's self in order to give money to the government." She continued bravely, "And we ought to be willing to do for our King what men do cheerfully for their country."

"Now my pet extravagance is flowers, especially violets," and she lovingly touched the bunch pinned to her dress, "but hereafter for every dollar I pay the florist twenty cents shall go into my box. And if you miss the violets once in a while, girls, don't say anything."

Gertrude glanced at the dainty gloves lying beside her Bible on the table and said: "Gloves, fine in quality, immaculate in freshness, and delicate in color, are my foible, but they shall rise twenty per cent. in price from this day forth for a year to come."

Bertha, the irrepressible, had listened in unusual silence, but now she burst forth: "My, luxuries have riz fast, haven't they; but what can poor little me do? I don't indulge in any of the things you have mentioned unless I am treated. I have no pet luxury that I know of. How am I to keep up my end of the business?"

Anna spoke once more, a little mischievously. "I know, Bertha. Father said wholesome practice of saying your own private prayers, night and morning. I have never abandoned it myself, and I know the comfort of it."

THE LAW AND THE GOSPEL.

The law says, this do and thou shalt live.

The law says, pay me that thou owest.

The law says, make you a new heart, and a new spirit.

The law says, Thou shalt love the Lord Thy God, with all thy heart, and with all thy soul, and with all thy mind.

The law says, cursed is every one who continueth not in all things written in the book of the law, to do them.

The law says, the wages of sin is death.

The Gospel says, live, and thou shalt do.

The Gospel says, I frankly forgive thee all.

The Gospel says, a new heart will I give you, and a new spirit will I put within you.

The Gospel says, herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

The Gospel says, blessed is the man whose iniquities are forgiven, and whose sin is covered.

The Gospel says, the gift of God is eternal life through Jesus Christ our Lord.

THE REMEDY FOR WORLD UNREST.

Our world is in a state of unrest. Nations are burdened with debt. Capital and labor are at odds. The high cost of living causes much anxiety. Governments are at sea. The future is uncertain. Society is distrustful. Sin stalks abroad unashamed. And the prophet's voice is not reassuring.

What is the remedy? Reduction of cost of living, says the consumer. Higher wages, says the laborer. A larger output, says the manufacturer. A new order, says the socialist. World peace, says the patriot. Revolution, says the reformer.

All these touch only the surface of the world's ills. None of them goes to the heart of the world's agony. They are all salves for the world's external sores. The world needs a change of heart, a cure for the inward disorder, of which all other troubles are manifestations.

The only sufficient and lasting cure is the gospel of Jesus Christ. Here is the gospel prescription for the world's ailment: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The gospel will produce three indispensable things that will put the world completely at ease.

The first is **salvation from sin.** Sin is the source of nine-tenths of the world's dissatisfaction. The wrong-doer is looking for trouble. His main business is to make trouble. "Man's inhumanity to man makes countless thousands mourn." But the saved man is a maker of happiness, a promoter of human welfare. Give the world a larger gospel. For it is "the power of God unto salvation to every one that believeth."

The gospel will also promote **contentment.** Salvation takes greed out of the human heart. It makes men less grasping in their desires. "Godliness with contentment is great gain." Contentment is always associated with godliness. The godly man is easily satisfied with external things. He studies not how much can I get, but how much good can I do.

And the gospel will promote **brotherly love.** The dominant note of genuine religion is love. "We know that we have passed from death to life because we love the brethren." "Love casteth out all fear," all distrust, all jealousies and envyings. The greatest need is not a league of nations, but a brotherhood of nations.

The Church is God's chosen instrumentality to bring peace to the nations through the gospel of His Son. It is entrusted with a mission to the nation as well as to the individual. "None of us liveth unto himself." The voice of the Church ought to be heard in the counsels of the nations. "The still small voice" of the Sovereign of all nations is speaking to the heart of the world. Let the Church see to it that the world hears and heeds this voice. –The Word of Life.

THE SEVEN RULES OF GIVING.

What a gracious charter of privilege, what an inexhaustible food-chest for the soul, what a wonderful compendium of duty, and what an all-sufficient guarantee for eternity, is the Bible! "The wayfaring man, though a fool, need not err", need not want, need not perish, in face of such full provision! The Bible is one great rule of giving and receiving. In it we find the conditions under which, the motives by which, and the purposes for which God gives His Son, His salvation, His will, His material blessings, His care and His reward. In it we find the rules under which man, in turn, also becomes a giver. Let us take note of these rules.

1. **Give to God** Jesus came to reveal the distressing sympathy of God, Who hungers with those who hunger, thirsts with those who thirst, and weeps with those who weep. To feed the poor is to feed the hungry heart of God. To dry the widow's and orphan's tears is to dry the sympathetic tears of God. We give for the benefit of needy creatures; we give to the relief and joy of the Creator. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

2. **Give of God's own.** The Pharisee in the temple said, "I give tithes of all that I possess." He gave a small part of what he claimed belonged to himself. Many tithers still make that mistake. They say, "One tenth belongs to God, the nine-tenths belong to us." Whereas it all belongs to God, and should be held in trust for God. For says the word of God: "Ye are not your own; ye are bought with a price." "The earth is the Lord's and the fulness thereof." Only the entirely consecrated man can make proper and acceptable gifts to God. David in his prayer declared this truth about giving: "For all things come of thee, and of thine own have we given thee." 1 Chron. 29:14.

3. **Give without hope of earthly recompense** It is true that liberal givers are usually recompensed in this world. But it is unusual to expect it. God does not intend it as a recompense. He simply entrusts to generous givers larger portions of His bounty. It is wise and to the interests of His kingdom so to do. It is wrong to give, like the Pharisee, to secure the praise of men, or, like the selfish Christian, to secure God's prosperity. Such giving becomes a barter, or a trading, with God and men. We cannot put God under obligation to us. We are undeserving creatures. "Do likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants." Luke 17: 10.

4. **Give gladly.** Giving is not a penalty, but a privilege; not a task, but a pleasure. Giving under pressure is yielding to extortion. All gifts should be thank-offerings. They should express gratitude for benefits received, gratitude to the great Giver, gratitude for opportunities to help others. Unselfish giving is the thing, and unselfishness is always robed with smiles. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9: 7.

5. **Give till it hurts.** The inhabitant of the Nile valley is often compelled to give up a portion of his bread-supply as seed for another crop. When the river overflows he takes a part of the grain that he needs for food and sows it upon the overflowing waters, knowing that it will yield a rich harvest "after many days." He and family are willing to go hungry part of the time, in order to have a bountiful harvest. Jesus commended the poor widow who gave, not a part, but all of her means of subsistence. Jesus gave till it hurt, till he gave up life for mankind. If need be, "Go and do thou likewise." Give in the spirit of sacrifice. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

6. **Give as an investment.** Self-sacrificing giving is the best-paying investment for the life that now is, to say nothing of the life that is to come. Genuine happiness, Christian character, personal salvation, and equipment for service, are some of the dividends that such investments yield in this world. Giving has unlimited possibilities. The care and training of an orphan might create a power of influence that would uplift a continent. A contribution to missions, surcharged with holy sacrifice and believing prayer, might become the means of turning an entire nation toward God. It is in this way that nations shall be born in a day. For with God one day is as a thousand years, and a thousand years as one day.

But let us not be over anxious for large results at once. The largest and best harvests are a long time coming. Leave the results entirely with God, Who will bring them to pass in His good time. "Cast thy bread upon the waters, for thou shalt find it after many days." Eccl. 11:1.

7. **Give to the glory of God.** This is the highest aim of giving. God is glorified in that which pleases Him. The Father was infinitely glorified by His Son, in Whom He was well pleased. The apostle says of disinterested service in the name of Christ that "with such sacrifices God is well pleased." God is glorified in that which helps His cause. Giving of self, of energy, and of substance, under the direction and power of the Spirit, contributes largely to the extension of the king-

dom of God throughout the world. God is glorified in that which honors Him. Mary greatly honored Jesus in pouring the contents of the alabaster box upon His head. And she so glorified her Lord by that act that her own name shines brightly in the light of the reflected glory. God is entitled to the glory of every sacrifice, effort, and achievement. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.—The Word of Life.

PRESIDENT'S LETTER

SEVEN GOALS FOR 1919.

A revival in every church.

A family altar in every home.

A Sunday school in every church.

Every school contributing to the Home.

A Church paper in every M. P. family.

Every cent of every claim paid by Nov. 12th.

One superannuate bond to every charge.

PASTORS' REPORTS ANALYZED, THIRD INSTALMENT—

Gibsonville has paid 62 per cent. pastor's salary, the Sunday school contributes to the Home, about 50 visits reported by the pastor as having been made.

Pageland Charge, 61 per cent. pastor's salary paid, 41 visits made by the pastor; 41 professions, 17 accessions during the quarter.

Fairview Charge, 30 per cent. of pastor's salary paid, none of the claims reported paid during the quarter, 50 visits made by the pastor, 19 professions and 19 accessions to the church.

Bess Chapel Charge not quite 30 per cent. of pastor's salary, nothing reported as raised on the claims, 90 visits made, 12 professions and three accessions.

First Church, Henderson, has paid 75 per cent. of pastor's salary; $100 reported paid on claims, 109 visits made, one accession to the church.

Halifax Charge, about 52 per cent. of pastor's salary reported paid, all claims met to date, 197 visits made, 29 professions, 26 accessions, about $400 have been pledged over and above the allotment in the million dollar campaign, and $1,000 have been paid to Treasurer Beck for this cause.

A perusal of the reports sent in up to date indicate that many of the charges are yet considerably behind in their finances. Some of them are surprisingly in arrears. There is yet need of system being used by most of our churches in raising their claims, and greater promptness in paying their obligations. The church, although the best institution in the country in many respects, is the poorest pay and the most irregular of all the institutions that employ men to work. If the church should be judged only by the way she pays those who work for her, she would have the most unsavory reputation of any institution in our land. For she is often a poor paymaster and dislikes to be told of her shortcomings.

THOSE SUPERANNUATE BONDS—

Many of our churches and people subscribed for one of these bonds early in the year before the million dollar campaign was put on; since then, little or nothing has been said about it; but we would sincerely like to see that one hundred bonds sold before conference meets November the 19th. I am not sure, but think almost half that number was taken; these should all be paid for at once and get the certificate and then we want other churches or charges and individuals to take one of these bonds in memory of a deceased pastor or loved one. It is a beautiful way of keeping the memory of a loved one green and while doing that you are also helping our superannuate ministers to live more comfortably than they could possibly live without the aid given them by this society of our Conference.

MAKE YOUR SUNDAY SCHOOL EVERGREEN—

Last fall so many of the Sunday schools throughout the country were forced to suspend; the people felt a distinct loss, and some of these schools have not yet fully recovered from the loss sustained by this suspension. We are hoping that we shall not have occasion to close up this year as last, and we want to urge those schools that had the habit of going into winter quarters about September, to keep the school going throughout the year. It will take a little extra effort on the part of somebody, but it will certainly be worth a great deal more than it costs to keep the schools going.

LOOK AFTER THE YOUNG CONVERTS—

I fear that there is a general failing on the part of church officers and oftentimes of pastors, to look as closely after the young converts as they ought. The new member is received into the church and too often left without any definite idea as to what more is required of him or her now that the church vows are upon him or her than before these vows were taken. If no more is required, then, why should they join the church? If more is required, they should be informed of what it is and how this new obligation is to be discharged. Who is there in our church can blaze a new way for service in this particular? Whoever can do it would put the entire church under lasting obligations to him. Find something for the young convert to do that is really worth while, something that causes him to grow in grace and in knowledge of the Lord and you will be remembered through many generations for your great service to the church.

But there are many things all of us know to do which are not done so often as they should be. The young convert is not urged or encouraged in the formation of religious habits, is let go without feeling any new obligation to the church, etc. Any of us could improve along this line, if only we would give serious thought to the tasks.

UWHARRIE CHARGE, Rev. W. H. Neese, Pastor.

I visited all the churches of this charge, going to Mt. Pleasant and Mt. Zion on Saturday, and visiting Jerusalem, Cid and Piney Grove on Sunday. At the appointments on Saturday we had seven and nine, respectively, if I mistake not. Just why a people will want any one to go to their church when they have no idea of attending the service themselves is hard to explain, except it be as a punishment. But Uwharrie Charge is one of our charges in need of much assistance. The people are undeveloped along some very essential lines. Only a few church papers are taken on the charge. The present delegate-elect to conference does not even take the church paper. Their fathers before them did not take the church paper nor take any very great interest in the church out ide the locality in which they lived. As a result of this, the majority of the members are yet to be interested in the general activities of our church.

The million dollar campaign has been put on at three churches, Mt. Pleasant went over the top, Piney Grove has subscribed about half its allotment, Jerusalem has raised about one-third and a few dollars were pledged at Cid. The work is yet unfinished and I believe that Uwharrie will surprise herself in raising the money for this cause.

Brothers Garrett, Idol and Shaw had visited Mt. Pleasant and Piney Grove before my visit and to them belongs the full credit for all that was raised at Mt. Pleasant and for about all that has been raised at Piney Grove. These brethren did good work in their visits to these churches.

Bro. Neese has just closed a successful revival at Piney Grove church; this makes several weeks of revival services, so he is now enjoying a well earned rest. The pastor's salary on this charge is very small indeed, not quite six hundred dollars; this does not include the house, which is furnished the pastor free of rent. There is no parsonage on the work. But Uwharrie is able to give their pastor an adequate support; many of the people are amply able to do a good part by him and should do it. We sincerely hope that the salary for next year will be $800 for this charge; the pastor needs this much to support him living here where living is cheaper than in the villages, and too, the people will get a greater blessing when they give more to the carse of the Lord. R. M. Andrews.

BRO. BETHEA'S QUESTION ANSWERED.

Will say in answer to the question asked by Bro. Bethea in last week's Herald that 111 of the 197 members received here joined on profession of faith, while 86 joined by letter. Counting both those who joined on profession of faith and those who joined by letter, there has been a net gain in membership of 43 per cent. Counting only those who have united on profession of faith there has been a net gain of 36 per cent. J. E. Pritchard.

Burlington, N. C., Sept. 15, 1919.

IMPORTANT NOTICE MILLION DOLLAR CAMPAIGN TREASURERS.

Please make collections of the second quarterly payment on Campaign Pledges as rapidly as possible and report them to the office of the Treasurer at least by October 1st. The Campaign Central Committee has ordered the distribution to be made following October 1st. This will be done before I begin a tour of the southwestern conferences. Several of the Boards benefiting will need to use the fund for distribution at an early date

Charles H. Beck, Treasurer.

that another large source of income was penalties, a tax on indulgence in misdemeanors, you see. You were bemoaning your habit of using slang the other day, and wishing you could stop it. Can't that be your luxury, and your tax a cent for each slang expression?''

''Do you want to ruin me?'' asked Bertha in mock indignation. ''Don't you know that slang is my native language, and that I should be dead broke in six weeks if I taxed it?''

''''Dead broke' is a good expression to begin on,'' remarked Doris, dryly.

Bertha flushed, but she said bravely: ''You are right, Doris, and it is time I began somewhere. Every slang term for the next year shall cost me a cent, but father will have to increase my allowance, and then I shall not have anything to spend. No, thank you, Gertrude, I won't take a box. I'll begin collecting in the clothes-basket.''

''Well, girls, said Gertrude, ''this has been sufficiently informal, but I think profitable. Let us come to order and close our meeting properly and one year from now we will bring our internal revenue taxes and count them, and tell our experiences if we have them.''

''You had better have that meeting at my house,'' said Bertha, ''for I shall never be able to carry my collection any distance unless I borrow a wheelbarrow!''

The year went by, as all years do; the girls held their meetings regularly, and occasionally compared notes on their taxes, and looked forward to the meeting when results were to be made known with eager interest.

When the day came, the seven, the complete number, as Anna always said gathered promptly. Bertha ostentatiously staggering under the weight of an apparently very heavy, and certainly very large bag.

After the opening exercises Gertrude said: ''This is an experience meeting. Anna, you suggested our system of internal revenue: can you tell us how much your tax on violets came to?''

Anna laid a box heavy with coin on the table, saying: ''I have not counted it, but my experience has been two-fold. First, I never realized before how costly my aesthetic luxury was; and secondly, the florist has found me a less profitable customer this year.''

''Ada,'' said the president, and Ada brought her box and said: ''My experience is that when one reckons the amount paid for chocolate creams by the twenty per cent. test the amount is rather appalling. Also, that one's complexion is just as good when one eats fewer of those dainties.''

Every eye was turned expectantly on Bertha as she deposited her bag on the table and drew forth an assortment of boxes and arranged them in order. When she had accomplished this she said gravely, but with dancing eyes: ''You see, girls, it is as I told you. Slang, when one has indulged in it freely for a while is a very constant luxury, and my honesty is pained at the thought that I may have overlooked some payments that ought to have been made. Likewise, taxed slang is expensive. Also, I found the stock so promiscuous that I sorted it out. This largest box is for expletives, extending from Jerusalem to Jericho, and embracing the defunct Julius Caesar and Jehoshaphat. The next one is for such graceful terms as 'rubberneck,' 'dead broke,' etc., and these others are for all varieties best known to and classified by myself.

''This tax represents a year's hard work, but it has more than paid for itself, for it has left me very little to tax. My boxes have not gained much for the past three months.

''Honestly, girls,'' she added, her tone changing, ''I don't like to call this a tax, but a thank offering for what it has done for me.''

Then she held up a gold dollar, saying: ''And this is my mother's thank offering for her daughter's reformed speech.''

The girls looked very lovingly at their bright member, whose slang had been the outgrowth of pure girlish fun, and never really coarse or low.

''Doris,' said Gertrude, and Doris responded. ''Here is my box, and I really think I have enjoyed my ribbons more since I have felt that I was sharing them with the women and girls who don't have such things, and if they have been a little cheaper than they used to be, the box has grown heavier, and my heart lighter for it.''

Gertrude called for Laura next, and she passed her box and said with a most becomingly flushed face: ''I couldn't do it, girls: it seemed so mean to give only one fifth as much for missions as I did for my own indulgence, so I just had to turn it around and put the peanut money into my box and ate up the tax, and the box has prospered.''

Grace said eagerly without waiting to be called on: ''That was exactly what I thought about soda, and I have done the same, and am almost ashamed yet to think how much soda I have had.''

There was a surprised hush for a minute, then Gertrude said: ''I found that I really could not afford to add to the price of my gloves, but a reduction of twenty per cent. settled that.'' Then her color wavered prettily as she added: ''But girls, I studied the whole subject of taxation, and found that in time of war necessities are taxed as well as luxuries, and as this is for the war of the Kingdom, and the victory of our King, I have laid a war tax on every article I have bought.''

Silently the treasurer opened the boxes of internal revenue and war taxes and counted the contents, and each girl drew a breath of satisfaction when she announced that the apportionment had been met more than twice over.

They passed a vote to continue their system of taxation for another year, and after a prayer of thanksgiving and consecration separated to their respective homes once more.—Emma J. Cummings Park, tract of Woman's Baptist Mission Society.

''From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.''

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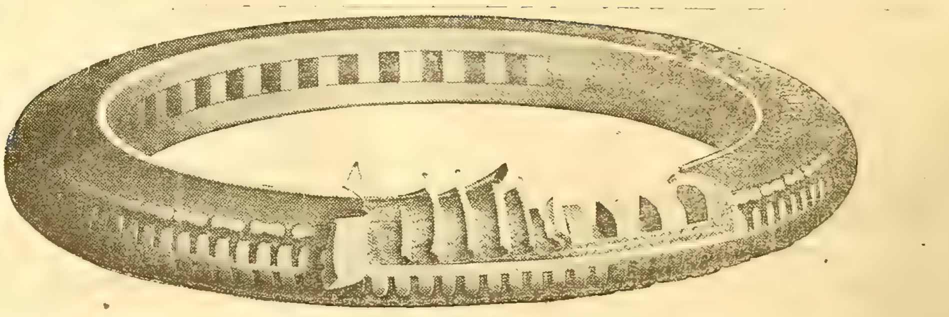

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Dayton Airless Tires have been endorsed by 50,000 or more satisfied users, including the late George Westinghouse and Edward Gray, formerly chief engineer of the Ford Motor Co. Local endorsements have been made by Judge T. J. Shaw, Judge S. B. Adams, Dr. J. T. J. Battle, Rev. J. Frank Lee, Morrison-Neese Furniture Co., Z. M. Rhea, C. A. Allred, John W. Wharton and scores of others.

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C. W. Jennings

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J. W. Fry, President. W. E. Allen, Treas.

GREENSBORO LOAN AND TRUST COMPANY

ITEMS FROM CHINA.

As previously announced, by agreement on the part of the Woman's Foreign Missionary Society and the Board of Foreign Missions, Rev. C. S. Heininger and the work in China so successfully conducted by the society, except all pertaining to that for women and girls, were transferred to the Board on June 15th, 1919. The society has already arranged to send out in November lady missionaries to develop their important part of the church's enterprise, and, when the details connected with the adjustment of properties, etc., are completed, a more vigorous and extended policy will be possible by the application of the energies and resources of both organizations in that great field.

Our Board is thus operating in three non-Christian lands—Japan, China, and India—and it is hoped that ere long the society will also share in the work in India, for it is one of the most needy fields in the world, and the most responsive, as a great turning to Christianity has been in progress, whole communities renouncing their idols; and thousands await baptism, with not enough teachers to prepare them in the rudiments of the faith.

Word has reached me from Rev. C. S. Heininger, from which the following is taken:

"I trust that now the Board has control of the work in China some action will be taken for the formal recognition of the mission conference here. We need very much an ordained Chinese pastor to help in the work and we have a man who is a college and seminary graduate whom the conference voted in their last session to ordain. I think in case the Board will authorize the formation of a conference, and recognize the annual meeting here as the conference, we could go ahead with the ordination of Mr. Kao. On account of the size of the church here with almost 500 members, some such action should be taken.

"The most serious problem of all is the problem of exchange. For 20 years previous to the war an American dollar changed for $2.10, on the average in Chinese currency. But since the war the rate of exchange has steadily fallen. Every day and every month sees such changes that we can not predict what the next month's rate will be. From the papers I know that it must now be only about $1.06 or $1.07 Mexican for an American dollar. I fear the Board will tremble at the amount needed to make up the difference in exchange.

"I will say that we are very happy to work under the Board and to continue our work for the Methodist Protestant Church in Kalgan. I am living in the hopes of better things here, and trust you will find the new work a source of joy and inspiration to the church.

"In regard to the work the outlook is very encouraging. Our new chapel which we have in the heart of the city is the greatest thing that has ever happened for the work. This fall we want to have an official opening of the chapel at which we expect to invite the leading business men and officials, and probably import some good Chinese speaker from Pekin or Tientsin.

"During July we baptized six at Ch'aikoupu and received them into the church, and one here at Kalgan was baptized and two received into the church.

These last two were students in government schools, the one, however, a son of an old preacher, and had been baptized in infancy. The other is a student in the Army Medical College in Pekin."

Fred C. Klein.

MARRIED.

On Saturday evening, September 13, at four o'clock at the home of the writer, Mr. Meyer united in marriage Mr. Jink Billups and Miss Annie Culbreth. We are glad they are to make their home in the town of Enfield. Wish you a long life and a happy home.

Your friend, Mrs. Tom Billups.

Distracted Brother (left in charge of the baby): "Aw! They ought to send a book of instructions with these things."—Life.

DR. J. E. WYCHE

DENTIST.

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WILLS BOOK AND STATIONERY CO.

Greensboro, N. C.

"There are two sides to every question," remarked the ready-made philosopher.

"There's two sides to a hickory nut," rejoined Farmer Corntossel; "an outside and an inside, but only one of 'em is worth payin' any attention to."—Washington Star.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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J. F. McCulloch, Editor and Publisher

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"THE SUNDAY SCHOOL AT WORK IN TOWN AND COUNTRY."

This is a practical hand-book for Sunday school workers, written by William Monzen Brabham and published by George H. Doran Company.

This book frankly deals with Sunday school work in the small church as it is found in the open country and the small town or village. The school of less than two hundred members is in mind throughout. Every page contains statements of actual facts and suggestions which have grown out of experience. The book is first of all a working manual, containing enough of the very simple to meet the needs of the most poorly organized school and at the same time enough of the harder things to keep the best organized school busy as it seeks to achieve.

Some of the chapter titles which arrest the attention and invite a careful reading are: A Survey of the Field, Organization of the School, Training a Leadership, The Building and Its Equipment, What and How We Teach, The One Whom We Teach, The Sunday School Hour, Getting and Holding Members, The Workers' Conference, The Organized Class at Work.

With each chapter there is given a list of books for further reading and some outline topics for thought and discussion. The book lends itself to class or individual study and will be particularly valuable for superintendents and pastors.

About the Author.—The author of this volume is a layman who served, while in the banking business, as a teacher and then as a superintendent. For the past eleven years he has been a full-time employed Sunday school worker in the Methodist Episcopal Church, South. For several years he was in charge of the rural Sunday school work of the General Sunday School Board, is now head of the Department of Sunday School Administration for the same organization. The book comes out of a wide experience and observation at first hand with the small Sunday school. Price, Net, $1.50.

REV. J. F. MINNIS AND WIFE, MISSIONARIES TO INDIA.

AS TO PASTORAL WORK.

A pastor in our office recently said he doubted whether a pastoral visit is worth while or worthy of the name if hurriedly made and so brief that you have time only for some ingratiating remark such as—"You certainly have a pretty baby." He further said that he had about decided to tell his people that he would make pastoral visits only on their invitation and would expect to stay long enough to accomplish some real pastoral work.

DID YOU EVER SEE A MAN LIKE THIS?

Brother Bethea told Brother Millaway about him and Brother Millaway told us. This man was appealed to for money for foreign missions. He replied that he did not believe in spending money on foreign missions when so much was needed in our own country. Home missions, he said, demanded all our means.

A little later he was appealed to for money for home missions. He replied: "We can't afford to be sending money away when our own church needs a new roof so badly."

A little later a collection was proposed to raise money to cover the church. He objected to that, saying, "The grave yard is unprotected. I think we would better spend our money in enclosing it and paying proper respect to the dead."

A little later an effort was made to collect money to put a fence about the church cemetery. This man was appealed to, but he refused to contribute, saying, "There's no need of a fence around a graveyard. Those on the inside can't get out and those outside don't want to get in."

—Brother Pierce and his St. Paul people had a good day last Sunday, marking the beginning of a new year in the church. The door of the church was opened for new members and eight were received, making quite an addition to the number and working force of the church. Then an appeal was made for subscriptions to the Methodist Protestant Herald, and nine names were enrolled. But this is not all. An appeal was made for Haw River church (rebuilding fund) and a total of $43.50 was pledged and part of it paid immediately, and it is proposed to continue the appeal until the total reaches at least $50. We think this a good beginning for the year and believe that it presages a good year for St. Paul.

—Rev. J. A. Ledbetter is now serving as pastor of the First Christian Church in Reidsville, and writes that he has a fine field. His family will live in Gibsonville. He retains a lively interest in the Herald reports and renews his subscription. We thank him.

DAVID'S NOBLE PURPOSES.

Rev. W. A. Ledford.

The often repeated saying, "Hell is paved with good resolutions," is based on the numerous broken vows, promises and resolutions. However, a more serious thought, a better understanding of the Scriptures, and a deeper insight into the ways of God might have justified the opposite conclusion, "Heaven is paved with good intentions." Who can say that the unbuilt temples of earth may not yet be a house of God, "not made with hands, eternal in the heavens." Browning wrote very pleasingly,

" 'Tis not what a man does that exalts him,
But what a man would do."

He had learned that heart deeds are more important than hand deeds in the sight of God. God judges a man by the "thoughts and intents of his heart" rather than by the achievements of his hands. As in the case of the widow's two mites, the condition of the heart is far more importaint than the size of the gift. God said to David, "Forasmuch as it was in thine heart to build an house for my name: thou didst well that it was in thine heart; notwithstanding thou shalt not build the house." 2 Chron. 6:8, 9.

Many projects dear to many hearts will fail, without any explanation on God's part. He favored David with sufficient reasons. "Thou hast shed blood abundantly. . . . Thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight." 1 Chron. 22:8. There is a difference of opinion as to what kept David from building the house of God that he had in his heart to build, regardless of the plain statements of Scripture. Some say that he could not fight battles and build houses both. The job of ridding his country of its enemies was enough for David. Others say that it was the blood of Uriah which stood between David and the accomplishment of his heart's desire. Like Moses at the waters of Meribah, one sinful act decided his future. The view we take is unimportant, the thing to notice is that God had one work for David, and David had his heart set on another. David's plans must fail so that those of his Lord might succeed. Happy is the man who can say sincerely at all times, "Not my will, but thine be done."

David's experiences present both disagreeable and agreeable features. He had to do so many things contrary to his liking. He dreamed and planned in marble and ivory, and worked amidst bloody scenes almost all his life. The great majority are governed by circumstances, over which they have no control, leading them among unfriendly environments and compelling them to spend most of their time on disagreeable tasks, in which they have no pleasure. His desires for the house of God were not defeated, but deferred to the next generation, when Solomon would be king. The motto of Methodism is, "The workmen are called home, but the work goes on." If David couldn't build the house himself, he could make it possible for it to be built. "Sowing is as essential as reaping." He who notices when the sparrows fall, will not lose sight of a single good thought, intention, purpose, deed in the final day of rewards. God may over-rule our plans for His glory, but will never forget a golden deed of the humblest servant.

THE NEW YEAR TREE.

It had long been the custom in the Elliott family to strip the Christmas tree on New Year's morning and to put away all the Christmas decorations for the next year. For three years Robert, who was now eleven, had been the one to climb up on the stepladder and hand down the high-up trimmings, while nine-year-old Elizabeth and seven-year-old Tom wrapped the things up and put them into boxes. Then, when the branches were bare, the tree was thrown from the nearest window, and carried round to the trash pile in the back yard.

This particular New Year's Day the plan was changed, because Elizabeth had been ill for a long time and was not able to do her share. However, she was well enough to watch the others from a big chair and help out just a little with a word now and then. As for work, she could only sort the gay beads and wrap a few of the things, but she was happy to do even that.

When the tree was finally stripped, Robert and Tom dragged it to the window and threw it out into the snow.

"It doesn't look like the tree we had a week ago, does it?" said Robert. Indeed, it did not. Then it had been fresh and green and had smelled of the woods; now the branches were bare and the whole tree looked dingy.

"Let's ask mother if we can't make a bonfire of it," suggested Tom.

"Oh, no, boys!" Elizabeth exclaimed, with a shiver. "That would seem like burning up Christmas! If you don't want to put it on the trash pile, why don't you play with it? I should think that would be fun."

"Fun to play with that bare thing?" Robert rejoined scornfully. "What could we do with it?"

"With the Christmas tree?" asked Mrs. Elliott, who came into the room just then. "I have a plan, but I don't intend to tell it till the last minute. Come, boys, put on your sweaters and mittens and set the tree up in the back yard."

Robert hesitated. "Elizabeth can't go outdoors," he said, "I wish she could play with us sometimes!"

"She's going to play with you this time," said Mrs. Elliott. "She's an important part of this plan. You run along and do your share, and Elizabeth and I will do ours."

The boys lost no time after that; they knew something jolly was on hand. When they had dragged the tree to the yard they set it up right and began to brace it with planks.

As soon as they left the room, Mrs. Elliott brought four boxes to Elizabeth's chair, and four trays filled with the most curious-looking things the little girl had ever seen.

"Why, mother!" she exclaimed. "What in the world is this?"

"Sh-h!" said Mrs. Elliott. "We'll have to work very fast, because the boys will be back in a jiffy. Put everything into boxes as quickly as you can. Fill each box with the contents of one tray. Then I'll cover the boxes and tie them up."

Elizabeth went to work without another word, and just as the cover was tied on the last box the boys came rushing into the room.

"The tree's up!" exclaimed Robert. "What next?"

"Next, you each choose two boxes," Mrs. Elliott replied. "First you take one, then Tom; then you again, and Tom takes the last."

"But what's in the boxes?" asked Tom.

"Wait and see!"

"You'll like it," added Elizabeth, although she was almost as much in the dark as he. "Hurry and choose."

"I'll take the little round one," said Robert. "The best goods come in the smallest packages, I've always heard."

"I'll take the long, slim one," Tom declared.

"Then I'll take the square one," Robert reached for his second choice.

"That leaves me the flat one, and I wanted it, anyway," said his brother. "Now, may we open them?"

Elizabeth nodded, and they pulled off the covers in a hurry. The boys' faces looked blank, and Elizabeth's somewhat puzzled.

"What's all this?" Robert asked in a disappointed voice.

"Why, mother!" cried Tom. "What can we do with these things?"

"Trim a tree for somebody," replied Mrs. Elliott. "Can't you guess who it will be?"

The children thought a minute. "Oh, I know!" Elizabeth broke in, her eyes shining. "The birds! It will be fun! See, Robert, you have suet in your round box. Bits of that will do for the small ornaments."

"And Tom has pieces of apple, strings of pop corn," Robert added; "and here are bread crumbs to take the place of beads."

They took up their boxes and started out.

"I wish Elizabeth could see us trim the tree," said Tom, pausing at the door.

"She's going to," replied Mrs. Elliott. "Robert, you take one arm of her chair and I'll take the other and we'll carry her to the window of the back room. Then you boys get to work, and your sister will watch you."

It was not long before that back-yard, left-over Christmas tree was so trimmed up that it would hardly have known itself. Bits of white suet ornamented the twigs, and ropes of white pop corn and festoons of bread crumbs hung from branch to branch.

Scarcely had the boys finished and joined Elizabeth at the upstairs window before a little bird—one of a flock that had quickly gathered—ventured down for a taste. Evidently he was satisfied, since he stayed for more. Presently his friends, seeing him feasting so happily, came flying down for their part.

"I think that's as much fun as a tree indoors," said Elizabeth happily. "But won't they eat every single thing before night?"

"Never mind about that," laughed Robert. "Tom and I will retrim it every day if you and mother will furnish the trimmings."

"That's a bargain," said Elizabeth. "I love to string things. And there'll be no more hungry birds in our back yard! We'll call it our New Year's tree and keep it trimmed as long as the snow covers the ground."

After that year the Elliott Christmas tree never failed to do double duty.—Clara Ingram Judson, in The Youth's Companion.

Answer to last week's problem: 1, 3, 9, 27 pounds.

No church in the world justifies its existence that does not pray.—Rev. S. W. Taylor.

PATTY'S COURAGE.

(By Anne Harris Crawford.)

"And everybodyw ill go to hear Dr. Carmichael," continued Dorothy as the two paused on the schoolhouse steps. "Father says it is the biggest thing this town has had in many a long day, and that we are lucky to persuade so famous a man to come. Mother wanted to give a reception for him, but he said he never goes out to things of that kind. He wouldn't even come to our house, but insisted on going to a hotel."

As she spoke, a quiet, slender, gray-eyed girl came up the steps, hesitated, as if she wanted to join them, and then passed on. The two girls followed her with their eyes as she entered the building.

"I like her," announced Patty; "and her mother is so sweet."

"Patty Manning, I don't see why you have to bother with a nobody like Eve Lathrop," exclaimed Dorothy pettishly. "Nobody knows anything about the Lathrops; and father says they are as poor as poverty. I don't believe Eve Lathrop has two dresses to her name, and I am sure they won't be in things at all. We just can't afford to chum with her."

Dorothy's father was the richest man in town, but in Patty's home things did not come so easily. Though in her heart of hearts Patty did not like some of Dorothy's ideas, yet she was glad to be counted among the chosen few whom spoiled Dorothy admitted to her circle of friends and invited to her luxurious home.

"Of course," Dorothy continued, "I would not be rude to her or hurt her feelings for the world, but we don't have to bother with her. Let her make friends in her own circumstances."

Patty felt the subtle flattery. According to Dorothy's words, she and Patty were in one class, and Eve in another far less desirable. "No," agreed Patty, "of course we don't."

"It is too bad you called on her," continueed Dorothy; "but you need not go again. Just let her alone and there is no great harm done."

"Nobody knows a thing against them except that apparently they haven't any money and they live in a poor section of town," protested Patty, feeling just a little ashamed of herself.

"Oh, well," shrugged Dorothy, "if your taste runs to people of that class—but there, it is time to go in."

Eve Lathrop had found that being a new girl in a school, where everybody knew everybody else, was a rather lonesome existence. Beyond the first few moments of curiosity concerning the new girl, who with her mother had recently moved to town, she was of no concern to them.

With Patty it had been different. From the first there had been a mutual attraction between them. Sweet, gentle, dignified Eve and impulsive, scatter-brained Patty had liked each other from the start.

"And now," thought Patty as she sat at her desk. "Dorothy is being horrid." She hated to admit it even to herself, but it did please her to realize that in spite of the fact that funds were frequently low in the Manning household, she was Dorothy's best friend and always welcome in her delightful home. The fact that Dorothy did not approve of her new friend carried weight, and it made Patty cross to realize that this was true.

"Just for that I will walk home with Eve this afternoon, just to show I am not afraid to have her for a friend in spite of other people," Patty decided defiantly. But in spite of her determination, she was glad to see the Evart automobile at the school door with Mrs. Evart waiting to take Dorothy off with her. That meant that Dorothy would not know with whom she walked home. If she knew, it was not unthinkable that Dorothy might say something even more cutting than her last remark at noon; and Patty did want Dorothy's approval. Still, she would not allow Dorothy to choose or to veto her friends.

When Patty joined Eve after school with a cheery, "You are going my way, aren't you?" the pleased look in Eve's serious gray eyes made her glad she had shown this little act of friendliness. As the two girls strolled up the street, they discussed the coming of the famous lecturer.

"Yes," said Eve quietly, "mother and I are going. Mother does not get out often, but she is very fond of Dr. Carmichael's lectures and we would not miss this one for anything."

"Oh, you have heard him before?"

"Yes; lots of times. Have you planned to go with anybody?"

"No," answered Patty. "If mother can get back in time I can go with them. They are going over to Laurel Run for the day. Or maybe I can go with some of the girls. I have not made any definite plans."

"Why not go with mother and me?" invited Eve eagerly. "We would be so glad to have you, and we have to come directly by your house on our way. Will you?"

"Thank you," replied Patty, and hesitated. She thought of Dorothy and the big car in which Dorothy would go to the lecture. She realized that she had at least a fair chance of being invited to go in it. This lecture was the foremost event of the season. The whole town would be there. How much more pleasant it would be to roll up to the door with the Evarts and feel oneself amid the town's elect rather than walk with the Lathrops and before the whole town show that her tastes ran to "people of that class."

Then honest little Patty's heart gave a throb and she squared her chin. She would not allow herself to become a snob and a coward. No, this was her chance to show herself and Dorothy and the town at large, if it was interested, that she, Patty Manning, had the courage to choose her own friends for their worth regardless of lesser things; and to prove that she was not ashamed to be seen with a girl whom she liked, regardless of Dorothy's sneers and the fact that Eve had not been admitted to the town's select circles.

"Thank you, Eve," she repeated, "I will be glad to go with you and your mother."

The great night came. The auditorium was crowded and the lecturer was at his best. Dorothy's disgust at the company Patty had chosen was apparent even across the room in the lift of her eyebrows. Patty was uncomfortable and ashamed of herself for being so. "I don't care," she told herself; "and I would despise myself if I had refused to come with Eve. That would have been cowardice."

When the lecture was over and the people were streaming out, the great man stood near the entrance bowing, smiling, shaking hands, while the town's greatest strove to do him honor. Mrs. Lathrop, Eve, and Patty were slipping quietly past, when suddenly Patty saw the great man's eyes turn in their direction. A look of surprised pleasure came over his handsome face, and with a hasty apology to the group around him, he strode forward. Patty could scarcely believe her eyes as he bore down upon them, hands outstretched and a light of glad recognition in his eyes. "Why, Mollie, Mollie Lathrop; is it possible! Who ever would have expected such luck—and Eve too! Bless my life! How are you two? And this little lady is a friend of yours. Glad.to see you, I am sure." And Patty found Dr. Carmichael warmly shaking her hand.

"You three just wait a moment while I get my hat and tell some of these people I am going, and if you will let me I will walk home with you, and we will have a nice long talk together."

"Why didn't you tell me you knew him, Eve?" whispered Patty as Dr. Marmichael went in search of his hat.

"Why, it didn't seem necessary. It wouldn't have made any difference, would it?"

And Patty was so proud to be able to answer honestly, "No, it wouldn't have made any difference."—Selected.

OHIO CONFERENCE GENERAL CONFERENCE BUDGET CAMPAIGN.

Seven Groups Out of Nineteen Pass 25 Per Cent Mark in Pledges. Fourteen Charges Pledged in Full, $15,665.

Ohio is working. The budget program adopted by conference is being applied in any places with good results. Many pastors have other plans, but the disposition of all is to make this year an exceptional record. We expect to report progress from time to time, and it will be interesting to watch developments. Many churches have planned to conduct the every-member canvass during January; a few later in the year. We are indebted to Rev. Dwight L. Custis, the conference treasurer, for helping with this report.. Ohio is fortunate in having a treasurer who is so reliable and trustworthy as Rev. Mr. Custis has proven himself to be. His own church, West Lafayette, is on the honor roll and challenges all other Ohio churches to a 100 per cent achievement this year.

C. S. Johnson.

—The sudden death of Dr. Totten, of Baltimore, recently shocked his many friends. He was a brother of Prof. W. T. Totten, of Yadkin College, and was highly esteemed for the excellence of his character. He was a dentist by occupation. He was very much devoted to the church. He leaves a widow but no children.

—President Dixon is moving to the Conference Parsonage in Greensboro this week. He is expected to preach in Grace Church next Sunday morning.

—The annual Founder's Week Conference of The Moody Bible Institute will be held February 5 to 9, inclusive, in the Institute Auditorium, Chicago.

TO HELP HAW RIVER REBUILD.

Mr. Wills's Report.

Amount previously reported	$91.05
T. M. Johnson	5.00
Rev. J. H. Bowman—Fairfield church	7.03
	$103.08

Miss Espa Bullard's Report.

Midway church, Haw River Charge	$5.67
Fair Grove church, Haw River Charge	2.45
Mrs. J. J. Crawford, Hillsboro, N. C.	2.00
Mrs. D. I. Offman, Burlington, R. 7	2.00

Total last week	$195.89
Additional receipts reported by Brother Wills	12.03
Additional receipts reported by Miss Bullard	12.12
Received in this office per Rev. J. A. Burgess from—	
R. L. Fogleman	.25
A. P. Coble	1.00
J. E. Hanner	5.00
C. R. Fields	1.00
J. M. Brown	1.00
R. L. Jones	1.00
W. M. Smith	1.00
I. L. Trogdon	.50
Members of Julian church	6.00
Reported by Rev. T. E. Pierce, pledged by members of St. Paul church as follows:	
G. H. May	5.00
Mrs. G. H. May	5.00
W. W. Oaks	5.00
E. M. Routh	5.00
R. R. Johnson	5.00
Rev. T. E. Pierce	2.50
C. O. Kennett	2.50
Mrs. W. W. Oaks	2.50
Miss Flossie Jones	2.50
Miss Pearl Jones	2.50
J. R. Weaver	2.50
Master Geo. Johnson	2.50
Carl Wilson	1.00
	$280.29

SUPERANNUATE CHRISTMAS FUND.

Amount previously reported	$456.36
Mrs. John Taylor	1.00
R. H. Haupt	1.00
A. J. Richardson	1.00
Mrs. A. J. Richardson	1.00
Mrs. A. L. Holloway	1.00
Rev. I. I. York	1.00
H. S. Thomas	1.00
T. B. Richard	1.00
Mrs. E. R. Hudson	1.00
Mrs. J. S. Williams	5.00
M. P. Church, Burlington	13.56
P. P. Richards	2.00
W. L. Ward	5.00
B. M. Williams	1.00
	$491.92

The above has been disbursed to the beneficiaries of the Superannuate Fund and a complete statement will be included in my next report to the Annual Conference. I have received since this account was closed, the following:

W. L. Doub	$ 1.00
Dr. T. M. Johnson	10.00
Dr. W. R. Goley	1.00
Mrs. W. C. Hammer	1.00
Capt. and Mrs. W. R. Mitchell	5.00

These amounts will go into the regular fund for distribution at the next Conference. Dr. Goley's contribution was mailed in ample time, but the letter did not come into my hands promptly. Captain and Mrs. Mitchell's contribution was mailed from Santiago, Dominican Republic, where Captain Mitchell is stationed as an officer in the United States Marine Corps. Mrs. Mitchell is a sister of Rev. N. M. Harrison, Jr.

I have received many expressions of appreciation from our superannuates, and am sure that all who have contributed to this fund may feel very much gratified on account of having made their Christmas brighter.

J. Norman Wills, Treasurer.

CHILDREN'S HOME.

Report of Superintendent

Sunday Schools—	
Caroleen	$ 12.50
Graham	11.07
Birthday Offering, Pleasant Hill, Spring Church	8.05
Siler City	4.94
Whitakers Chapel, Roanoke	3.50
Midway, Haw River	2.42
Hebron, Orange	4.25
Antioch, Mecklenburg	1.86
Baracas, Welch, High Point	3.81
Vaughan, Littleton	2.00
C. L. Bevill Estate	125.00
Rev. M. C. Wilson, Lometa, Tex.	3.00
John Alford, Harmony, Halifax	1.00
Miss(?) Minnie Carter, Shelby	2.00
R. L. Dolen, Pensacola	10.50
Sunday Eggs—	
Enfield:	
Mrs. Pattie Parks	1.35
Mrs. H. C. Neal	1.35

A valuable gift from Mrs. T. O. Pender, Mebane, was a pair wool blankets.

The Methodist Protestant church, Keswick, Iowa, had the right idea of what the children needed and shipped us a box containing tablets, pencils, handkerchiefs, needles, pins, hose, crochet thread and tape measures.

A box from First Methodist Protestant Church, Cumberland, Md., was filled with things which are needed in all our homes. It contained pillow cases, towels, wash cloths, stockings, soap, handkerchiefs, cakes, nutmegs, etc.

Bertha Brown, our last girl to leave the Home, who is now in training in Guilford General Hospital for nursing, was successfully operated on Tuesday morning for appendicitis.

Have You Decided to Furnish a Room in the Boys' Dormitory?

This offers a fine opportunity to make a memorial to some loved one. It offers an opportunity to do something definite.

These rooms must be furnished so we can soon move into them. We have four rooms that it will cost $250 each to furnish and the other dormitory rooms will cost $140 each.

How many stations will assume the obligation to furnish a room? How many circuits will furnish a room?

Henderson furnishes a room; Roanoke circuit furnishes one; one of our young and wide-awake stations (or rather a class) furnishes one—the name will be given later. Dr. and Mrs. W. G. Linville furnish one in memory of Dr. Linville's sainted mother; Mr. and Mrs. S. P. Montgomery, High Point, have assumed the obligation for a room. Mr. and Mrs. Montgomery do something definite each year for the Home.

Friends, we must act right away. There are a number of others who have intimated that they wanted to do something when we got the building up. We want to hear from a number of our stations, circuits and individuals.

Write us what you are thinking of getting your church to do.

We are glad to report that the sick are all up again. H. A. Garrett.

Glen Raven.—Our Sunday school report for January 7 runs as follows: total attendance, 128; total collection, $3.95. The treasury made a financial report for the year 1922 as follows: total collection for the year, $181.59; total disbursements, $178.93; leaving a balance of $2.66 in treasury. We made an offering of $55.67 to the Children's Home during the year. We made a policy of giving the collection of every first Sunday in the month to the Children's Home. Our school was opened by song service, after which the lesson was read in concert, then Brother Morgan was called on for prayer, after which the different classes went to their respective classrooms for the lesson. We had a very distinguished gentleman to join our young men's Bible class on last Sunday morning in the person of Rev. J. M. Morgan. So we will have the preacher on hand every Sunday except the second and fifth Sundays. On those days he has an appointment at the Haw River church. The preaching service began after a brief intermission. Brother Morgan preached a most helpful sermon.

At the evening service Brother Morgan drew a very beautiful picture of a happy home and how to make it. The love for one's homeland and loved ones was portrayed in struggles and the hardships of the children of Israel who returned of the captivity to rebuild the ruined walls of Jerusalem. Another striking illustration was Joseph sold into the land of Egypt by his brethren. Reporter.

High Point.—The pastor, Dr. George R. Brown, left yesterday morning on early train for Jacksonville, Fla., where he will hold a series of meetings in the church there, and will be away for about two weeks. During his absence, the pulpit of the First Church will be occupied by Rev. J. H. Stowe and Rev. G. L. Reynolds, both of whom live here.

The Foreign and Home Missionary societies held and interesting meeting Monday afternoon with Mrs. S. S. Coe. Mrs. Geo. R. Brown read an entertaining article on the Buried Treasure of India. A large number of members was present. The annual election of officers will be held next month.

There has been quite an epidemic of influenza at the Children's Home; Mrs. Garrett tells me that she has nursed 36 cases, all told. There have been several cases in the congregation in town also; Mr. J. W. Hinkle is still kept indoors, but Mrs. Hinkle is much improved and is able to get out. Mr. J. H.

Pritchard has been quite sick but is mending. The families of Messrs. C. L. and J. A. Gray have all recovered.

A meeting of Sunday school officers and teachers will be held Tuesday evening at the home of Mrs. S. S. Coe.

The many friends of Miss Ida Davis, who underwent a serious operation at the High Point hospital about a week ago, will be pleased to hear that she is improving.

Mr. J. E. Woolen, who married Miss Minnie Hough, now deceased, died Monday morning at his home on Ray street. The funeral services were held from South Main M. E. church this afternoon.

We are sorry to note that Mr. A. M. Idol is again confined to his bed.

Mrs. S. F. Coe of Greensboro, who has been here on a visit to her son, Dr. S. S. Coe, has returned home.

Miss Vera Idol spent the holidays with her father, Mr. A. M. Idol, and has returned to New York, where she is studying in Columbia College. Reporter.

Draper and Kernersville.—I guess some think that we have forgotten or did not appreciate the surprise that was given us, but it is not the case, but have been busy since Christmas holidays. The surprise was in the way of a generous pounding on Friday night before Christmas. While we were away at the church, an army of our members came to our home and proceeded to unlock the door and packed against our room door so many nice things—oh, I can not name them all, but it was all very useful in the cook room,—flour, meal, lard, sugar, coffee and other things good and useful. Also a large number of our good people have killed hogs, and knowing that we like meat too, remembered us with several nice bones, sausage, sause meat, and other meats. Also while we were away in Kernersville, Christmas, the people at Piney Grove were so nice; gave the pastor a real nice pair of shoes, given by the Sunday school. Also some of the good people remembered wife and little girl with useful presents. For all of these we are thankful, and may God's richest blessings rest on every giver, and may our lives be a blessing to every one we come in contact with the coming year, and may our people be blessed more the coming year, both spiritually and financially, than in the years past. Wishing the Herald every success, we remain God's humble servants,

D. A. Morgan, Pastor, and Wife.

January 8, 1923.

Reidsville.—Christmas with its joy and song has come and gone and with it have gone for a while happy faces and familiar voices; while that January feeling that every one experiences and no one can express has settled down upon us. We are planning, hoping and praying for the best year in the history of our little church in Reidsville. Since we have been among these good people and especially during Christmas holidays, we have been the recipients of many tokens of love and esteem, all of which we appreciate more than words can express. One Chrismas gift from the people of this church to the pastor is deserving of special mention—the presentation of a new Ford sedan with more than half of the price paid by the church. I desire to take this means of expressing the sincere and heartfelt thanks of pastor and family to every one who had any part in this donation. It is the desire of the owner of this car that it shall be used for the glory of God and the best interest of the church.

There has been much sickness among our church people for a month or more, which has reduced our attendance at Sunday school and church to some extent, but we are glad to say that most of the sick are on the road to recovery, though Mrs. M. A. Jones and Miss Lola McCollum are not so well at this time.

We held our first quarterly conference before Christmas with a good representation of the officials of the church. There was manifest in the conference a spirit of hopefulness and of progress in the work of the new year.

May the Lord bless the entire church and give us the best year in the history of our Zion, is the desire of this pastor.

J. D. Williams.

January 9, 1923.

Sandy Ridge, West Thomasville Circuit.—Our hearts were made sad on January 4 when death came and claimed Sister Lina Hubbard. She professed religion when 20 years of age and joined the Methodist Protestant church at Sandy Ridge, where she held her membership until she was called to her heavenly home. She leaves to mourn her loss a husband, two daughters, three sons, a brother, 33 grandchildren, nine great-grandchildren and a host of friends. The funeral service was conducted by Brother Richardson of Kernersville. Brother Richardson made a very touching address, mentioning a number of good qualities of the deceased, after which the remains were laid to rest in Sandy Ridge cemetery January 4, 1923.

The condition of Mrs. Frazier is improving. With best wishes to the Herald and all its readers, Blanche Wood, Reporter.

New Hope, Why Not Circuit.—Mr. Hulin filled his appointment last fourth Sunday. We had a Christmas tree and some recitations on Christmas day, an appropiriate talk by the pastor also. The occasion was enjoyed by all present.

Miss Louzene Presnell of Asheboro, Mr. and Mrs. C. E. Durham of Worthville, Mr. and Mrs. Noah Williams of Farrington, visited friends in this section during the holidays.

On December 25 Mrs. Walter Vuncannon quietly passed away. Mrs. Vuncannon was a member of our Sunday school and a most estimable woman.

On January 1 we were again made sad by the death of Mr. Lola Vuncannon. He died at the home of W. R. Williams. Lola had many friends, and will be sadly missed, especially by Mr. and Mrs. W. R. Williams, who so tenderly cared for him during his sickness of about twelve months, and with whom he had made his home for quite a while.

We have had an epidemic of "flu" in our midst. Hope it will soon subside.

A happy new year for all is my wish.

A. L. A., Reporter.

January 8.

Shiloh, North Davidson Circuit.—Our Sunday school started the new year with new interest and a good attendance. There were 121 present last Sunday. Several members were absent on account of sickness. Among these were Mr. A. W. Beck's family, Mr. R. L. Leonard's family, Mrs. R. B. Sink and Mrs. H. A. Leonard, who recently fell and broke her leg. We hope to have all the people back soon.

Officers and teachers have been elected. They are—Superintendent, H. A. Leonard; secretary, Miss Elizabeth Koontz; and organist, Mrs. C. L. Koontz. Teachers are J. L. Evans, Baraca class; J. B. Leonard, Philathea; R. L. Leonard, Junior Quarterly class; Mrs. C. L. Koontz, girls' card class; and R. B. Sink, boys' card class.

Our pastor, Dr. Whitaker, was with us at 11 o'clock. He announced that during this year he expects to give two appointments to each church and that he will preach at Shiloh on the first and third Sundays of each month. This is the first time Shiloh has been permitted to have more than one regular preaching service a month and the people have always felt the need of hearing the gospel oftener. The church is well pleased with the plan and expect to grow bigger and stronger as a result.

Dr. Whitaker preached one of his strongest sermons at this appointment. His text was, "Righteousness exalteth a nation; but sin as a reproach to any people." He said that nations think that riches will exalt them and have fallen as a result, and that our America should take warning from the record of fallen nations, and should use her money rightly. He said that the evils which are lowering the standard of Christian living are mammonism, the liquor interests, and non-observance of the Sabbath. When he had proved that the standard is being lowered, he showed that Christian citizenship is the only way to raise the standard and save our own America.

The Woman's Missionary Society will meet next Sunday afternoon at the home of Mrs. V. M. Walser. An interesting meeting is expected. Reporter.

Oak Grove, Forsyth Circuit.—As it has been some time since we have reported to the Herald, we will let you hear from us. We have a good Sunday school and we think we are doing well. We organized Sunday and have 46 on roll now; we will have more: we had 100 on roll last year. We all like our preacher; he helps us lots. Our superintendent is D. G. McGee; secretary, Miss Gertie Grubbs; teachers, D. G. McGee, Mrs. J. G. Smith, Mrs. D. G. McGee, Mrs. C. B. Stoltz. Our pastor preaches the second and fifth Sundays in the afternoon at three P. M.

HERALD SUBSCRIPTION RECEIPTS.

Rev. J. B. O'Briant, $1.50. Rev. G. F. Millaway, $1.50. Rev. H. S. B. Thompson, $3. Rev. J. L. Trolinger, $3. Rev. J. H. Trolinger, $1.50. Rev. T. E. Pierce, $9. Rev. J. A. Burgess, $3.60. Rev. J. W. Quick, 75c. Rev. A. Ridge, $4.50. Rev. J. H. Moton, $1.50. Rev. J. B. Trogdon, $1.50. Rev. C. W. Bates, $4.50. Rev. N. G. Bethea, $1.50. Rev. E. A. Bingham, 75c. Rev. H. L. Isley, $6. Rev. A. D. Shelton, $10.50. Rev. N. M. Harrison, $1.50. Miss Lottie Edwards, $1.50. L. E. White, 75c. Miss Nora Hughes, $1.50. Mrs. D. A. McLaurin, $5.25. A. J. Long, 75c. G. A. Berrier, $3.

BIBLE THOUGHT FOR THE DAY.

January 7. All Is Peace, No Fear: Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14:27.

January 8. Unwearied Strength: They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.—Isaiah 40:31.

January 9. The Lord Hears and Saves: The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them.—Psalm 145:18, 19.

January 10. Liberty: Where the Spirit of the Lord is, there is liberty.—2 Cor. 3:17.

January 11. Sing and Rejoice: Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.—Isaiah 48:13.

January 12. Forgiveness: Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.—Matthew 18: 21, 22.

January 13. A Needed Prayer: Wilt thou not revive us again: that thy people may rejoice in thee?—Psalm 85:6.

COMMENDATION OF DR. ELDERDICE'S BOOK, "THE PREACHER'S PROBLEMS."

Rev. F. T. Benson, A.M., D.D., Editor the Methodist Protestant: "We find in this new book what the church has long been waiting for—what is in reality a very timely utterance. The author is intensely and thoroughly orthodox in his conception of the call to the ministry. The whole book is beautifully written, full of interest. The chapter on Poise is one of the finest things we have ever read, and the closing chapter, the Preacher's Pay, will be a benediction to any preacher who reads it."

Rev. L. E. Davis, D.D., LL.D., Editor The Methodist Recorder: "The literary style of the book is faultless, and every chapter is rich with the ripened fruit of the author's wisdom and experience as a successful minister and as a great teacher of ministers. Dr. Elderdice is a safe and brilliant leader to the theologues of our own denomination, and every student and pastor will hail with joy the advent of this noble message."

Rev. J. F. Heisse, D.D., Editor Washington Christian Advocate (Methodist Episcopal): "The book at once gripped us. The style is easy and flowing. The author does not aim at ornate and didactic paragraphs. He aims to be straightforward, practical, helpful in valuable suggestion and brotherly sympathy. The result is a volume intensely interesting packed from cover to cover with fascinating discussions of problems right up to the heart of the pastorate of any preacher."

Harlan L. Feeman, D.D., LL.D., President Adrian College, Adrian, Mich.: "I said to myself as I closed the book, 'How many mistakes some of us might have missed and how much more alert to our opportunity, and how much more pleasure might have been ours had it been our privilege to read such a book twenty years ago.' It is wise in counsel, comprehensive but succinct in treatment, written in attractive style, and is a real contribution to the literature of this subject."

Rev. S. W. Rosenberger, D.D., President of the Ohio Conference: "It was with great profit that I read your book. It is inspiring, instructive, thoughtful, logical and helpful. Every young pastor ought to be required to read it; every older pastor ought to read it. It should be a part in every Conference Course of Study, and I shall recommend it to the Ohio Conference."

Rev. A. G. Dixon, A.B., D.D., President of the North Carolina Conference: "With pleasure I most heartily commend the new book on 'The Preacher's Problems.' Every chapter glistens with truths which thrill the heart of every Christian worker. Every minister in the denomination should buy it and read it and then pass it on to prospective ministers. My copy was read with delight and is now in the hands of one who I hope will be a preacher. When he returns it I shall pass it on to another. Laymen will also be helped and uplifted by reading the book and passing it on to others."

Rev. J. H. Straughn, A.M., D.D., President Maryland Conference: "Your book is, to my mind, the best statement of the spirit, teachings and character of Westminster Theological Seminary that can be set forth. You need no other apologetic. No fairminded man seeking training for the ministry nor benevolently disposed man seeking investment in the Kingdom for his money need ask for greater assurances than this book gives. I'll personally stand for this book as the voice of the Methodist Protestant Church, stating what kind of men we want in our ministry and what we stand for in the work of the Kingdom."

Rev. James M. Nourse, D.D., Washington City Presbtyery: "A most valuable contribution to Pastoral Theology and Homiletics. It is a book that every young minister should keep as a vade mecum alongside of his Bible. You have produced a discussion of pressing social problems from a minister's viewpoint by such evidences of rich experiences and profound thought that I most heartily commend it to young men entering the Gospel ministry."

Walter P. Taylor, Professor of Public Speaking, Canada: "President Elderdice's book reveals a penetrating insight into the actual problems that confront ministers, brings to their solution an unusual combination of shrewd commonsense and spiritual vision, and rivets the reader's attention by its compact and pithy phraseology. The author's vitality of thought and geniality of spirit grip one at the outset, and his complete mastery of his theme lends to his book a fine momentum which makes it difficult for the reader to lay it down until he has finished it."

Rev. E. D. Stone, A.M., D.D., Pastor of Hampden Methodist Protestant Church, Baltimore, Md., teacher of a Bible Class of fifteen hundred men: "Dr. Elderdice's book is so fresh and real, so much to the point, touching the very heart of the preacher's life and work, that I have wished many times that it might be in the hands of every preacher and Christian leader."

..The Methodist Protestant Book Concern says: " 'The Preacher's Problems,' by High L. Elderdice, A.M., D.D., President of Westminster Theological Seminary, Westminster, Md., will be a valuable addition to every Methodist Protestant preacher's library. Through the efforts of Dr. Elderdice more preachers have been trained for the ministry in the Methodist Protestant Church than through any other agency. Dr. Elderdice, in his able manner, writes upon this all-important subject of the preacher and his problems, and has given the ministry a book to be treasured for years to come."

Price $1.25, postage prepaid. Address H. L. Elderdice, Westminster, Maryland.

THIS IS WORTH WHILE.

Now that Victory Bonds—letters A to F—have been called in, and their value paid to the owners, and War Savings Stamps running to 1923 have matured and are being cashed by the government, many folks are wondering what is the best thing to do with their money.

The money which was spent in buying those bonds and Savings Stamps has not been missed in most cases, but the interest from the bonds has been helpful.

Having served one worthy cause by helping "Uncle Sam," why not now attest loyalty to Jesus Christ, and desire to share in making a peaceful conquest of the heathen world by investing in an annuity bond of the Board of Foreign Missions?

You will be sure of a regular, dependable income while you live through the payment of interest on the amount you give, and will also have the satisfaction of knowing that your money will be used just in the way you wish.

The making of a will is all right, and if you prefer that plan here is a proper form to use: "I give and bequeath to 'the Board of Foreign Missioons of the Methodist Protestant Church' the sum of $———, and the receipt of the Treasurer shall be a sufficient discharge to my executors for the same."

But we believe the Board of Foreign Missions Annuity Plan is better for several reasons. Wills are often contested and broken, and the wishes of the testator are not carried out as a result. Then there are delays, and also expenses, and estates are sometimes badly managed.

But when you get an Annuity Bond of the Board of Foreign Missions there will be none of those risks, nor delays, nor expenses, because your money will be an outright gift to the Board, and its bond will be your guarantee for the payment of the interest agreed upon, and will be paid regularly while you live.

As to the amount of interest, it will be more than the savings banks pay. The age of the donor enters into the consideration, for the older one is the higher the rate of interest paid.

The money is as safe as one can make a business transaction, for one of the most successful banking institutions of Baltimore is always consulted when any Annuity Fund money is to be invested, and their recommendations in writing are followed by the Board, The dependableness of the income guaranteed by the Board's bond grows out of the fact that the interest on the Board's investment of its annuity funds goes to pay the interest promised the donor, and any slight difference is made up from other sources.

For this reason, among others, none of the money given to the Annuity Fund is used in the work, but is held invested until the donor passes on to his eternal reward.

The Board of Foreign Missions acts for the church, and the Board holds in trust for the church in Japan, China and India, at least $300,000 worth of property which could be sold if church ordered it.

Ought not the patriotism and devotion to country, the espousal of high ideals for the good of other nations which were shown by our church members when they bought their Victory Bonds and War Savings Stamps, to be paralleled now by fealty and love for our Lord Jesus Christ, and by high purpose to help develop the foreign missionary work under the Board in heathendom?

God owns all, we are only stewards entrusted with some possessions during life, and He expects us to use a part for His kingdom, and He will judge us finally.

By adding to the Annuity Fund you help safeguard the future work of the church abroad. Here is a splendid plan for you to help your church and secure a lifelong income. Write to me for particulars, 316 North Charles Street, Baaltimore, Md.

Fred. C. Klein.

SOMETHING ABOUT THE WORK OF THE BOARD.

So many inquiries have come to the office with reference to the work being done by the Board of Home Missions that we have decided to give further reports of the work in the various fields where this board is giving assistance. During the fall conference period, your secretary gave detailed reports of the work in several conferences, and these letters have just recently closed. But we still have demands for information from every section of the church, and we have asked each pastor to give a brief report with the reasons which would justify the interest of the board in that particular church. If the readers of this column will carefully file the weekly issues of this paper, or clip these letters and file them where they will be accessible, they will have a volume of intimate detailed information concerning the work of the Board of Home Missions of the Methodist Protestant Church. In the requests sent out, it was suggested that each pastor write one hundred words, with the intention of publishing each letter verbatim. however, it has been found difficult to limit the articles to the space indicated, and it may be necessary to give the salient facts reported, with brief explanations by the secretary. We want to cover the entire field previous to Easter Sunday, so that pastors, superintendents, and others may have facts with which to support the appeal to be made for contributions for our work on that day.

Within the next thirty days, samples of the new Easter Program will be mailed to all the pastors and superintendents whose names are on file in our office. We have tried to keep a correct list of both, but it is not an easy matter to always have this file down to date. This year in particular there has been unusual delay in the delivery of the minutes of the annual conferences. Many of the pastors have been transferred to new fields, and third-class matter sent to the old addresses will probably not be forwarded to them. We have written for the minutes which have not been received, and several of the missing numbers have been supplied. But there are still many others which ought to be in hand. If you are the secretary of your conference, and your minutes have not been mailed to this office, it will be greatly appreciated if you will send them at once.

One thing more. These letters from the home mission pastors will begin next week. If their perusal raises a question in your mind, and leaves is unanswered, if you will be kind enough to send your question to us, it will be our pleasure to give any additional information. In fact, this is why this plan has been adopted. Our work will bear the closest investigation, and we believe every field will justify the expenditures made. We want the entire denomination to know what is done with every dollar contributed for Home Missions, either as a special contribution, an Easter offering, or through the regular channels as a part of the budget.

Charles H. Beck.

—The plans for the new church at Magnolia, Ark., are making fine progress. The canvass for funds is well under way; the old church has been torn away; and the ground is being prepared for the new building. The contractor will begin work in the near future. Regular services are being held in the Presbyterian church. It was possible to secure the use of this building of a sister denomination, since they hold only one service each month, and that in the afternoon. Rev. J. A. Wade is the energetic pastor at Magnolia, and much credit is due him for the present development of this worthy enterprise.

C. H. B.

EXECUTIVE COMMITTEE MEETING.

The January meeting of the Executive Committee of the General Conference will be held in Rhode Island Avenue church, Washington, D. C., Thursday, January 18, 1923, commencing at 9 o'clock A. M., eastern railroad time.

Any person having business with the Committee is invited to be present or to communicate with the chairman, Rev. T. H. Lewis, D.D., 2844 Wisconsin Ave., Washington, D. C., or with the secretary, Rev. T. M. Johnson, Mebane, N. C.

By order of the chairman.

T. M. Johnson, Secretary.

January 4, 1923.

FOR DEFINITE READING.

The supply of literature over the world has become "top heavy." Many leaders and teachers have too much literature in their way— and many are hindered from the right thing.

The quiet farmer, in many cases, is hindered from his work, and from work that he should attend to. He pays for his papers, and then must read, so as not to allow the lively reading matter to "go to waste."

This reference is to a world of variation. Some seem to take their big papers (in part) for kindling, and read only a little, and then put the paper on the "woodpile." Numbers of men and women say, "Give me my Bible" —and, truly, the Bible is **the** book, and is the great light in the literary world. A man (and there are others such) did not join the church, but read his Bible very closely. He died at an old age, and at his funeral he was commended for his morality and his close Bible reading.

However, the sociology that this effort would speak for is of a wider extent. Established duty, and the social obligations by which we should be governed, would include all lawful literature. Church members need their religious paper, and as is the case with the Bible some have need to read it more than others.

The sun is the great light, and the moon is the lesser light—but the moon has its place. The planets have their place, and they give their light, all borrowed from the sun, and reflected. This reference helps us to think more clearly on the main subject that means to say that we need the Bible, and it leaves place and excuse for much other literature. Besides "Moses and the Prophets" there have been great lights, as Luther and Baxter, and Clarke, and many others.

There is room in the world for new books and lively papers regularly on—but the literary fiction novelty is not needed. Millions are being worse than wasted annually for literature that is crowding out the good and true. The vain exciting literature is crowding out the books and papers that we need. There are old books of the past that we need as much as some of the precious new books. The life of Martin Luther is a book that every family should have. John Summerfield lived in England near two hundred years ago—and he was one of the finest orators of his day. He was only short-lived in the world. He was licensed to preach at the age of 16 and died at the age of 27. However, he was a fine human specimen. He did not forget anything that was worth remembering—and he only had to read, or hear, a thing about one time to remember it. His history says that he remembered all the people that he ever formed acquaintance with, and that he could call the names of all, old and young, whenever he had ocacsion to meet up with them.

W. F Grabs.

—Brother David Hunter, aged 90 years, and Miss Angeline Causey, already suffering from a broken arm, have both been sick at the same time in their home near Tabernacle. But through careful nursing, they are both convalescent. Brother Hunter still looks and talks like a man of seventy summers rather than a man of ninety winters. But he realizes that he is well along in life's pilgrimage, and while he retains a lively interest in the events of the world about him, he is looking forward to the "house not made with hands, eternal in the heavens."

—"The Negro Year Book" for 1921-22 is a book of nearly 500 pages, giving much information about the Negroes in the United States. It is published by the Tuskegee Institute. Alabama. Price 50c.

YOUNG PEOPLE'S WORK

Announcement has been received of the marriage of Rev. Lawrence C. Little, our new field secretary, and Miss Katherine McKenzie, of New Orleans. The marriage took place December 30. We wish this young couple a very happy and useful life together.

There were fifty-five young people present on "Young People's Day" during conference held in Henderson in November. All of these were from the first and second districts. except three who came from Mebane, in the third district. Are our young people interested in the church? What compelled them to drive, some of them, nearly a hundred miles and return over the same mileage home if it is not interest? They are interested, and are willing to give their life to the church. With such young people in our membership the North Carolina Conference is compelled to go forward.

The following charges were represented, and the number opposite the name of the charge indicates the number present from that charge: Henderson—5; Vance—8; Granville—8; Whitakers—5; Halifax—18; Spring Church—4; Creswell—1; Greenville—3; Mebane—3.

All right, young people, let us see what we will do at the Summer Conference. Two hundred is our goal. Watch the next few issues of the Herald, something interesting is going to be told you about the Summer Conference.

Welch Memorial Junior Endeavorers.

The Junior Christian Endeavor Society of Welch Memorial Church was organized with fifteen members in September, 1922. We now have on roll 37 members.

The average attendance at the meetings since its organization have been as follows: October, nineteen and three-fifths; November, 18 and three-fourths; December, 24.

We have agreed that each member pay one cent every Sunday, and on the fifth Sundays pay five cents. This money is given to home missions. Our collection last Sunday was $1.15.

Our Juniors prepared two baskets Thanksgiving for charitable purposes. Quite a number of the Juniors, with the president, Mrs. C. R. Ward, attended the Sunrise prayer meeting at the Friends church Thanksgiving morning.

We are planning to have a sock social at an early date to increase the funds of the treasury.

Our president. Mrs. C. R. Ward, who is loved by our Junior girls and boys, is always faithful to her duty. Best wishes to all the other societies. Mrs. D. B. E., Secretary.

High Point, N. C.

The Best Work of Asheboro C. E. Society.

It is hard to say which is the best piece of work that our society has accomplished in the past six months. However, I think that our meetings which we have held with the inmates of the county home, and the prisoners of the jail have proven to be the most beneficial. It has certainly been helpful to the inmates and prisoners, and I am also sure that it has also been helpful to us.

The various societies of the town, namely the B. Y. P. U. of the Baptist church, the Epworth League of the Methodist church, and the Christian Endeavor Societies of the Friends church and our church have been holding these metings, each society holding a meeting once every two months—thus the inmates and prisoners have the benefit of a service once every two weeks.

Another thing in reference to the services held at the county home is that so far as is known our society was the first organization of the town to hold any religious service with the inmates. We think that this is remarkable for the Christian Endeavorers to have begun this work. Nan Lowdermilk,
Reporter.

The Best Work of West End Intermediates.

We consider winning the City Union banner twice in succession as the best thing that our society has done in the past six months. This banner is awarded every three months at the regular City Union meetings to the society in the city doing the best work.

This banner was awarded us for the following work: Organizing two Junior societies. One of these societies is in our own church, and three of our Intermediates meet with them every Sunday and assist the superintendent in the work. We sent three well-packed baskets of groceries to the poor Thanksgiving Day. Our society is helping a family of five fatherless children who do not have sufficient clothing. We have a prison committee in the society. This committee holds religious services at the convict camp once a month. The society has collected 25 books for the prisoners. Every time we go we take Christian Endeavor Worlds, and other good magazines. We also sent fifty handkerchiefs to the prisoners Christmas. The Intermediates furnish a children's visiting committee and a flower committee for the church. Some months this committee make as many as fifty visits in the name of the church. The flower committee furnishes flowers for the church every Sunday; sometimes they are bought flowers. On National Temperance Day the society gave a temperance program at the evening preaching service. Most of our members are members of the quiet hour comrades, and tenth legionaries. We have regular monthly business and social meetings. We try to make our programs interesting by giving them variety. Annie Livengood, Reporter.

Greensboro, N. C.

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, JANUARY 21.

Evangelistic Missions at Home and Abroad.

Luke 24: 45-53.

Daily Readings.

Monday—Mark 7: 24-30.
Tuesday—Acts 8: 1-8.
Wednesday—Luke 10: 17-22.
Thursday—Acts 16: 9-15.
Friday—2 Cor. 10: 13-18.
Saturday—2 Cor. 2: 12-17.

—Rev. J. E. Pritchard and wife are both convalescent, he more rapidly than she. He is about ready to resume work.

NOTICE TO PASTORS.

The Board of Young People's Work of the North Carolina Conference in its annual organization meeting elected me superintendent of Teacher Training.

Since that time I have informed myself on the very best material and methods to be had on the subject.

My aim this year is to get every young person in the church, who is interested in Sunday school work, enrolled in a Teacher Training class; and to get many more interested.

I can do very little in this work without your co-operation. So please talk with your Sunday school superintendents; select some promising young people who are either now teaching or are capable of being trained. Talk earnestly with them about the opportunity for knowledge and service. Send me their names, the name of your new Sunday school superintendent and write for information concerning the different courses offered.

Do not think because you do not have a large class or a good teacher for the class that you can do nothing. We have a correspondence course so that, if you have only one interested pupil you can make a start.

Please do not put this off until you have more time. Do it now.

Yours for better Sunday school teachers in the Methodist Protestant Church of North Carolina. (Miss) Mary E. Young.

Henderson, N. C.

Although we have broken our vows many times, God still gives us a chance to renew our covenant. We should pledge anew our allegiance to Him and say as Jeptha did, I have opened my mouth and cannot go back.—From Sermon by Rev. A. D. Shelton.

"If the churches of Christ throughout Europe and America allow that (another war) to fructify, they had better close their doors. The next war, if it comes, will be against civilization itself. What I say of the war, day by day, makes me vow that I will consecrate what is left of my energies to make it impossible that humanity shall in the future have to pass through the fire, the terrors, the cruelty, the horror, and the squalor of war." —Lloyd George, July 28, 1922.

Thanks.

I wish to express my deepest appreciation to the Denton M. P. church and Sunday school for the nice blanket presented to me at Christmas. I feel that it was the Christ-spirit that prompted the gift to be given, and I will assure you that I accept the gift in the same spirit. May God abundantly bless your church is my prayer. Mrs. Gurtha Sexton.

Denton, N. C.

TOBACCO MUST GO.—A booklet packed with facts and arguments to show that **tobacco is an evil,** and that its **production, traffic and use are wrong.** One copy, 35c; four copies, $1.00. Order from the author,

T. J. OGBURN,
Greensboro, N. C.

COLLEGE PAGE.

EDITED BY REV. R. M. ANDREWS.
607 Guilford Avenue, Greensboro, N. C.

MORE MONEY.

This must be our request until our people pay the amounts due on the college. We have used up every available resource, but our subscribers are $25,000 behind; $10,000 of this amount is due us by our people in the North Carolina Conference, $15,000 is due by our High Point subscribers. So you see we have quite a sum due us and if we had it, it would go far towards the completion of Roberts Hall.

Won't you, dear reader, take this to heart and help us realize on these pledges. Quite a number of our subscribers have not yet paid the first instalment; kindly see them, remind them of our need and thereby help us even though you have paid your pledge in full. BUT in case you have neglected this, won't you PLEASE to let us have your payment at once.

Shall we disgrace ourselves? Shall we prove what some sceptics said about us in the beginning is true? Shall we "lay down" on this job half completed? WILL THE METHODIST PROTESTANT CHURCH in North Carolina be guilty of saying in black and white to a buiding committee, Go ahead and make your contract and build the college, we will pay you a stipulated sum every year for five years—and then fail? We MUST do all that we said we would do when the campaign was on. Your part was fixed by you; you named the amount, now let us have the annual payments that are due.

GIRLS' DORMITORY.

New Pledge.

N. W. Ogburn (paid)	$25.00

We yet lack $74,349.90 to build the Girls' Dormitory. Let us have your pledge or check, PLEASE.

Elon College has recently received a splendid gift of $25,000. We congratulate Dr. Harper and the Board of Trustees. It rejoices our hearts to know that Elon has among its constituency those who can and will give it such a splendid sum.

Guilford College has recently received an offered gift of $100,000 on conditions which its friends believe will be met. In the fulfilment of which already Dr. Binford has received a gift of $10,000. We can say in the well known phrase, "Let the good work go on." These are splendid Christian institutions and we rejoice to see them remembered in so substantial a manner by their friends.

We believe there are seventy-five people in the North Carolina Conference who can give us a thousand dollars each for the Girls' Dormitory, in addition to what they have given to the main building. How about it? Who is willing to join so select a list of subscribers?

WHAT MAKES A COLLEGE A CHRISTIAN COLLEGE?

An institution whose conception originated in unselfish love for humanity, the uplifting and betterment of society, and the advancement of Christ's kingdom in the world; whose trustees and directors are far-seeing, large hearted, conscientious Christian men, watching its interests, its influence with eternal vigilance; whose entire faculty is composed of thoroughly educated, consecrated Christian men and women. An institution whose curricula are founded in wisdom for the best interests of all its students; whose primary aim is to make Christian character—to make men and women for God and humanity. An institution that accepts the whole Bible as the inspired word of God and endeavors to instil its infallible precepts relative to an upright godly life into the minds of its entire student body.

J. A. W. Thompson.

COLLEGE BUILDING FUND.

Amount previously reported	$41,499.82
S. D. Hurley	1.00
W. D. Hurley	1.00
R. C. Minnis	25.00
J. E. Cox	10.00
C. H. Hardin	10.00
Miss Annie Hardin	5.00
T. T. Stafford	100.00
J. H. Palmer	1.00
R. W. Holmes	20.00
W. H. Paschal	100.00
Miss Hester Stewart	10.00
Mrs. M. M. Collins	5.00
Mrs. W. C. Hammer	10.00
Miss Emma Lewis Vinson	4.00
A. B. Owen	120.00
J. H. Sharpe	100.00
Miss Ivy Coble	50.00
C. F. Johnson	20 00
R. C. Sharpe	1.00
W. T. Bowman	100.00
C. F. Finch	100.00
	$42,292.82

High Point Subscriptions.

Amount previously reported	$25,207.60
Chas. F. Long	100.00
Mrs. Blanche A. Pickens	20.00
A. F. Moore	10.00
R. W. Green	10.00
H. M. Armentrout	10.00
Miss Xannie Stowe	5.00
Z. F. Warner	10.00
C. C. Howard	15.00
C. F. Barton	5.00
H. L. Teer	10.00
R. O. Lindsay	40.00
I. Lee Merideth	50.00
	$25,492.60

Girls' Dormitory Fund.

Amount previously reported	$124.75
Mrs. H. A. Garrett	100.00
N. W. Ogburn	25.00
	$249.75

J. Norman Wills, Treasurer.

Philadelphia, Greensville Circuit. — The writer has been very busy and has neglected writing several days. Our pastor, Brother Trolinger, has been away for several days visiting friends and relatives in North Carolina. The writer filled three of his appointments yesterday. The morning service at Philadelphia was attended by a large and attentive congregation.

Our Sunday school is growing and I believe that we are going to solve greater problems this year than ever before. Pray that we may. A few weeks ago one of my Sunday school members remarked to me that our church needed to be painted. That afternoon I put the problem before the school and to my surprise we raised $40. I think it was the following Sunday that we again brought this problem before the church, when we received additional pledges amounting to $50, making a total of $90. One of our leading members came to the writer at the close of the service with the following remarks: "Brother Chambliss, I would prefer not to mention the name, but a very prominent citizen remarked a few days ago, when he saw you were determined to paint the church, when you have raised a sufficient amount of money to convince him that you are going to make a home run he will pay $10." I said, "Brother, I would like to learn the name, but if you can't furnish me with the name come on with the $10." The painting of the church is just one of the problems since Conference and I trust and pray that many more may be solved before the next meeting of the Annual Conference.

The writer drove to Matthews Chapel for the afternoon service, but found a very small congregation. The opportunity for service at this church is great. Upon making investigation I found that the Sunday school was not what it should be. In fact there was no school at this church yesterday. I know not who is to blame, but I do know there ought to be a live Sunday school at this church. There are quite a number of boys and girls in this vicinity that ought to be in Sunday school. I know of no better place than the Sunday school where the young, the old and the middle-aged should meet to erchange ideas. To the parents—your children are your greatest heritage and it is your duty to hold them close to God both by precept and example.

The evening service found me at Wesley's Chapel. We had a very small but attentive congregation. Here they have their problems also. The church needs painting, especially on the inside.

Pray for us that great things may be accomplished this year. Yours for service,

M. P. Chambliss.

Roanoke Rapids, N. C.

"I should be a traitor to my country if I did not do everything in my power to abolish war."—Gen. John F. O'Ryan.

GIFT SUBSCRIPTIONS.

(Sending the M. P. Herald to some worthy person.)

1 and 2. Rev. W. F. Ashburn.
3. Mrs. W. H. Neese.
4. Miss V. E. Hopkins.
5. J. Norman Wills.
6. J. A. Tussey.
7. J. E. B. Shutt
8. Rev. J. L. Trollinger.

Consider and act with reference to the true ends of existence. This world is but the vestibule of an immortal life. Every action of our lives touches on some chord that will vibrate in eternity.—E. H. Chapin.

"FOLLOW ME."

I was but a little lamb
 Who from Him is straying.
When I heard within my heart
 Some one softly saying,
"Follow Me, follow Me,
 I will safely guide thee,
Though the stormy ways of life,
 Walking close beside thee."

Early to his loving care
 Shall my heart be given,
For each step I take with Him
 Brings me nearer heaven.
"Follow Me, follow Me,"
 Is the Savior saying
Unto every little lamb
 Whd from Him in straying.

—Unknown.

DOT'S REVISED VERSION.

Little three-year-old Dot wanted to learn a verse to say in Sunday school, so her mamma taught her Luke 18:16: "Suffer little children to come unto me, and forbid them not for of such is the kingdom of God."

Dot said it after her mamma several times each day, until she knew it perfectly: but when she stood up to say it before all the Sunday school she was frightend, and partly forgot it. She began, "Suffer little," -and stopped. Then she tried again: "Suffer little children to come,"—but, as she saw all the faces turned toward her, the words went from her mind and she stopped again. Once more she commenced: "Suffer little children to come unto me."—she paused a moment and then went on very quickly, "and don't anybody try to stop them, for Jesus wants them all to come." And that is just what the verse means, and Dot's translation was about as good as any one.—Selected.

"NOT ASHAMED OF BEING A GENTLEMAN."

Some years ago, walking along the shaded streets of a prosperous New England city, I saw a little incident which has always remained as vivid in my mind as on the day I witnessed it. A group of boys, averaging about a dozen years of age, were gathered at the foot of one of the great elms, when a lady passed, and in response to her greeting one of the lads raised his cap from his head and answered, "Good evening."

The lady had hardly turned the corner before a storm of ridicule burst from the little group. Apparently the courtesy of lifting the hat was not familiar in the town, and the boys seemed to think the opportunity of airing their wit at the expense of their companion too tempting to be let pass. The little fellow was a year or two younger than the majority of the others, and it was not surprising that the jests and laughter brought the blood to his cheeks. But I shall never forget the ring of manliness in his voice as he cried, "Well, you can say what you like, I'm not ashamed of being a gentleman." Young People's Weekly.

THE FIRST GLASS

If there never was a first glass there never would be a second, nor a third, nor a last glass. There is a beginning to all the evils that flow from the use of the intoxicating cup, and that beginning is the first glass. How often in days gone by this first glass was received at the hands of friends, and even at the hand of parents. Many a time in those old days when strong drink was upon every table and in every dwelling, the father having drained the cup would turn it over to his little son to dip the sugar from the bottom, and thus infuse the sweetened poison into the stomach of innocent childhood. With growing years came growing appetite, and that which began as an innocent comedy ended in some of the darkest tragedies that the world has ever seen. Thousands of men have gone down to the drunkard's grave who got the first taste of the deadly draught when they took the sugar from the bottom of a father's glass, and thus tasted that beverage which at the last biteth like a serpent and stingeth like an adder.

Thank God there are not so many parents who use the deadly drink as there were in other days; and many who do use it do not wish their children to touch or taste it.

If there never was a first glass drunk there would never be a second taken. If there was no first glass there would be no last glass, and men would escape the woe and sorrow of a drunkard's life and the despairing anguish of a drunkard's death.—The Little Christian.

"O, I FORGOT!"

I have a little girl whose great fault is forgetting. She forgets to hang up her dresses; she forgets where she left her mittens, or the scissors, or her thimble; she forgets to do her errands; she forgets to come home when she is told to come; yet she always seems sorry when I talk to her, and means, I think, to improve; but she does not. Every week finds her no better, and it leads to much disorder.

For a long time I could not think how she could forget so. I have found out now—the Bible told me. God says, "My son, forget not my law, but let **thy heart** keep my commandments." Now, I see Maggie does not use her **heart** in this matter. She **wishes** to mind me, but wishes are not strong enough. Maggie intends to mind; but intentions are not strong enough they easily break. Meaning to do right is never enough. Children will not improve if they do nothing but **mean to.** Nor will fear do it, nor hearing, nor **knowing.** What will, then? God knew when he said, "Let **thy heart** keep my commandments;" for what we **love** to do, we do. Poor Maggie, alas! has no heart in it, therefore she forgets and disobeys. And many a mother is grieving over this same fault in her dear child; and perhaps many a poor child is grieving for it too.. My dear child, I can only tell you to beg of God to give you that "new heart" which the Bible tells of, filled with the spirit of humble, faithful love. That will remember.—Selected.

BIRDS AND BUGS.

Bugs kill the plants, birds kill the bugs, but boys kill the birds. Then the bugs multiply, for the birds cannot keep them down, and then boys and men have to spend their time killing bugs, or lose their crops. The Lord has arranged this world very wisely, and if men do not meddle with it too much it runs very well; but when they interfere with the Lord's arrangements they are sure to have a great amount of trouble.

We knew a little boy who saw an old-fashioned clock, the weights of which were tin cylinders filled with sand; and on top of one of them lay a little piece of lead. The boy did not see the use of that lead, and so pocketed it and went off. But the clock would not go right, for the weight was not heavy enough; and the lead had been put on to make up for the lack of weight. The boy did not know enough to let things alone, but he was speedily found out, and taught a useful lesson. Many little things which we do are far-reaching in their results; therefore we should be very careful how we meddle with things which do not concern us, or try to interfere with things we do not understand.

Let the little birds alone!—Selected.

GETTING EVEN.

"I'll get even with you, Tom Byers, you'll see! Cutting the string of my new kite and letting it by away just to be mean!"

"I don't see how you can," said Bob, watching Tom slam the door of the tumble-down house where he lived. "He's bigger than you are, and his father is away 'most all the time, and his mother is dead."

"Let's go down behind the barn and talk about it," answered Ted, and the two boys ran to their favorite hiding place.

"I've thought of a brand new way," said Bob. "Listen, and I'll whisper."

At first Ted would not agree to the whispered plan, but Bob kept on talking until he said he would.

It was nearly dark that night when they went down the road, carrying a heavy basket between them. They crept up to the window of Tom's house and saw him sitting at a table with only a few dishes and a little bread on it. They put the basket on the step, gave a loud rap, and hid where they could watch him come out. He took the basket in, and through the dirty window they could see him standing and looking at it as if he did not dare open it.

"He's teased so many of the boys he thinks some one has brought a snake or a rat to scare him," said Bob.

Just then Tom took off the paper tied over the basket and very slowly opened one of the three boxes he saw. Then he gave a big jump of surprise and pulled open the other boxes. One was filled with crisp cookies, another held big red apples, and the last had hickory nuts. Underneath the boxes was a sweater, faded but thick and warm, and under that a suit of clothes. Tom could scarcely believe his eyes. He drew his ragged sleeve across his eyes and then looked again. At the very bottom of the basket was a piece of paper with "Ted" written on it.

"Where did you get all the things?" asked Bob as they ran down the road.

"Aunt Julia sent me the cookies for a present, and the nuts and apples grew on my own trees, so I could give them away if I wanted to. Mother said the clothes were too little for Harry and too big for me, so I could give them to Tom. She didn't know how we were going to do it, though."

"Didn't he jump, though!" chuckled Bob. "I wonder how he feels now."

The next night they found out, for there was a knock at the door, and when Ted opened it Tom was standing there holding a fine big kite. As soon as he saw Ted he said: "I'm awfully sorry I took your kite, and I made this one for you, and—and—I liked the things in the basket a lot."

Ted had "got even" in the "Jesus way," as he told his mother that night.—Sunday School Times.

Resolution of Respect in Memory of Silas Furr, by the Baraca Class.

Whereas, It has pleased our Heavenly Father to remove from our class by death our beloved brother, Silas Furr, therefore be it

Resolved, 1st, That we bow in humble submission to Him who doeth all things well, believing that our deceased brother has only been transferred from his earthly home to a better one above.

2d, That we, as a class, strive to emulate his high standard of Christian citizenship while living and show to the world as he did, that we live for the betterment of mankind and the glory of God

3d, That we extend to his bereaved family our sympathy.

4th, That a copy of these resolutions be spread upon our minutes, a copy be sent his family, and a copy be sent to our church paper for publication.

Respectfully submitted,

P. H. Scarboro,
Roland Haupt,
R. P. Benson, Committee.

THE MINNIS FUND.

I have made no report for several weeks for two reasons: there has been little to report; and there have been so many extra appeals that I did not want to detract from.

There seems, with these extra calls coming, little chance of reaching the goal of $300 I had set for this fund, so I have about decided to close it and send the money I have on to Brother Minnis. However, I shall hold it until this has appeared in print, and you who read it have had an opportunity to respond to the last call. I shall send the money off not later than February 1. So if you are going to respond, you must do so quickly. Give your Sunday school, or class, a chance to contribute. Let us make this fund at least $200.

The fund stands to date as follows:

Previously reported	$164.37
Chas. B. Auman	2.50
L. F. Ross	3.00
Total	$169.87

Send your check to

C. W. Bates, Henderson, N. C.

—Grace church people were glad to see Brother Stebbins able to resume his duties last Sunday He conducted communion service in the morning and preached at night.

—Brother Bethea is rejoicing in the possession of a new type-writer—a Christmas gift. It writes a beautiful hand, which is somewhat more legible than Brother Bethea's pen-writing, though that was not difficult.

—J. W. Jay and Company, of New York, association members of the Liverpool Cotton Association, urge American farmers to raise more cotton this year to meet the world's demand for clothing.

FROM PASTORS AND PEOPLE

New Hope, Pageland Circuit.—The New Hope people were pleased to have Rev. J. W. Quick remain with us as pastor. After listening to his good and interesting sermons for nine years we would have hated very much indeed to give him up. May we members of New Hope church all stand loyally by him, co-operate with him in the upbuilding of Christ's kingdom in our church, neighborhood, and make his tenth year the best we have had.

Brother Quick filled his regular appointment the first Sunday at 11 o'clock and on the third at three o'clock. We hope each and every one of you were pleased with what Santa brought you. Wishing all a happy new year.

A Friend.

Spring Hill, West Thomasville Circuit.—In the first of the year we had a business meeting at which time we attended to the business of the church. We had a good time; we had Brother Moose, our pastor, with us He gave us good service last year and we are glad to have him with us another year, for he brings us the good old Bible story, and that is what we like to hear. I will say if we all would live up to the Bible we would be better men and women. We all look at some one else's habits too much and let ours slip. If we would all try to keep the trash swept from our own door steps all the time we wouldn't have so much time to be seeing the faults of our friends. Somehow we can see the mote that is in our brother's eye so much better than we can see the beam that is in our own eye. Let's all try to get the beam out of our own eyes. and then we can see clearly to get the mote out of our brother's eye. They are so many, if they can do anything that will down anyone, that is what they pride in doing. If you can't be a help to anyone for God's sake, don't be a hinderer. If I know my heart I really want to be a help to my neighbors and friends, and if I can't be, just let me get out of the way and let God have His way. Come on, neighbors and friends, and let us help to advance God's kingdom, for I have started out to find a better home where the trials of this world can never come; and when life's journey is over and down to Jordan I will go, there to meet my blessed Lord, He will take me home to glory, there to tell the old story, how I came through this troublesome world.

Mrs. A. D. Sisk, a Member.

Charlotte Tidings.

Christmas the best yet and still on. On Friday evening, December 22, we gave the children as well as the grown-ups the pleasure we find each year in our Christmas tree exercise. This is always a very informal program. In fact there is no program at all. At the appointed time we meet in a Sunday school room where a Christmas tree has been erected and decorated. The children are given front seats. Without any program pre-arranged the children are allowed for a time to act on the impulse of the moment. They sing, recite, tell stories, etc. It has been noticed with interest that during this time of impromptu activities they have always shown themselves well behaved and respectful to each other. While some part is being rendered the others sit quietly and listen. At the proper time the superintendent or pastor takes charge. Hymns are sung, scripture is read and prayer is offered. Then each member of the Sunday school is given a nice treat of goodies and we all go home happy and waiting for the next. This custom has been kept up for the last four years. Each year we have had a good time.

On Sunday evening, December 24, the educational program prepared by the Board of Education was rendered. This was one of tht finest programs ever rendered in the Charlotte church. It was so popular that by request it was repeated Sunday night, December 31. There was a large attendance on both occasions, but in spite of the unfavorable weather the attendance on the second occasion was larger. The offering amounted to $20.45.

It would indeed be difficult to enumerate the kind tokens that have come to the parsonage during the holidays. But much has been done to add to our happiness and joy. As usual just before a church entertainment the "preacher woman" was too busy with affairs of church to do much in the home in the way of cake-baking, etc. It so happens that not a Christmas cake was baked in our home. But my, we never had more and better cakes in all our lives. While the lady of the parsonage was doing church work the ladies of the church were preparing the good things for the parsonage. This was a fine exchange of commodities.

With the usual joys of Christmas times our Brother C. O. Garmon is rejoicing because of the joys to be found in blessings of matrimony. On December 24, in the city of Fayetteville, in the home of the bride, Brother Garmon and Miss Effie Shaw were married. Brother Garmon was a charter member of the Charlotte church and has even been one of our leading members. Mrs. Garmon impresses us as being a fine Christian lady and we welcome her to our midst. May God the Father bless, preserve and keep them in His holy love and may they live a long life of happiness and joy.

Rev. C. B. Way of the Burlington church worshiped with us on last Sunday morning. We were indeed glad to have Brother Way with us. We learned to know each other as pastor and parishioner. And to know Brother Way is to love him and to appreciate his very fine Christian qualities. We all the more appreciate his coming when we realize that because of his special interest in our church he came all the way form Burlington to Charlotte to be with us and to know something of what we are doing at first hand. Come again, Brother Way, and others do likewise.

Brother Charles H. Daughtry, our Sunday school superintendent, had the misfortune some time ago to break his arm while working as a mechanic installing a hot-air system in a school building in Rockingham, N. C. Brother Daughtry has suffered greatly but is now improving.

A number of our people have recently been sick, but all are now improving.

Among those of our people who were out of town during the holidays were Mr. and Mrs.

Geo. E. Young at Liberty; Miss Hattie Ashburn at Liberty; Miss Lola Ezell at Graham; Mr. Raymond Amick and Mr. Let Sikes at Burlington. All report a good time.

George L. Curry.

First Church, Thomasville.—We start the new year with 156 present in Sunday school. Our little orchestra is improving and enlarging. We miss our Brother T. G. Perry, who is reported sick. We hope he will soon be well. We had a real Sunday school report by our efficient superintendent, C. F. Finch, showing uc in figures just how we stand. On motion by Brother Troxler it was ordered that his report be published in the Methodist Protestant Herald. We feel as a church that we are fortunately situated in having Brother Troxler so regular in our Sunday school and other places where he can best help us in all lines of church work. The worst part is that we do not help him as much as we ought to help him in service. Our money is not enough; the pastor needs our presence and service.

After Sunday school Brother Troxler gave us a good sermon; subject, "Facing the New Year," showing us by word picture how we may improve over the past and make 1923 the best year in the history of our church along all lines. Following the regular service the Lord's Supper was administered.

Christian Endeavor met at 6:30, followed by preaching service; subject, "The Lost Jesus." We feel that there is a great lack on the part of a large number of church-going people. We all know the Sunday school is one of the feeders to the church, but we make a great mistake when we go to Sunday school and leave before preaching service. That habit demoralizes to a great extent what good we may have accomplished in Sunday school. We are sure that if we would get together and reason a little together on this subject, we would abolish the habit of leaving a lot of empty seats for the preacher to talk to. Hoping that we may make this year an improvement over last year, I am yours for service,

Reporter.

Cid, Uwharrie Circuit.—We are now beginning in the first quarter in the Sunday school work. There are some faithful ones, and our Sunday school is interesting. The new superintendent is serving us faithfully. Mr. Avery Woodell is superintendent, Mrs. N. W. Lanier assistant superintendent, the latter being elected secretary and treasury on last Sunday.

Mr. LIoyd Wright, who got burned with gasoline six weeks ago today, is not able as yet to get out of his room. We miss him from our Sabbath school. He is improving a little now.

Our new minister, Rev. J. S. Riddle, arrived on this work about six weeks ago. He has preached for us twice and some soul-stirring sermons too, let me tell you. And if there is any reviving spirit in the people he is going to raise it. We feel so glad that it ever fell our lot to get another revival worker this soon. He is a believer in the old-time religion. While we all regretted to lose Brother Short and family, Brother Riddle has such a lovely wife and children, and we are so glad that Mrs. Riddle is such a good organist, so that is such a good standby to our churches.

On Saturday night before Christmas we had a Christmas tree at Cid and also Christmas exercises. The tree was a large one and well loaded with a treat to the Sunday school, and lots of presents too. A large attendance and the finest order that Iever saw on such an occasion. We were all congratulated on the exercises. But let it be little or much, it was all done for the glory of God. And may we all work this year as never before for dying men and women (spiritually).

There is some sickness with us now, deep colds. Mrs. Susie Beck, wife of the late J. Riley Beck, was buried at Jerusalem on yesterday: a good woman. She was about 80 years old. Sympathy to loved ones and friends. Yours in His name, A Member.

Denton Charge.—Our first quarterly conference met at Denton church on Saturday before the third Sunday in December at two o'clock. All the churches represented but one. The conference was opened by reading the first chapter of St. James and prayer. C. E. Ridge from Canaan church was elected secretary, after which the business was transacted in the usual way. The reports from class leaders and Sunday school superintendents were very encouraging. The stewards' report was below date. The budget was accepted as per Journal, and those that were there seemed desirous to collect the full amount.

I want to say the people here remembered us in many ways of kindness during the holidays; my own people, the Baptists, and even the Primitive Baptists, for which we are very thankful to them all, and pray God's blessings upon them all.

The prospect for a successful year is very encouraging. The first Sunday in December we organized a Christian Endeavor at Denton church with Charles Lambert president Lautin Hill secretary, with about 20 members. I feel this will be a great help to the young people of our church and will line them up for better service. Pray for us, and may this new year bring much happiness to all the brethren. Joel B. Trogdon.

Haw River Circuit.—Stereopticon views of the Methodist Protestant College at High Point and nearly fifty views of Bible characters will be shown by Rev. R. M. Andrews, D.D., at the following times and places on Haw River charge: Fair Grove, 11 A. M., Sunday, January 14.

Mizpah, 2:30 P. M., same day.
Friendship, 6:30 P. M., same day.
Midway, Monday, January 15, 6:30 P. M.
Brown Summit, Tuesday, January 16, at 7:00 P. M.

Public is cordially invited. No admission charged. Churches will be darkened at daytime appointments. E. G. Lowdermilk.

St. Paul Church.—St. Paul has been silent for a while. Our reporter has been so busy at other things. But we are still doing business at the same old star[illegible] Our Sunday school is doing fine for the time of year and the kind of weather. Our pastor and several members have had the "flu," but he was able to be out and preach. Has not missed any appointments. He preached a splendid sermon Sunday evening on Resolutions, using Joshua's resolution, "As for me and my house, we will serve the Lord." Brother pierce brought up the subject of helping replace the church at Haw River and we hope to raise at least $50. We hope all who are able will help in this worthy cause. As you would that men should do unto you, do ye even unto them likewise. You will not miss it so much, and it will mean so much to them. Our Ladies' Aid meets next Saturday night with Mrs. E. M. Routh, 45 Maple Street, Proximity. Hope all members will be present and start the new year with new interest, new zeal, new determination. We are entering into a new year, and may we all resolve to make all we can, save all we can, do all we can, give all we can. Give and it shall be given to you, good measure, pressed down, shaken together, and running over.

W. W. Oakes.

First Church, Concord.—The usual Christmas exercises were held here, and a splendid program was given. The literature sent by our Board of Education was used. An interesting feature of this service was the presentation of a gold fountain pen from the choir to Mr. R. P. Benson. Rev. A. D. Shelton, pastor, in a few well-chosen words presented the pen, stating that it was a small token of appreciation for the faithful service Mr. Benson has rendered as organist for a number of years.

The attendance at Sunday school and preaching services was fine yesterday. Brother Shelton preached a splendid new year's sermon, using for his text Judges 11:35—"I have opened my mouth unto the Lord, and I cannot go back."

A movement has been launched for a new church auditorium here. A committee has been appointed to solicit funds and is now at work. They are having right good success. The plans are, to move the parsonage to another lot and build the auditorium on this lot, connecting it to the old church by a wing on the left. The old church is to be made into a Sunday school auditorium and rooms. It is estimated that the new auditorium will cost around $15,000. The committee wants to raise this amount before work will be started.

The usual services will be held next Sunday. Mrs. D. A. McLaurin, Reporter.

Concord, N. C., January 8, 1923.

Burlington.—The first Sunday in the new year was a good day for the Burlington church and Sunday school. We had 354 in Sunday school, which was an increase of four as compared with the first Sunday of 1922. The singing in the Sunday school was good, and much interest and enthusiasm was displayed. The Sunday school orchestra has been augmented with new players, which added much to the music last Sunday. Superintendent Rogers was gratified with the splendid beginning of the new year.

The senior Baraca class started the new year last Sunday with the new officers in charge. Brother M. A. Coble assumed his duties as president of the class, and Brother D. A. Neese, a recent newcomer among us, began his work as the new teacher of the class. Brother J. M. Crawford was elected teacher of the class at the regular business meeting, but resigned since then. Brother Neese was elected to succeed him. The class was well pleased with his initial teaching Sunday morning. Brother Neese came from the Henderson church last November, and the Burlington Baracas are very fortunate in securing his services as their teacher for the new year.

The morning church service last Sunday was well attended, the largest congregation present for several weeks. There were not more than four or five vacant benches in the entire auditorium. Miss Kay Sellman was in charge of the Junior Choir, which rendered a selection for the church service. Brother Taylor delivered a brief sermon on the subject of ''The Church,'' after which the ordinance of the Lord's Supper was very fittingly observed. A large number of the members communed, including the Junior Choir. Then the doors of the church were opened for the reception of members, and twelve persons were received: Mr. and Mrs. C. C. Moore, by letter from Concord M. P. church, Saxapahaw charge; Mrs. M. G. Trolinger and family (seven in number), by letter from Carolina M. P. church, Fairview charge; Curry Isley, by letter, from Friendship M. P. church, Mt. Hermon charge; Mrs. Curry Isley and A. M. Wagoner, on profession of faith.

The three Christian Endeavor societies held their meetings at the usual time for each one. The Juniors met at two o'clock in the afternoon, and the Intermediate and senior societies met at 6:30 o'clock. The senior meeting was conducted by Arthur Amick, and the topic, ''The Guide-Board Psalm,'' was discussed with profit by a fairly good number of seniors.

The weather was unfavorable Sunday night, and the congregation was not as large as was expected. Rain fell during the service. Brother Taylor seemed to be at his best in the delivery of the sermon. His subject was, ''A Declaration of a New Year Purpose.'' The text was Phil. 3:13-14.

Miss Emily Young, a member of the faculty of the graded schools of Burlington, was elected choir director for our church at the business meeting of the church last month, and will begin her duties next Sunday morning.

The senior C. E. society held their business meeting at the church last Thursday night. Among the items of business transacted was the election of officers for the coming year. Those elected were, C. B. Way, president; James Garret, vice president; Dace Jones, secretary; Miss Hallie McPherson, assistant secretary and corrresponding secretary; Edwin Moore, treasurer. A meeting of the Christian Endeavor council was held following the business meeting.

All regular services of the church will be held next Sunday. C. B. Way, Reporter.

Vance.—For several Sundays a remarkable decline has been noticed in church attendance. The main causes are inclement weather, bad roads, and influenza. It would take considerable space in the Herald to name every person who has had, or now has, what is generally called the ''flu.'' Brother Leonard Paschall is seriously il with pneumonia.

Since last reporting we have been very kindly and genrously remembered by the following: Mrs. Lonnie Harris, Mrs. Lucy and Mrs. C. B. Baskette; Mrs. Ola Hester and Mrs. J. W. Reavis; Miss Annie and Mrs. W. J. Satterwhite; Mrs. A. E. White and Mrs. Victor Smiley; Miss Hazel White, Mr. Bowden. Their generous offerings consisted of fresh meats, eggs, butter and cake.

Married.

On Christmas day at the parsonage, Mr. Leon Harris and Miss Maude Nelson were united in matrimony by the writer. Both are worthy young people and highly esteemed by all who know them.

Deceased.

Mrs. Mary Hoyle of Gillburg church died December the 15th, and was buried the following day in the family burying ground near her church. She was a good woman.

Mrs. Martha Fleming, who had been an invalid for some years, was buried January 6 at New Hope, where she was a member. She had suffered much, but was unusually patient and submissive through it all.

In the passing of these two good women, two churches have sustained an irreparable loss. The homes from which they have gone will miss them. We all will miss them, but our loss is heaven's gain. Wm. H. Neese.

January 8, 1923.

Friendship, Stanly Circuit.—This is the dawning of a new era, in the year 1923. We do not realize how fast time is passing, and we want to be more strenuous in the work of our church, for the whole hope of human progress is suspended on the ever-growing influence of the Bible.

Rev. A. Ridge Sunday morning at 11 o'clock preached an excellent sermon on ''The necessity of being obedient,'' and Sunday night delivered another wonderful sermon, the subject being, ''Yield yourself to God.''

The ladies' missionary society failed to meet at the appointed time, due to bad weather. We want to be more loyal this year, and put more energy in it, do more than we have ever done.

We extend our sympathy to the members who are absent on account of sickness. They do not realize how much we miss them. We hope to have their bright and sunny faces in Sunday school again soon. Vina Harwood.

Halifax.—A number of things have taken place since my last report that have been interesting. A splendid entertainment and Christmas tree at Eden. Miss Kathleen Moore of the Hardrawee school trained the children and they certainly did their part well. Brother Williams, the superintendent of the school, together with his good wife, arranged for the tree. Santa Claus came in and delivered the presents to the great delight of the children.

The Hollister Sunday school also had a tree and entertainment. Mrs. Wright trained the children and it goes without saying that it was done well. Brother Ross and Mrs. Edwards and Mrs. Palmer looked after the treat and the tree. Santa Claus arrived on the scene here and it was worth going to see the little fellows' eyes as he handed them their presents.

Bethesda planned for a tree and entertainment and had bought the presents but the ''flu'' got in and broke it up. So the gifts were handed out at Sunday school and each child and grown-up enjoyed that part of it, although the sickness of so many of the leaders prevented having it at the time desired.

Union had a short Christmas entertainment the fourth Sunday morning, but the pastor could not be there on account of the regular appointments at the other churches. We are sure, though, that it was good, for they always do things right.

We have been remembered at the parsonage in a way that caused us not to forget that it was Christmas. Things before and after that we appreciate very much and all something that showed that the folks had taken into consideration our needs. Mrs. Henry Thomas, six jars of grape jelly; Mrs. R. S. Brown, sausage, back bones, barbecue; Mrs. N. M. Harrison, two lots of sausage, back bones, ribs, and liver; Mrs. Willie Aycock, sausage and ribs; Mrs. F. M. Taylor, big beef roast, nice lot oranges, apples; E. C. Harrell, back bones, ribs, sausage and liver, fresh fish and oysters; Miss Helen Harrison, apples; Mrs. F. V. Avent, box fresh meats, sausage, etc.; Mrs. W. L. Ross, one-half gallon damson preserves; Mrs. Dr. Palmer, dozen oranges, fruit cake; N. M. Harrison, quart fresh oysters; J. W. Hardee, pair men's silk hose, box fresh meats; Mrs. N. W. Cousins, two dozen eggs and can of sweet pickles; Harmony church, $16.50; J. G. Neal, $1; Bethesda Sunday school, fine silk muffler and pair ladies' silk hose; Mr. and Mrs. J. R. Taylor, four pounds sausage and nice ham. We also received a number of presents from friends outside, as well as a lot of nice cards that we hardly feel at liberty to use their names; but we appreciate it all nevertheless. All these things are useful and very much appreciated.

While we are receiving these gifts from those who are interested in our comfort and welfare, we are made to rejoice in the fact that God first gave and that his love to us is proven in the fact of what is told us in John 3:16, and the results we see day by day and emphasized especially at his season. May our appreciation of the great gift of which all these gifts are reminders, be shown day after day in more loyal service to Him.

We are expecting as the epidemic of ''flu'' subsides to see more interest taken in the things that pertain to the Kingdom and that this may be a year of great ingathering with us all. Sincerely, N. G. Bethea.

Caroleen, Caroleen Charge.—Our Sunday school is growing rapidly in number, and interest is good. We have our prayer service each Thursday evening with splendid interest and good congregations. We also have our class meeting once a month. We have preaching at the regular preaching hour every Sunday. Our pastor, T. G. McAllister, has moved into our town and is proving a blessing to our church. Our church has learned to love him. He is a consecrated God-called man who loses himself in his sermons. He is the man that Caroleen needs and we believe that God has called him here. Everything looks bright and hopeful for a prosperous year at Caroleen; pray for our success.

BROTHER AUSTIN'S ADDRESS.

Some of the brethren continue to send my mail to Mocksville, instead of Jennings, N. C. Some of it I get, some I do not. I failed to get blanks to report to Conference. Please send all mail for me to Jennings, and I will get it. G. H. Austin.

DIED.

Chambers.

Elizabeth Chambers was born February 25, 1852, died January 1, 1923. She was a member of Clarke's Chapel M. P. church for several years. Her friends say she was a devout Christian, always faithful to her church. She left the testimony that she was ready to go.

She is survived by six children, three boys, three girls; boys as follows: Arthur, Bascombe, and Marvin; girls: Dallia, Mrs. A. G. McGalliard and Mrs. Geo. Gentry. All of these live in Asheville except Mrs. Gentry, who lives near Jupiter.

Funeral services were conducted by the writer at Flat Creek Baptist church January 2, after which the remains were laid to rest in the cemetery there. The large crowd present convinces one of the popularity of the departed sister.

May God comfort the bereaved ones.

B. M. Williams.

In Loving Memory.

On January 1, 1923, death entered the home of Jay Fogleman and wife and laid his icy hand on their darling, little W. J., who had flooded their home with sunshine for three years. Little W. J. only budded on earth to bloom in heaven's eternal brightness. He is now in the arms of a Savior who will keep him pure and spotless; he is safe.

Fond parents, mourn not for him, only think of him as resting free from all pain, a bright star in heaven to lead you on. Hear the pledge of Jesus Christ: "I will not leave you comfortless. Lo! I am with you alway [illegible] to the end of the world!" [illegible] and our souls live does this pledge stand. Perhaps we cannot always feel His presence, but we can always know that it is there, always rest upon it, always think of it. There may be a moment in the very depth of sorrow and anguish when the presence seems hidden from us, but it is not, we are only stunned, unconscious, from grief. It is like passing through a surgical operation. The times come for the ordeal, the anesthetic is ready, you stretch out your hand to your friend; don't leave me, don't forsake me. The last thing you feel is the clasp of that hand, the last thing you see is the face of that fond parent or friend. Then a moment of darkness, a blank—and the first thing you see is the face of love again. So the angel of God's face stands by us, bends above us, and we know that He will be there when all else fails us.

Little W. J. was a bright little boy, and with his bright blue eyes [illegible] sweet disposition, none could know him but to love him. He was sick about five weeks.

W. J. is sleeping, calmly sleeping
In a new-made grave today;
We are weeping, sadly weeping
For the darling gone away.
One by one the gentle Shepherd
Gathers lambs from every fold,
Folds them to his loving bosom
With a tenderness untold.

W. J. is waiting, calmly waiting
For the friends he loved the best,
And he'll gladly hail their coming
To the mansions of the blest.
One by one the Lord will call us
As our labor here is done;
And then as we cross the river,
W. J. will meet us one by one.

To the bereaved family, relatives and friends, I can only offer my deepest sympathy and entreat them to look up beyond this thick gloom that has enveloped them, look up into the sunshine of God's great goodness and with the eye of faith see the precious little jewel who has gone before us, in the mansion above there with many others, singing heavenly songs and with their little angel fingers striking the chords on little golden harps. Learn to say with sweet joy, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

Little W. J. was tenderly laid to rest in the cemetery of Alamance church. The little grave was covered with flowers placed by loving hands.

The funeral was conducted by the pastor, Rev. W. S. Milne. Mrs. E. T. Coble.

Stafford.

On the night of December 26 our hearts were made sad when the death angel called to her heavenly home our beloved Aunt Emma Stafford.

She had been unwell for some time and gradually her afflictions grew worse until she could stand it no longer and God called her home.

She was 50 years, nine months and 25 days [illegible]. She was the youngest daughter of [illegible] and Sallie Roberson.

[illegible] service was conducted by the [illegible] the bereaved family. The remains were laid to rest in Mt Pleasant cemetery. The floral designs sent as a last tribute of esteem by loving friends and relatives were beautiful and covered the little mound.

She was married about twenty-five years [illegible] Everette Stafford, and to this union were born ten children. Three of them preceded her to the land beyond, while the remaining seven with the husband and a host of relatives and friends are here to mourn the loss of a kind and affectionate wife; tender, loving, devoted mother; true, sympathetic and charitable friend. She was loved and esteemed by every one who knew her and she was true and devoted to her children, husband, and to her church. She always played the part of a real and true mother, both in precept and example. No home was ever blessed with a mother who thought more of her husband and children than she did.

She was converted between the ages of 12 and 14 years at Spring Church and she joined at Concord Methodist Protestant church and later in life moved her membership to the Mt. Pleasant M. P. church, where she and her whole life were given to God. She never wandered in the ways of sin. She loved her church and Savior best of all.

To the bereaved family we extend our deepest sympathy, but this we know cannot fill the vacant chair she left. But in Christ there is consolation.

Through Him we look beyond the cold, damp tomb to that glorious resurrection morn, when we shall rise from graves and meet our loved ones to part no more.

"Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon thy Savior's breast;
We love thee well but Jesus loves thee best."

May God's richest blessings rest upon the loved ones left behind.

A Niece,
Mary Braxton.

HUMANITY PAYS TRIBUTE TO MEMORY OF PASTEUR.

"Measured by the good he has done humanity Louis Pasteur is immeasurably the greatest man that ever lived."

These are the words of Dr. Ernest Laplace, one of Pasteur's pupils, now Professor of Surgery at the University of Pennsylvania. They are part of a speech made by Dr. Laplace in New York last week at a celebration of the one hundredth birthday anniversary of the great French scientist.

This was only one of many celebrations in tribute to Pasteur. In Philadelphia, Boston, Chicago and many other American cities noted scientists gathered to honor his memory.

France Pays Highest Honors.

In France, where Pasteur was born and where he mads his wonderful discoveries and gave them to the world, celebration of his centenary was a national event. The French government issued a special Pasteur postage stamp. At a fixed hour there was five minutes of complete silence throughout France as a mark of mourning. In every French school a paragraph from a speech made by Pasteur, shortly before his death in 1895, was read to [illegible].

[illegible] Milk.

[illegible] the founder of the science of bacteriology, or the study of germs. He proved that impurities in milk and other liquids were caused by bacteria, or germs, and that by heating these liquids to the right temperature the germs could be made harmless. Thus the world owes pasteurized, or purified, milk to this famous scientist. How many cases of typhoid fever and other diseases have been prevented by the use of pasteurized milk no one can tell.

Found Treatment for Hydrophobia.

But Pasteur not only prevented terrible diseases. He also cured them. It was he who discovered a successful treatment for the deadly hydrophobia, whish results from the bite of a mad dog or other animal suffering with rabies.

After much experimenting Pasteur made a serum containing matter taken from the spinal column of a mad dog. With this serum he inoculated a number of healthy dogs. The same number of dogs were not inoculated. Then both sets were bitten by a mad dog. All those that had been inoculated lived. All that had not been inoculated died. Then Pasteur treated an Alsatian boy, who was suffering with hydrophobia, with the serum. The boy's life was saved.

After this the Pasteur Institute was founded in Paris. Here thousands of cases of hydrophobia have been treated and the death rate from this most terrible of diseases has been greatly reduced. Pasteur Institutes have also been established in many of the larger cities throughout the world for the treatment of hydrophobia.

Some Other Achievements.

Many books could be written on the great achievements of Pasteur for the benefit of humanity. His researches have been of the highest value in many branches of science. He almost revolutionized, or changed, the practice of medicine, although he was not a doctor. Many branches of industry owe their prosperity to his discoveries. He showed that bacteria were the cause of the deadly anthrax in cattle and of cholera in fowls. He saved the silk industry in France by finding the cause and pointing out the cure for silkworm diseases.

Was Unselfish and Patriotic.

Pasteur, however, was much more than a famous scientist. He was also a great and good man—unselfish and patriotic. Here the his words which were read to all French school children on the morning of December 27, the date of Pasteur's birth:

"All of you, whatsoever your career, do not allow yourselves to be deceived by that scepticism which is sterile and maliciously disparaging. Do not permit yourselves to be discouraged by certain hours of sadness that may pass over our country. Ask yourselves first, 'What have I done to educate myself?' Then, as you advance in your studies, ask yourself, 'What have I done for my country?' But whether your efforts are more or less favored by destiny you must, when you approach the goal of life, be ready to say truthfully to yourself, 'I have done my best'."

It is not surprising that a monument has been erected to Pasteur with this inscription: "From a Grateful Humanity to the Greatest of Scientists."—Current Events.

MARRIED.

At the St. Paul parsonage, Greensboro, N. C., December 30, 1922, Mr. Aquila Jones was united in matrimony to Miss Annie May Pope, Rev. T. E. Pierce officiating. May happiness attend them.

—South America's purchases of manufactured articles from the United States have increased through every month in 1922 and are largely in excess of those of 1921.

—Tokio, through the annexation of numerous populous suburbs, has passed both Paris and Berlin and now ranks third among the world's great cities. Its population now exceeds 5,160,000.

—"Blue-shell" eggs laid by Argentine hens have invaded American markets and the American Poultry Association has interested itself in the species of hen, called Arsucana, which produces them.

—A colored man took out a marriage license. A few days later he went back and asked the clerk to substitute another woman's name for the one on the license, as he had changed his mind. He was told that that would cost him another dollar and a half.

"You mean I got to get a new license?"

"Yes," said the clerk.

The applicant was silent for a few minutes, thinking hard. Then he said with an air of determination, "Never mind, boss, this ol' one will do. Thar ain't a dollar an' a half difference 'tween them two, nohow."—Boston Transcript.

GOOD ADVICE FOR ALL BOYS.

The pages, or errand boys, of the United States Senate were entertained at Christmas dinner by Vice-President Coolidge. Besides the dinner there was a fine program. Many of the pages gave toasts that would have done credit to grown men. The Vice-President made a speech in which he called the boys "My fellow public servants." Among other things he said:

"Always be true; be attentive to all requests; think not merely of pay day but give the best of your ability to the work of the thirty other days of the month.

"Acquire habits now that will warrant success in after life. You boys are favored and much will be expected of you. I have no doubt you will become men of character and ability. You must be thrifty, and remember that to honor thy father and mother is the beginning of wisdom."—Current Events.

TWO PRIZES FOR DR. NANSEN.

Dr. Fridtjof Nansen received the Nobel Peace Prize at Christiania, Norway, November 19. This prize (for 1922) was awarded to him for his relief work in behalf of the starving millions of Europe. After presenting the prize money (about $40,000) the Nobel Committee announced that Christian Erichsen, of Copenhagen, had made Dr. Nansen another award, equal in value to the Nobel Prize.

After receiving the Nobel Prize Dr. Nansen gave a lecture in which he praised the American relief work under Herbert Hoover. He also announced that the money from Mr. Erichsen would be used in the relief work of the League of Nations. Dr. Nansen is the well-known Arctic explorer.

PLAN FOR GLIDER CONTESTS.

Glider contests will be held in the United States in the near future, if plans of the National Aeronautic Association are carried out. The Association has appointed a special committee, headed by Orville Wright, to work out a program for holding such contests. Glider, or motorless airplane, contests and tournaments were held in England and other European countries last year. The American committee will try to find a suitable location for holding such contests in this country, and will gather information about gliders for persons desiring to compete in the contests.

TRAVELER AND TRAMP.

The traveler put an apple into his pocket and pulled his broad hat down over his brow. "Now I'm ready for my travels," he said. With his hands in his pockets he trudged down the path, through the gate and round the bend in the road, scuffing his feet in the dust as he went. He was not sure where he was going, but he said to himself that he should keep on until he found a strange new country.

The curving road went up and down, and after a long while the traveler began to feel hot and tired. "I think I'll go home, now," he said to himself, "and find the new country some other day."

Just at that point the road divided; one fork turned a little to the right, and the other curved a good deal to the left. The traveler followed the big curve, for it seemed to be leading back toward home. But he did not seem to get any nearer home; it was hot and dusty toiling through the sand.

At last he stopped short with a little grunt. "I think my home must be just round that bend in the road," he said.

So round the bend he went at a run. But, alas! though he ran on and on, he saw no sign of home. When he turned the next curve he was running so fast, and his eyes were so full of tears, that he ran right into a tramp. The meeting was a great surprise to both of them.

"Hello!" said the traveler. "Where did you come from?"

The tramp said nothing, but he stared hard and looked pleased. He was all in shabby gray and seemed very warm and dusty. Suddenly he sat down at the edge of the road and heaved a long sigh.

"I am tired too," said the traveler. The tramp sighed again, but did not reply.

"And I'm thirsty," the traveler added in a sad voice. He came and stood close beside the tramp, who looked sorrowful but was silent.

"And I'm lost! I'm lost!" the traveler said in a choked voice. Before he could help himself two large, hot tears ran down his cheeks and fell on the tramp's nose.

That disturbed the tramp; he rose with a worried look.

"I wish," the traveler said, "I just wish you could show me the way home."

The tramp put on a very business-like expression and began to move along briskly in the direction he had been going first. The traveler turned and followed.

Back and back they went. At last the road began to look familiar to the traveler. His heart grew lighter, and he put his hands into his pockets again and whistled a little tune. The tramp gave him a pleased look and quickened his pace. Between them they raised a big dust.

After a while they came back to the place where the road divided. The traveler halted; he did not know which way he ought to go. "O dear me!" he said.

But the tramp was not at all worried; he turned briskly down the other fork.

The traveler followed him. "Perhaps he knows the way," he thought hopefully.

At last they came to a very sharp bend. Round the bend was a little picket fence with a green gate. A lady in a blue dress came running down to the gate.

"Come right in and get cooled off," she said to the traveler with a smile. Then she looked at the tramp in a puzzled way.

"I met him on the road," the traveler said. "He is hot and hungry too. O mother, mother may he stay?"

The lady in blue nodded. Then she ran into the house and came back with two bowls full of cold creamy milk and crisp crackers.

"Hurrah!" cried the traveler in delight.

"Bow-wow!" said the happy tramp.—Nancy Byrd Turner, in Youth's Companion.

Off the Key.—Nervous Musician—"I—er—I just called round, madam, to tell you that your cat—er—kept us awake last night with its serenade. I am a musician myself and a humane man, and I—er—don't wish to have it destroyed, but I thought if you could have it—er—tuned?"—London Opinion.

NOTES.

—Ex-President Woodrow Wilson celebrated his sixty-sixth birthday Thursday, December 28. He spent the day quietly at his home in Washington.

—The Christmas just passed was the warmest December 25 in many years. States that reported temperatures 20 to 30 degrees below zero during the cold wave last month had weather above freezing for Christmas. In Kansas City, Mo., the temperature reached 68 degrees—the warmest Christmas ever officially recorded there.—Current Events.

—Prince Gelasio Caetani, new Italian Ambassador to the United States, has arrived in Washington. "I am happy to try and help Americans understand the new Italy," he says.

—The appointment of Pierce Butler as Associate Justice of the U. S. Supreme Court was confirmed by the Senate December 21. The vote was 61 to 8. Only three Republicans and five Democrats voted against Mr. Butler. Senator LaFollette of Wisconsin and Senator Norris of Nebraska tried to start a filibuster to prevent confirmation, but they were unsuccessful. It was announced that Mr. Butler would take the oath of office and thus become an Associate Justice when the Court meets again after the holiday recess.

—Two thigh bones (the largest ever found) of a dinosaur, or prehistoric monster, have been discovered in Patagonia. This is announced by the La Plata Museum, of Buenos Aires. Each bone is nearly nine feet long. Besides the bones, fossil remains of this gigantic monster were also unearthed. From the great size of the thigh bones scientists figure that this monster, when it roamed the forests in the Mesozoic Age, was at least 140 feet long.

—Great Britain has paid nearly half a billion dollars on her war debt to the United States. The exact figures are $492,838,826. During the past year the British payments to this country have amounted to nearly 135 million.

—Stanilas Wojciechowski was elected President of Poland by the Polish National Assembly. He succeeds President Gabriel Narutowicz, who was assassinated December 16, after holding office only a few days.

—Warren Allison Ledford is the ten-months-old son of Rev. W. A. Ledford, formerly of our Conference, now living in Monkton, Md. He is a "sweet boy."

—Our Concord church continues to move forward in building as well as in other lines. Read the report this week.

—Germany having defaulted in payment of reparations due France, the French army is about to invade Germany and take possession of the Ruhr Valley, rich in industries, to make forcible collection of tribute. The Germans say they will not resist, though they declare it an outrage.

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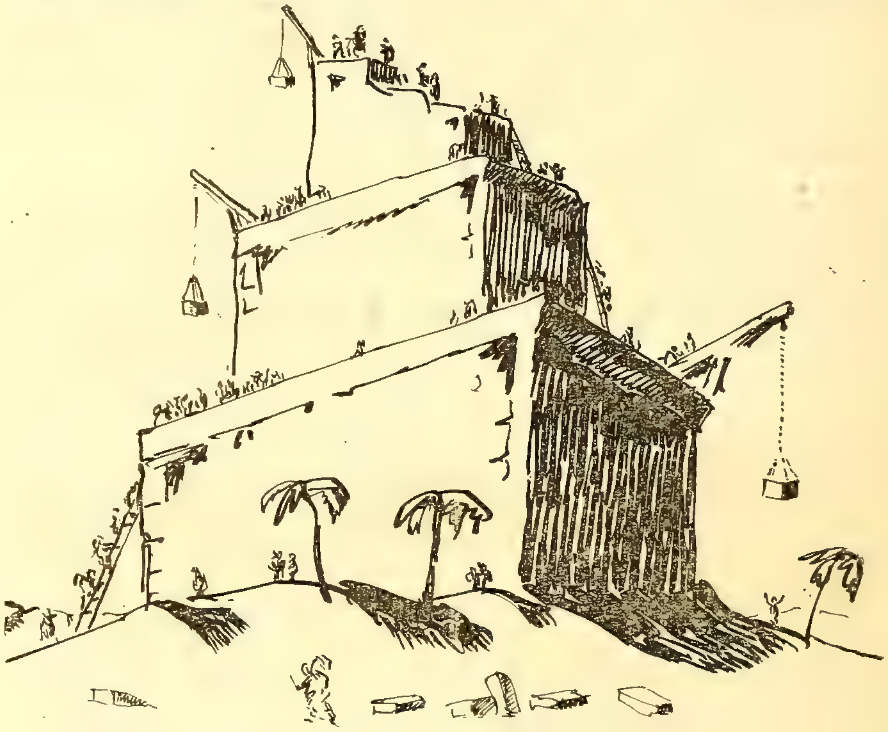

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NO HERALD AUGUST 9.

Vacation time has come again, and we have fixed upon week after next for our annual outing. Please send in for next issue all announcements to be published before August 16th.

PASTORS, PLEASE TAKE NOTICE.

Return postal cards for delegates' credentials will be sent out about the middle of August. A card will be inclosed for Brother Dixon, also. We will greatly appreciate it if you will fill out and mail the cards promptly.

If you have the money from the sale of the Conference Journals I shall be glad if you will send it to me at once. I shall send out statements in two weeks, but it will save time and money if you will not wait for that time.

C. W. Bates, Secretary.

EXECUTIVE COMMITTEE MEETING.

The Executive Committee of the General Conference, M. P. Church, met in the Mount Royal Avenue Church, Baltimore, Md., Tuesday, July 10, 1923, at 10 o'clock A. M. Rev. T. H. Lewis, D. D., Chairman, presiding.

Members present: Rev. T. H. Lewis, D. D., Chairman, Rev. T. M. Johnson, Secretary, Rev. J. A. Selby, D. D., Mr. W. C. Scott. A telegram from Rev. C. D. Sinkinson, D. D., explained his absence on account of a funeral.

The meeting was opened by the reading of the first Psalm by Rev. J. A. Selby and prayer led by Rev. T. M. Johnson.

The minutes of the preceding meeting were read and approved.

Rev. T. H. Lewis, D. D., President of the General Conference, read his report for the quarter. The report was received and ordered to be given to the church papers for publication.

The Committee by common consent approved of the proposition to bind in one volume the quadrennial reports to the next General Conference of the various boards, including the report also of the Executive Committee.

On account of the demands on the time of Chairman Lewis during October incident to the attending of Annual Conferences, it was decided not to hold the October meeting.

A suggestion was received from Rev. C. W. Bates, of North Carolina. to print a booklet to be called "The Methodist Protestant Church at Work," the booklet to contain information concerning the various activities of the church by the use of cuts, etc. This was referred to the various Boards to use so much of the suggestion as may seem to them practical in preparing their respective reports to the next General Conference, which reports are to be bound in one volume.

A request from the Woman's Foreign Missionary Society was submitted asking that the Society "be allowed to use their Thank-Offering as a special gift and not counted on the budget of the local church." On motion of Mr. W. C. Scott, seconded by Rev. J. A. Selby, such permission was granted, provided the Treasurer of the W. F. M. S. report to the general church treasurer all funds so received including the information as to the source of each contribution.

Treasurer's Report.

Report of the general church treasurer, Mr. H. C. Staley, from May 1, 1923, date of annual report, to July 1 was submitted. The Treasurer stated that the overdraft of the Board of Foreign Missions was allowed on account of the anticipated large receipts for Children's Day during July. The Treasurer stated that 14,000 copies of Doctor Lewis' booklet, "St. Paul as a Money Raiser," have been printed and all distributed except about one thousand, and this without any cost to the church as the charge of two cents each will meet the expense. (Note—In the extracts below the balance on hand in each instance May 1, 1923. and the amount received since that time are included in the one item printed "Receipts" as though the entire amount had come into the treasury since May 1.)

Board of Foreign Missions—Receipts, $9,331; Disbursements, $13,547; overdraft, $4,216.

(Cents are omitted in each instane, hence seeming shall discrepancies.)

Board of Home Missions—Receipts, $24,484; Disbursements, $24,371; balance, $113.

Board of Education—Receipts, $7,770; Disbursements, $5,617; balance, $2,153.

Board of Young People's Work—Receipts. $2,758; Disbursements, $1,069; balance, $1,689.

Woman's Home Missionary Society—Receipts, $1,008; Disbursements, $584; balance, $453.

Woman's Foreign Missionary Society—Receipts, $17,012; Disbursements, $15,941; balance, $1,071.

Old People's Home—Receipts, $472; Disbursements, $306; balance, $165.

Children's Home—Receipts, $455; Disbursements, $289; balance, $165.

Superannuates—Receipts, $2,355; balance, $2,355.

Million Dollar Fund—Receipts, $41; balance, $41.

Inter-Church—Receipts, $5; balance, $5.

Budget—Receipts, $4,136; Disbursements, $4,136.

Near East—Receipts, $126; Disbursements, $45; balance, $81.

Reserve Fund, $13,683.

Home for the Aged—balance, $157.

St. Paul as a Money Raiser—Receipts $76; Disbursements, $61; balance, $15.

Total balance, $17,935.

Mr. Staley was instructed to return to the Home for the Aged $187.63. This amount had been sent to the general treasurer by the Home as the amount distributed to the Home as its portion out of the Inter-Church World Movement Fund, the management of the Home feeling they were not entitled to it, not having paid any part of the underwriting.

In response to an enquiry from Auditor Ernest Wooden, Mr. W. C. Scott was requested to instruct Mr. Wooden as to nature of report he will be expected to make to the next General Conference.

Board of Foreign Missions.

Rev. Fred C. Klein, D. D., Secretary of the Board of Foreign Missions, submitted the annual report of the Board:—

"Encouraging progress has been made during the year 1922-23 in all departments of the Board's work in Japan, China, and India." Numerous baptisms and accessions to the churches. a large number enrolled as enquirers, reception of theological graduates into the work, over one thousand students enrolled at Nagoya College at the opening in April, and substantial improvements at that institution through the gifts of its students and friends, and projected material developments in the other missions, and the arrival of a missionary and wife in India are the outstanding facts." The Board's working receipts were less than the preceding year by more than $11,000, notwithstanding an increase in Children's Day offerings of $800 and of special gifts of $150. Because of the decrease in the Board's share in the budget distribution and because of imperative demands of the work abroad the Board was compelled to sell Liberty Bonds at a loss on the face value.

The Board has in its three fields 14 missionaries, 22 native ministers, 42 preachers and evangelists, and five Bible women.—a total of 83—and 64 teachers in the schools. Missionaries, pastors and teachers make a total of 147. There are 32 organized churches and 52 chapel and mission appointments, a total of 83. In Japan there are 2,056 church members; in China, 1,287; in India, 151. In Japan 3,674 Sunday school scholars, in China 278, in India

(Continued on page nine.)

QUIET TALKS ON THE SIMPLE ESSENTIALS.

By Mr. S. D. Gordon.

(Auspices Atlantic City Council of Churches.)

No. 3—The Book of God.

There is something tangible about a book. You handle it. You know it by the feel. It's in plain print, black on white, words you know the meaning of without stopping to think into them. If it's a thoughtful worthy book you read and muse. And you are changed, maybe imperceptibly, but really quite radically.

Now, there is one outstanding book. It stands quits by itself. In its claim for itself, its power among men, its history, the place commonly given it, its distinctive quality of inspiration, even in the enemies it has made, it stands quite alone.

It is the old Book of God. It is the one book to which by common consent that little word "the" belongs, the Book. It was inspired. It is inspired. That simply means the breath of God was in it, and is. His Spirit was in the men who wrote, guiding, controlling, inspiriting, a supernatural touch through the human natural medium.

It is a book like any other, paper, print, stitching, plain words. Its contents must be got through reading and thinking, like any other book. It is unlike every other book in this, there's a living Presence in it.

It reaches into your thoughts. It searches the innermost recesses of your spirit. It touches deftly, unmistakably, your motives and purposes. It lays bare to your eye the inner hidden things.

And there's a distinct touch of life to it. It quickens brain and thought and the part of you that chooses. There's a rugged strength now in your decision that breaks habit, and shapes new ones.

It's a mother of books. It contains the oldest authentic history. All the roots of modern jurisprudence run down into the Mosaic code. Political economy and moral philosophy find their basic principles here. Its laws of sanitation, of hygiene, of diet, and of business ethics, originating here, are accepted standards.

It is not a scientific book. Yet its statements never conflict with the latest findings of science. Its ideals of life, personal, national and racial, can be found nowhere else except as inspired by its pages. Its literature, its love stories, its biographies, are unapproached. It contains the key to the intricate tangle in which the world finds itself today, the one key, the master key.

There's a fine modesty in its pages, and yet the most stupendous claims for itself. It claims to be a revelation from God himself. It tells what reason cannot reason out. True reasoning and this revelation are fellows, working together to reach full knowledge. It reveals the past, otherwise unknown, and God's purposes, and plans for the future, that otherwise could not be known.

It's a singularly honest book. It tells with frank bluntness the glaring moral failings of the men God used. He had to use some one. He got the best there was. He sternly rebuked them, and plainly points out their moral breaks.

This book is the moral standard of life. And morals are the throbbing heart-beat of life.. There must be a standard, or all life goes askew. A yard-stick for cloth, a foot-rule for timber, a sixteen-ounce bit of metal for sugar, truthfulness in speech, honesty in trade, a recognized propriety in cultured circles, a Gray's anatomy for physicians, a Blackstone for lawyers, and God's Book for strong winsome life and rest of heart.

The scholarship of the nations, and of the ages, has been devoted to the task of giving us this Book in our mother tongue, as to no other task. Its utter dependability from the scholarly standpoint is beyond question. The variations of translations in various versions have to do with incidentals, important incidentals, but never with vital things.

The modern English and American revisions have the advantage of the most recently found manuscripts, the latest scholarship, and the paragraphed printing. But one can rest content that the old common version is the most remarkable bit of translation ever done. In it we have the very word of God, in plain English, a sufficient guide for daily life.

And it is not a big book. Familiarity with its pages by daily touch makes that clear. A daily habit, a settled method of thinking of it as one book, and reading it from opening page on, as a story, ignoring for the time being, chapter and verse, gives a fascination to its pages.. And the poetial books and prophetical will fit into the story-part as drawers into a well-made bureau, as will Paul's letters and the others, into Dr. Luke's story of The Acts.

The practical key to this Book is simply this, reading it habitually, quietly, with mind alert, simply reading it, giving one's self up to it for a bit of time daily, and yielding the consent of one's life to its teachings and spirit. The famous artist kept the bright colored stones always in sight to tone up his sense of colors. The sailor keeps his eye constantly on compass and chart.

That's the thing here. Reading it habitually tones up the moral sense, clears the vision, steadies the feet, poises the judgment, stiffens the will, gentles the spirit, comforts the heart, quiets the nerves, and sets the day's work to music.

But, in sharpest contrast with all other books, it makes you face a personal decision. There's no personal appeal in Napoleon or Cromwell. No decision presses in. But here the Man of the Book looks into your face. He calls you to choose. And you do, this way or that. You are never again the man you were.

No. 4—The Beginning of Man.

JESUS, MY SAVIOR.

By L. K. Long.

Each individual, in the course of his life, passes through all the stages of human progress from primitive man on up to the present state of civilization — recapitulating in his own experience the entire racial history. Like the race, a man begins his religious experience before his mental powers are well devedoped. In most cases he becomes a Christian in his youth. This is as it should be. Accepting Jesus as his Savior he begins to order his life in accordance with his Master's teachings, and he grows, with the years, into a more or less perfect exemplification of the Christian character and life.

A person may be truly saved by Jesus Christ without knowing precisely how it is done—even without having clear and correct ideas as to why it is necessary to be saved. Most people, realizing their lost condition, accept Jesus as their Savior without having thought out a theory of either the person of Christ or of his atoning work. Perhaps they never reach a theory. They love him, they trust him, they labor to bring others into his kingdom, and their hope of eternal life is well founded.

In some respects these good people are to be envied. They are not theologically plagued like other men. It matters not to them whether their pastor is a fundamentalist or a modernist, so long as he preaches the gospel of the grace of God as revealed in Jesus Christ. To such the form of the creed or confession gives little trouble—whether it is ancient or modern.

But there are always people who persist in thinking. They endeavor to reduce the facts of their religion to a harmonious system, consistent with knowledge in other departments of learning. As information in many fields increases, these thoughtful people find it necessary to review the old statements and theories. This is where trouble is likely to begin. For, to some good people, the theories in which they were brought up are no longer theories and explanations. They have become so identified with the facts that they are held as facts themselves, and have become invested with all the sanctity of ancient, and hitherto undisputed, truth. Such persons only graduallly, if at all, realize the desirability of revision and change.

"God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the ministry of reconciliation. We are embassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God." This is Paul's statement of the atonement, the at-one-ment. The plan originates with God, it is in behalf of men, it is brought about through Christ, those who come into the benefits of it are to persuade others to accept the good news and to become reconciled to God.

Before making any attempt to interpret the atonement we should remind ourselves that our Christianity is largely a matter of experience. There is to be thinking and theorizing, but in it all we do well to keep close to facts and experience. There are five points in experience at which I, in common with all others, touch Jesus and have to do with him as my Savior.:

1. Sin. There is something wrong with me. I have sinned.. I am under condemnation. The fact that others have sinned gives me no relief. The fact that I was tempted does not excuse. I am entangled in the meshes of a net and can not of myself escape. But I read in God's word. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Encouraged by that I read again, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." I am sorrowful and make confession, and read again, "A broken and a contrite heart, O God, thou wilt not despise." Jesus is knocking at the door, and I open to him. He comes in and sits with me.

I am forgiven and he himself furnishes the refreshments for a feast of joy.

2. Sinfulness. There are within me wrong dispositions and tendencies, wrong thoughts and affections. I am weak, and liable to be surprised or enticed into evil. I need the presence and constant help of Jesus, not only to cleanse me but to keep me clean and right. I know of no one else who can save me from my sinful tendencies.

3. The Plan of Life. What am I to do? What about my ideals along the lines of character, education, occupation, and the service of God and men? These were live questions in my youth, and they have never ceased to be vital. For always I am reviewing and readjusting my ideals and plans. Here I need not only a Savior **from** sin and sinful tendencies I must have also a Savior **to** all that is high and worthy in character and life. Jesus proves himself to be such a Savior—sympathetic, inspiring, strengthening.

4. The Hardships of Life. Suffering, sickness, failure, bereavement—these are a few of the many things, great and small, that make up life's adversities. It is not so trying to **run** the Christian course or to **fight** the good fight of faith, for this stirs the blood. But slowly to walk in the dust of daily toil and strife, or to sit still, or to lie and wait and suffer through long days and weary nights, and to bear the loss of loved ones—is to feel the need of help. When Jesus says, "Lo, I am with you always" and "I will not leave you comfortless," I am satisfied with his companionship and the resourcefulness of the Holy Spirit.

5. The Future Life. Old Testament saints passed into the beyond without a definite hope of immortality. The Christian, however, desires full confidence in a future life of blessedness. There are many intimations of immortality in nature, but I find assurance in Jesus only. "In him was life." "For as the Father hath life in himself, even so he gave to the Son to have life in himself." "I am the resurrection and the life." "Because I live ye shall live also." "I go to prepare a place for you," "that where I am there ye may be also."

With these words ringing in my heart there is no reason why I should not take at its full face-value the exhortation of the Apostle Paul at the end of his great resurrection chapter: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." The future is clear only in Christ.

Let us now give some attention to explanations of the atonement, a great subject on which many learned volumes have been written. Speaking with a young lady, a man mentioned that he had failed to keep abreast of the scientific advances of the age. "For instance," he said, "I don't know at all how the incandescent electric light is produced." "Oh, it is very simple," said the young lady. "You just turn a button and the light appears at once." If it is difficult to understand the nature and production of the electric current, in case it really is a current, why should any one imagine it is easy to comprehend and explain the mysteries of redemption—God in Christ reconciling the world unto himself? Yet, notwithstanding the difficulties in the way, if this field of investigation is entered with becoming humility and earnest effort, it will prove to be most fruitful in mental and spiritual growth.

There are many theories of the atonement: I will characterize very briefly a few of the most important:

The Ransom Theory. Man came into bondage to Satan. In order to free him the death of Christ is paid by God as a ransom to Satan This theory reflects the forms of thought prevalent in the times of brigandage.

The Divine Honor Theory. All owe obedience to God—a debt of honor to a Sovereign. Sin is non-payment, robbing God, violating his rights and honor. If punishment is remitted a substitute must suffer death to satisfy God's honor. Christ is that substitute. This is Anselm's theory, and reflects forms of thought prevalent in an age of chivalry.

The Governmental Theory. Hugo Grotius is its chief exponent. He says: "God was moved by his own goodness to bestow distinguished blessings upon us. But since our sins, which deserved punishment, were an obstacle to this. he determined that Christ, being willing of his own love toward men, should by bearing the most severe tortures, and a bloody and ignominious death, pay the penalty for our sins, in order that without prejudice to the exhibition of divine justice, we might be liberated, upon the intervention of a true faith, from the punishment of eternal death." Grotius wrote his treatise in answer to Socinus, who taught that if men are required to forgive on repentance "until seventy times seven times," God may be expected to do as much.

The Penal Satisfaction Theory. These words of Dr. W. G. Shedd set it forth clearly: "Retributive justice is necessary in its operation. The claim of justice upon the transgressor for punishment is absolute and indefeasible. The eternal judge may or many not exercise mercy, he must exercise justice. . . . Hence, in every instance of transgression the penalty of the law must be inflicted, either personally or vicariously; either upon the transgressor or upon his substitute. The remission of penalty under the divine administration is not absolute, but relative. It may be omitted in respect to the real criminal, but, if so, it must be inflicted upon some one in his place."

The Ethical Satisfaction Theory. This has many forms; a quotation from Dr. Samuel Harris will suffice: "Jesus, in his humiliation and in all his earthly life, obeyed the law of love in perfect self-renunciation through sufferings unspeakable, and even unto death on the cross, to bring men back to reconciliation with God. Thus he revealed the law of love more fully than it had ever been revealed before, and fully asserted and maintained the righteousness of God and the universal obligation and inviolable authority of the law of love at every step in the redemption of men and in the forgiveness of sin. And thus he made atonement for sin and guilt."

Not many people today accept any one of these statements as fully representing their views. While each of these, and several theories and combinations of theories, contains a measure of truth, no one of them is perfectly satisfactory. Each expresses only a part of the truth. We might say: It is as though God, by the gift of his Son, bought us back from the enemy, and set us free; it is as though Christ, by his perfect obedience, satisfied the requirements of the broken law and relieved us of the burden of guilt; it is as though his perfect example of sinless living and guiltless suffering smote our hearts with penitence and we determined, by his help, to sin no more; it is as though his perfect righteousness, by some sort of unmerited imputation, became ours—and we are holy.

But none of these set forth what to my mind is the central, most important, teaching of the Bible with reference to our salvation.

To me, (pardon the personal element, and remember this is largely an experience article), to me, the outstanding thing in the Old Testament is not its system of animal sacrifices, nor the elaborate ritual of worship. Even in the Old Testament the great thing—because it is so unique among ancient religions, and because it binds so closely into one the two Testaments—is **the grace of God.** God loves men and graciously comes to them—in his own person, in the persons of his servants, and in the events of their history. Here are two instances:

First. In Isaiah 53 we have pictured the Suffering Servant of Jehovah. The Prophet of the Exile describes the vicarious sufferings of the righteous remnant of God's people, or, as many with reason believe, the sufferings of a righteous individual; for at that time the individual was coming into prominence, the center of the stage having been occupied previously by the nation. Here is a godly man, misunderstood, held by the people as guilty and forsaken of God, suffering unjustly and quietly for the sins of his fellows, and bringing salvation and healing to men:

"He is despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he is despised; and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him sricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

In the next verse the lamb and the sheep are not sacrificial animals—they are the innocent lamb slain for any purpose, and the sheep uncomplainingly submitting to be shorn: "He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as as sheep that before its shearer is dumb, so he opened not his mouth."

Professor George B. Stevens well says of the entire representation in Istiah 53: "This idealization of God's holy Servant is not created out of materials drawn from the Levitical ritual, but was produced out of Israel's experience of trial and suffering, illumined by an invincible faith in God's purpose of grace."

Second. Isaiah 63: 8, 9 represents God himself as having been, through all the history of his people, their Savior by moral and spiritual means: "For he said, Surely they are my people, children that will not deal falsely: so he was their Savior. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old."

No wonder we think of Isaiah as having its perfect fulfillment in Christ, and cling to it as though it were a part of the New Testament. Jesus is indeed the Suffering Servant, acquainted with grief, wounded for our transgressions, bruised for our iniquities, carrying our sorrows, by whose stripes we are healed. Likewise in Isaiah 63 we identify Jesus with Jehovah, our Savior, and feel that he is afflicted in all our affliction, and redeems us in his love and pity. All this is closely akin to Paul's idea of salvation by union with Christ: "If any man is in Christ, he is a new creature: the old things are passed away; behold they are become new."

Any and all theories of the atonement may be established from the Bible, if we use the proof-text method. Most of them, however when closely examined reveal elements contrary to the teachings of the Bible as a whole. And they contain assumptions or inferences abhorrent to the Christian feeling of spiritual men. While I enjoy studying into these things and forming my own opinions, I gladly recognize the right of all others to their views. Jesus is my Savior, and my trust is in him rather than in any theory, my own or that of anyone else, as to how he accomplishes his part of the work.

(The fourth article in this series will be on the words of Paul, "I Think.")

THE WORK AND THE WORKERS.

OUR SLOGAN:—As Faithful in Service for Christ as for Self.

OUR AIM:—1. A Family Altar in Every Methodist Protestant Home.
2. The Church Paper in Every Methodist Protestant Home.
3. A Revival in Every Church With a Worthy Increase in Members.
4. Every Member a Contributing Member.
5. The Budgets in Full on Every Charge.
6. The Full $300,000 Subscribed for the College by June 1, 1923.

OUR MOTTO:—It Can Be Done.

All of the above and more can be done if all our workers are as faithful in service for Christ as for self.

I am glad that Dr. Andrews has again called attention to the work at Haw River. The people there lost their church by fire. They are struggling to build a better house of worship. They need and will appreciate your help. I shall be delighted to know that many have responded and that you have done it quickly. Come on and come quickly, please.

The Budgets.

We are woefully behind with our conference budgets. See Herald of July 12th, Bro. Taylor's S. O. S. call. Just a bit over three months will bring the Annual Conference. So pastors and stewards must bestir themselves if we meet our obligations. We trust that no charge will be so derelict in duty as not to report anything paid on the budgets. We purpose publishing in the Herald as soon as possible after the first of September the amounts in Bro. Taylor's hands from each charge up to September 1st.

That Prayer Covenant.

Did you or did you not covenant with the brethren at the Children's Home to pray, and pray most earnestly, for a gracious revival in all our churches? Many revivals are in progress, and will be in progress for the next few weeks. There is much need for prayer. Dear reader, please pray for a great revival among us.

Uwharrie Charge.

Saturday and Sunday, July 14 and 15, were spent with Rev. J. S. Riddle on Uwharrie Ct. It has been several years since I visited this work, and I can see many signs of improvement and progress. These seem to be a consecrated people. They need more than anything to realize the blessedness of giving. Pastor Riddle is doing his best among them and they speak well of him.

High Point City C. E. Union.

Tuesday evening, July 17th, I had the pleasure of meeting with and speaking to the High Point City Union of Christian Endeavorers. I was delighted to find three of our Methodist Protestant churches of the city furnishing at least 75 per cent. of those who were present. It was a delight to meet with them and to participate in the program.

In Lexington.

On Wednesday evening I met with Rev. J. H. Abernethy and several laymen who are interested in building a new church in Lexington. We met in the Lexington House Furnishing Company's Store. The men present were enthusiastic for the new church. Three very definite things were done: 1. Bro. Abernethy was authorized to organize the class on some Sunday in the near future. 2. A subscription was taken with a view to clearing up all indebtedness on the lot before Conference. The debt was found to be $1,012.92, and more than half of that amount was subscribed by the few present; $537.92 subscribed, leaving $475.00 to be raised. 3. Rev. J. H. Abernethy was instructed to select some of the men to help him and make a canvass with a view to paying off all debt on lot by Conference.

West Forsythe Charge.

Friday to Sunday, July 20 to 22, was spent with pastor, Rev. A. M. Hamilton, on West Forsythe. He was just closing a meeting at Tabernacle church in which Bro. Ed. Suits assisted. Bro. Suits had gone home, so I preached to a very attentive congregation. The people heard the word gladly. Saturday night I preached at Stony Knoll, and Sunday assisted the pastor in opening his meeting at Harmony Grove, and finished the rounds with him at Pleasant Hill Sunday night.

The work, in the main, is going well. The people like the most of us, need to see the importance of giving more largely of their means for the support of the Kingdom purposes.

We are leaving early this week for Spring Church charge to be in the District Young People's Meeting at Spring Church this week, and from there we will go to Westminster, Md., for the Maryland Conference Young People's and Ministers' meeting, July 30 to Aug. 6.

Don't forget the budgets. Send in all you have collected to Rev. S. W. Taylor. Yours in the Master's Service, A. G. Dixon.

—A visitor at one of the art galleries of Florence said to the aged attendant: "I do not think much of your pictures." The answer of the old man was: "Oh, sir, the pictures are not up for judgment, but the visitors are." Jesus Christ is above judgment, but those who make light of Him are condemned in their judgment.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.
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$1,000 HAUSER CLUB.

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NEW PLEDGES.

Bethel Church, Alamance Charge—	
Mrs. E. P. Dixon	$10.00
First Church, Graham—	
J. H. McPherson (paid)	$20.00
Piney Grove Church, Uwharrie Charge—	
John Nance (paid)	$3.00
Pine Hill Church, Davidson Charge—	
J. J. Burkhead	$10.00
J. R. Lanier (paid)	10.00
Lineberry Church, Davidson Charge—	
Lanie E. Frank	$ 5.00
Kate Frank	3.00
Alex Lay	1.00
Van Wood	1.00
Jesse Taylor	3.00
H. G. Burkhead	1.00
Orren Lanier	1.00
Raymon Steed	2.00
Marshal Skeen	6.00
E. S. Morris (paid)	2.00
N. F. Morgan (paid)	1.00
B. E. Morris (paid)	3.00
Mrs. J. P. Elliott (paid)	1.00
Alice Elliott (paid)	1.00
J. P. Elliott (paid)	10.00
R. H. Skeen (paid $1)	3.00
Dewey Elliott (paid)	1.00
Claud Elliott (paid $1)	3.00
Chapel Hill Church, Davidson Circuit—	
Wade Russell	$ 3.00
R. L. Russell	15.00
H. L. Lomax	5.00
J. Zettie Russell	3.00
Jimmie Cagle (paid)	1.00
W. M. Russell (paid)	1.00
Lizzie Cranford (paid)	2.00
L. P. Russell (paid)	.50
From Mt. Hermon Church, Mt. Hermon Charge—	
Geo. F. Thompson (paid)	$ 5.00
Henry G. Nicholson (paid)	50.00

G. W. Garrett (paid)	20.00
Truth Isley	12.50
Ruby K. Isley	12.50
J. H. Isley	25.00
John P. Loy	50.00
Mrs. H. E. Whitesell	15.00
E. H. Coble	10.00
J. A. Crabtree	10.00
G. P. Bishop	5.00
J. F. Isley	25.00
Wade Graves	5.00
J. L. Neese	10.00
Alice Pickett	10.00
J. P. Coble	3.00
Mr. and Mrs. J. A. Sharpe	100.00
Eliza Wood	5.00
Mrs. Mary Ann Neese (paid)	3.00
Maude Neese (paid)	2.50
Mrs. J. L. Neese (paid)	2.00
From Graham Church—	
Mrs. W. A. Rich	$ 5.00
R. R. Bain	75.00
Flora Black	25.00
Elbaville Church, Mocksville Charge--	
U. A. Orrell	$25.00
Charlie Waller	3.00
L. H. Crouse	30.00
Randleman Charge, Mt. Lebanon Church—	
Bettie Crouse (paid)	$ 1.00
Sarah Crouse (paid)	1.00
Grace Sinclair	6.00
Grace Pyrtle	3.00
Mr. and Mrs. Lewis Fields	50.00
Mrs. and Mr. A. R. McCollum	5.00
Ray M. Caudle	5.00
Mr. and Mrs. C. M. Hunt	5.00
Mr. and Mrs. J. C. Caudle	5.00
Mr. and Mrs. J. L. Cross	5.00
Mr. and Mrs. C. B. Parsons	50.00
Midway Church, Haw River Charge—	
W. D. Bartee (paid)	$10.00
Mrs. Tom Butler	10.00
G. R. Wright (paid)	10.00
Mrs. Lula Smothers (paid)	3.00
Mrs. Cottee Wright	9.00
Mr. and Mrs. A. J. Dixon	50.00
Friendship Church, Haw River Charge—	
J. M. Weatherly	$52.00
Grays Chapel, Randolph Charge—	
Nadie Hackett (paid)	$ .25
D. H. Allred (paid)	5.00
Miss Mary Grey (paid)	5.00
Whitakers Church, Whitakers Charge—	
Mrs. W. T. Braswell	$100.00
Winston, First Church—	
N. B. Bridgers (paid)	$25.00
N. F. Carroll	30.00

This week Friendship Church, Haw River charge, pledges its quota, likewise Randleman charge secures its quota. We congratulate these churches on getting their quotas. It has not been easy for any church to get the quota assigned it. We are not doing an easy thing; if any of you expected it to be easy when you set out on this campaign you have been disillusioned. But we are not trying to do an impossible something. There is not a church in the entire conference that is unable to subscribe the quota assigned it. There may be some that are yet unwilling, but every week we win one here and there and so the work goes on. Let us not be weary in well doing for in due season we shall reap if we faint not.

THE BURLINGTON MEETING.

I want to commend the enterprise and wisdom which planned and held the meeting of the pastors in the third district in our church at Burlington last week. Every pastor in the district was present save one, Rev. A. O. Lindley was absent. We were guests of the laymen of the Burlington church, the ladies of the church serving a splendid dinner; it was a pleasure for the writer to be present and we feel confident much good was accomplished The meeting was not held to consider the college enterprise alone, various activities of our church were considered, but the college enterprise was not forgotten; there were too many strong friends of the enterprise present to allow the meeting to close without due consideration being given it.

THE REVIVAL SEASON.

While we recognize the custom in our rural churches of devoting July and August largely to revival services we are not ceasing our activities for the college in these sections, except where the churches have secured their quotas or the pastors prefer that we come later. In fact, the college enterprise is so vitally related to our church that we feel we must build the college or even our revival meetings will fall short of the full purpose for which they are held. So when you pray for your revival, please to pray for the success of our college enterprise—it must not fail.

THE AUGUST PICNIC.

Fearing that some of you did not read my former letters in which I named August the 18th for our get-together picnic, I am putting a line in the Herald this week telling of this event. The plan is for all who can to come to the college ground Saturday, August 18, bringing a picnic dinner and eat it together. We have not arranged for any speaking—we simply want our people to get better acquainted with each other and to see the college. Why not spend the day in social enjoyment, having fellowship one with the other? It would do us all good and might lengthen our lives many days to take this one in that way. Hoping to have at least one thousand present on this occasion, I am, with sincere good wishes,

Very truly yours, R. M. Andrews.

COLLEGE BUILDING FUND.

Amount previously reported	$65,802.50
Rev. J. F. Dosier	10.00
Mrs. W. B. Cooper	8.00
Mrs. Willie Cox	5.00
Geo. F. Thompson	5.00
Henry G. Nicholson	50.00
G. W. Garret	20.00
Mrs. A. J. Richardson	10.00
W. R. Thompson	10.00
Mrs. J. S. Crawford	.30
Mrs. R. C. Pickens	10.00
James Morrow	3.00
E. G. Finch	50.00
C. F. Finch	100.00
Hunter Baraca Class—Greensboro	5.00
Mrs. Mary Ann Neese	3.00
Maude Neese	2.50
Mrs. J. L. Neese	2.00
L. R. Hughes	15.00
L. M. Lineberry	5.00
W. J. Hall	2.50
Betty Cross	1.00
Sarah Cross	1.00
Mrs. G. D. Pugh	1.00
Miss Mary Gray	5.00
D. H. Allred	5.00
M. Brown	50.00
Miss Etta Allred	1.00
Nadie Hackett	.25
Rev. C. H. Whitaker	5.00
Mrs. W. T. Braswell	60.00
G. R. Wright	10.00
Mrs. G. W. Apple	5.00
Mrs. Lula Smothers	3.00
W. D. Barter	10.00
Wm. Compton	1.00
Mrs. Alberta Compton	.50
Herman Compton	.25
Fred Compton	.25
Ben. P. Smith	1.00
B. G. Pearson	1.00
Mrs. Anna Pearson	1.00
Lee Pearson	1.00
Miss Willie May Pearson	1.00
Miss Jessie Pearson	1.00
Terrill Vaughan	.25
Miss Miriam Vaughan	.10
W. H. Poole	2.00
J. F. Compton	1.00
Miss Clara Compton	.20
Miss Ethel Compton	.20
Miss Kate Compton	.20
Mrs. Texa Ann Greer	.25
William P. Smith	1.00
J. A. Stout	30.00
N. B. Bridgers	25.00
W. L. Doub	25.00
J. H. McPherson	20.00
John Nance	3.00
J. R. Lanier	10.00
E. S. Morris	2.00
N. F. Morgan	1.00
B. E. Morris	3.00
Mrs. J. P. Elliott	1.00
Alice Elliott	1.00
J. P. Elliott	10.00
R. H. Skeen	1.00
Dewey Elliott	1.00
Claude Elliott	1.00
Jimmie Cagle	1.00
W. M. Russell	1.000
Lizzie Cranford	2.00
L. R. Russell	.50
Willing Workers' Class—John E. Byrd	21.00
Total	$66,448.75

High Point Receipts.

Previously reported	$28,734.10
M. H. Shiplett	4.00
A. W. Marsh	10.00
Mary Sheppard	25.00
A. W. Phillips	10.00
C. B. Lanier	10.00
Troy Campbell	5.00
S. C. Vuncannon	80.00
O. R. York	20.00
Total	$28,898.10

OUR GREAT NEED.

The sense of our own helplessness and need of Divine help is the first thing in religious experience. A man who does not feel the need of God's forgiveness will never repent of his sins. Resolving to do better, brings no man to salvation, but rather to self-righteousness. They that feel they are whole, will not send for a physician. And yet they may have a deadly disease.—Exchange.

BOARD OF HOME MISSIONS

Rev. C. H. Beck, Sec.

MOUSE TRAPS OR AUTOMOBILES.

Many years ago an emient writer penned these lines, "Build a better mouse trap than any one else, and the world will beat a path to your door." These words have been quoted all over the English-speaking world as being words of wisdom, but they will not meet the tests of modern salesmanship. In these days the man who builds the mouse trap must also go out and tell the world what he has done, if he wishes to sell his traps. Honest business is no longer transacted "on the quiet" or in out-of-the-way corners.

The world is no longer beating paths. It has built its highways, of stone and steel, and travels by steam, and gasoline, and air. The hangars, the terminals, and the filling stations are placed in the most advantageous locations. The air routes, the railroads, and the automobile highways have been carefully located and charted. Mistakes may be made, but the best efforts of the best men available have been employed in the location and development of these transportation lines.

Business and factory locations are no longer selected by haphazard methods. The United Cigar Stores Company, when desiring to locate a new store will place an experienced "checker" at the site being considered with instructions to check every person passing that point during the usual hours for business of this character. Other sites may be checked, and comparisons made. This may be continued for weeks before the final decisions are made. The Great Atlantic and Pacific Tea Company sends out experienced surveyors, to carefully canvass a given community in which it is proposing to establish a new branch. The most accurate information obtainable is secured. The number of dwellings, apartments, the probable number of families, and the approximate population of the district are listed, and laid before the management before any effort is made to secure a suitable location for such a business. Factories are located with reference to markets, supply of raw materials needed, and labor available. Climatic and health conditions are considered, the water supply is analyzed, and the probable living costs for the workmen and their families enter into the consideration. Other items affect decisions for a given industry, and the whole question is settled upon the lines of most approved business efficiency.

In such an age as this your Board of Home Missions must pursue modern methods or its work will go for naught. We must meet the demands of the times, or we might just as well suspend operations and save our money. A little box chapel, on an obscure lot, will mean but little for the community, the denomination, or the kingdom. The best corner in the district, with a complete modern working plant is a necessity. Even good Methodist Protestant people will go long distances into adjoining communities to reach such a church rather than to worship in the small mission chapel described above. We cannot appeal to the community until we prove to them that we are an up-to-date, aggressive and efficient organization. We need the best men available, with an adequate equipment for every community.

But modern methods cost money. It would require $200,000 per year to meet the demands the denomination is making upon us. The General Conference has allowed us $120,000 per year, but the methods employed in collection have only secured a little more than 25 per cent of the amount appropriated. The Methodist Protestant Church is limiting its own activities in almost a sinful manner by its failure to meet the budget in full and when due. The church must keep pace with this automobile, and aeroplane age. Charles H. Beck.

BOARD OF FOREIGN MISSIONS

Rev F. C. Klein, Sec.

EVANGELISTIC TOURS IN INDIA—CONTINUED.

We have been publishing the account of the evangelistic tours made by Rev. Florence Williams Theophilus, and her corps of preachers and Bible women, throughout the district, and this is the conclusion.

"The greatest trouble we have had this year has been lack of water throughout the district. The puddles left in creek and river beds that supplied our water last year—though sometimes most unpalatable — were scarce this year. This was due to shortage of rainfall last monsoon.

"One thing noticeable this year is the establishment of Bhajan Mandlis (a set of men with musical instruments appointed to play and sing songs to the gods, at stated times, where all the villagers can gather and listen) in many of our villages.

"This we too are doing more and more each year, but our songs are to the glory of God and His Christ. Often our Bhajans bring out a whole story of the Bible, as the life of Joseph or David, but always the way of salvation is stressed.

"These Bhajans catch and hold an audience by the hour, sometimes the tune is just the same as their own, but the great difference is in the pure, beautiful words and the spirit revealing Him who is 'the fairest among ten thousand and altogether lovely.'

"In order to accomplish more for God in our district we will have to have better equipment, and be free from other duties to give this work our best.

"We now have two preachers stationed at Songir, two at Khed, one at Ner and one at Mukti, and S. Kasote stationed at the Settlement.

"Missionaries are supposed to take the hardest places in all the work. The touring is hard, the heat, the high winds, disastrous rains, etc., make it hard, but it is not of this that I wish to speak.

"I want to bring to your attention the faithful Indian men and women who are ready to endure hardships, and we have some of that kind.

"Please write a short letter to the district workers. They would be greatly encouraged, and they deserve it."

Some of India's Ways With Her Dead.

Mrs Theophilus has sent an interesting paper upon this subject, and we give an extract which will be followed by others later.

"A poor sick wanderer lay suffering in the "dharamshalla. No one to hand him a cup of water, no one to speak a word of comfort or hope as his immortal soul took its flight. A casual passerby saw the still form, and reported it to the headman of the village, whereupon an order was sent to the Mahara to bury him.

"It was my privilege to attend the funeral. I followed as two men bore the corpse along at a fast trot, across unploughed rice fields. A bamboo pole across the shoulders of the men supported the dead body, by means of a rope tied under the arms.

"The body was dragged across ditches, up and down, bounding over rough places till they reached a suitable ditch.

"The corpse was dropped down, stripped of its dirty clothing which was carefullysearched, then stones were brought to break off the iron bracelet from the left wrist. It was a heavy bracelet, and required quite a lot of pulling, tugging and pounding to get it off. At last it gave way, and with a wicked smile it was placed by the heap of dirty rags. A bed of grass was then made in the bottom of the ditch at one side, the corpse was dragged to it, and loose earth from the bank was pulled down over it. One of the men, noting my look of consternation, said to me, "Because you were here he had a better funeral"—the grass bed.

"For nights after that, when the jackals howled, I shuddered, knowing what was probably taking place over in the rice field."

Fred C. Klein.

—One afternoon a stranger debarked from a train at a hustling town in the West and headed up the street. Finally he met a man who looked like a native.

"Pardon me," said the stranger, "are you a resident of this town?"

"Yes, sir," was the ready rejoinder of the other. "I have been here something like fifty years. What can I do for you?"

"I am looking for a criminal lawyer," responded the stranger. "Have you one here?"

"Well," said the native, reflectively, "we think we have, but we can't prove it on him."—Washington Herald.

—Old Colored Mammy—"Ise wants a ticket fo' Florence."

Ticket Agent (after ten minutes of weary thumbing over railroad guides)—"Where is Florence?"

Old Colored Mammy—"Settin' over dar on de bench."—Princeton Tiger.

—When Mike Flannigan, the contractor, got up in the world, his wife and daughters surrounded themselves with many comforts and household conveniences. One Sunday afternoon an old friend visited them, and while he was there the maid wheeled into the room a vehicle containing light refreshments.

"Phwat's that thing, Mike?" asked the caller.

"Why, that's a tay-wagon," replied Flannigan.

"A tay-wagon, is ut?" rejoined the other. "Shure, I'd call it a push cart that's broke into sassiety."—Boston Transcript.

and gave it to her grandmother.

Father was just coming in the door, and, handing Alice a plate, he said, "Run down cellar, little daughter, and get some apples. After supper we will roast some over the open fire."

Alice took the plate. "I do wish people would not always expect me to do things because I'm the youngest," she sighed.

Her father looked after her with a half smile, half sigh. "What shall we do with Alice?" he asked. "She does errands for us all day long, willingly with her feet and hands but unwillingly with her tongue. I have it. Until we can make her realize her fault all of us who love her must meet her requests as she does ours. It will be hard for us to do, but we all love her too much to see this fault grow larger. Hush, she is coming. Remember we are to begin at once and all treat her as she treats us."

"Agreed," said all the family softly, for they all loved Alice dearly and had grieved to see the ungracious habit growing stronger day by day.

They were soon seated at the table, and it was not long before Alice turned to her oldest brother. "Pass the salt, Rob, please," she said.

"I do wish that once you would put the salt in front of you," said Rob, passing it. "You set the table, don't you?"

Alice looked up in surprise, but Rob looked so entirely unconscious of what he had said that she thought to herself: "Poor Rob. He is tired and doesn't realize how cross he sounds."

"Please give me some more pudding, mother," she said a few minutes later, passing her plate.

"Certainly," stid mother, helping her generously, "but I do wish you would know in the beginning how much you can eat, so I could give it to you all at once."

Alice's eyes opened wide, but she said nothing.

After supper they all gathered around the fireplace to roast apples over the fire. Alice sat on the hearth rug holding the plate for those that were done, while father carefully put them one by one on a long, pointed stick and turned them slowly around over the open fire.

"Harold," Alice said, "won't you get the plates and spoons ready? This plate has all the apples on it it will hold now."

Harold rose. "I do wish," he said crossly, "you would sometimes think and get things before you sit down. You are the youngest, and you should wait on all of us," he added as he brought the plate.

"What is the matter with them all tonight?" thought poor Alice. "I never knew them to be so cross to me before," and her eyes filled with tears.

To hide them she got up slowly and turned to where Fluffy, the big Angora, lay in a chair just outside the family circle. "I am going to sit in your chair now," she said, lifting her. "Fluffy, let me have your seat and you shall lie in my lap."

"Certainly," replied Fluffy looking gravely into Alice's face, "but I do wish you would make up your mind where you wish to sit before I get settled, and not make me move when I am so comfortable."

Poor Alice! She dropped Fluffy on the floor and burst into tears.

"Why, don't be frightened, dear," said mother, putting a comforting arm around her. "You know that was only Rob practising his ventriloquism. Fluffy has often talked to you that way, you know."

"I know," sobbed Alice, "but that isn't it. It is because you are all so cross to me. Every single thing I ask you to do you are cross and don't want to and"—

Suddenly she raised her head. "Oh, mother," she sobbed, "is that what I do? Is that why you all did it, even Fluffy?"

Mother patted the head now hidden again in her shoulder. "Dear little daughter," she said, "it hurt us all to speak so crossly to you, and we are glad Fluffy betrayed us so soon. Perhaps this little bit of a lesson will be all you need."

"It will make me try to remember," said Alice thoughtfully. "I really like to do things for you all; it is just a way of speaking. I will make myself remember some way. Oh," she cried, her face lighting up, "I'll fine myself a cent every time I do it and pay it out of my allowance, and with the money I will buy Fluffy a new collar to thank her for her helping me, through Bob, to see how it sounds."

"A good plan," said father, smiling. "I hope Fluffy will never get the collar that way, though. If in six weeks there are so few pennies in the box that there is no hope of her getting it, I will buy her one myself as a reward of merit."

"Oh, Fluffy," cried Alice, catching up her pet and burying her face in the soft fur, "I hope you get the collar the last way, but either way you shall have it."

"Thank you," purred Fluffy, "I trust I have earned it. It will be a very suitable reward for a good action." Then curling up in Alice's lap, she went to sleep.—Emma F. Bush, in Zion's Herald.

A WORD TO THE BOYS.

If you have anything to do, do it at once. Don't sit down in the rocking-chair and lose three-quarters of an hour in dreading the job. Be sure that it will seem ten times the harder than it did at first.

Keep this motto: Be on time in small things as well as great. The boy who is behind time at breakfast and school will be sure to "get left" in the important things of life.

If you have a chronic habit of dreading and puting off things, make a great effort to cure yourself. Brace up! Make up your mind that you will have some backbone. Don't be a limp, jelly-fish kind of a person.

Depend upon it that life is very much what you make it. The first thing to decide is what you are going to make it.

The next thing is to take off your coat and go to work. Make yourself necessary somewhere. There are thousands of boys and young men in the world who wouldn't be missed if they should drop out of it to-morrow. Don't be one of this sort.

Be a power in your own little world, and then, depend upon it, the big world will hear from you.

—Tim—"How are you getting along at home while your wife's away?"

Jim—"Fine! I've reached the height of efficiency. I can put on my socks now from either end."

FROM PASTORS AND PEOPLE

Thomasville.—The reporter of the Thomasville church and Sunday school has again prevailed upon me to report the events of the church for the Herald this week. Last Sunday was a very good day for the church and Sunday school. The attendance in the Sunday-school was 250, an incdease of 30 over the previous Sunday. The music by the orchestra was fine as usual and the various classes had good reports of attendance and offerings.

Bro. C. F. Finch, superintendent of the Sunday school, has made an advance step in the betterment of the school. Recently he sent out a number of questionnaires to teachers and leading members of the school, asking five questions as to the betterment of the school. He stated Sunday morning that the replies to the questions were very encouraging and some of the suggestions would be carried out in the work of the school. Another feature of the contemplated improvement or betterment of the school as regards the teaching of the lesson is the granting of a vacation to the teachers during the month of August. Each class will have a substitute teacher during the four Sundays of August. The teachers will visit other schools and classes and gain new ideas and methods of teaching. It is the hope of Superintendent Finch that this plan will be a very profitable one to both the teachers and the members of the various classes.

The annual picnic for the entire Sunday-school was held at the Children's Home Thursday evening of last week and was attended by a good majority of the Sunday school. Baskets and boxes of the many good things to eat were taken and placed on the large picnic table at the college where it was thoroughly enjoyed by the large number present. After the supper was over, the crowd moved on to the Children's Home, arriving there about 7:30 o'clock. A few games were played by the young people and the children enjoyed several rides on the merry-go-round, after which the children of the Home and the school were served with ice cream in cones. The crowd visited the buildings at the Home. All returned to Thomasville between nine and ten o'clock, having spent a most enjoyable evening together.

At the morning church service Pastor Troxler delivered a very helpful and instructive sermon from the text, St. John 3:30. Four different thoughts were discussed in the sermon: 1. Putting self in the proper place; 2. Putting Christ in the proper place; 3. Putting people in the proper place; 4. Christ will put us in the proper place.

Announcement was made at the morning service last Sunday that the third quarterly conference will be held on Tuesday night after the 5th Sunday in July. The pastor is very anxious that every official member and as many others as will attend be present for the conference.

The Christian Endeavor Society held a very interesting service at 7:15 Sunday evening. The topic, "God in Nature," was discussed by several members of the society. D. R. Connell is president of the society.

Owing to the tent revival meeting in progress near the church, being conducted by the Holiness people, the congregation at the evening service was not as large as usual. Bro. Troxler delivered a good sermon.

Next Sunday morning Pastor Troxler will be at Rockingham assisting in the organization of a community church. In his absence C. B. Way will have charge of the service. The speaker for the service will be Miss Reed, the special agent for the Woman's Home Missionary Society of North Carolina, who is making a tour of the conference in the interest of new missionary societies. Miss Reed will be on the West Thomasville charge Saturday night and Sunday afternoon, and will visit the Thomasville church Sunday morning and speak during the morning service. The vote for delegate to the Annual Conference will be taken at this service and the result of the vote will be announced at the quarterly conference on Tuesday night following.

C. B. Way, Assistant Rep.

Lebanon Charge.—The third quarterly conference convened at English Street on Saturday before the 1st Sunday in July. The attendance was good. Bro. J. M. Harvey was declared elected to next Annual Conference All the business was transacted in a spirit of love. [illegible] reports showed finances were behind, but we are confident Lebanon charge will pay all of Annual Conference budget and some of the General Conference budget.

The special meeting for Pleasant Grove, which was set for the fourth week in September; has been changed and will begin on Thursday night, August 2nd. This change was made because local conditions seemed to indicate that it would be best to hold the meeting now. The Sunday-school attendance is not so good this hot weather, but despite the hot weather, pleasure trips, swimming pools, and other attractions, our attendance is the best it has been during my stay here. Edw. Suits.

Granville Circuit.—I have taken up so much space in the Herald recently with the Minnis Fund that I have hesitated to take up any more with any report from my circuit. But now that the Minnis Fund is completed, signed, sealed, and delivered, I may be permitted to say a word. I don't know just where to begin because I am not sure where I left off. But we'll start this way:

The organ at Rehoboth church gave way some time ago, as organs have a habit of doing, and it was decided to replace it with a piano. The young folks have had various events to help pay for it, and with contributions from the elders, are a long way on the road to full payment.

The music at Union Chapel is showing a marked improvement since our brother Lewis Hedgepeth has been helping out with his violin. "Let us praise the Lord with stringed instruments."

Attendance at Sunday school is reaching high water mark. There is perhaps a 75 per cent. increase over last year. And the interest is increasing also. But we are not going to be satisfied until every member of the church is present at Sunday school.

Congregations are on the increase also. It looks good to see a house full of folks at an ordinary preaching service.

Children's Day services were held at both Union Chapel and Rehoboth. The programs were gotten up by the young ladies at each church, and were exceptionally good. Total offering, $42.00; considerably better than last year.

Quarterly conference met last Saturday at Mt. Carmel. A fine turnout, with every church represented. Bro. O. H. Powel was declared elected delegate. Among the matters discussed was a proposition to relocate Antioch church. The conference voted to appoint a committee with the pastor to canvass the Egypt neighborhood to see what can be done taward establishing the church in that section. A fine opportunity there for us, I think.

C. W. Bates, Pastor.

Asheville.—Our revival campaign closed on Sunday night. Services were held every night for two weeks. Bro. Gerringer did the preaching. His sermons were earnest and thoughtful. His strength kept up well in spite of the series of strenuous weeks preceding—a week in Winston-Salem, a week of the Young People's conference, a week of the summer conference at High Point.

The meeting was well attended, especially by the faithful ones. Six new members were received Sunday morning—Ralph Beacham, Guy Allison, and Kathleen Haney on profession of faith; Bro. and Mrs. F. Allman from Clarksburg, W. Va., and Mrs. Minuie Boyd from Gastonia, these last three by letter. The attendance Sunday morning was the best during the present pastorate.

Our hearts go out to Bro. R. C. Maynard and family on account of Mrs. Baynard's untimely passing Thursday of last week. Mrs. Salisbury, another of our good members, is expected to go at any time. Mrs. Tootles, another beloved member of our church, is also nearing the end.

We have enjoyed seeing the following young ladies at church during their attendance at the summer school here: Misses Mary Willey of Enfield, Mary Young of Henderson, Eva Spruell of Creswell, and Miss Crouse of Advance. Mrs. N. R. Oliver and Miss Frances Oliver, of Kernersville, and Miss Johnnie Oliver, of Winston-Salem, mother and sister and aunt of Mrs. Gerringer, were a great help in the meeting. Miss Frances was pianist for all the services. The congregation gave a token of appreciation of her faithfulness, last Sunday morning.

We are grieved to learn that Bro. E. L. Douglass and family will soon move to High Point to live. They will be a splendid addition to our membership there.

Their part in the church life here will never be forgotten.

Mrs. George F. Leonard, formerly Miss Jessie Rowe Williams, and her two children are visiting in Asheville.

On the 8th of July an offering was taken for foreign missions amounting to $20.00.

Miss Mattie Clayton is now out of the hospital after an operation for appendicitis.

Misses Novella and Verdie McIntyre are in Philadelphia.

We are still hearing echoes of the young people's conference at Weaverville. Every one is speaking in the highest praise of the conference. J. S. Williams.

New Hope, Why Not Ct.—We had our 3rd quarterly conference Saturday, with very good reports. Mr. Charlie Stuart was elected delegate to the Annual Conference.

The Why Not Circuit convention will be held at Pleasant Hill, Saturday, August 4.

Last night Bro. Hulin preached a very helpful sermon. Collection for the Children's Home, $3.79.

Miss Louzena Presnell, of Asheboro, was with us to worship Sunday night.

Misses Ollie and Ella Sink spent the week end with their aunt, Mrs. C. E. Durham, of Worthville.

Mrs. J. T. Williams is visiting her son, Mr. Yancy Williams, of near Asheville.

The protracted meeting will begin here the fourth Sunday in September. Pray for us that we may have a great revival.

Rosa Merritt.

Macedonia. An Invitation.—Friday eve, 20th, I went to Tabernacle to the meeting controlled by Bro. Hamilton; Dr. Dixon preached. Tabernacle is two miles from the station, Tobaccoville (Macedonia, Baptist church).

The superintendent of Macedonia S. S., Bro. Hauser, was at Tabernacle. He kindly asks all who can to get in on next Sunday by ten o'clock and take an active part in the S. S. At eleven o'clock exercises of the Spainhour reunion are to begin—and to serve several hours. It now seems that Bro. Hauser and his singers of the church and the school will be the main dependence for the music during the prospective meeting. W. F. Grabs.

P. S.—It seems that numbers of the relatives and friends may manage to get to the church to the S. S. by 10 o'clock and thus make a generous start with the local forces for the prospective engagement and duties of the day. Bro. Hamilton will be in reach and will be on hand in the evening. W. F. G.

Pleasant Grove, Lebanon Charge.—Brother Suits filled his appointment Sunday night with a splendid sermon.

Owing to circumstances we have decided to change the date of our special meeting from the 4th Sunday in September to Thursday, August 2, beginning with the night service.

We held our Children's Day service the 1st Sunday in July. The program was good.

Mrs. J. R. Meredith and Mrs. F. N. Kennedy took great interest in training the children.

Reporter.

Pageland Circuit.—Our special meeting will begin at Pageland next Sunday, July 29. Bro. Stubbins will do the preaching; he will come to us on Monday and remain through the first Sunday in August. Friends, pray for the success of these services. J. W. Quick

Salem, Saxapahaw Circuit.—Silence is no indication from our church that there is nothing doing. We are having good attendance in Sunday school. On Saturday, July 21, we held our Children's Day service at 11 o'clock. We were glad to have with us our pastor, Rev. H. L. Isley, also Mr. Edwards of Gibsonville who made an intersting address at the close of the service and also gave us an excellent sermon in the afternoon. We hope to have Mr. Edwards with us again sometime soon. The offering amounted to $19.29.

After the picnic dinner, which every one enjoyed, ice cream and lemonade were sold, the proceeds, which amounted to $29.40, to go for the benefit of the church.

Our special meeting will begin second Sunday in Augst with Mr. Lowdermilk as pulplit help. Pray that we may have a great revival in our church. With best wishes to the Herald, Ilene Thompson, Reporter.

July 24.

Spring Hill, West Thomasville Circuit.—The Sunday school is fine, we are glad to say. Our pastor is still on his job. Our church is growing in interest. We have a large congregation each time. Miss Reed from Greensboro will be with us next Sunday night to speak on home missions; we urge that we have a large attendance to hear her as it will be of interest.

We have planned to have our Children's Day ,the third Sunday, the 19th of August. Our pastor was holding his meeting at Sandy Ridge and could not be with us the third Sunday, and Brother George Berrier from Canaan filled the pulpit; he brought a fine message. We have purchased 50 yards of carpet and placed it on the floor of our church and it helps to beautify it so much. We also have purchased a lawn fence for our cemetery, which goes to help to beautify our church yard.

Mrs. A. D. Sink, Reporter.

Laymen and Ministers Get Together.

On the seventeenth of this month the ministers of the third conference district were guests at a luncheon given by the laymen of the Burlington church. The meeting was held in the Hut, where the luncheon was served by the Aid society of the church, and done after their most excellent manner of serving such occasions. Besides Mr. R. F. Williams, who acted as master of ceremonies, other laymen of the church were present, and every minister of the district except Brother Lindley, who expected to be present, and was evidently unavoidably kept away. Rev. R. M. Andrews, D.D., was also present as a specially invited guest.

Considerable time was spent in discussing the College, out of which came a decision to raise the full quota of this district. Some of the charges made splendid reports while others did not make quite so good a showing. The deficit seems to be about $9,000. A specially appointed committee will meet tonight in Graham to formulate plans for raising this balance. It was the judgment of the meeting that the College is the BIG, OUTSTANDING enterprise before us, and that it must go forward.

Another thing done by the meeting that promises much good was the organization of what was termed the District Workers Council, composed of both ministers and laymen and laywomen. Officers were elected as follows:—President, R. F. Williams; vice president, Rev. C. L. Spencer; secretary-treasurer, Rev. C. J. Edwards. The constitution provides for two meetings a year, Monday after the first Sundays in March and September.

Steps were also taken looking toward the organization of a District Methodist Protestant Missionary Union; also, Fifth Sunday Rallies in the district.

This meeting was a wise move by our laymen, and certainly has promise of great good for the future. The laymen proved fine hosts, and the ministers appreciative guests. Head to head, hand to hand, heart to heart, and all following the lead of our Great Captain is our spirit—and "By this sign we conquer."

We received by letter at the Sunday morning service, Mr. and Mrs. Charles L. Jones. Brother Jones comes to us from Tabernacle church, and Sister Jones from Springwood Presbyterian church. We are glad to welcome these splendid people to our communion.

Brother Little is to be with us for the day Sunday. We are praying and planning for a good day. It is the generous custom of this church to give the pastor a vacation during August. With the exception of Sunday school and Christian Endeavor our church will be closed during that month. It will be our aim and our prayer to come back with renewed energy for the finish in the fall.

S. W. Taylor.

July 24.

Burlington.—Last Wednesday night our third quarterly conference was held. Something very unusual occurred at this conference, something that the writer had never seen occur before. The stewards reported the result of the election for delegate to the annual conference, Brothers T. T. Stafford and J. G. Rogers being the nominees, and both received the same number of votes, each receiving 27. The pastor, as chairman declared that there was no election, and stated that according to the discipline, the quarterly conference must elect. Brother T. T. Stafford received a majority vote and was declared elected.

Sunday was exceedingly hot, and not quite the usual attendance at the Sunday school and preaching services. The Sunday school is enjoying special music by our orchestra. This is indeed a very fine orchestra for Sunday school music, and is much appreciated by our people.

The 11 o'clock preaching service was well attended, and the pastor gave us an unusually good sermon on the theme, "The Christ-in-Me Christian." All were agreed that this sermon was helpful and profitable to the hearers, and enjoyed by all. At this service two new members were received, Mr. and Mrs. Charles L Jones. Mr. Jones comes to us from the Tabernacle Methodist Protestant church and Mrs. Jones comes from the Presbyterian Church. This makes 46 new members received into his church during this conference year. The pastor states that he hopes to receive more yet, before the year ends. We are wondering if the number will reach the mark of one new member for each Sunday in the year.

Announcement was made that next Sunday is to be Young People's Day. Rev. Lawrence C. Little is to be with us for the entire day, speaking at the morning and night services. In addition, he will hold a Young People's Rally at 3:30 P. M. and we are looking forword to a great day next Sunday.

Brother Charlie Riddle, one of our members, also a member of our Baraca class, is very ill with typhoid fever. The doctors state, however, that he is holding his own, and that this week a change for the better is expected, and we are anxiously awaiting this announcement. D. A. Neese, Reporter.

It is a sin to be a mocker.—Shakespeare.

Belmont, Mt. Hermon Circuit.—Our Sunday school is moving along very nicely. Mr. Alfred Thompson, our faithful superintendent, is doing his part to make it a success. Our attendance has been cut down by the whooping cough in our community. We sincerely hope that it will soon be over so we can have a bigger, better Sunday school.

Brother Lindley filled his appointment Sunday. He preached a soul-stirring sermon on Love and Unselfishness which everyone seemed to enjoy. Communion was served at the 11 o'clock hour. We have started a special campaign for the College which we are trusting will be a success.

Our revival services will begin the fourth Sunday in August with Brother Troxler as pulpit help. Let us pray that God will revive us and send an old-time revival like we had last year.

We are sorry to report that Miss Mavis Sharpe is sick; hope she will soon be well.

We were glad to have Mr. Baxter Buckner, of Burlington, worship with us Sunday, also Mr. and Mrs. Roe Garrett and son. Visitors are always welcome at our church.

Ramah Shoffner, Reported.

Lexington.—The third quarterly conference met at Yadkin College Saturday, July 14. All the churches were represented and we had a good conference save the gloom which was everywhere apparent on account of the death of Mrs. W. T. Totten. In that Yadkin Colllege sustained a great loss.

Brother Hermon Swicegood was elected delegate to the annual conference.

Last Wednesday night we held a business meeting in Lexington. President Dixon of Greensboro, Rev. C. B. Way of Thomasville, and Mr. E. S. Welborn of Mt. Pleasant attended and made talks. A number of the local brethren gave talks. Several hundred dollars in pledges were given to help pay the lot and street improvement debt. But it will require several hundred more to pay this debt.

It was decided to meet at a later date and organize a new church in Lexington which ought to have been done years ago.

The first Sunday in August the revival will begin at Mt. Carmel. Preaching at 11 A. M. and at two P. M. with dinner on the grounds. There will be two services each day following until the meeting closes, the hour for the day service to be announced later. The second service will be at 7:30 or 8:00 P. M. through the week. We are expecting Rev. A. M. Hamilton of Jamestown to be with us and do most of the preaching. J. H. Abernethy.

July 23.

Democrat Circuit.—We began a series of revival services at Pleasant Gap on Thursday, July the 19th, and closed Sunday, the 22nd. Rev. T. E. Pierce came in time for the first service Thursday, 19th, and remained through Thursday, 26th. Brother Pierce brought some wonderful messages to us; sermons were of the evangelistic type and of a high order and well received. The results were not what we had hoped for, but we feel there was much good done. There were six conversions and four additions to the church. I am sure the people of Pleasant Gap will be glad to have Brother Pierce come their way again.

L. S. Helms, Pastor.

IN MEMORIAM.

Burt.

Mrs. Nannie D., wife of the late John J. Burt, passed from labor to reward July 15, 1923, age 57 years.

She leaves five children, three sons and two daughters, three children and her husband having preceded her to the spirit land some years ago.

Mrs. Burt joined the church at Eden when a child and remained true to her vows until called by a loving savior to a higher service.

She had been a sufferer for several months gradually growing worse. But in all her suffering she was cheerful and the sunshine of her life that she enjoyed when well, she carried with her to the sick room, and it was evident to the last.

She was the kind of character that caused you to feel better when you came in contact with her. She will be missed much in her home, for "She guided her affairs with discretion." Her children were faithful to the last. Captain Wilkie C. Burt of U. S. Cavalry got leave of absence that he might be with her to the end of her life. Miss Winnie gave up her school work and the children at home, John, Oliver and Nannie, were always ready for her call.

Children, your mother was a great character. May you emulate her good traits and keep prepared for the family reunion over yonder.

Eden church and pastor loses a loyal and faithful member. She was a friend to her pastor. That means much to one who has the good of his people at heart.

The unusually large company of people attending funeral and the many expressions of regret together with the large floral offering showed in a measure the high esteem in which she was held.

We deeply sympathize with these children in their loss, but feel sure that the grace which sustained the mother in her trying hours, and which they have all accepted, will carry them through if full dependence is placed in Him who hath said, "My grace is sufficient for thee."

We laid her body to rest beside that of her husband in Eden cemetery, there to await the resurrection call. N. G. Bethea.

Mary Sue Dunn.

Our hearts go out in deep sympathy to Mr. and Mrs. R. T. Dunn in the loss of their sixteen months old child, Mary Sue. It was not whooping-cough alone, but a complication. For some time the little life seemed to hang in the balance. At times she seemed better, at other times we felt we did not know, but we prayed and hoped. Finally and suddenly there was a turn for the worse and in a few short hours the little spirit went back to God who gave it.

Mary Sue was a sweet child—sweet of face sweet in disposition. All children are sweet, but some seem sweeter.

The unusually large number attending the funeral service evidenced the sympathy of a large circle of relatives, friends, and neighbors. This was also expressed by a large number of floral designs. When the little form had been laid to rest to await the resurrection morn, the mound which marks the place was covered and hidden by the flowers.

The funeral was conducted by the writer assisted by the pastor of the M. E. Church, South, a friend of the family.

I would commend these sorrowing ones to Him with whom this little one now dwells, to Him who said: "Suffer the little children to come unto me, and forbid them not." He loves children; He loves the parents of children. T. M. Johnson.

Mebane, N. C.

SARAH JANE, ASSISTANT M. D.

Sarah Jane lived with Dr. Knipe, and in some of his cases even the kind and wise physician would not have known how to get along without her assistance. She never looked at people's tongues, nor felt their pulse, like the doctor did, but she was often worth more than medicine to some of his patients. Indeed, Sarah Jane might have been regarded as medicine, since it is something that helps cure people when they are sick; for sometimes medicine is fresh air, or sunshine, or exercise, or even a good laugh.

Sarah Jane was a little black-and-tan terrier, so small that in very cold weather the doctor carried her in the pocket of his great fur coat. Often, when the doctor and the fathers and mothers of the sick boys and girls, were unable to get them to do what was needful for their recovery, he would say, "Oh, I understand this case; all he needs is a dose of Sarah Jane," and she would always come to their assistance.

There was Helen Bath, who would not take the milk the doctor had ordered; so the next morning, when he came, he brought Sarah Jane with him.

"Sarah Jane, you show Helen how a little lady takes her milk when the doctor orders it." And Sarah Jane sat up on a chair beside the doctor, and looked very obedient as he fastened his handkerchief about her neck. Then the doctor took from his medicine case a little glass and a tube, poured some milk into the glass, and, as he held it, Sarah Jane slowly drank it through the tube.

Helen laughed, and thought she might drink some, too, if she had a small glass and a tube like Sarah Jane used.

Helen really got to like milk, and she would ask for it every hour, but she could not drink it without the little glass tube.

Harry Wagner had the measles, and did not want to take his medicine; so the doctor had to call in his assistant.

Sarah Jane, you show Harry how to take it, will you?" and she jumped up on a chair, opened her mouth, and the doctor gave her some out of a special bottle. Harry laughed and opened his mouth, and thought it great fun to take it every time the clock struck the hour.

Charlie Lewis had broken his leg by a fall, and when it was taken out of the cast, he was afraid to try to put his foot to the floor, for it hurt him every time he attempted to do so.

"Well! Never mind today, Charlie! I'll bring my assistant with me tomorrow, and she will show you how to do it."

The next morning the doctor and his assistant came to see Charlie.

"Charlie, this is my assistant," said the doctor. "Speak to Charlie, Sarah Jane." Sarah Jane stood on her hind feet and said, "Bow! wow! wow! wow!" which, the doctor said, meant "How do you do?"

"Now, Sarah Jane, show Charlie how you walk when you are lame." And she started off on her two hind feet, limping a bit as she went.

"You try it, Charlie, and see if you can do as well," kindly urged the doctor. Charlie tried, and, though it hurt him some, he persevered, and was soon able to run about as well as ever.

All the boys and girls wanted the doctor to give them Sarah Jane, but he always said: "Come, Sarah Jane, we must go to someone else who needs us."—Christian Advocate.

CHILDREN'S HOME.

Report of Superintendent.

Sunday Schools—

Thomasville	$25.00
Bethesda, N. Davidson	3.80
Hickory Grove, Guilford	2.00
Creswell, Creswell	5.50
Bethesda, Halifax	1.95
Laurel Hill, Fallston	1.08
Flat Rock, Vance	2.62
Union Chapel, Mocksville	1.65
Zoar, Mecklenburg	2.80
Baracas, First Ch., High Point	5.00
Rev. J. F. Dosier, Randleman	3.00
Sunday Egg Club, Bethesda, Halifax	2.10
	$56.50

Bro. Charley Finch, superintendent of our Thomasville Sunday school, and a hundred or more after having a picnic supper on our college campus Thursday evening, came on to the Home and served all of us well with ice cream, the kind Bro. J. W. Boyles manufactures. He understands his business and always pleases his customers.

Sunday afternoon Bros. W. H. Scarboro and Dan McLaurin accompanied by their families and a number of friends from Concord paid us a pleasait visit.

Our visitors expressed themselves as being pleased with the investment they have made here. When Concord has not led she has been with the highest in point of amount contributed.

Have you noticed the amounts contributed for the last few weeks? They have not been enough for the support of the old number of children and now since the boys' building has been completed our number has been increasing and we are looking for six more this week.

Please don't hold your offerings, but let them come right on.

We are most grateful to Dr. Coe and Dr. Austin for removing the tonsils and adenoids from eight of our children last week. Two of the little girls entering the Home Monday were among the number and we believe great improvement will be made in their physical condition. H. A. Garrett.

—Census Taker (to middle-aged spinster): "And what is your age, madam?"

Spinster (coyly): "I've seen just twenty-five summers."

Census Taker: "How long have you been blind?"—The Watchman-Examiner.

—Mr. Stricklen from near Hickory Grove is visiting his daughter, Mrs. White, in Greensboro.

IN THE INTEREST OF DEAF PEOPLE.

To Pastors.

The Bureau for the Deaf was recently created in the Department of Labor and Printing for the purpose of establishing a clearing house for deaf people, and placing them in touch with work throughout the State.

As Chief of this Bureau, I am endeavoring to promote the welfare of the deaf at large, and am very anxious to have your assistance in solving the problem of placing them in sustaining positions. May I use you as the best means of educating the public in regard to the deaf and their capabilities?

You have employers of various classes under your charge. Will you kindly get them interested in and willing to employ the deaf? Many of the employers know nothing about the deaf, and, therefore, are afraid they cannot use them to advantage. You know deaf people are handicapped in some ways, but they can do many things as well as their more fortunate workers. It is a deplorable practice on the part of some employers who hire deaf persons, on finding them inefficient, to discharge them on the assumption that they represent the deaf as a class. It is manifestly unfair to appraise the qualifications of the deaf as a whole by the shortcomings of a few. This practice entails unnecessary hardships on the deaf.

Please impress upon your members the fact that one unsatisfactory deaf person does not represent the deaf people as a whole. Furthermore that the deaf dislike to be given employment for charity's sake. All they ask is a fair show. Ask employers to exercise patience in handling the deaf on giving them work. considering the handicaps this class of employees have to overcome. As a rule the deaf are quick to take hold of new work and with a little time and effort can master the tasks assigned them and soon give good service.

You can be of great help to this bureau. By arousing in your membership and congregation a sympathetic interest in and an understanding of the deaf, you will help put me in better position to make employers more willing to listen when I call on them in the inter est of the deaf workers. I feel certain that you will be glad to co-operate with me.

With kindest personal regards, I am,

Very truly yours, J. M. Robertson,
Chief of the Bureau for the Deaf.

ELON COLLEGE.

The death of Col. R. L. Holt has been a serious loss to Elon College. Col. Holt had proved himself a loyal and devoted friend. It was Col. Holt who began the movement to have the county erect the fine new administration building on the Elon Colege Campus which bears the name of the county, whose devoted citizenship has given it.

Col. Holt began the movement by a gift of five thousand dollars. It was the second time in the past four years that Col. Holt had done that, and it was a fine example to translate his sympathy into such concrete terms. He felt for the college on the morning of January 18 as its administration building lay a smouldering mass of ruins, and so much of the equipment of the college had been destroyed; he felt for the college a deep sympathy, and he translated that sympathy into five thousand and concrete terms of sympathy. The people of Alamance county responded nobly to this example, and it is by their loyalty that the Alamance Hall will occupy the center of the quadrange at a cost of $100,000. Elon appreciates this building, not so much because of its actual cash cost or the fine addition which it will make to the plant of the college, but Elon appreciates this building more because it comes to the college from the hearts of its neighbors. It stands as a token of their love and loyalty. There is no greater test of greatness for an individual or an institution than the esteem in which his or its neighbors hold it, and this fine edifice is the proof of the respect and love which the people of the county of Alamance feel for the college in the midst of them. The building is the gift of men and women who have grown up along with the college, of men and women who know its failures and its achievements, and in whose hearts the college has found a place for itself. These are the things which make Alamance hall mean so much to Elon College, and these, after all, are the assets which count for most in the final reckoning.

The Alamance Hall will house the class rooms, the administrative offices, the literary society hall, and the modernly arranged and well equipped domestic science department at whose head will be one of the daughters of Alamance county. Miss Deloris Morrow, of Burlington, will head the work of this department, and she is well qualified for giving training to young women in the fine art of homemaking. She thoroughly understands home economics, and is giving her summer to a further study of her subject at Columbia University. She will be at Elon in the fall to begin her work. Elon is her Alma Mater, and she will bring to her work, not only efficiency, but love for the college which she serves. Miss Morrow is admirably fitted for her work, and Elon is fortunate in finding among the people of Alamance county a young woman for the position.

Besides the Alamance Hall the building program includes six other buildings, four of which are to be erected along with the administration building. The four buildings will form a quadrangle at the center of which will stand Alamance Hall.

On the southern corners of the quadrangle will be placed the science hall and the Whitley Memorial building. The science hall will be devoted to the departments of science, and will house the branches of chemistry, physics, geology, and biology. It has been planned after a careful study of the best science buildings all over the country, and the professors of the different sciences at Elon have aided in arranging the floor plans of the building after a careful study of their subject and its needs. All these needs will be met in the new science building and it will give Elon one of the best arranged buidings of the kind in the South. Science is being stressed at the present time in the college curriculum, and the new building will give Elon a leading place in the work certainly in North Carolina.

The Whitley Memorial building is the gift of J. M. Darden of Suffolk, Va., and will be the auditorium building of the college. It will have a seating capacity of one thousand, and will also house the excellent music department of the college on which much stress is laid.. The Whitley Memorial building will cost $50,000, as will each of the corner buildings forming the quadrangle. The Whitley Memorial building will be one of the most beautiful auditorium buildings standing on any college campus in the South, and it will be equipped to care for the needs of Elon College for a number of years to come.

On the northern corners of the quadrangle will be erected the Carlton building, which will be the library, and the Religious Activities building. These two buildings will add greaty to the efficiency of the work of the College and to the beauty of the plant.

The Carlton building will house the library of the college, and will have a capacity of one hundred thousand volumes. It will also be equipped with the most modern library facilities, and with reading rooms adequate to care for the needs of the college. The Carlton building is the gift of P. J. Carlton of Richmond, Va. Mr. Carlton is secretary-treasurer of the Imperial Tobacco Company, and has previous to the fire given largely to the college. On January 1 he gave $25,000 for the erection of the Carlton building. Mr. Carlton has given more to the college than possibly any other living man. He, like Col. Holt, could transate his sympathy into tangibe terms.

The Religious Activities building will be a unique building. There is not a similar building now standing on the campus of any college in America. The building plans originated with the religious education department of Elon College, and were drawn under the supervision of that department. The plans for the proposed building have been submitted to the leading authorities on religious education all over the United States, and have met with the approval of experts everywhere. This will put Elon in the lead in the field of religious education.

The other two buildings included in the program are dormitories, and will be erected as the student body increases and demands them. Besides this gigantic building program Elon proposes to add to its endowment the sum of three hundred thousand dollars. When the Board of Trustees met and outlined this tremendous program on January 24, many openly doubted the possibility of achieving it. Yet within six months after its birth the plan is far toward completion.

Credit for this phenomenal success is due largely to the untiring efforts of President W. A. Harper, who stands at the head of this small, but valiant institution. He has given himself unreservedly to the accomplishment of the program outlined, and he is succeeding admirably with his task. With such loyal supporters as the people of Alamance county, and others throughout the length and breadth of this country who love the cause of Christian education, he can not not but achieve a great success.

Elon College was founded 33 years ago, and has been steadily growing by continued sacrifice of the people who stand behind it. While it is the college of the Christian Church, and is largely supported by that brotherhood, it is a religious democracy. Not once in all the 33 years of its history has it discriminated along denominational lines. During the past year there were seven denominations represented in the faculty of the college ,and ten were represented in the student body, and yet all these worked together harmoniously in the religious activities organization of the college. No one was made to feel that he or she was not a definite part of the religious life of the college. It is a proud boast of the college that it has taken young people from other denominations, trained them for Christian service, and returned them to their own fitted for Christian leadership of whatever faith.

Elon College is living in the resplendent dawn of a larger day of service. It is coming into its own, and great as it may have been during the past 33 years, and large though its service has been, it is destined in the years to come to wield a far larger influence, and to render a far larger service to the church which it serves, to the county in whose borders it stands, and which has shown its loyalty in so fine a way, to the state and to the nation.

The pain in the hearts of the students and faculty of the college as they viewed the catastrophe has given place to songs of gladness. Where there were tears there are now smiles, and the whole of the men and women who suffered with Elon feel that there is a greater day awaiting the college which they love. Out of her ashes she has arisen, and she will continue to arise. Sion M. Lynam.

—Grace church Sunday school had some visitors from the Burlington Sunday school last Sunday: Supt. Rogers and Mrs. J. B. Cheek, Miss Swanna Patterson and Miss Susie Stafford. They also remained for church service.

—Francisco Villa, former rebel leader in Mexico, was killed from ambush last week, if reports are true.

(Begin on page one.)

the church must vote affirmatively to authorize the trustees to sell, buy, etc., church property.

2. Request of Rev. E. T. Howe, president Indiana Conference. A qualified member of a church is a member entitled to vote, and the right to vote is determined bp the rules of suffrage passed by the annual conference.

3. Request of Rev. R. C. Dean, Pennsville, Ohio. Members of an appointment supplied temporarily by a pastor of another circuit are not thereby made eligible to sit in the quarterly conference of the circuit to which the pastor was regularly appointed by the annual conference.

4. Request by Rev. A. G. Dixon, D.D., president North Carolina Conference. Trustees of parsonage, who are not members of quarterly conference for any other reason, are, by virtue of being trustees of parsonage, members of quarterly conference.

Apportionment of Budget.

The apportionment of the budget to the various annual conferences remains the same as last year.

On motion the January, 1924, meeting of the Executive Committee will be held in Pittsburgh, Pa., the time to be determined by the chairman.

There being no further business the committee adjourned. T. M. Johnson,
Secretary.

Mebane, N. C.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

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MODERN CURRICULUM. Eight courses leading to the A. B. degree are offered. Grouped about one of the following subjects as majors: English, History and Political Science, Mathematics and Physics, Chemistry and Biology, Modern Languages, Latin and Greek, Education, Home Economics. Special courses in Speech, Voice, and Piano. Unit of Rerserve Officers' Training Corps is maintained by the Government.

LOCATION UNEXCELLED. 1000 feet above the sea in the highlands of Maryland. Pure air, pure water, charming scenery. One hour's run from Baltimore, two from Washington.

EQUIPMENT complete. Thirty acre campus; sixty acre college farm; modern buildings; comfortable living accommodations; laboratories; library of 15,000 volumes; gymnasium; power and heating plant. New athletic field, costing $50,000, now in use. New dormitory, costing $150,000, recently completed.

BOARD and TUITION $400.00.

Prospectus for 1923-24 on application

It was his first great speech, and he wanted to make it tell—something to label him for once and all as the greatest orator since ever.

His oration was long and passionate, and he wished to end it with a warning. He could have couched his warning in the old proverb about locking the stable door after the horse was stolen, but that was too commonplace. He wanted something original.

He quickly thought of something better. Then he shouted—

"Don't, fellow-countrymen and citizens, I beg you—don't wait till the house takes fire before you summon the firemen."—The Congregationalist.

HERALD SUBSCRIPTION RECEIPTS.

Rev. W. F. Ashburn, $1.50. Rev. A. M. Hamilton, $2.50. Rev. F. W. Paschall, $3. Rev. W. L. Moose, $1.50. Rev. J. A. Burgess, $1.50. Rev. H. L. Isley, $1.50. Rev. G. F. Millaway, $1.50. Rev. B. M. Williams, $1.50. Rev. S. W. Taylor, $3. Miss Myrtle Holmes, $3.

Vance.—On the first Sunday in July we began our revival at New Hope. Rev. J. H. Bowman was pulpit help. There were four conversions and four accessions.

The second Sunday we began at Harris Chapel and were assisted by Rev. C. L. Spencer. Here we had fourteen conversions and ten accessions.

On the third Sunday we began at Flat Rock with Rev. J. E. Pritchard pulpit help. The meeting resulted in fourteen conversions and eight accessions.

The helper at each place was at his best, and presented the word with earnestness and power. The attendance throughout was exceedingly gratifying, and the interest good. We have never held three revivals equal in interest and sweet spiritedness to the three just held.

At this writing Brother J. W. Dowling of New Hope is seriously ill in the hospital at Henderson.

At the recent quarterly conference it was found that Brother A. E. White is delegate elect to the ensuing annual conference.

Harris Chapel has improved the interior of the church at a cost of about $250. Flat Rock has curtained rooms for Sunday school classes. Wm. H. Neese.

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Christian Character, first and always at Elon.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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METHODIST PROTESTANT HERALD.

J. F. McCulloch, Editor and Publisher

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

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Entered as second-class matter at the post office at Greensboro, N. C.

REV. W. E. SWAIN PASSES ON.

One of the pathetic sights that this life presents to view is that of a strong man within the grasp of a disease that is slowly but surely sapping his strength and robbing him of life. For some time the close friends of Dr. W. E. Swain have realized that he was marked for death. He had two strokes of paralysis from which he never recovered, though he still had left strength enough to move about among his friends. But though he could move about, he was far from his former self. We saw him in Greensboro a few weeks ago and could not avoid noticing how changed he was. He talked but little, although formerly he was ever a ready and interesting conversationalist. Disease had touched his brain. From Greensboro he went to Raleigh to visit his younger son, and while there he received the third stroke which in a few days terminated his life. He was taken in an automobile to the home of his daughter in Wilson where on Saturday of last week he breathed his last. He was buried last Sunday in La-Grange, N. C., the funeral being conducted by Dr. C. L. Whitaker.

Brother Swain was born July 26, 1856, and was a little more than 67 years old at his death. He attended school at Yadkin College in his young manhood and entered the ministry in 1884. He served a number of our leading charges and was five years president of the Annual Conference. He it was that suggested the beginning of our orphanage work at Denton, and he continued to the end of his life to interest himself in the Children's Home. In our Conference sessions he was interested in the work of the Conference and often took part in discussion. He will be missed among us, but he will not soon be forgotten. He leaves besides Mrs. Swain one daughter and two sons, all of whom are married.

—Rev. E. G. Cowan has been ill of typhoid fever for three weeks. A note from Mrs. Cowan says he is better now and she has hope of his recovery.

VACATION NOTES.

Our vacation was spent at Wrightsville Beach again this year in the pleasant cottage of our brother C. E. McCulloch. This beach is nine miles from Wilmington through which city the trip from Greensboro is made.

There are several routes from Greensboro to Wilmongton and going we chose the route by Raleigh, intending to pass through Goldsboro. In passing through Burlington we were sorry to see the ruins of Brother Thompson's foundry which fire had recently destroyed. We took our dinner on the grounds of the capitol building in Raleigh. We looked into two or three of the state offices, and in the treasurer's office saw Mrs. Hattie (Harris) Perkins in her place of labor. She has a good position.

Raleigh garage men advised us to go by Lillington rather than Goldsboro and we followed their advice, though we added miles to our journey. We passed through Fayetteville, Elizabethtown, and Whiteville. Between the last two named towns we had the only bad road we found, and this would have been good if dry; but a recent rain made it so slippery that we had to move very slowly to keep in the road, and sometimes the slipperiness threatened to reduce our speed to zero. But [illegible] ton about seven o'clock P. M. We [illegible] boro at eight A. M.

Our few days on the beach passed quickly. Brother's children, having spent two summers on the beach, take to water like young ducks and are expert swimmers, while their parents seem to enjoy ocean bathing fully as well. The writer tock only one plunge in the whole four days. We found that we could still swim, but we preferred to walk on the land rather than swim in the ocean. We heard much complaint this year of stinging jelly fish, a creature that looks like the white of an egg but is able to sting like a bumble bee. The sand crabs and sand fiddlers noted last year were still in evidence. We saw three sharks that had been brought in by a fishing boat, two of them of the man-eating variety. One of them was six or seven feet long. He had a very broad mouth lined with a row of very sharp teeth. We heard of a monstrous fish caught off the coast of Florida some time ago, a fish that weighed 30,000 pounds.. It had to be harpooned several times before it could be taken. It drew a ship far out into the ocean—a hundred miles or more—while it was being captured. It was the largest fish ever caught, and it was not a whale.

Saturday morning we bade brother and family good by and started home about eight o'clock. We returned by way of Lumberton, Raeford, Aberdeen, Asheboro and Liberty. We reached Greensboro about seven o'clock. We had not a particle of car trouble. Our son took us in his new Studebaker. We were accompanied by a niece, Irene McCulloch, of Tabernacle. We found things at home about as we left them, and took up our tasks with new strength although our vacation was brief.

We are glad to greet our readers again this week and wish all of them who need it at least a week of rest from their ordinary labors. Vacations are good indeed, provided they are not too long protracted.

—President Harding died suddenly on August 2. He had been ill with pneumonia, but was better and his wife sat by his bed reading to him. His last words were: "That is good: read on." A stroke of apoplexy came and with a slilght tremor of the body, our president resigned his great office and passed on to another realm. This was about seven o'clock in the evening. The same night Vice President Coolidge took the oath of office and became President of the United States. He promptly announced that he would continue the policies of President Harding. Harding was a man who made friends outside his party as well as inside. It is to be hoped that the new President will measure up to the demands of his trying position.

The thirtieth annual report of the Woman's Board of Home Missions makes a pamphlet of [illegible] in it. Mrs. [illegible] president; Mrs. W. C. Hammer, of Asheboro, is recording secretary and Mrs. J. M. Millikan, of Greensboro, is secretary of Thank-offering and Blessing Boxes. The last meeting was held in May of this year at Alvin Drew Industrial School, Pine Ridge, Ky. The treasurer's report shows that the receipts of the year were $16,539.33.

—Dr. J. C. B[illegible]omfield is preaching in Asheboro in a ten-day series. Cottage prayer meetings are being held.

—Rev. C. A. Isner, former pastor of our church in Asheville, later pastor in Columbus, Ohio, has had to undergo an operation and little hope is entertained for his recovery. He is a good man and his going will leave a decided vacancy.

—Rev. B. F. McLendon numbered over nine hundred converts in his meetings here. The series of six weeks ended last Sunday night. A wind and rain storm came near the beginning of the last meeting and threatened for a time to produce a panic. To add to the horror the lights went out, leaving the vast congregation in total darkness. But the great choir continued to sing through the darkness and most of the congregation kept their seats. After the storm had abated Mr. McLendon preached one of the most impressive sermons of the entire series. Quite a number went forward to the altar in this last meeting.

—Acting Mayor Harrison of Fayetteville urges war on bootleggers.

A NEW DAY.

"I will start anew this morning with a higher,
fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's
call is clear;
I will waste no moment whining, and my
heart shall know no fear.

"I will sometimes look about me for the
things that merit praise;
I will search for hidden beauties that elude
the grumbler's gaze;
I will try to find contentment in the paths
that I must tread;
I will cease to have resentment when another moves ahead.

"I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll try to
prove my own;
I will try to see the beauty spread before
me, rain or shine;
I will cease to preach your duty and be more
concerned with mine."

—British Weekly.

THE IDEALS OF THE METHODIST PROTESTANT CHURCH.

A church is made what it is by its ideals. To appreciate what any particular church is like it is much more important to know what motives animate its people, than to know its denominational name, its doctrinal standards, or its types of organization and service.

Two churches which are identical in these particulars may be as different as night and day in their real inwardness and life. The ex- spiritual power, while another has no effective impact upon the life and spirit of the community in which it is situated. The difference is to be found in the ideals, the motives, and standards of the churches themselves. The most useless thing in the ecclesiastical world is a church which has organization, equipment, and everything else which is needed, except ideals.

Four motives should control a church that claims the name of Jesus Christ. First, The church should insist upon the value of every soul, and the necessity of winning every man, and the last man in its community for the church and kingdom of Jesus Christ. Accidents of birth, or social and financial position, mean nothing as compared to the value of the souls of men. A real church of Jesus Christ will not be content to eliminate any one from the possibilities of membership in the church and discipleship with our Lord. To be satisfied when we have just won "our set" is to forget the spirit of the Master. The church that voluntarily limits its own evangel, has assumed an attitude which cannot be supported by anything in the gospel, or the spirit of Jesus Christ. To win the last man is the motive of evangelism.

Second, The church should insist upon the importance of the welfare of the whole man. The church affirms that God meant life to be a good thing for everybody. A saved soul should dwell within a saved body in a saved community. There can be no divorce between evangelism and service. To minister to obvious need is the only natural expression of the gospel, and is a necessary prerequisite to building men up in the Christian life. This is the motive of service. A true church of Jesus Christ follows the example of "the man of Galilee" "Who went about doing good."

Third, There must be an abiding faith in the importance and efficacy of Christian ideals in controlling human life. True religion takes root in knowledge, not in ignorance nor superstition. "Ye shall know the truth and the truth shall make you free." This is the motive of Christian education.

The three ideals and motives named group themselves around the local church, and the well organized community. The fourth ideal of the church is expressed in the command of Jesus just before "the cloud received Him out of their sight." "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

These are the ideals and motives that make a church more than a piece of machinery. If the Methodist Protestant Church is not more than a piece of machinery, it is not a church. If it is a church, it must function perfectly in every department, evangelism, service, education, missions both at home and abroad, and in fellowship with all the forces of the Kingdom in every community, and in all the world.

—Charles H. Beck.

THE CHILDLESS.

From the calm, almost stern face, you would have mentally measured him as a man devoid of emotion. In the lines about his mouth, in the squareness of his jaw, in the way his eyelids narrowed at times [illegible] temples, and a promise of additional avoirdupois about his waist in the near future; but somehow, I knew he would grow old with dignity. And when the time came for the last card to be played in the Great Game, he would accept either defeat or success as calmly as he turned homeward now.

A woman awaited his homecoming; a gentle, sweet-faced fatalist, with a constant longing in her eyes that hurt him even to see. For many years they had gone the way together, the twain no more. At first, life had swung them further apart, through a mutual disappointment, and now, closer together by the same compelling force. I doubt whether adversity's uses are really sweet enough to balance the pain, but there is no avoiding them, and through her sorrow he had taught himself to hide, if he could not bury, his own.

At the corner there came upon him, breathless, bubbling with health, a tiny ragamuffin, soiled face, hands, and arms outstretched, head back, eyes almost closed, the child blew into the grave man's arms, like a wind-driven bird, athrob with life. The grave, immaculate man hesitated, stooped, picked up the tiny stranger from another strata of life, and suddenly kissed the sticky lips and cheeks and hair, hungrily—hungrily!

The baby, awake to his mistake, kicked himself out of the arms that held him so awkwardly—and was gone. The grave man, his chin a bit lower, turned homeward.

Sometimes it seems as if Fate were blindfolded rather than consciously cruel. I wonder—I wonder.—Selected.

WINSOME CHRISTIANITY.

An old book bears this title. It is the kind of Christianity the world needs. Carlyle described such an one when he said, "She was the rainbow to many a poor dripping day." The faces of such persons are always lighted with cheerfulness. Their coming is always welcome. A humble tombstone in an eastern cemetery bears an inscription of four words. "She Was Always Pleasant." Visitors linger longer at that grave than by the lofty monuments that surround it. A poor woman came to Henry Drummond and asked him to come and pray with her dying husband. "My husband is deein, sir. He is no able to speak 'you, and is no able to hear you; but I would like to hae a breath o' you about him before he dees." When Stopford Brooks was writing the biography of Frederick W. Robertson he went down to Brighton to gather information. He found an old bookseller who had known him well. "Do you remember anything interesting about him?" he asked. The old man took him into a little room back of his store and pointed to a portrait of Robertson on the wall, and said, "Whenever I am tempted to do anything mean, I run in here and look at that picture, and the pure face recalls me to my better self."

An immensely popular girl, when asked why everyone loved her, modestly replied, "If such is the case, it must be the result of a few simple rules that I try to follow." It might help us to know them:

(1) "I will give more to others than I spend on myself.

(2) "I will do all I can for those at home

(3) "I will make some neglected girl happy and introduce her to some pleasant gentleman at every party.

(4) "I will draw other people out without trying to shine myself.

(5) "I will always act in such a way that I would not be ashamed to pray at that moment."

The Apostle has put it thus: "Be ye all likeminded, loving like brethren, tender hearted, humbleminded, not rendering evil for evil and reviling for reviling, but contrarywise, blessing." "Be tenderly affectionate one to another, in honor preferring one another."

It is not enough to do a bare deed of kindness, or speak certain articulate words. Words and deeds must be lighted up with winning smiles. There is as much in the manner of giving as in that which is given. Even conventional politeness is better than rudeness. It is like an aircushion—nothing in it but air, but it eases the jolts wonderfully. But it is possible to be more than conventionally polite. If the heart is right toward our fellow men, our conduct will be right. A loving heart, a watchful eye and a ready hand make a winsome personality.

Life is marred by little infelicities and made beautiful by little kindnesses. War, pestilence and famine combined have not caused so much suffering as the sharp tongue and the nagging disposition. Intellectual brilliancy counts for nothing in comparison with gentleness. The most winsome Christian the world has ever seen was described thus: "The bruised reed He will not break nor quench the smoking flax."—United Presbyterian.

QUIET TALKS ON THE SIMPLE ESSENTIALS.

By Mr. S. D. Gordon.

(Auspices Atlantic City Council of Churches.)

No. 5—The God-Man.

The blacksmith was right. Ignorant, blasphemous, he railed on the man trying to sell him a Bible. The man deftly left a copy behind as he slipped out. The blacksmith began reading. Caught, surprised, startled, he sprang up crying, "There's a man in the book."

Yes, there is a Man in the Book. That's the outstanding thing. Look at him. Born in obscure poverty, cradled among cattle, his home in an unsavory village, among people intensely clannish, he had no touch with schools, never traveled far, had no book, except one, and wrote none, left no organization and died a death of peculiar shame. Yet within three days after, he was seen alive, and within three centuries he changed the calendar of imperial Rome.

It is fascinating in these older leaves to get fleeting glimpses of an Unusual Man. He talks with childless Abraham under the blue, and used the twinkling stars to number Abraham's unborn heirs. He wrestled one dark night with crafty Jacob, and gives the strange soft touch which bends that rugged chieftain's will. He meets intrepid Joshua at Canaan's gateway, calmly gives orders, and is obeyed.

He talks with cautious Gideon and the nation's long captivity becomes overwhelming victory. Strong Sampson's father is overawed to find the Man talking with him strangely no more man. The Jewish statesman [illegible]tering the world's empire of the Euphrates is dazed by a Man of Fire in a blinding blaze of light.

At first it is simply a man, in outer appearance, in tone of voice, in garb, in the interest shown. Then, quietly, unmistakably, comes indescribable overpowering evidence that he is not simply a man.

And there is something more that runs along with these fleeting glimpses. There is an Unusual Man coming. These glimpses merely illustrate the meaning of that. That same childless exile of Ur is told that through his unborn son will come a man who will bless the race.

Sightless old Israel, on the Nile, sees a Man coming to lead the race. The foremost racial lawyer speaks of a Man coming to do for all what he does for the Hebrews. The royal poet sings sweetly of a Man coming to rule, and do it right, and be as a benediction to the earth fragrant of the dew of the new morning.

Then— then, The Man is here. He is born in a way unknown before, and unrepeated since. He grows up in the simple Nazareth home. Thirty out of thirty-three years, ten-elevenths of his life, is spent in a whitewashed stone cottage and a carpenter shop.

Nazareth means a commonplace life, in its outer circumstance, lived truly for God. Look a moment; rising in the morning, the kindling, milking the cow likely, hanging the kettle over the fire maybe, down the street with a cheery "Good morning" to his fellow-craftsmen.

Then the carpenter shop, amid the odor of the pine shavings, hammering nails, gouging with a chisel, pushing a saw, polishing off the leg of a table for a crusty customer. Back at night, stretching weary muscles, the evening meal, talking over with the mother of the home the small, big, home problems, rent-day maybe, making both ends meet.

And then off sharing sleeping space on a pallet in a corner with a brother. And that not for a year, thirty of them. The Father's plan for the God-Man's life down here meant just that, living, simply, living a truly human life, commonplace in its outer round.

Then there was the smaller part, measured in years. Feeding men's hunger, healing the maimed and lamed and diseased, robbing the grave of its victims, comforting sore hearts, talking over personal problems in the doorway, teaching by the roadside.

Is it any wonder the Galilean hills rang with praise of this Man, faces brightened at the mention of him, homes echoed glad songs, little children came a-running, strong men and women came and listened and went with a peace within.

Then the opposition. Of course. The enmities aroused, the selfish ambitions blocked, old prejudices rudely jolted, cherished plans threatened. And then the climax. Ten times the leaders tried to do him to death, and are held off with an unseen power they can't understand and can't resist. Then he allowed them to take him, and do their worst.

And he did it, he said, for us. There was some terrible need that it be done, that dying. So he died. And when the tomb had quite done its work, he quietly let himself up, up toward his true center of gravity. No tombs for him when that one had done its work. [illegible] man as though only human and nothing more: as really God as though only God and nothing else. Jesus was the Face of God looking into men's faces. He was the Voice of God talking into men's ears. He was God himself in human shoes, hand-pegged, and in human clothes, home-spun, hand-stitched.

(No. 6—The Human God.)

FACTS ABOUT NORTH CAROLINA.

By William Thornton Whitsett

Legal Holidays in North Carolina.

January 1—New Year's Day.
January 19—Birthday of Gen. Robert E. Lee.
February 22—Birthday of George Washington.
April 12—Anniversary of Adoption of Halifax Resolutions.
May 10—Confederate Memorial Day.
May 20—Anniversary of Mecklenburg Declaration of Independence.
July 4—Independence Day.
September, first Monday—Labor Day.
November, Tuesday after first Monday—General Election Day.
November 11—Armistice Day.
November, last Thursday—Thanksgiving Day.
December 25—Christmas Day.

State Educational Institutions.

University of North Carolina, Chapel Hill, N. C.
North Carolina A. and E. College, Raleigh, N. C.
North Carolina College for Women, Greensboro, N. C.
Cullowhee Normal and Industrial College, Cullowhee, N. C.
Appalachian Training School, Boone, N. C.
East Carolina Teachers' College, Greenville, N. C.
State School for the White Blind, Raeigh, N. C.
State School for Negro Blind and Deaf, Raleigh, N. C.
State School for the White Deaf, Morganton, N. C.
Stonewall Jackson Training School, Concord, N. C.
State Negro A. and T. College, Greensboro, N. C.
State Normal School for Negroes, Fayetteville, N. C.
State Normal School for Negroes, Elizabeth City, N. C.
State Normal School for Negroes, Winston-Salem, N. C.
State School for Cherokee Indians, Pembroke N. C.
Caswell Training School, Kinston, N. C.

DOUBLE OUR CAPACITY IN FOUR YEARS.

Pride and prestige are both fine things if used in the right way. We would indeed be proud of ourselves as a conference if we had every dollar of every claim paid in full when we go to Thomasville for our Annual Conference in November and this can be done if we will only try, and try, and try, and keep on trying.

Priding ourselves on paying every dollar on every claim is a fine thing, but we can do more than that. We can clean up the old [illegible] eral clean-up day at church. In many places we need new church houses, and they should be large community centers. But one thing we should have at all of our rural churches and that is a sign painted reading—

ST. JOHN'S M. P. CHURCH,
WHITE HILL, N. C.,
REV. JOHN DOE, PASTOR,
WELCOME.

Put this in a conspicuous place in the church yard, so every one passing will know who we are and what we are doing. This will give us more prestige.

We are greatly in need of well trained young men for the ministry, as our ranks are rapidly being depleted by superannuates. Would we not be proud of ourselves if every station and charge in North Carolina would furnish us with one well-trained high school graduate to enter the ministry in the November conference? Indeed we would shout for joy. But suppose we had enough money to send them through college in four years, we would have a fine conference composed of well-trained leaders. Would this not add dignity and prestige to our church?

Folks, the way to double our capacity in North Carolina as a church, is to work, pay and pray. Let's do all three, and then the North Carolina Conference will have the honor and distinction of putting on a program to be followed by all other annual conferences.

X. Y. Z.

—Nature teaches us to love our friends, but religion our enemies.

CAN YOU QUALIFY?

Who are the officers of the North Carolina Conference?

Who is president of the General Conference? Where does he live?

Who are the officers of the General Conference?

Why and when was the Methodist Protestant Church organized?

Who are members of a quarterly conference?

Are members voted into the church? Are they voted out?

Who is the editor and owner of the Herald?

What are the two general organs of the church? Who are the editors, and where are the papers published?

Where is our church doing foreign mission work?

Who are our missionaries—general board? women's board?

Can you name ten places where our Board of Home Missions is doing work?

How many colleges do we have? Where are they located?

What is our strongest conference?

What are the salient points in our doctrine?

How often does our General Conference meet? How are the delegates chosen? How is the number that each conference may elect determined?

Who is a qualified member of the church?

Who determines the voting age in the local church?

How and when are church officers chosen?

How and when are Sunday school officers chosen?

What counts on the budget?

What money should be sent to the treasurer of the annual conference?

How many "Articles of Religion" do we have?

Who is the treasurer of the General Conference? Where is his office?

What is the oldest Methodist Protestant paper in the United States?

When may a member be dropped from the church roll?

How often may the president of an annual conference succeed himself?

How much is the college quota on your charge? Your local church?

If you have the answer to these questions in your mind, you should qualify as an informed Methodist Protestant.—Ohio C. S.

Notice.

The Flat Rock Memorial Association will hold its annual home-coming day August 26, 1923, at Flat Rock. Every one cordially invited.

N. W. Ogburn, Chairman.
Mrs. J. B. Ogburn, Secretary.

GOING HIM ONE BETTER.

"When I was in India," said the club bore, "I saw a tiger come down to the water where some women were washing clothes. It was a very fierce tiger, but one woman, with great presence of mind, splashed water in its face, —and it slunk away."

"Gentlemen," said a man in an armchair, "I can vouch for the truth of that. After the incident I was coming down to the water. I met this tiger, and, as is my habit, stroked its whiskers. Gentlemen, those whiskers were wet."—Mail.

BOARD OF HOME MISSIONS

Rev. C. H. Beck, Sec.

MORMONISM.

Many of our home missionary workers depend upon these letters from the secretary of the board to keep them informed upon the developments in the various lines of work and opportunity. At intervals we have discussed the various special types of work being carried forward in our land. The Methodist Protestant Church is not doing special work among the Mormon people, but does come into contact with them in a number of states. The following facts gleaned from the Annual Report of the Home Missions Council, will be helpful to such persons as desire to be informed upon this subject. Many of these statements are supported by special investigations of the secretary, and all are properly supported as being reliable.

Mormonism has been active throughout the country this past year as in previous years with its missionaries going two and two into many communities. Inquiries for literature show that this propaganda is being pushed most aggressively in Maine, Florida, Alabama, England, and even in India. Our information would seem to show, however, that the results being secured are disappointing to these missionaries, and to those who send them forth. It would seem as if the worst period of Mormon aggressive teaching is over. However this foe of the evangelical churches, and of every form of organized religion, is never asleep, and new methods of approach may be expected from the leaders of this movement.

Practically all literature on the Mormon question falls into two classes. The first class, which is the most common, and the most easily prepared, is of the alarmist type. It is addressed to people who are not Mormons and who need to know what Mormonism is. This literature does not convert Mormons, nor does it influence those who have come under Mormon propaganda. It frequently angers Mormons and makes them more positive in their views. It serves the useful purpose however of arousing the church to the menace of Mormonism, and in enlisting allies in resisting its approaches and dangers.

The second class of literature is irenic and persuasive in its character. It undertakes to reason with Mormons, and those who are under the influence of Mormonism. There are but few pieces of approved literature in this group. A pamphlet by Bishop Spalding, of the Episcopal Church, entitled "Joseph Smith, Jr., as a Translator," showing the claims of Joseph Smith to have correctly translated the Egyptian hieroglyphics found on two mummies are altogether unwarranted. The book by Rev. William E. Lawe, "The Foundations of Mormonism," is a fair review of the claims of the leaders of the Mormon church. A pamphlet entitled "Ten Reasons Why Christians Cannot Fellowship the Mormon Church. Answers Given by Brigham H. Roberts," is an effective piece of literature, and has attracted the attention of many Mormons. Steps are being taken for the preparation of a smaller leaflet, more popular in character, but in a similar way setting forth the objections to Mormonism. This is intended for people of moderate education who are assailed by the Propaganda of Mormonism. Other phases of the subject will be discussed in later articles.

Charles H. Beck.

CHILDREN'S HOME.

Report of Superintendent.

Sunday Schools—	
Winston-Salem	$ 12.38
Baracas, Welch Memorial, High Point	2.58
Mrs. J. S. Williams' class, Asheville	10.00
Maple Springs, Forsyth	3.88
Fairfield, Bessemer	4.25
Lincolnton	10.00
Macedonia, Why Not	1.05
New Salem, Randleman	1.51
Grace Church, Greensboro	9.10
West End, Greensboro	6.77
St. Paul, Greensboro	10.00
Friendship, Stanly	5.64
Friendship, Mt. Hermon	4.40
Mt. Pleasant, Mt. Pleasant	4.20
Memorial Bible Class, Graham	4.05
Fairfield, Guilford	1.53
Hollister Church, Halifax	3.00
Rose Hill, Pageland	5.40
Lexington, Lexington Mission	3.20
Harris Chapel, Vance	4.98
Siler City	3.35
Reidsville	3.22
New Hope, Vance	3.50
Mt. Lebanon, Randleman	8.00
Whitakers	4.00
Union Grove, Orange	4.65
Glen Raven	6.55
Worthville, Randleman	4.38
Mitchell's Grove, Guilford	1.82
Lebanon, Lebanon	5.55
Graham Sunday school	18.10
Mrs. Mary Collins, Enfield	10.00
Mrs. J. H. Allen, Marion, Indiana	2.00
Mrs. E. Gibson, Three Rivers, Mich.	30.00
Mrs. Sarah Jenkins, Littleton	.50
Mrs. J. T. Stafford, Burlington	6.00
C. L. Bevill Estate	125.00
Y. W. M. Society, First Church, High Point	10.00
Sunday Eggs—	
Mrs. R. P. Petree, West Forsyth	2.00
Mrs. C. T. Luck, Flag Springs, Why Not	4.50
Union Grove, Orange:	
Mrs. J. A. McCauley	1.25
Mrs. J. M. Lloyd	1.85
Miss Mamie Johnston, Whitakers	1.25

Rehoboth missionary society, Rehoboth, Granville, one sheet.

The superintendent and Mrs. Garrett motored to Wilmington and Wrightsville and were delightully entertained by Mr. and Mrs. C. E. McCulloch in their home on the beach.

The death of Rev. W. E. Swain, D.D., brings sadness into our heart. He was once our pastor. It was he who was responsible for our coming to our Children's Home and we feel that we have lost a personal friend by his death. We attended the funeral and burial in La Grange Sunday, 12th. Rev. C. L. Whitaker, D.D., who has been a close personal friend for many years conducted the funeral and paid a beautiful tribute to him which is

Friendship, Stanly Circuit.—Our revival meeting has just closed here, with promising hopes for the future. The meeting was a great success, with forty-some conversions and reclamations, and 25 accessions to the church. Rev. Mr. Trogdon did the preaching. All seemed to enjoy his preaching and want him to come again. The sermons delivered were not only excellent, but Mr. Edmund Ridge furnished some splendid music which was enjoyed very much.

It is encouraging to any pastor when he sees the great interest people manifest in church work. I think we should be more loyal and put more energy in our church work than ever before. Strong salvation will make the church grow in grace. And let us remember the seed that is sown in the springtime of life determines the character of the harvest that must be reaped in the autumn.

Best wishes. Vina Harwood.

Sandy Ridge.—We have had so much sickness in the family I have not had time to write. Guess you all know by this time what a good meeting we had. We had several conversions and some reclaimed. I can't tell you all how much good preaching we did have, something that was far above any of the great evangelists I have heard this year.

We had our Children's Day service last Sunday. It was well attended and greatly enjoyed. We had a good program in the morning, with our pastor's splendid address just before dinner, and then we adjourned for dinner. The good men wanted to help out Children's Day, so they made a nice long table for us and we all served our dinner in picnic style and we all had a nice time. The children from the Children's Home took charge of the afternoon services. They certainly did fine. We want to thank them very much and invite them to come again. Mrs. Holt joins me in thanking the people, and especially the parents, for co-operating with us toward making our Children's Day a success. We certainly appreciate their sending their children regularly to practice. That meant a whole lot more than anything else.

We will have prayer meeting at our church next Sunday night: every member of that church is requested by the class leader to be there. We hope to have someone there to make a talk for us.

We have had so much good happening to make us feel like saying amen till I forgot the baptizing Saturday evening; there were six immersed and four sprinkled.

The Baptist meeting is still going on. Let us not be selfish; let us fall in line and help them in any way that we can, for some of them were some of the best workers that we had in our revival and we certainly did appreciate their work. May God continually bless us, we pray. Assistant Reporter.

Does China need evangelization? Ah, yes! But does not America need it eighteen times more, measured by the relative yearly per capita consumption of opium derivatives in the two countries?—36 grains in America to only two in China! India, 27; France, 4; Great Britain, 3; Germany and China each 2; Italy, 1; America, 36!

The individual who is popular with himself is usually unpopular with other folks.

Moore.—Frank G. Moore departed this life Thursday, July 19, 1923, aged 74 years. He leaves a wife and six children, four boys and two girls. One child and his first wife preceded him to the spiritland some years ago.

He joined the M. E. Church when a young man and moved his membership to Matthews Chapel some twenty-five or thirty years ago, where he remained until death.

For more than four years he had been paralyzed and confined to his room and had suffered much; several days before his death he could not eat.

His last marriage was just a few months before he was paralyzed.

The funeral was conducted by the writer and his body was laid to rest in the family burying ground to await the resurrection. We extend our deepest sympathy to the wife and members of the family and pray God's abounding grace may lead them in these dark hours. James H. Trolinger.

Wright.—Margaret Elizabeth, the three-year-old daughter of Brother and Sister John Wright, departed this life July 18, 1923. The funeral service was conducted by the writer in the presence of an unusually large number of relatives, friends and neighbors, after which her little body was laid to rest in the nearby family burying ground to await the coming of the Lord.

May the sorrowing father and mother be comforted with the thoughts of some day going to be with their darling, where there will be no more sickness, pain, nor death.

James H. Trolinger.

(Begun on page five.)

J. H. McFarling	5.00
W. S. O'Neal	10.00
L. L. Lowdermilk	15.00
Charlie Gurley	5.00
Horace Hayworth	12.50
Mrs. E. W. Franklin	10.00
Lottie Barber	10.00
Blanche Veach	10.00
E. M. Ellington	20.00
L. C. Parker	20.00
Roland Montgomery	10.00
W. A. Davis	100.00
Thurman Clapp	1.70
E. S. Wall	20.00
H. I. Coffield	10.00
Lucy Oakes	5.00
J. R. Montgomery	20.00
P. T. Payne	10.00
Mrs. Jones Burns	5.00
L. L. Davis	10.00
A. L. Payne	10.00
C. P. Ellington	10.00
J. R. Jones	50.00
V. W. Idol	50.00
C. L. Gray	10.00
	$29, 798.30

J. Norman Wills, Treasurer.

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—Burke.

—Among the changes in the faculty of Elon College Prof. Paul S. Kennett becomes professor of social science in addition to his work in history.

Thompson.—John Alexander, aged nearly two years, son of Rev. and Mrs.. H. S. B. Thompson, of Worthville, died July 18, 1923, and was buried at Cedar Cliff near their old home the following day. Funeral services were very impressively conducted by Rev. A. O. Lindley, assisted by Rev. G. W. Holmes, after which his body was tenderly laid to rest beside his little sister, Bessie Lou, in the presence of quite a number of relatives and friends, who completely covered both graves with the most beautiful flowers. A beautiful tribute to their memory and a symbol of the loving sympathy for the parents, for we too have loved and given our dear ones back to God. We can not witness a dear little child's funeral without feeling anew our own sorrow and extending our heartfelt sympathy to the bereaved, as only those who have gone through a similar experience can. John A. was a beautiful, sweet little flower, budded on earth to brighten the lives of the family for a short while, then transplanted by the Good Gardener to a fairer, more fertile garden above, there to bloom in eternal beauty, shedding his fragrance in such immortal glory that it reaches back to earth with such magnetic power that father and mother, brothers and sisters are drawn with the tender loving power of the Father to that beautiful, eternal garden above where bloom so many fair flowers; for we know a little child doth lead us. In our imagination we love to picture the meeting as the angels bore John A. through the pearly gate up very near the throne where "their angels do always behold the face of my Father which is in heaven," and there, we imagine, after receiving the welcome blessing of the Father and Son, that Bessie Lou gave him such a joyful welcome, so glad to have brother come and share with her God's bountiful love and blessings. Then to be received in the arms of many other relatives who rejoice to meet him. Yes, we believe as we sorrow on earth, there is rejoicing in heaven over the coming of our dear children, and as our spiritual eyes are opened, we too will rejoice, for nothing can harm them now, nothing mar or molest. We cannot lose those whom God keeps for us. John A.'s work was not here. Dear parents, rejoice that God wanted another one of your children for a special work that required heavenly training to fill. Dear Lord, Thou knowest best. We humbly blend our will with thine. We can not understand it now, so we just praise God for His loving foresight and pray for His guidance till our spiritual eyes are opened and we shall understand.

Loving sympathy of Mrs. R. W. Lindley
and Mrs. J. M. Foust.

—Prof. W. H. McMahan is the new superintendent of Asheboro schools. He taught in Durham last year. He was formerly superintendent of schools in Winston-Salem.

—Miss Mary Hopkins, of Colorado, moves to near Mocksville, N. C.

—Death overtook 129 persons while walking on tracks, swinging trains, or otherwise trespassing on the property of the Southern Railway System during 1922. Trespassers injured numbered 171.

—Be slow to promise, quick to perform.

CHILDREN'S CORNER

THE LITTLE GATEKEEPER.

Judith lived in the country because her father was a farmer. She was so small for her age that strangers thought she was only five years old, when she really was eight on her last birthday. Her eyes were blue and her hair was the golden color you read about in the fairy tales. Her blue eyes were bright, probably because she went to bed early. Perhaps the reason her hair was pretty was because she never made any fuss when her mother combed it.

Anyway, Judith was an unusually good little girl. That is why her father was surprised, and her mother was surprised, and her brothers were surprised the summer day she was naughty. And she was naughty, and cried because she had to be her father's gatekeeper, instead of going every afternoon the week before Children's Day to rehearse a little play at Miss Edson's home. Miss Edson was Judith's Sunday school teacher. There were six other little girls in the class. Going to rehearsals at Miss Edson's house was as much fun for the class as attending a party every day; that is the reason Judith cried and was cross when her father said:

"The men are coming next week to haul stone from the back lot, and Judith will have to tend the gate to keep the cattle and colts from getting out of the pasture. If one of the men should forget to shut the gate, the colts would be sure to get out."

"Can't one of the boys tend the gate?" inquired Judith, pouting so her mother turned away and looked at a cheerful robin for comfort.

"I have other work for the boys," answered Judith's father.

New, the hired man, who never went to church, liked to tease. When he saw Judith looking cross, he pretended to be astonished.

"I thought you were a Christian!" said he.

"I am," grumbled Judith, cross as ever "Why not?"

"Because," answered the hired man, "I supposed a sure-enough Christian would tend to her father's gate—cheerfully."

Judith stared at the hired man and stopped pouting.

"It looks to me," the hired man went on, "as if a sure-enough Christian wouldn't shirk her duty."

Those were big words for the hired man to say, and big words for Judith to think about as she watched him walking slowly to the barn, shaking his head.

The next thing the hired man knew, there was the little gatekeeper playing with her dolls beside the big gate, happy in the June sunshine, while Jim, her dog, mounted guard close by. The hired man grinned and the little girl smiled. The next afternoon, when the hired man passed, the little gatekeeper was studying something, and Jim was asleep with his nose on his paws.

"What's the news?" he inquired.

"Oh, I've got to learn the first psalm to recite on Children's day," replied Judith. "The superintendent said so. It is long, too; six verses. I wish you'd hear me say the first verse, and see if I've got it."

The hired man took Judith's Bible and listened while she repeated: "Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers."

"You see," commented the hired man, "I suppose you would have been standing in the way of a sinner if you had kept on fussing and pouting about doing your father's work like a Christian when he needed you. I'm a sinner because I haven't been to church regular since I was your size and went with my mother; but I know a sure-enough Christian when I see her. You're acting like one, all right, opening and shutting the gate for your father's men, cheerfully. Well, I must be a-going."

Although she was sure the hired man was still teasing and certainly didn't know how to explain the first psalm, Judith felt much comforted.

One day, when the Sunday school superintendent passed in his automobile, he noticed the little gatekeeper happily tending the gate, Jim close beside her, as usual. He bowed and smiled to Judith and when she waved her hand he had a sudden happy thought. You see, he knew why Judith could not take part in the little class play.

Every day Judith and Jim guarded the gate. And every afternoon until Children's Day the hired man listened to Judith repeat the first psalm.

"You have learned that piece by heart, and so have I!" he declared the last Saturday afternoon, laughing as if it were a great joke.

* * *

Children's Day was a day of surprises. To begin with, the hired man went to church dressed in his best and looking rather fine, his face shining and his shoes blacked. Jim cried because he couldn't go, too.

"Judith invited me," the hired man explained. "You see, we've worked rather hard this week a-learning that sam." The hired man said "sam" for "psalm."

The second surprise was a surprise for the whole Sunday school. You remember the superintendent had thought of something, and this was it. He had built a beautiful white fence across the space separating the Sunday school room from the church auditorium. When the big door lifted on the morning of Children's Day, there was the white fence, trimmed with trailing rosebuds, and in it the prettiest white gate you ever saw. It must have been copied from a fairy-land picture: Back of the fence, in the Sunday school room, were all the little children, sitting in their classes; and seated in a wee white chair against a bank of roses, was Judith, tending the gate.

The hired man's eyes were round with astonishment when he saw his little friend, Judith, tending the children's gate on Children's Day in the morning.

When the babies who were to graduate from the cradle roll into the kindergarten marched to the platform, the choir sang, while the big pipe organ played, "Open the door for the children," and little Judith opened the gate, while the babies passed through. She opened the gate for all the graduates when they marched up on the platform and back again; even for big boys like her brother John, who graduated from the primary that day.

When at last the superintendent said, "We shall now ask our little gatekeeper to repeat the first psalm," the church was so still, except when the canary birds sang, you might almost have heard that pin drop. The hired man was so interested that he bent forward and whispered the first psalm, word for word, with little Judith.

The minister noticed the stranger whispering the first psalm word for word, and when the service was over, the minister walked up to Judith's father's hired amn, shook hands with him and said, "I trust, sir, that you will come to church and Sunday school every Sunday. We have a men's class you should join."

"I thank you kindly," answered the hired man. "Me and Judith'll be here every Sunday!"

Judith's family were very happy when they heard that, and no one smiled because the hired man said, "Me and Judith" instead of "Judith and I."

Judith has been glad ever since that she tended well her father's gate.—Frances Margaret Fox, in The Continent.

THE BROWNIES' NEW NEIGHBOR.

It was a very eventful day for the Brown children in the little cottage when a moving-van halted before the great white mansion that was their nearest neighbor. To be sure, the handsome big house stood in the middle of a perfect park, so that in summer one only glimpsed its balconies and rose-wreathed pillars. A great iron fence along the front gave it the privacy its humbler neighbors lacked; and a high stone wall separated the south lawn from the little yard where romped the three "Brownies," Ruth, David, and Betty.

For years the "white house," as it was called, had been boarded up and lonely. So there was a stir of expectation through the town when it was learned that old Judge Whitford, from the capital city, had bought the place and would move in immediately.

"O dear! They say he's old and alone, so that means no children for playmates," mourned Ruth, in disappointment. "I did hope there'd be at least a child apiece for us."

David was not so unselfish. "I don't want any more girls," he observed frankly. "I'd like some live-wire boys that would share that dandy place with a fellow. Most likely the old judge is cranky and particular and will keep a watch-dog as big as a bear. So we won't dare even peek into the orchard when the cherries and June apples are ripe," he ended gloomily.

Though three pairs of sharp eyes kept guard over the white house, nobody was in evidence except the movingmen, a stout, energetic woman who was undoubtedly the housekeeper, and an old darky couple, cook and coachman, probably.

"The judge won't come till everything's settled," guessed Ruth. "Well, I don't think I even want him to come. I suppose we'll never get to climb over the stone wall and play in our whole lives, and I've just dreamed about it!"

It was little Betty who made the first dis-easy to do when you have a beautiful character to speak about. The wife and children have the sympathy of a host of friends.

H. A. Garrett.

CROOKED JOE.

In a little manuscript book of "Reminiscences," by the late James Kite, is found the following narrative, says F. T. R., in The Friend: A railway station is a rather poor home for a boy, but crooked Joe had scarcely known any other. He was less than one year old when the dreadful accident occurred which not only made him an orphan, but changed him from a strong, healthy child into a poor, helpless wreck. "What a pity he was not killed outright," said every one except his mother. She said it was only her need to care for his poor, flickering little life, that kept her from being crushed by her grief for her husband.

The railway officials were kind to poor Mary Ryan, and gave her employment at the station, and there Joe was brought up, at least in the daytime. Everyone liked the patient little fellow, going on errands so willingly, and tugging manfully at his mother's heavy water buckets.

When Joe was eight years old he was sent to school, and that night he wakened his mother by his crying, and told her, when she begged to know the trouble, that some boy—more thoughtless than cruel, let us hope—had called him "Humpy," and asked if he carried a bag of meal on his back:

Mary Ryan flamed with the fierce auger of a mother: "You shan't go to school another day!" she cried, "I won't have my darling put upon by the likes of them!" And so Joe's schooling came to an untimely end. And yet he learned many things at the station. He knew all about the sidetracks and switches, and could tell when trains were due as correctly as the time-table. How he envied the active lads that he saw every day on the platforms—the brakemen and firemen; and the engineers most of all! For one week of such life he would have given all he ever hoped for. He could never be anything but a poor cripple.

He was a special favorite with the telegraph operator, and the wonderful clicking instrument had a fascination for him.

One day there came a message which sent the operator out in a hurry. An engine had broken loose and was coming without a driver, at the rate of 40 miles an hour. "Clear the track," was the word. Now a little beyond the station was a steep upgrade, and then a high trestle across the valley. "She will go over the trestle," every one said, and all ran to see the accident.

The engine ran nearly up the steep grade, and then she stopped. What could it mean? The driving wheels were revolving, but she was motionless. The foremost runners saw a crippled boy crouching down with a big empty oil-can at his feet. "He has oiled the track! Hurrah for Crroked Joe!" Joe was carried back on the men's shoulders in a kind of triumphal procession. "Pass around the hat!" cried someone and everybody seemed to have something to put into it. "Hold your cap, Joe," cried the man with the hat, "Your hands won't hold all this!" But Joe's hands were clasped behind him, and he cried out, "No, you shan't do it! You shan't pay me! Don't you see what it means to a fellow like me to be of some use, just for once? I don't want anything you can give me! I can never be anything but 'Crooked Joe.'" His voice rose almost to a scream, and seemed to hold the suffering of years in its sharp tone.

But the superintendent took him in his arms, and said, gently, "No, Joe, we can't do anything for your poor back. But it was your brave heart and the quick intelligence God gave you, that showed you how to save the engine, and you must let us at least give you the chance to learn, and to work, and then, 20 years from now, it will depend upon yourself whether you are 'Crooked Joe,' or Joseph Ryan."

Lodging in the town of C——, my host said, "Court is in session, I want you to attend it with me." We found the room crowded, and when the brilliant young lawyer rose to make his plea, I noticed, with pain, that his fine head surmounted a small, misshapen body. But I soon lost all thought of this as I listened to his wonderful eloquence, which held the whole room full of people spellbound, and which I was told was taking him to the head of his profession.

"A wonderful man!" said my friend, as we walked slowly homeward. And then he told me the story of "Crooked Joe."

THE LIFE THAT LEAVES OUT CHRIST IS VITALLY DEFECTIVE.

There are plenty of groups of people who are willing to accept all that the Bible teaches about love, so long as you will let them leave out of it the love of God as it was expressed in the cross of Christ. The difference between a self-centered love and the love which is really the love of God is that the latter does not balk at the crucified Christ. There is a socialistic group that has Sunday schools. They have a hymn book, and in it they have put that great hymn, "O love that wilt not let me go," but they invariably leave out the last verse. They are willing to sing of love, but not the love of God in Christ. This defect is fatal, for all so-called Christian service and welfare work that leaves out Christ is absolutely powerless against the plague of our own hearts. The last verse of that hymn is:

"O Cross that liftest up my head,
  I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red.
  Life that shall endless be."

—Western Recorder.

WHEW!

A Frenchman, boasting in company that he had thoroughly mastered the English language, was asked to write the following from dictation: "As Hugh Hughes was hewing a yule log from a yew tree a man dressed in clothes of a dark hue came up to Hugh and said: 'Have you seen my ewes?' 'If you will wait until I hew this yew I will go with you anywhere in Europe to look for your ewes,' said Hugh."

—Nineteen States during the recent legislative sessions adopted laws strengthening the provisions for prohibition enforcement.

THE HOUSE OF OBED-EDOM.

The house of Obed-edom
  Where safe the ark abode,
What time were wars and fighting
  On every mountain road,
What time was pitched the battle
  In every valley fair,
The house of Obed-edom
  Had peace beyond compare.

The line of Obed-edom
  Is on the earth today;
In the house of Obed-edom
  Still he may safely stay
Who, dearer than all treasure,
  For which men toil and plod,
Shall prize the covenant blessing,
  The hallowed ark of God.

And never strife nor clamor
  Shall break the tranquil spell
In which our Lord's beloved
  Forever safely dwell.
In the house of Obed-edom,
  In sunlight or in dark,
Abides the ceaseless blessing
  That rests within the ark.

—Margaret E. Saugster.

WILL THEY EVER STOP?

The ocean liner had just come within hailing distance of the Emerald Isle. An Irish traveler, getting his first glimpse of "The Old Country" after a long absence abroad, threw his hat up in the air and yelled enthusiastically, "Hooray for old Ireland!"

An Englishman, standing nearby, displeased at the other's sudden burst, gloomed, "Bah, hooray for H——."

"That's right," flashed back the Irishman, "every man for his own country."

BLAME THE DENTIST.

"Henry, why didn't you come to school yesterday?"

"I couldn't, Miss Spink, I had to go to the dentist with a toothache."

"Well, that's too bad. Does it still ache?"

"I don't know, ma'am."

"You don't know! Henry, you are trying to deceive me. How it is that you don't know whether your tooth aches or not?"

"The dentist kept it, Miss Spink."

Poor Pat spent almost his last dollar for passage to America. After a week in New York looking for work he was dead broke. As he sat on a beach in the Battery he saw a diver being pulled upon the dock. "Arrah!" said Pat, "If I had known you could walk over I would have saved me passage money."

In the early days of printing, about 1500, the dash (—) or perpendicular line (|) was the only punctuation used. Later it was learned that "The art of poynting, well used, makes the sentence very light." The graceful comma (,) succeeded the awkward (|). The colon (:) was later introduced, "Showing that there is more to come." Not till about 1633 was the semicolon (;) adopted for English printing.

—The Primitive Methodist Conference in Liverpool, England, have sent congratulations to the American people on the "wonderful success" of American prohibition.

YOUNG PEOPLE'S WORK

RALLY DAY SERVICE.

Samples of our Rally Day Service have been sent to all pastors and Sunday school superintendents whose names and addresses appear on our files.

We have endeavored to give our people the best program we could secure, and are hoping it will meet with approval and general use. Some of the best chorus leaders in our denomination have passed upon the music and in harmony with their judgment the selection was made.

The program will be furnished free to all churches and Sunday schools of our denomination upon the condition that an offering be taken for the support of the Board of Young People's Work.

Rally Day affords an excellent opportunity for the churches to gather their forces for the fall and winter activities.. Has the church reached all the people in the community? Are we using all the latent forces of our present constituency? These questions, if thought over, will show the advantages and opportunities of a great Rally Day at the beginning of the fall work when a well planned effort should be made to reach and use all the people of the community.

The Board of Young People's Work is almost entirely dependent upon the offering taken upon this occasion for its support. We are therefore asking that you make it as large as possible, and that unless otherwise directed by your conference, it be sent to Mr. H. C Staley, Treasurer, 1025 Calvert Building, Baltimore, Md., as soon as convenient after the service is held. You will greatly assist our work by sending it in promptly.

May we ask your hearty co-operation, first in holding the service and endeavoring to make it a blessing to your church and community: secondly, in supporting this board by a liberal offering?

Please send all orders for the Rally Day Service to the following address as soon as possible.

E. A. Sexsmith.
3437 Piedmont Ave.,
Baltimore, Maryland.

West End. Greensboro.—Our Intermediate Christian Endeavor society has been organized one year and six months. We have nine active members, three of whom are Christian Endeavor Experts, and all the rest of the society are about ready for the examination. We have 190 points on the Efficiency Chart. Since January, 1923, our society has held 31 shut-in meetings, and made 323 visits, carrying flowers to those who were sick. All our members are Quiet Hour Comrades and five are Tenth Legionaries. We use and report report regularly on the Monthly Service Program Our society furnishes several assistant teachers in the Sunday school, also furnishes pianist for Sunday school and mid-week prayer meetings. Three of our members are taking the Sunday school Teacher Training Course. A committee from our society meets with our Junior Christian Endeavor society and superintends them. We hold meetings at the county convict camp every third Sunday, carrying magazines, etc., each time. We have given 25 books for the library at the camp. Each week we read good stories to shut-in people.

We have furnished our Intermediate room with its needs, and we have paid off the debt on the piano which was purchased for our room.

We have pledged $10 to state work, which we have paid; $20 to home missions, and have paid $14.05; and $20 to foreign missions. We have plans on foot for raising money for the remainder of our pledges.

Since January, 1923, our society has put in 154 hours clerical work for our church and Young People's Board.

We have good committees and we have varied and interesting prayer meetings.

At the present time our society holds three banners:—the Intermediate City Union Banner of Greensboro, which we have won five successive times; the Guilford County Union Banner of North Carolina and the Intermediate State Shield. Margaret E. Osborne,
Reporter.

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, AUGUST 26.

Scripture, Matthew 18: 19, 20; 21: 18-22.

Man is naturally religious. He has some altar before which he bows down and worships. His religion is not always the proper religion and how often it is the case that the altar is erected to a false god. To the end that the religion of all people may be directed into the proper channels and that they may erect an altar in their hearts to the one true God, is the task of the Christian church. And prayer is the dynamic through which the church will be able to meet the challenge.

Prayer is vital. Prayer is necessary. Prayer is inspirational. A person should not only pray while passing through the trying experiences of life, but he should pray when the pathway is smooth, in fact he should always be in the spirit of prayer. The individual should "pray without ceasing," but he should have a special hour or hours for his devotions. It seems that the morning hours are the most fitting for devotions. The individual has just passed through a night of sleep and rest, his body and mind have been refreshed and he ought to reverently kneel and thank God for His watchfulness and care. More than that. the whole day is before the individual. He does not know what will befall him that day: he does not know the temptations that will be in his pathway; he does not know the burdens which he may be called upon to bear: so he needs the aid of the Holy Spirit to lead and direct him through the day. Thus in the early morning hours find time for private prayer, but always have the spirit of prayer as some one has said:

"When is the time for prayer?
In every hour while life is spared to thee,
In crowds or solitude, in joy or care,
Thy thoughts should heavenward flee.
At home, at morn and eve, with loved ones there,
Bend thou the knee in prayer."

A prayer should have five elements. First, Adoration. When we pray we are talking with One before whom the seraphim continually cry, "Holy, holy, holy is Jehovah of hosts;" thus we should pray with reverence and adoration.

Second, Confession. We sin and it is necessary to confess. "If we confess our sin, He is faithful and just to forgive our sins and to cleanse us from all unrighteousness."

Third, Thanksgiving. A deep manifestation of gratitude for the goodness and mercy of God.

Fourth, Supplication. Led by the Spirit of God we should make our petitions to the throne of grace.

Fifth, Submission. In the spirit of Christ we must say, "Not my will, but Thine be done." To the end that our prayers may be effective, let this request be constantly on our lips, "Lord, teach us how to pray."

"When cold our hearts, and far from thee
Our wandering spirits stray,
And thoughts and lips move heavily,
Lord, teach us how to pray.

"Too vile to venture near thy throne,
Too poor to turn away;
One only voice,—Thy Spirit's groan.—
Lord, teach us how to pray.

"We know not how to seek Thy face,
Unless Thou lead the way;
We have no words, unless Thy grace,
Lord, teach us how to pray.

"Here every thought and fond desire
We on Thine altar lay;
And when our souls have caught Thy fire,
Lord, teach us how to pray."

Rockingham Circuit.—We are slowly but surely making progress on this work. Last Sunday we had 116 at Sunday school, and a collection of almost five dollars. Last year our Sunday school was only about 30 strong.

Sunday night the unusual occurred at our church After an ordinary sermon the pastor made an altar call and 29 people came forward. Six were already church members, and joined our church by letter, while 22 accepted Christ, and will join our church. One will go into the M. E. Church.

This week our church is being wired for electric light. We also have 150 chairs for our Sunday school rooms to be put in this week. Work has also been started on our basement.

Financially we are a little behind, but are observing dollar day once each month. Each member is asked to pay one dollar that day regardless of what they have paid.

The good people do not forget their pastor and are very liberal with their gifts. Mrs. Samuel Covington keeps us in milk and butter daily, and also gave us a chicken and some honey; Mrs. D. E. McKenzie, chicken, pickles and potatoes; Mrs. Annie Martin, vegetables of all kinds; Mr. J. D. Jenkins, potatoes, beans and okra; Mr. J. W. Russell, two chickens; Mrs. E. Thomas, jelly; Mrs. Nealie Dawkins, cantaloupes and jelly; Mr. Clay Long and father, a $7 ironing board. We thank all of you good people.

Two weeks ago we closed a fine meeting at Melton's Grove. Pastor Troxler did the preaching. The results were fine; however, only two people have joined the church as a visible result.

We thank Mrs. Ingold and Mrs. Thomas for butter, eggs and jam, J. D. Hardy, covery. Ruth and David had rushed in from school, trailing the cooky jar, when Betty ran in from the garden, her eyes big as saucers. "Hurry!" she urged. "There's a boy! The housekeeper's boy, I guess. And there's a swing and a trapeze and a puppy!" With David and Ruth on her heels she scampered back to the crack in the wall.

"Ho! I can beat that," scoged David, and he raced to the old apple tree where Betty's big box cupboard stood. Another second and he was standing up intending to look over boldly. "Great Caesar!" he gasped and nearly tumbled backward, for the minute he looked over, somebody on the other side did the same thing. The new boy had climbed to a wheelbarrow to investigate the other side of the wall. He and David had nearly bumped heads.

After the first shock, things moved rapidly. The over-wall boy was determined to annex friends without delay. "Come over, all of you," he urged, adding anxiously, "if your mother'll let you." After they had gained permission, the blissful Brownies tumbled over the wall, and Sydney, their new neighbor, was saying in high spirits; "It's great to have neighbors! I didn't have any in the city and I'm going to make up for it now. Isn't my puppy cute? He's an Airedale, and I call him 'Happy.'"

Ruth had to giggle. She was remembering the "watch-dog as big as a bear" that David had expected and predicted so darkly. "Come and see the calf and the horses. No, first have a look at this big oak. Don't you think we could make a Swiss Family Robinson house up there?" Sydney appealed to David, who was in transports over this happy beginning.

"I'm to have this side of the place for my very own," went on the boy. "I wanted to be close to you, and we'll make a little ladder or maybe cut a door through the wall. And I'll have a tent and a regular playground. We'll have no end of fun."

"How do you know the judge will let you?" asked David frankly. This "housekeeper's boy," as the Brownies had guessed tim to be, seemed full of wonderful ideas. "Maybe he won't have us around."

Sydney laughed and laughed while the three waited politely, rather puzzled over what was so funny. "But of course you don't know him yet," Sydney stopped to explain. "Why, grandfather's just an old boy himself! I live with him, you know. He's all I have got, and we're chums. He'll be camping out here with me and doing stunts we can't. Here he is now! Hey, grandfather!"

For one breathless instant it looked as if the Brownies would vanish over the wall in sheer panic. But the judge's friendly greeting, his jolly smile, reassured them, so that soon he had Betty on his back and was conducting the rest to the orchard to raid an early cherry tree.

He it was who secretly told Ruth that his grandson's birthday came very soon, and on the first of May. He gave her liberty to have a surprise party for Sydney under the trees. "We haven't mentioned it, so he'll have no idea of it. Syd doesn't know any one yet, so you'll have to help out by doing the inviting this time." Then he whispered that the boy's birthday gift was to be a pony and cart. "I'll have Mammy bake a whopper of a cake with frosting an inch thick," this delightful young old man promised, "and Uncle Amos will manage to hide plenty of ice cream away. I'll keep Sydney busy all morning. We're tinkering a gymnasium out in the barn. You get the crowd together and march over on the young man. He'll think we've forgotten his birthday," the judge chuckled gleefully.

As the morning of May Day wore away, Sydney began to feel injured. Over their jolly carpenter work he had carelessly mentioned the date, expecting grandfather to catch on, but evidently, so far as birthdays went, grandfather's mind was a blank. It wasn't like him to neglect such a red-letter day, nor like Mammy either. Still Sydney felt shy about mentioning the great fact. They would feel badly to think they had overlooked it. But when noon came with no cake, no gifts, Sydney felt desperate.

He scooted over to the wall and whistled the signal. The Brownies appeared as by magic. "Hi, come over after lunch!" sang out Sydney. "It's a secret. Something special, though." Sydney after a peek in his bank had decided he was rich enough to treat to Eskimo pie. Ruth and David were dumb for a second. "He knows!" was David's fear. Luckily Ruth spoke before the cat escaped from the bag.

"I'm sorry," she called sweetly, "but we're invited out." To herself she said, "Now we'll see whether he knows."

"That's tough," was Sydney's sad reply. "Guess I'll have to play Robinson Crusoe before he found Friday. Maybe grandfather will go fishing with me to the river," he added hopefully as he disappeared, leaving a relieved trio. But there were a hundred and one reasons why grandfather could not possibly get away. So Sydney gave up all hope, and taking a favorite book withdrew in silent injury to his desert isle in the old oak, alone except for faithful roly-poly little Happy.

It was a wonderful book, and Sydney was far out in the wilderness fighting savage natives when he woke up to the fact that a small army had entered the gate and was advancing on his retreat, where they began shouting: "Happy birthday!" "Come down and get acquainted!" "Aren't you s'prised, Syd?" This from Betty, who was so happy she was truly a bouncing Betty.

Somehow a dazed boy scrambled down just as grandfather appeared, leading a beautiful new pony. Ruth pressed nearer with a dainty wreath she had worked long to make. "You're King of the May!" she told the surprised Sydney, who ducked instantly, to the amusement of the boys.

"No, sir!" he declared with spirit. "This is a free country. If I'm anything, I'll be President! Come on, and take turns trying out the pony-cart."

"All right, Mr. President," laughed Ruth, good naturedly. "This is the 'white house,' too!" So the pretty wreath was neglected while the children romped that merry afternoon. Then Mammy appeared, bearing the most marvelous cake ever seen in that town, and Sydney led the cheers. "Mammy ought to wear the wreath," piped up Betty, and at once Sydney clapped it on the dusky head of the smiling old lady as she served generous helpings of strawberry ice cream to the President and his jolly guests.—Daisy D. Stephenson, in Zion's Herald.

FROM PASTORS AND PEOPLE

Haw River Charge.—The third quarterly conference met at Brown Summit Saturday, July 28. Each church on the charge was represented. On canvassing the ballots it was found that W. H. Chilcutt of Brown Summit was elected delegate to the next annual conference. Finances are behind on this charge, but we trust with such favorable changes in the seasons as we have had of late will also come a favorable change in finances. The last quarterly conference of the year will be held at Mizpah.

E. G. Lowdermilk,
Pastor.

St. Paul Charge.—We have not written of late, as we have been away in revival meetings. Wednesday, July the 11th, we started for Democrat, where we assisted Brother L. S. Helms in a meeting. We enjoyed our trip up in the mountains, especially the association with Brother Helms and his good family. We also enjoyed the hospitality of the good people. While we did not have the interest throughout the meeting which we had hoped to have, yet we feel that our efforts were not in vain; the church seemed to be revived, and there were several professions, and I think some additions to the church. Brother Helms is doing all that any consecrated pastor can do to build up the work of the church. He has a very discouraging field. It takes grit and grace to stick to the job. Yet through all the discouragements, he is very hopeful, and is planning to stay with them for another year.

On Friday, the 20th, we returned home, and the following Sunday we went to assist Brother Bingham in a meeting at Union Grove, preaching twice on Sunday, returning home for service at St. Paul in the evening, where we heard Brother Grady Wyrick preach. Brother Wyrick is a local preacher in our church, who was licensed to preach in our third quarterly conference. He is a splendid good man, and we predict for him success in the ministry. On Monday we returned to Union Grove, where we preached at night, and on through the week until Friday night. We enjoyed very much the association with Brother Bingham; he is a splendid good man and is a good preacher and pastor. We also enjoyed our stay among those good people. There were some visible results of our labors.

On the fifth Sunday we preached in our own pulpit at St. Paul in the morning, and in the afternoon we went over and began a meeting at Fair Grove, on the Haw River circuit. Brother Lowdermilk is the efficient pastor. We remained with Brother Lowdermilk throughout Thursday, closing the meeting in the afternoon. We very much enjoyed our stay with this pastor and his good people. Our association with Brother Lowdermilk and his good wife was very pleasant. There were some visible results at Fair Grove.

While we were away Brothers Highfill and McCulloch filled our pulpit, at the morning services. Brother Highfill preached the third Sunday morning; all who heard him appreciated his wonderful sermon: they would love for him to come and preach again some time.

On the fourth Sunday Brother T. F. McCulloch preached a delightful sermon, which was very much appreciated by all who heard him. Brother McCulloch will be a welcome visitor at St. Paul church any time it should be convenient for him to come. After a few days' rest, we will go to Brother Bethea's work to assist him in a meting at Union the second Sunday. We desire an interest in the prayers of the readers of the Herald for a successful meeting at this place.

T. E. Pierce, Pastor.

Henderson.—Some time ago our editor, speaking in irony or otherwise, said he could almost hear the sound of the hammer and saw on our new Sunday school building. If he were here today he could at least hear the sound of the trowel, for the masons began laying brick this morning. The new building will simply be an addition to our Sunday school building and will be 38x40 feet with two stories, a basement and a main floor. The main floor will be on a level with the floor of the old building so that one will go right out of the old into the new.

Our choir leader, Brother S. R. Harris, Sr., has been ordered to bed for ten days by his physician. He has not been well for some time and we are hoping the rest will do him good. His daughters, Miss Mabel from Westminster, Md., Mrs. Yerkes from Philadelphia, and her husband and little girl, and Mrs. R. M. Andrews and her children have been here for the past week. Prof. Earl Harris, who has been studying in Paris for the past year, is also at home. He will return in a few weeks to Paris.

The sympathy of our people goes out to Mrs. C. C. McIntosh in the death of her little girl, Mary Clem, aged about 18 months. Mrs. McIntosh, who is a daughter of Brother W. M. Ellis of this place, has had much to bear in the past year and a half. When Mary Clem was about a month old Mr. McIntosh died. In a few months Mrs. McIntosh's grandomther died and a few months later her mother died and now the precious little babe. The funeral was held from the home of Brother Ellis last Wednesday morning and was conducted by the writer, assisted by Rev. W. H. Neese and Rev. H. A. Ellis of the First Baptist Church.

Miss Helen Harrison of Brinkleyville has been here for the past several days making arrangements for a private music class. She will play the pipe organ in our church and teach music in our city.

Congregations are reasonably good for this season of the year. J. E. Pritchard.

[The editor was not speaking in irony, but in faith based on the character of those back of and in front of the undertaking.—Editor.]

Maple Springs, Forsyth Circuit.—Our special meeting began July 28. Brother T. M. Johnson came on Monday and preached for us until Friday night. To say we enjoyed his sermons would be putting it lightly. I think that he made impressions on our minds and souls that will last throughout time. Brother Bingham closed the meeting Sunday morning when he received one into the church and administered the sacrament.

On the third Sunday night Brother Stowe preached for us in the absence of our pastor. He preached a splendid sermon from the subject, "Right Relationship With God." We would be pleased to have him come again.

Ida M. Long.

Asheboro.—Misses Iola and Nan Lowdermilk entertained the Senior Christian Endeavor society at a watermelon feast at the home of their parents, Mr. and Mrs. S. Frank Lowdermilk, on South Cox street extension last Friday evening. The Misses Lowdermilk entertain the society at a feast each summer and this event is looked forward to with much pleasure. The lawn where the social was given was decorated with Japanese lanterns.

Tyson Ferree, vice president of the society, presided over the business meeting, after which games were played for quite a while before the melons were enjoyed. A large number of young people were invited besides the members.

Rev. P. E. Lindley, working for the new M. P. College, High Point, was the week-end guest of Rev. H. F. Fogleman at the parsonage. Mr. Lindley spoke at both services Sunday in the interest of the College.

Rev. J. C. Broomfield, D.D., pastor of First M. P. Church at Fairmont, W. Va., arrived in Asheboro Wednesday, August 8, to assist Rev. Mr. Fogleman in the revival at the new M. P. church, which begins August 8 and will continue for ten days.

Prayer meetings were held at five different homes in town Monday evening and were attended by a large number of people.

Several of the Asheboro people attended the county Sunday school convention, which was held at Trinity July 30 and 31. This was one of the most interesting conventions held in the county in a number of years and Randolph ranks next to the top in Sunday school work.

Sunday, August 5, the M. P. church issued attractive church bulletins. These contain a picture of the new church, program of services for Sunday, announcements and the church directory. These pamphlets will be published each Saturday.

The Oxford Orphanage children gave a delightful concert at the M. P. church Tuesday evening, August 7.

The annual picnics of the various church organizations were enjoyed during July at the different ponds, lakes, etc., near town. The Sunday school picnic was July 14 at Kenny's Mills and was largely attended. R.

Roancke Circuit.—Our third quarterly conference was held on July the 27th. The vote for delegate to the next annual conference was announced and J. R. Powers was declared elected.

Miss Mary Wiley united with our church in Enfield on June the 10th and on the fifth Sunday in July Brother B. R. Kimball, Sr., came to us from the Christian church, and Mrs. Ida Keeter will unite with us next Sunday.

For the past year our streets and sidewalks have been torn up, and this has interfered with our church attendance, but the work will soon be complete, and we hope soon to get back to normalcy. We are glad to say we have water installed in the parsonage.

Our special meeting begins at Whitakers Chapel second Sunday in September with Brother J. A. Burgess as pulpit help; Enfield church, second Sunday in October, with Brother J. R. Hutton as pulpit help.

D. R. Williams.

Philadelphia, Greensville Circuit.—Our church has just been overhauled, with two coats of paint. We wish to thank those who contributed to this cause, and to say to those who have not taken part in this work, that we are still waiting with interest to hear from you. Now don't be like the fellow who was trying to sympathize with his neighbor who had just suffered a great loss by fire, and when asked how much he would give to prove his sympathy, said, "Oh, I didn't mean it just that way." Christ said, Inasmuch as you did it unto one of the least of these my brethren ye did it unto me. 1 Cor. 16:1, 2: Now concerning the collection for the saints, as I have given order to the churches of Galatia even so do ye: upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Of course we are inclined to think that the favored few should see to it that the church is painted and the well is looked after, the yard kept clean, etc. Isaiah 43:10: Ye are my witnesses, saith the Lord of hosts. His claims to be the Son of God are to be witnessed by those who have experienced the saving power, through faith in His shed blood. Therefore, Christ is calling for the witnesses. John 15:8: Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. The world wants a religion of deeds rather than words. Talk is cheap. It is a sad thing to hear a man get up and stroke his whiskers and read his testimony and say he has ben a member of the church for forty years and somebody come along and make him out a fraud and hypocrite. Oh, the world can tell whether you are a hog or a sheep, whether you are led by the flesh or the Spirit. Not as many as know the catechism long and short: not as many as know the 39 articles of confession: not as many as have been confirmed—you can be confirmed every fifteen minutes—but as many as are led by the Spirit of God, they are the Sons of God.

Now a word about the Sunday schools. Our school is good but could be made much better if the people would only meet with us. It is a sad day ever for any congregation when its own membership begin to absent themselves from its services. It is a sad day for any congregation when those who compose it can be counted on to be there at the social function, there at the place of business, but cannot be counted on when the kingdom of God is at stake and when the Son of God goes forth to war. It is time we were about our Father's business. And if we were found doing nothing in this world that was not in keeping with our birth from above we would have brought this old God-forsaken, Sabbath-breaking, whiskey-soaked, gambling-ridden, blaspheming world to Jesus Christ long, long ago. But we have been playing with religion. It seems to me that about four out of every five with their names on church records are doing nothing to bring the world to Christ. The church seems to be courting the world and is bringing her down to the level of the ungodly. And the business men, influential church members, don't do their duty. They are wrapped up in their own affairs and busy with the pursuits and frivolities of the time. No wonder you have not been to church since last August when the special meeting came off. Some people would go to hell sure if they died out of revival season. Some of you in the church, yes, your officials, you are too far from God. No wonder you are not in sympathy with the preacher. No wonder you are not in sympathy with the revival efforts. No wonder you are not in sympathy with your church and Sunday school. I will tell you Christianity is not a certificate of church membership. God will not send wind to drive our ships unless we have faith enough to raise our sails. Then He will do it if we will only believe and trust in Him. Oh, let us arouse ourselves. Don't be like an undertaker and third-rate preacher. The minister did not appear so he thought it would not be right to have a funeral without a few appropriate remarks, so he stepped to the edge of the coffin and he said: "Friends, this corpse has been a member of the church for forty years."

Yours for service, M. P. Chambliss.

Graham.—Professor Hamilton was with us Friday night to organize a singing school. A good crowd attended and seemingly much interest will be taken in the school.

We voted Sunday morning to picnic at High Point the 18th. A number of folks are planning to go.

Our pastor was away Sunday evening. Mr. Isley of Saxapahaw circuit preached a very inspiring sermon, which was enjoyed by all.

The senior Christian Endeavor society will give an ice-cream supper on the lawn Saturday evening unless prevented by inclement weather. Best wishes to the Herald.

Bertha Barbee, Reporter.

Spring Hill, West Thomasville Circuit.—We were glad to have Miss Reid with us July 29, at which time she delivered us a fine address on home missions. Let us all get the spirit of missions to help each other to become better Christians.

The third quarterly conference met at Canaan with good attendance, at which time we elected our delegate, Mr. E. E. Weevil, to the annual conference.

Since we last reported we have learned that our Children's Day will be the first Sunday in September. The first Sunday is our regular preaching day and at 11 o'clock the pastor will administer communion. The time is set for our revival the third Sunday in September. We ask that everybody pray for the success of the revival that many souls may be saved. Mrs. A. D. Sisk, Reporter.

Cid, Uwharrie Circuit.—The revival meeting at Piney Grove began the 5th inst., and is still in progress. It is having much success and real large congregations. Quite a number have been saved and on yesterday there was one of the greatest spiritual revivals that have been seen at old Piney Grove in a long time, as the old saying is, "the dead, the live and sinners coming home." Mr. and Mrs. Harris Hill of High Point have been assisting Brother Riddle in this great work. Also Rev. Robert Short and family of Handy have been on the job, also Rev. J. B. Trogdon and family of Denton. Many old friends that have left Piney Grove and now live in High Point and Thomasville have been frequent visitors at this meeting. There are some of them that are great singers and their help is needed. The Cid people have been attending more or less all the time. May the good work still continue. There is being some of the best old-time Holy Ghost gospel being delivered and it is enough to raise the spiritually dead, looks like, but still some will not listen.

Mr. and Mrs. N. W. Lanier and son Foy spent Sunday evening in the kind home of Mr. and Mrs. Joshua Morgan. They were also accompanied by Miss Ora Wright and Miss Ida Belle Leonard. The two are accomplished daughters of Mr. J. D. Wright and Mr. C. O Leonard, respectively, of Cid.

The Sunday school at Cid is increasing and great interest is manifested. We have over 140 on roll. The Bible class is gaining ground. Mr. A. M. Woodell quit as superintendent and Mr. C. G. Leonard was elected yesterday. Mr. Ben Parrish, who was assistant Bible teacher, was given the teacher's place and Mr. C. M. Craver, one of the new members, was elected assistant. Miss Ida Belle Leonard was elected assistant teacher to the junior class. Miss Jesse Hunt was elected assistant organist at Cid church.

Mrs. Delethia Wright spent last week with her daughter at Thomasville, Mrs. Frank Metters, who is in very delicate health. Hope for a recovery.

Yours as a worker in His vineyard,

Reporter.

Mt. Hermon.—Our special meeting will be begun at Mt. Hermon on third Sunday in August. Rev. R. S. Troxler will assist us. We are hoping for a good meeting.

Brother J. D. Williams was with us at Friendship in a meeting which was started on the first Sunday in August. He gave us sermons that were highly appreciated. The congregations after Sunday consisted of church members mainly. There was one conversion and two accessions.

There may be a dearth of students for the ministry on some fields, but it is not true on Mt. Hermon charge. There are five young men on Mt. Hermon charge preparing to preach the gospel. Four out of this number have been given license. In this number I counted Brother H. L. Isley, who is now serving Saxapahaw. The others are W. M. Loy, Claris Isley, Baxter Buckner, and O. C. Loy Jr. The latter has not applied for license; but will enter Elon College this year, if his plans are carried out, to prepare himself to preach.

May success attend all these young men in their preparation, and in all their work.

Our series of revival services are to begin at Belmont on the fourth Sunday in August. Brother Troxler is to assist us here also. Pray for us. A. O. L.

Asheville.—The Woman's Foreign Missionary Society met in their regular monthly meeting August 9, inst., at the home of Mrs. E. L. Winslow, with 15 members and three visitors present. The three visitors became members at this meeting. Our auxiliary is showing good progress. The election of officers was held at this time, which resulted as follows: President, Mrs. L. W. Gerringer; first vice president, Mrs. E. L. Winslow; secretary treasurer, Mrs. E. F. Tllman.

In July Mr. E. L. Douglass threw out a challenge to the society, saying he would double any amount of money which they would raise up to the amount of $50 by the August meeting. The ladies soon got busy and at this meeting when the group captains reported it was found that we had raised just $50, which with Mr. Douglas's additional $50 means $100 for this society, and we feel benefited by having worked to obtain the full amount of this challenge. This not only helps the W. F. M. S., but that amount will be given credit on our church budget. We have adopted the slogan: "Every member of the church a member of the W. F. M. S." After adjournment the hostess served delicious and cooling refreshments. The next meeting will be held at the home of Mrs. Faucett, on the second Thursday in September. Mrs. E. F. Allman,

Secretary.

Corinth, Littleton Circuit.—Brother O'Brian has filled one and had Brother Fishel to fill two appointments here since I reported. Large congregations out each time. You have not seen an account of our death yet and we do not mean to let go if we can possibly help it. But we do feel so despondent since Mr. Carter died. We regarded him as a father of our Sunday school and of almost all of our church matters. Seldom we ever ventured to do anything in the line of church work, without first consulting him. He attended Sunday school and took his children and grandchildren as long as he was able. He never would accept any excuse anyone rendered for non-attendance. He was the only aged father that attended Sunday school. How we miss him! But what he was to us still lives. His influence lingers and the good deeds he did will be spoken of as a memorial in days to come. We pray that his children may soon recover, that they may regularly attend church as he did and bring with them their children as they did before he gave down. We need them in our work.

Each of us should do all we can to keep our church moving. But for the past few months the writer feels like she has fallen short, very short of her church duties, but is trying to fill those of a child to her parents.

Fannie Barnes.

—Germany is full of trouble. Chancellor Cuno has resigned and is succeeded by Dr. Stresemann. Bands of hungry men are raiding stores and there are frequent clashes between the police and the rioters, resulting in wounds and deaths. The new chancellor declares that Germany would welcome arbitration of the Ruhr question and promises resumption of reparation payments when the restoration to Germany of the Ruhr resources makes it possible.

DIED.

Edwards.—Robert Daniel, son of Mr. and Mrs. Frank Edwards, died August 1. Funeral services at the home August 2 conducted by Rev. C. W. Bates and the writer, after which the remains were placed to rest in Clarke's Chapel cemetery.

Robert was a little more than a year old. Our hearts go out in sympathy to Mr. and Mrs. Edwards. May God comfort them in their bereavement. Sincerely,

B. M. Williams.

Lutterloh.—Mrs. Annie McPherson Lutterloh was born September 14, 1871. She departed this life May 29, 1923. Her age was 51 years, eight months and 15 days.

Sister Lutterloh was born near Snow Camp, Alamance county, and was the daughter of Cicero and Mary McPherson. The early life of the deceased was spent in the vicinity of her birthplace. In later years she came with her family to Burlington, and the remainder of her earthly life was spent here.

It was the pleasure of the writer to receive her, on confession of faith, into the church last year. From that time to her death she was a faithful member of the church. Her religion was of the quiet, unpretentious kind, but evidently genuine; for one who had known her intimately for a long time said of her, "She was always good."

Death came to her like a thief in the night The writer was from home at the time and was surprised and distressed when the telegram was receiced, bearing the sad information of her death. But why should we be surprised? Both the Word of God and our own observations are constantly warning us that at a time when we expect not the summons may come. Every voice of God is a call to us to be ready, and if we are prepared, as we believe she was, the time and place of our going matters but little.

The deceased is survived by three daughters—Mrs. Kenney Evans, and Misses Mazie and Eula Lutterloh. She is survived also by her mother, Mrs. Cicero McPherson and eight sisters—Misses Mamie and Flora McPherson. Mrs. H. H. Buckner, Mrs. W. M. Campbell. Mrs. Lula C. Foster, Mrs. Frank T. King, Mrs C. C. Dixon, and Mrs. E. B. Horner.

We pray that sustaining comfort may be granted to these, bereft of their loved one, and may the family circle, so unexpectedly broken here, be reunited where such separations never come. S. W. Taylor.

Mendenhall.—Adeline Parsons Mendenhall, wife of the late Julius Mendenhall, born October 19, 1857, departed this life May 18, 1923. Her early girlhood days were spent at the old home five miles east of High Point. On February 11, 1879, she was married to Julius Mendenhall, who answered the death angel's call some 15 years ago. To this union were given 13 children, 10 of whom were gathered around their mother's bedside at the time her spirit sought its home on high. The other three passed from this life some years ago. She and her husband joined the M. E. church at Prospect 26 years ago, to which she remained a faithful and loyal member as long as she lived. When health would permit she was always present and for many years was a teacher in the Sunday school. No more fitting tribute can be paid to the memory of this dear mother, friend and neighbor, than to say that she has done what and all that she could, that she has fought a good fight and won a glorious crown, a crown of many stars. In her meek and humble and quiet way a more devoted wife, mother and kind neighbor never lived. Her days were spent in service for those around her. Her manner, regardless of surroundings, was always calm and peaceful. No one ever heard her complain of the trials of life or utter one word of the hardships of everyday toil. She lighted the path of those around her with the sunshine of a pleasant smile and a helpful and inspiring word.

Dear mother, our grief for thee is more than
we can tell;
But we know that with thee all is well.
Thy hands are silently folded across thy
peaceful breast,
And thou art gone to the home of thy eternal
rest.

Mrs. Mary Blair.

Sexton.—It is with sad hearts that we give up our faithful and beloved member, Mr. J. Wilson Sexton, whom God has called to eternal rest. His splendid Christian character and firm and steadfast faith in Jesus will be an inspiration to us left behind.

Whereas, It has pleased God to take him home to rest, and whereas we desire to extend our love and appreciation, be it

Resolved, That we, the members of the Denton M. P. Baraca class, do hereby express our love and appreciation for him as our friend and fellow-member. To his duties he gave unstintingly of his time, thought and prayers. Be it

Resolved, also, That a copy of these resolutions be sent to his family, with the expression of our deepest and sincerest sympathy, and that a copy be sent to the Methodist Protestant Herald.

C. A. Hoover, Chairman,
H. L. Snyder,
W. M. Sexton.

Denton, August 5.

Tucker.—On May 7, 1923, death claimed Mr. J. E. Tucker. He was 70 years, eight months old. On the third Sunday in May, 1920, about daylight, he had a stroke of paralysis, from which he grew weaker from day to day until Friday, May 4, 1923, he had the second stroke, from which he died on Monday afternoon following. One of our best members has gone home to glory.

He is survived by a wife, 11 children, five sons and six daughters, one daughter having preceded him to the grave a little less than a year ago. He leaves three brothers and one brother-in-law, one uncle and one aunt.

He was a true and loving father, a good and kind uncle, and the loss is hard to bear. But how comforting it is to lean on the strong arm of our blessed Lord.

After his marriage he and his good wife took into their home and cared for the mother of his wife until her death. For a number of years they gave home to an aunt of his wife. And at the time of his death his only aunt, Mrs. Betty Sharron, made her home with him. He reared in his home a niece, besides twelve children of his own. A good man is usually known by his works. His funeral was held at Palestine church, of which he had been a member for about forty years, conducted by his pastor, Rev. J. R. Hutton. How sweet it is to know, when life is over we have left friends behind that know our Christian life and speak of our life as sweetly as Brother Hutton did at this funeral. Uncle Jem always attended church, even when he was not able to attend. We might know he was seriously ill if he was absent from church. Bad weather never kept him away from the house of worship.

May we bow humbly and submissively to the will of God and lean safe and secure on the blessed arm of Jesus until the summons comes to come up higher. His niece,

Grace Tucker.

Mabel Isley.—The daughter of Mr. and Mrs. John Isley died on July 20, 1923, at the age of nine years, six months and 26 days. This is the second time these parents have had to give up a child to the death angel within a year. The funeral services were conducted at the home, where a sick mother and another sick child could hear the words spoken. May the grace of God be given to all those whose hearts are broken by sorrow; and may the hope of meeting loved ones again in heaven cheer them. A. O. Lindley.

Henry Leaven Wood.—Brother Wood was perhaps the oldest of the members of Mt. Hermon charge. He died on July 14, 1923, at the age of 93 years, three months and five days. For several years he has been deaf and blind. Like many of the older ones, he had never taken much medicine. Nor did he like to take it. The funeral services were conducted at the home by Rev. G. W. Holmes—a neighbor—after which the body was interred at Mt. Hermon.

May our heavenly Father sustain his companion and all the children and relatives. May they think of him as having gone to the Great Physician Who can give sight to the blind, and to the deaf, power to hear.

———A. O. Lindley.

Allene Mann.—Allene Mann, the daughter of Eugene and Lula Mann, was born February 20, 1916, and died June 16, 1923, after several weeks of suffering. Different physicians were consulted, and gave treatment; but though all was done that could be, yet death came. The immortal spirit went back home to God. On Sunday, 17th of June, the funeral services were conducted at Mt. Olive Baptist church by Rev. Mr. Byrd, the pastor, assisted by the writer, where the body was interred. The grave was covered with flowers. A few days later the body was removed to the cemetery at Center M. P. church, on the Alamance circuit.

Grieve not for her who sings with angels in the presence of God. A. O. Lindley.

HERALD SUBSCRIPTION RECEIPTS.

Rev. J. R. Hutton, $1.50. Rev. E. G. Cowan, $1.50. Rev. N. G. Bethea, $3. Rev. H. L. Isley, $1.50.

Give me that man that is not passion's slave,
And I will wear him in my heart's core.
—Shakespeare.

HOW JACK WON.

It was too bad. Jack loved his father and mother dearly, but it was beyond him to understand their way of looking at things sometimes. Now why couldn't they go with him next Sunday?

He sat on the back steps whittling disconsolately, thinking the matter over. “Rally Day!”—that was what the Sunday school superintendent had called it. Next Sunday would be Rally Day. How his face had shone as he spoke of it! “It will be a big day for our splendid church school,” he had said. “No one must miss it. Bring every member of your family. And particularly invite father and mother to enjoy the program with us. Can you remember that? How many can?” Up had gone eager hands, with Jack's among them.

Then, after the lesson, Jack's teacher had spoken so earnestly and happily to them about the fine program for Rally Day, and had given each one of them an envelope containing an invitation, which she herself had written, to their parents. All of the six boys in the class secretly adored her and would do anything for her, and, besides, they knew there would be a big time next Sunday. Had not their class been drilling on a special part in the program?

So it was no wonder that Jack had run home full of enthusiasm, and could talk of nothing else at the dinner table that day. Not only father and mother must come to the church school, but even tiny sister, Lou. Jack knew there was a special room called a cheche where baby girls and boys could be taken care of while the school was going on. “Won't it be fun for us all to be there!” he had exclaimed, after telling all about it.

But somehow his enthusiasm had failed to be catching. Jack gave the stick in his hand several vicious jabs with his knife as he thought about it. Here it was Friday, and he had not yet made mother and father see how important it was for them to attend the Rally Day service. He had done everything except coax and whine about it—no self-respecting boy could do that. He had cornered father alone, and then had interviewed mother, but to no effect. Both had smiled at him and said they were glad he enjoyed his Sunday school, and so on; father had even joked him a little about it; but as for taking his invitation seriously—they sipmly put him off by saying there was too much to do on Sunday.

He had gone so far as to offer to take care of Baby Lou all Sunday afternoon, if mother would go in the morning. If that did not work, what would? And it didn't.

Jack had never stopped to think of it before, but really, father and mother never went even to church on Sundays. They liked to have him go to Sunday school, but never asked him what he learned there. If they only could hear the stories and songs and the verses, and meet the teachers they would understand. Yet he remembered that they had been very particular when they moved to this neighborhood where there was a good church, but—funny now, wasn't it?—they never went to that church.

He paused a minute in his whittling. How was there “so much to do on Sundays” that Rally Day had no attractions? Mother had said something about household duties, and guests for dinner, and taking care of the baby. But father—“I know!” exclaimed Jack to himself, and went on whittling again, “it used to be the Sunday paper, but now it's the automobile!”

That was it! Sunday morning was father's big chance to go out and rub and polish and tinker and experiment with the pride of his heart, the handsome new car, only one month old, that stood in the garage. How they had all wanted a car! From the time that Jack had first learned to steer a tiny automobile with pedals, and then his velocipede, and roller-coaster, he had dreamed of the day when he would get his hands on a giant steering wheel and make a real automobile go the way he wanted it to.

So he knew how his father felt about the big car. He loved it too. And one day when he and Dad had been out in it alone on an open road, he had been allowed to squeeze up close beside his father and take the big wheel and guide it almost a mile; and his father had said, “You have a surprising knack at it for such a small boy.” That had been a great day. And yet—and yet—weren't there other times besides Sunday morning to play with the car?

“Brrr-rrr-rum-um-rm-rm!” came a sudden rumble from the direction of the garage.

Jack started up. Who was stealing their car? Mother, the only other one in the house who could drive it, was upstairs in bed with a sick headache, where she had been all day

But was she? The garage door opened and there was mother driving out the car with baby on the front seat beside her. She had resolutely pulled herself out of bed to keep her promise to meet father with the car at his office four miles away. Her head was throbbing in tune with the motor, but she thought she could make it all right, and the fresh air might do her good. Lost in his brown study, Jack had failed to see her cross the lawn to the garage.

“Hop in, Jackie!” she called, holding the front door open invitingly.

In a moment he was beside her, lifting baby Lou over to the protection of his right arm so that he could be next to his mother.

“Your father wanted me to come for him early, at four o'clock. We just have time to make it if we go a good pace,” she remarked, as they turned into the street.

They rounded one corner and another and then turned onto the highway that gave them almost a straight run to the business district with a stretch of country between. Jack's mother ran the speed up to twenty-five miles, regulating the gas by the throttle at the wheel, and releasing her foot; she had found that her foot was too shaky from weakness to feed the gas steadily that way.

On they sped. Only occasionally did they meet a car. Suddenly Jack realized their machine was moving from side to side. It started to veer to the right.

He shot one look at his mother's face and then grabbed the steering wheel. That glimpse had shown him a white face and closed eyes!

He threw all his strength on the wheel, wrenching it from the edge of a ditch. At the same time his mother seemed to collapse sideways away from him. She had fainted.

Jack did not dare even to look at her as he clung to the wheel. The car swayed this way and that before his “knack” of steering seemed to return. As white-faced as his mother he got it in the middle of the road and held it there.

But how could he stop it! He knew nothing as yet of throttles or switches, and all of his strength could not have handled the brakes.

Beside him Baby Lou was calling, “Mommer! Mommer!” and beginning to clutch at him, somehow sensing danger.

Would no car come? He must hold on. He could save them—he could! But—what would happen when he reached the business streets with the traffic and the street cars—and he could not stop! Twenty-five miles had not seemed fast when his mother had the wheel, but now it seemed like racing.

Then there flashed into his mind the closing words spoken in his class last Sunday. They had stood together and said, “Be strong and of good courage!”

Over and over he said them out aloud. Over and over again: “Be strong and of good courage!” and his trembling hands tightened on the wheel. Was there really One who was with him?

He did not dare look to right or left. It was all he could do to hold himself in position beside his mother. He was half standing now. “Be strong and of good courage!”

He tried to cry out, but could not. If only someone would come! There—there came a car! But it sped by him. They had not seen. “Be strong and of good courage!”

The country stretch was now behind him, and houses grew closer together. Soon a business street would be reached. Some one on the sidewalk, looking up, saw his plight, and began to run. But he was soon left behind. “Be strong and of good courage!”

Another car was coming! Slower this time, too! As he swished past it he heard a shout and the grinding of brakes. Then behind him the throb of an engine growing louder. A man's voice was calling, “Hold on, boy! Hold on!”

The car loomed alongside. A man stood on the running board. With one leap he was beside Jack, grasping the wheel and jamming down the throttle. Leaning over the wheel he switched off the power, and then held the car steady until it stopped.

* * *

“That's a plucky lad of yours, sir.” The man who had leaped from the other car now stood in the office of Jack's father. He had driven the car the rest of the way into the city, after Jack's mother had been revived and tucked in with the baby on the back seat. He had stopped just long enough to describe what had occurred, and to remark on Jack's bravery..

“I wish I knew,” he added, “what it was the boy was saying to himself when I came up. It sounded like some kind of charm to keep up his nerve.”

* * *

That night they sat around the fire close together, father, and Jack, and mother. They talked but little, sobered by the crisis through which they had passed, and the thought of what might have been.

Suddenly, as if just remembering something, Jack's father asked, “What were the words, son, that our friend heard you saying when he stopped the car?"

Jack hesitated, then answered slowly, "'Be strong and of good courage,' sir."

"Where did you learn it, boy?"

"It is the motto of our church school class, father. It is one of the verses and stories we learn there."

"Did it help you, Jackie?" asked his mother, quietly.

"Oh, mother, I—I don't think I could have hung on without it—I was so scared!" and Jack turned his face away where no one could see it for a minute. And then they were all quiet, looking into the fire.

But next Sunday, at the Rally Day program, Jack was radiant; for on one side of him sat father and on the other was mother And even baby Lou came and toddled about in the cheche.—Helen Patten Hansen, in N. Y. Advocate.

MARRIED.

On Tuesday evening, July 31, 1923, Mr. David Kessler and Miss Ruby Jones were quietly married in the presence of a few friends at the parsonage, No. 62 Church street, Rev. T. E. Pierce, pastor of the bride, officiating. Mr. Kessler is a printer by trade, and is a fine young man, has many special friends, who wish for him much success. Mrs. Kessler is the attractive daughter of Mr. and Mrs. J. J. Jones of Greensboro. She is a faithful member of St. Paul church, having been converted and received into the church this year. She is a member of the Junior Philathea class, member of the Young Church Workers' Society, also member of the Home Missionary Society She is very popular and has many admiring friends, who wish for the happy couple many years of happiness.

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—On Monday night a great pageant, "The Story of the Cross," was given in MacLendon's tent to the largest throng of people attracted by any meeting of the six weeks. The trainers for this pageant were MacLendon's pianist and choir director, Mrs. Goode and Mr Jones. Those taking parts were young women of the city.

—Rev. T. F. McCulloch is confined to bed with some malady the nature of which has not yet revealed itself. He seems slightly improved.

—The miner's life is full of peril. An explosion in a Wyoming mine buried alive one hundred men. The scene produced by their unfortunate wives and children when they learned the fact is indescribable in its pathos.

—Mrs. W. C. Whitaker was among the visitors at Grace church last Sunday.

—R. A. Sills, of Greensboro, while riding along with his family in an auto near Burlington, was shot in his little finger by a bullet that came from some unknown source. We knew a boy to be killed in Adrian, Mich., in the same way.

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J. F. McCulloch. Editor and Publisher

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HARDING'S GOOD PHRASE.

In the stirring days of the World War. President Wilson coined a phrase that went round the world, stirring hope in the hearts of thousands, when he said we must enter the war to "make the world safe for democracy." He saw the danger that "government of the people, for the people, and by the people should perish from the earth." He saw the effort to give imperialism universal sway.

Now President Harding has given a new version by changing a word, urging that men must now be concerned to "make the world safe for humanity." The phrase is less definite than Wilson's phrase, but more inclusive. It implies that governments have a purpose beyond that of self-preservation: they are to minister to those beneath their sway, they are to be servants, rather than lords, of humanity. The thought of Harding's phrase is worthy to live. It breathes a spirit of love for men.

THE HOME STRETCH.

Brother Andrews reports this week that the aggregate of college pledges has passed the two-hundred-thousand mark. As the goal of the present effort is $300,000, we may think of curselves as now on the home stretch. This is always the hardest course to run, but at the same time there is inspiration in the thought that it leads "home." How can this difficult run be made on schedule time? Why, by all doing their part. It would be dreadful to fail. Let no one be trying to reconcile himself to the thought of failu[illegible] Let all be considering how they can do yet [illegible]ore to make complete success actual. Whe[illegible] this is done, we can rejoice together in th[illegible] thought that we have made three or four buildings possible.

Then after a short breathing spell, we will be glad to join in another effort to create a necessary endowment. To stop without that would largely def[illegible] our purpose. Let us build a whole coll[illegible]nd then take up some other good and [illegible]ork for Christ and the church.

APPEAL FOR HAW RIVER CHURCH.

We are asking every loyal and true-hearted Methodist Protestant to please send us one dollar to help us place our church back that was destroyed by fire last year. Those that have never been without a church will never know what we are passing through. Any amount will be highly appreciated, as we are in great need of money at this time.

Members of M. P. Church, Haw River, N. C., By Fannie S. Sykes.

[We hope this will call forth many responses. Haw River people need help, are worthy of help, and the time to help them is right now. Send to Miss Espa Buliard, Treasurer, Haw River, N. C.—Editor.]

A CALL.

In recognition of the tremendous propaganda which is being carried on seeking to nullify the Eighteenth Amendment and the Volstead Act and to discredit all law a Citizenship Conference is called to assemble in ——— Hall in Washington, D. C., October 14-15-16, 1923. The conference is convened by the joint action of the Commission on Councils of Churches and Temperance of the Federal Council of Churches of Christ in America who have exercised their good offices in appointing committees under whose auspices and direction the meeting will be held.

New Church Opening.

We will hold our first service in our new church at Midway the first Sunday in September at three P. M. Our special meeting will also begin at the same time. We cordially invite all the near churches to be with us at the first service. J. H. Bowman, Pastor.

—Rev. Jeremiah W. Holt, of the Christian Church, died August 3, 1923, in his 75th year. He was once candidate for governor of North Carolina on the Prohibition party ticket.

—Brother W. S. Jobe, of Greensboro, took a great trip with a party recently. He went to California, stopping on the way to see Yellow Stone Park and other wonders of the West. He went out for miles on the Pacific Ocean. He saw volcanoes in action. He saw enough to furnish his mind with interesting pictures as long as memory turns on her light.

—Rev. C. L. Whitaker reports a good meeting at Shiloh last week. There were about 18 converts and 13 accessions to the church. Rev. J. H. Moton assisted the pastor in the preaching. The meeting closed Thursday.

—Last year 1,437 students, representing 280 Chicago churches, were enrolled in the evening classes of the Moody Bible Institute.

—Brother J. L. Trollinger reports a great meeting at Lebanon church last week. There were a dozen or more professions and nine accessions. Brother Taylor was preacher and was at his best. Brother Bates is preaching this week at Spring Church,

—Rev. S. W. Taylor is spending most of his vacation preaching in revival meetings. It is fortunate that he can find rest in this useful way.

—Judge Elbert H. Gary, chairman of the Board of Directors of the United States Steel Corporation declares that prohibition has been of incalculable benefit to the employees of the company.

—Continued expansion of the fruit industry in Texas calls for the expenditure of $1,200,000 for a large fig orchard and equipment at Alvin, Texas.

"I can truly say that the traveling men of the United States as a body are heartily in favor of the Eighteenth Amendment and the Volstead law enacted to enforce it. I am confident that in the coming presidential election, any political party which advocates the cause of the wets will find more men than they realized opposed to it."—F. H. Whitney.

—Part of the old Pabst brewery property in Milwaukee is to be converted into a cheese distribution depot to be operated by the Pabst corporation. According to one of the firm, it is the intention to enter the national field in production and sale of fancy cheese under the Pabst brand.

—During the last sessions of legislatures in the United States, New York was the only state that took a back track on the question of prohibition. While New York was repealing its state enforcement code, 19 other states were strengthening their laws against the sale of liquor. The position of the state governments therefore is stronger than ever before on the question of enforcing prohibition.

—The United States, with six per cent of the World's population, owns 13,000,000 of the world's 16 000,000 motor cars and trucks.

Dr. Harvey W. Wiley is responsible for this statement: "I do not know where any speakeasies are and I don't believe any other decent citizen knows where they are. If they exist, it is not prohibition that causes them but a violation of prohibition. You might as well say the increase in the number of bank robberies is due to the law against burglary."

—Since saloons have gone from Monroe, county. O., the children's home at Woodsfield, with 30 acres of ground and a building worth $40.000, has but one child in it, a little boy of four years. In old saloon days there were as high as 76 children there.

—A watermelon, large and luscious, was left in the Herald office yesterday morning by Brother Peter A. Hardin, of Tabernacle. This is a rounding much appreciated by every member of the Herald force.

SOME HYMNS I LOVE.
By Luther Kendall.

Immortal Love.

The hymns of the Quaker poet, John G. Whittier, are particularly free from theological speculation. Like the religion of his fathers they are gentle and full of the inner spiritual light. While not possessing the rousing qualities of revival hymns they are very effective aids in worship. I am very fond of the one beginning,

''Dear Lord and Father of mankind.''

The fourth verse expresses a fine longing for quietness and peace:

''Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.''

This hymn, with the one below may well be committed to memory.

We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For him no depths can drown.

The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Through him the first fond prayers are said
Our lips of childhood frame,
The last low whispers of our dead
Are burdened with his name.

O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

—John G. Whittier, 1866.

QUIET TALKS ON THE SIMPLE ESSENTIALS.
By Mr. S. D. Gordon.
(Auspices Atlantic City Council of Churches.)

No. 8—Falling Up? Or Down?

When Newton's apple swung loose from the tree it didn't fall up, nor out, but down. It fell to the earth.

It grew up out of the earth through the tree. It was a bit of the earth. Now, when free it went straight back, back to its mother-earth. The earth pulled the apple. The apple yielded to the pull toward the center of its gravity. We call that the law of gravitation.

But there are three laws of gravitation. Newton discovered one. There's the law of spirit gravitation. It pulls man toward his spirit center of gravity. There is always a pull up. Man's center of spirit gravity is up. That's a second law of gravity, spirit gravity. It pulls up.

There is still another, a counter law of spirit gravity. It pulls a man away from his true center of gravity. It pulls him down toward another center. It's the pull toward the thing that's wrong. Wrong has a gravity of its own. Its gravity is always down, like the physical law. That pull is a pull down.

The gravity of wrong has its center in the Evil One. He is the opposite center of moral gravity, opposite to God. The pull-down is a distinct pull away from the God-center-of-gravity. Man is between the two pulls, up and down. The weight of his choice decides which way the thing goes.

Every man feels the God-pull inside. It's a pull up. There is an inner voce. It calls up.. Everyone hears it. It's a quiet voice, but distinct and insistent. It never quits, or very very rarely. There is a hand beckoning up. There is a light shining on the next step up. There's a gravity pulling gently, strongly up. It makes the next step up easier, even when it's not easy.

And every man feels that other Evil-pull. It's a pull down. It's an outside pull. It becomes an inside pull. There is an insistent voice calling down, a hand beckoning down, a light luring down, a gravity pulling down. Sometimes coarse, sometimes cultured, it is always down. Everyone feels the two pulls within, up and down. He hears two voices. He sees two beckoning hands. Two lights catch his eye. And he decides which wins. Neither can do a thing except through his consent. There's no appeal from his decision. His say-so goes.

That pull-up is very distinct. That inner voice insistently, unceasingly says, ''Do the right. Don't do the wrong. This is right; do it; do it now. Do what you ought to.'' And everyone hears that voice.

That pull-down says, ''Do the thing you want to. Don't bother about moral distinctions.. Don't be so particular. It won't matter. Do the easy thing. Do it now. Don't think into things. Now, do it now.''

It's the natural thing to say ''Yes'' to the pull-up. We belong up. That's the first pull, the real human pull. As Newton's apple, detached, went to the earth, so man unhindered falls up, up to where he came from. He grew out of God. His life centers in God. He answers the pull-up toward his true center of gravity—when unhindered.

But—but, the terrible bother is the hindrance. That pull-down has become a second nature in all of us. It gets terrific. There is a suction to it, sometimes like the ocean's undertow in a wild storm. It seems resistless. It's easy to yield. It's desperate hard not to yield.

Yes—yet, the man himself is stronger than the pull-down, even when he's weak. He's stronger in this that he can't be budged nor pulled down without his own consent. No man goes up nor down except as he chooses to.

That pull-down makes a break with the center one pulls down from. It's a gradual break. It gets tenser. By and by the strings can't stand the tension. They snap off short. That's the last stage. The common word is death. At its core death is a separation in spirit from God. We think most of the body part. That's bad. The other's far worse.

The pull-down gets to the bottom of the hill. The common word turns that i into an e. That makes a hateful, hated word. But the thing is worse than the word. It may be left out of one's thinking, but it refuses to be left out as a fact. Gravity puts it in. It's gravity down, at the last lowest pull-down.

The Old Book gets the story straight. The Man of the Book came to break that pull-down. He came to start a new pull-up, and to start it strong enough to offset clean the down pull.

It was a stiff job. It took his life clean out. But he did it. He starts a new pull-up inside a man. It's a resistless pull-up, through a man's own choosing to have it so.

Victor Hugo describes a man caught inadvertently in a treacherous quicksand, at low tide, on the coast of Brittany in France. Despite his frantic efforts, the merciless pull-down persisted silently, relentlessly.

Now the man is down to the knees, the loins, the vitals. Now only the head is seen, then two glaring blood-shot eyes, then a tuft of hair. Then only the smooth, pretty quicksands. That's how gravitation works, Newton's, and the other, too.. But the other is worse, and worst.

(No. 9—The Knot on the End.)

HEAR THE VOICE OF NATURE.

The heart, that ancient battle ground of bloody struggle, is ever combating problems and perplexities. Those staunch warriors, Desire and Duty, are constantly engaged in raging controversies. Love gets in the debasing company of Hate and wrestles for supremacy. Right and Wrong cross swords—thus conflicting emotions and contending motives struggle for mastery until our minds are in a chaos of contradictions. Selfishness, cupidity, and greed are continually luring us with their offerings. Despicable comparisons taint our viewpoint with their venomous excrescences. We would gratify animosities; we would retreat before just condemnations; we would arrogate to ourselves a power so unlimited as could belong only to God.

''The world is too much with us: late and soon,
Getting and spending, we lay waste our powers.
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon.''

But subjugate those evil promptings! Do not for immediate, evanescent pleasures encircle your neck with a yoke of hateful consequences and commit yourself irrevocably to future sufferings. Remember there are bubbles we buy with a whole soul's tasking. Every day wealth and renown are purchased by the dispensation of happiness and love.

Instead when life is merciless to the extent that you have abandoned faith, when you look in the eyes of disillusion, when you are confronted with that miserable interrogatory, What's the use? go sit you down at the feet of the great philosopher Nature and imbibe her wisdom; explore her mightiness; be initiated into her mysteries, and feel the propinquity of God. That is not a prerogative extended to an exclusive few, but each individual's indisputable right. As your eyes rove over the undulating hills their very repose restores you to equanimity. After all was that attack on my fellow man justifiable? Are you able to sustain your antagonism against fate? Or as you raise your eyes to the stars cool and white, are you not able to reconsider that vindictive purpose? As you behold the afterglow of the sunset as it tints the heavens with its magic strokes, are you comparing your nest-egg to some one's mountain? No, sunsets obviate contrasts and give you as broad and illuminating a view point as its diffusive glory.

Nature is God's propaganda! The heavens electrify; the hills shout; the stream murmurs of His ubiquitous presence. True nature is as nonpartisan and benevolent as God's love. Fill the callous palm of the poor! Tear away the adhesive slime that clings to the freed prisoner! Lift up the prostitute sunk in her degradation! Do your duty and if need be, perform beyond what duty requires! Love all is a part of her teachings. Divine her secrets. She will make it easy for you to bare your imperfections before God in a frank exposition. She will teach you that there is no inconstant Christian—that one cannot be capricious to Him or to mankind and be acknowledged as one of His. But that Christianity is a consistent something to be lived daily. Nature is conducive to peace and tranquility. She lifts your spirits on high altitudes, and contact with her gives you strength to face the future. She is conducive to love, and is beseeching you to converge and solidity your current sentiments into a oneness of sentiment—that of love. She shapes your thoughts and deeds into noble accordance, and importunes you to invoke the blessings of God even on those who curse you.

John Haywood Siler.

LITERARY DEVELOPMENT.

Dear Mr. Editor:

I wish to commend an article in your issue of July 5. It is by William Thornton Whitsett who writes on the subject, "Our Schools and Our Literary Development." Ability to read understandingly is a key to many store-houses of knowledge. When with the ability to read is coupled a taste for what is fine in literature, the store-houses become veritable golden treasuries from which one's mind may be endlessly enriched.

Mr. Whitsett has done a real service by calling attention to present conditions. He does well to point out the obligations of well supported schools and well paid teachers. They surely should be able to turn out intelligent readers who will live full lives, and be leaders of culture in their communities.

Ministers can aid in cultivating an appreciation for the best in literature by emphasizing the fine literary qualities found in the Scriptures and in our best hymns. Parents, also, may help by adding from time to time select books to the family libraries.

L. K. Long.

SEPTEMBER—LITERARY AND HISTORICAL.

By William Thornton Whitsett.

The Roman year began with the month of March, and the month of September was named from the number "septem," meaning seventh. When the Julian calendar was adopter it retained the same name, and the same number of days, thirty, but placed it as the ninth month as at present. Among the Anglo-Saxons the month was called "Gerstmonath," or barley month, because their crops of barley were usually harvested at that time. Among the Swiss the month is still known as "Herbstmonat," or harvest month.

"September stood upon the earth like a goddess of might and glory."—Anna Katherine Green,—The Sword of Damocles.

"The morrow was a bright September morn;
The earth was beautiful as if new-born;
A nameless splendor was everywhere,
A wild exhilaration in the air,
Making the passers in the city street
Congratulate each other as they meet."

—Longfellow,—The Falcon of Sir Federigo.

The famous September slaughter took place in Paris in September, 1792, on receipt of the news of the capture of Verdun at which time the loyalists confined in the Abbaye to the number of three to four thousand were killed.

September the third became known as Cromwell's day for the following reasons: on September 3, 1650, he won the Battle of Dunbar, and on September 3, 1651, he won again the Battle of Worcester. Cromwell's death occurred on September 3, 1658.

The Ludi Magni or Ludi Romani in honor of Jupiter, Juno, and Minerva was celebrated on September 4.

Ecclesiastical feasts falling in this month are as follows: on September 8 the Nativity of the Blessel Virgin, on the 14th of September the Exaltation of the Holy Cross, on September 14 St. Matthew, the apostle, and on September 20 St. Michael, the archangel.

In the calendar of Charlemagne September is spoken of as the harvest month, and in the first French Republic it partly corresponds to the Fructidor, and in part corresponds to the Vendemiaire.

Ass tated above, the Romans began their year with March; the ancient Athenians with June; the Macedonians with September; the Persians with August; the ancient Mexicans with February; the Mohammedans with July. The Chinese year begins with January and in every nineteen years they have seven years with thirteen months instead of twelve. and in every cycle of sixty years they have twenty-two intercalary months.

The autumnal equinox begins in September. The Grecian Mundane Era began September 1, 5598 B. C. and the Civil Era of Constantinople September 1, 5508 B. C. The Syro-Macedonian Era began September 1, 312 B. C. and the Destruction of Jerusalem occurred September 1, in the year 69 A. D.

There will be an eclipse of the sun on September 10, 1923, at four P. M. visible in California and Mexico. September 3 is Labor Day, a legal holiday. Venus is morning star until September 10 and evening star after that date. September 19 is Ember Day. September 11 is Hebrew New Year Day. September 6, 1875, the Constitutional Convention was held in Raleigh, N. C. September 11, 1862, William Sidney Porter (O. Henry) was born in Greensboro, N. C. September 13 is Jewish Feast of Gedalish. September 17, 1787, North Carolina's representatives signed the Constitution of United States. September 20 is Jewish Day of Atonement. September 25 is Jewish Feast of Tabernacles. September 28, 1765, stamp paper arrived for Colonial use.

September 10 begins the 5684th year of the Jewish Era; September 14 begins the 7432d year of the Byzantine Era; September 1 begins the 2235th year of the Grecian Era; and September 12 begins the 1640th year of the Diocletian Era.

The days and nights will be equal on September 22d.

There is only one proof of ability,—action.
—Marie Ebner-Eschenbach.

A noble deed is a step towards heaven.—J. G. Holland.

THE SECRETARY AT THE ONONDAGA CONFERENCE.

I was not officially assigned to this conference by the Executive Committee, but it is understood between the committee and the secretaries that where the business of the boards requires the presence of the secretaries they are under no restraint and are permitted to go if their other obligatioons will make it possible.

The Onondaga Conference has never been very large in its membership and the churches have been somewhat scattered through Northern New York. Lakeview, the conference camp ground, is located on the southern shore of Lake Ontario near Oswego, New York. The grounds are not large but are very attractive and are becoming more beautiful each year.

A camp meeting is held for a week preceding conference. These meetings are well attended and are of an uplifting and helpful character.

Conference opened Tuesday evening, August 14. It was my duty to present the work of three of the general boards. Rev. E. A. Sexsmith, secretary of the Board of Young People's Work, had attended the Young People's Assembly at the Camp Ground and had brought that work very effectively to the attention of the people present. Rev. C. E. Wilbur, Ph.D., represented our publishing interests and did very effective work in presenting our denominational literature to the conference. This conference is always courteous to the visitors representing the general denominational work and your secretary was given abundant opportunity to discuss the denominational program.

The conference has opened a new work in the city of Rochester and it is expected that the Board of Home Missions will co-operate in its development. A fine location has been secured in the Eastern part of the city and services have been opened in rented property. A splendid parsonage is being erected with the expectation of using the first floor for chapel purposes and the second floor for Sunday school work. This will probably be completed within the next sixty days. This work has been under the care of Rev. Henry N. Becker and Rev. Dorland Shorts.

I was very sorry I could not remain through the entire session. but was compelled to leave on Wednesday night in order to meet my engagements at the Indiana Conference.

Charles H. Beck.

RELEASED FROM DEBT.

In a Scottish village, alleges the Sunday School Chronicle, lived a doctor noted for his skill and piety. After his death, when his books were examined, several accounts had written across them in red ink: "Forgiven—too poor to pay." His wife, who was of a different disposition, said: "These accounts must be paid." She therefore sued for the money. The judge said: "Is this your husband's handwriting in ink?" She replied that it was. "Then," said the judge, "there is not a tribunal in the land that can obtain money where he has written 'Forgiven'." So when Christ says: "Thy sins are forgiven," we are released from spiritual debts.—Exchange.

HURRY UP THOSE CARDS!

Return postal cards for delegates' credentials were sent out about two weeks ago. Up to this writing not more than half of them have been returned. I am very sure practically all third quarterly conferences have been held, so there is no excuse for the delay in returning the cards. Brother Dixon needs to know who the delegates are so he can make out the conference committees. I need to know so I can make out the Conference roll. Please do not delay sending the cards because you are not sure whether the delegate-elect will attend Conference or not. That, frankly, is none of your business. "The pastor, immediately after the third quarterly conference, shall certify to the Secretary of the Annual Conference the representative elected."

In order to save time and postage, I indicated on the postals sent the pastors the amount due from each charge for Journals. If you failed to notice it or destroyed the card let me know and I will tell you how much you owe the Journal Fund. I very greatly desire to get the money all in before Conference so I can make a full report.

The official blanks will be sent out about the middle of September. The same blanks we have used for the last three years will be used again this year. New blanks will have to be printed after this year, and the Committee on Blanks, of which the secretary is chairman, will very greatly appreciate any suggestions for the improvement of the blanks. We want to make them simple but at the same time complete. You can help us greatly if you will.

C. W. Bates, Secretary.

THE METHODIST PROTESTANT COLLEGE.

It was my good fortune to attend the picnic at the Methodist Protestant College on August 18. There we found numbers of friends and acpaintances and the association was both pleasant and profitable. Mr. Hunter, the architect of the college, and also of other colleges that I know, was there and he was ready to explain in detail any part of the great building of the Methodist Protestant Church.

The building is a magnificent structure and the location is admirable. For an administration building it would seem that everything is perfectly adapted. And the plan calls for additions to the building as they are needed. Every Methodist Protestant should feel a pride in contemplating what has been done by his church, and a still greater pride in what the church is planning to do. When the necessary dormitories are built and the College is opened for students, then his bosom might swell with a still greater pride in the educational work that the church is doing. All honor is due to those who have worked so nobly and well in this great undertaking; but, as a whole, the church has held up their hands rather feebly.

It is my purpose to say a few words about the vital interests of the Methodist Protestant College. In the first place, too much money has been spent for the church not to spend more. A college can not do real work unless it has homes for its students. The time has been when students could get board and room outside the college walls, but that time has gone forever. At present, no college can exist without providing homes for its student body. And before the Methodist Protestant College can be opened, it must have dormitory halls. So the church must rise and build these dormitories, money must be paid in in large amounts, and the work must be pushed to completion before the College can be opened in the fall of 1924.

Again, the College must have a good endowment fund. The history of all colleges shows that this is an absolute necessity.

To raise funds for these and other necessary purposes, the wealth of the church must be tapped.. It is wise to get a subscription from every member of the Methodist Protestant Church and thus enlist his sympathy, interest, and efforts. But the rank and file of the Methodist Protestant Church, like the rank and file of other churches, can not give large sums. Would that they could do so. They are doing and will do what they can and they are sacrificing and will sacrifice according to their ability. But, to build a great college calls for large sums of money. Doubtless there are many men and possibly a number of women of large means in North Carolina who are members of the Methodist Protestant Church. At least we have heard that there are several such persons in the state. These men must not be asked how much they will give, but they must be approached, by the proper authority of the College, and the opportunity of giving their thousands to the church, to humanity, and to God must be laid upon their hearts. They must be asked for definite sums, sums worthy of the men who are asked to give them, sums of money large enough to challenge them to the magnitude and greatness of the work. All this must be laid upon their hearts and conciences in faith and prayer, and then the solicitation must not cease until the heart is impressed and the gift made.

Some time ago a secretary of the board of missions of one of our denominations went to a wealthy man and spoke to the gentleman of the greatness as well as the need of the mission work of his church. The man felt the voice of conscience dictating to him to give to the cause and he commenced writing a check, saying as he did so: "I will give you $100 for the cause." The secretary replied, "I did not come to you for $100, I came to you for $1,000." This challenged the heart of the gentleman to a great undertaking and the secretary went away with the one thousand dollars for the cause of the Master.

At one time while Mr. Moody was in England conducting one of his evangelistic campaigns, it was necessary for him to raise quite a large sum of money for carrying on the work of God. He sent out solicitors and the money came in by nickels and dimes, as we would call it. On the lists of the collectors was the name of a lady who had given five pounds. Mr. Moody knew that she was able to do much more for God and so he went to see her himself. He said to the lady that he had come for $500 pounds for the work of the church and for God. The lady was challenged and she gladly gave the sum called for.

And so, in faith and prayer, the responsibility of building and manning, as well as of endowing the Methodist Protestant College must be laid upon the rich and wealthy. The small sums that the rank and file of the church can give help, and they help wonderfully, but they can not build and endow as well as to run an A grade college in North Carolina. The wealth of the church must be enlisted in this great cause. Our wealthy men and women must be made to see a vision of what their wealth, when invested in this college, can do for the cause of their church, for their fellow men, for the world, and for God.

Some men of wealth have caught this vision already. J. Norman Wills has been on the mount and he has seen the glorious future of the Methodist Protestant Church with a strong college in North Carolina. He has offered his thousands if the church will make it worth while. The men of wealth in the Methodist Protestant Church must be made to catch the same beatific uplift. Let the church set aside a week of prayer and let that week cover Sunday, and let the chief object of prayer of the Methodist Protestants in North Carolina be that God will impress the men of wealth in the church to give largely of their means to the College, that God may touch the hearts of these men and women, as well as their purses, their stocks, bonds, bank acocunts, lands, securities, etc., and let the Sunday service in all the churches be conducted along the same lines; then let Dr. Andrews, fired with the vigor, faith, and wisdom that comes from God, go to these men and women and we will see an outpouring of their treasures. Let him go with a definite sum in mind, a sum large enough to challenge these men to a great deed and a great gift and we will see the College dormitories built and the College opened by the fall of 1924.

Some have objected to great, broad-minded, heroic souled men's giving a challenge to the church. They say that if these men can give, let them give and say no more about it. I disagree with any such argument. If I had the money to give, and I wish I did have it, I could not afford to give $100,000 to this enterprise unless the enterprise is to succeed. It would really be throwing away money to useless purposes. Mr. Wills is a business man and he cannot afford to give the proposed sum to this college unless the college is to be a success. He feels like, if he is going to give this princely sum, he would rather invest it where it will really bless the world and advance the kingdom of God. The fact is that God would hold him accountable if he did not so invest this money. Mr. Wills knows that $600,000 is the smallest possible sum on which to build and start a college on the road to success. And he knows that he can not give this whole $600,000, and, if he could, he knows that it would not be wise for him to do so. He knows, as a matter of plain business, that he would be throwing his gift to the winds unless the church meets it with a sufficient sum to guarantee the success of the institution. And so he challenges the church, his church, and his father's church, to rise to the greatness of the opoprtunity which God has placed before her. For my part, I admire and approve of Mr. Wills's methods, and I hope and trust that the Methodist Protestant Church will rise majestically and pledge not only what Mr. Wills calls for, but much more. In fact, the church can not afford to do one whit less than Mr. Wills has asked.

Through the wisdom of God, the writer has been placed in the position of treasurer of one of the small colleges in North Carolina and he knows what is necessary to make a college go and function for the church. Some feel that all that is necessary to run a college is to put up some buildings and elect a faculty, and then let this faculty do all the other. But that is not all. Just doing that and no more is simply inviting ruin to the whole enterprise. Not a college in North Carolina could keep its doors open today unless suported by the state (taxation), or by an endowment.

The Methodist Protestant Church in North Carolina has addressed itself to the magnificent and sublime task of building and operating a college where the sons and daughters of the church may be educated and trained for citizenship, for service, and for God. The crisis is now upon the church.. The fathers of the church who have gone before are now watching from the battlements afar to see whether their children will be worthy of the great heritage that has come to them by inheritance. And now may the church as sublimely and courageously arise and complete this great undertaking as she began it.

Thomas C. Amick.

DOUBLE OUR CAPACITY IN FOUR YEARS.

Article 3.

Growth and progress are so closely related that we can hardly separate them. For convenience' sake we will define progress as "Moving forward in space, or advancing." While growth "is the gradual increase of a living thing by a natural process." Every one will agree that we are making progress as a denomination. But how about our growth? Our annual budget is $500,000. In 1921 we raised $166,214.20. In 1922 we raised $138,175.82, a decrease of $28,038.38. Certainly we are not growing as a general church financially.

Why are we not growing? Because we do not pay our general interests in full. The North Carolina Conference along with many other conferences is really grieved, and regrets this fact. But regrets and grief hinder progress, and stop growth. Therefore we are not progressing or growing as we should.

What is true in our general church is also true in the annual conference. The North Carolina Conference is not growing and making the progress it should because it does not pay its annual conference interest. The local church fails to pay its apportionment, and then we fall behind. Every local church should pay in full every penny of its claims. If every local church would pay all of its financial obligations each year in full for four years we would easily double our present capacity in four years. This can be done and will be if we will determine to do so, and then go to work.

Would this not be a practical way? Elect a traveling secretary for full time work in our conference to handle nothing but the financial side of the work. Let him have full control over the general and annual conference budget, but not the local church funds. His business should be to visit all local churches that did not pay up all claims last year, and show them the need and necessity for paying all claims in full. He might locate new church sites, and buy church building lots on which new fields could be opened. Such an office could be easily created in our next conference, and a man elected to fill the position for four years.

X Y. Z.

KEEP ALONGSIDE THE CHILDREN.

A very practical father surprised his boy one morning by appearing in the school room at the study hour and talking with the teacher. There were a few hushed whisperings and snickerings, and knowing glances were directed toward the boy by his mates. But suddenly the boy found that he was really mighty glad that his dad was there, for the teacher and he seemed to be in a happy and friendly mood. As his dad went out of the room, the teacher walked all the way to the door with him, and in shaking hands showed he was much pleased with the visit.

Unconsciously, the boy had the feeling that "Dad is certainly a wonder." "He is a real dad." "What a fine man he is!" "The teacher certainly does like him." "I wonder what he was here for?" "Nothing wrong about me, I guess, because they didn't call me up." At the door the father gave a little wave of his hand and a smile to the boy. That was all, but it spoke volumes to his son. It was the kind of wave that meant good fellowship, and the smile was the kind of smile that meant "everything is all right."

The visit also told the boy that his father was keeping in touch with him and with his school and that he knew what manner of man was teaching him.

* * * *

Not long after that time the school principal and his wife were guests at dinner at the boy's home. The lad did not learn of it until that afternoon. He did not have to dress up. He was not told how to talk, but everything was just as natural as it always was. The food wasn't any better; the conversation was not stereotyped. They were "just folks," and the principal and his wife seemed to have just as good a time as all the rest of them. After dinner, they talked and listened to the victrola and then mother made a suggestion that they all go to a wonderful movie which had just come to town and for which they had tickets. The boy was not even asked to play his special number on the piano, or to "speak his piece." At the table he was not criticised for eating his soup from the end of his spoon, or for not sitting up straight, and there were no secret kickings under the table. Everything was just as natural as could be. The boy felt that the principal of the school was a real man.

* * * *

This is only a homely illustration. We can't all invite school principals to dinner, and maybe if we could it wouldn't be the best thing to do. But how can we expect to hold the best and fullest influence over our children if we do not know their daily surroundings and do not take time to interest ourselves in their every-day life?

The man who does not know his boy in his school life and in his play hours and keep sufficiently in sympathy with him to be in spirit a boy, too, is missing one of the greatest opportunities of his life and can never make up for it by paying tuition in a fine boarding school or trying to "pal" with him in college days. The same observation applies to mothers with their daughters. The days of parenthood and childhood are priceless days. We lose or gain our children when they are children.

* * * *

A famous lecturer on child development in speaking to a large number of men and women of influence urged that parents should spend more time with their children in innocent play.

MAKING RALLY DAY REAL.

Rally Day will soon be here and every wideawake school is already making extensive preparations for making it a real event in the life of the boys and girls of the community. At this season the young people of the church who will be away for college have gone, and all the new life and enthusiasm that the fall season naturally brings is evident. The church that fails to put on a constructive program to enlist **all** the young people in the church school at this time misses a great opportunity.

Let us urge every Sunday school to utilize to the fullest extent the special program prepared by our denominational Board of Young People's Work for this occasion. In the opinion of many of our leaders, it is the finest Rally Day Program ever presented to the schools of our church. Be sure to make the most of it. If you have not already received material for the program—and it has been sent out to all school superintendents listed—please drop a line at once to Rev. E. A. Sexsmith, 3437 Piedmont Ave., Baltimore, Md. It will be sent gladly free upon request. The program will be most valuable to your young people through its inspirational features and because of its enlisting their talents for the work of the Kingdom.

Every school is urged to make the offering as liberal as possible this time. The Board of Young People's Work is almost entirely dependent upon the offering taken upon this occasion for its support. Surely we cannot afford for Dr. Sexsmith to be hampered in his great plans for the young people of our church because of any lack of funds. Let us prove to him the loyalty of the splendid Sunday schools of the Old North State.

Order your supplies at once. Then send your offering to Rev. S. W. Taylor, Burlington, N. C., with a statement that it is for the Rally Day service of your school and is to be credited to the Board of Young People's Work. Thank you! Any questions you care to ask will be cheerfuly answered. We want to help you to make this Rally Day a real one.

Lawrence Little, Field Secretary.

Card of Thanks.

We wish to take this method of extending my sincere thanks to our many friends for the kindness shown through death and burial of our husband and father. May God bless every one.

Mrs. J. S. Crutchfield and Family.

There are two kinds of genius. The first and highest may be said to speak out of the eternal to the present, and must compel its age to understand it: the second understands its age, and tells it what it wishes to be told.—Lowell.

DO YOU BELIEVE THIS?

Our country recently passed through a most severe strain. The death of our President, Warren G. Harding, came as a distinct shock and semi-awakening. Not since the declaration of war pronounced by our Government in the World War, has our nation and peoples, in whatever angle you care to speculate, felt from center to circumference the acute tremor that was absorbed at the time of the sudden passing of the President.

Every true and thoughtful American citizen recalls, either the night of August 2 or the morning of the third, the real shock the disturbing news gave them. Hourly did every one listen for any additional information. Every detail was of the most profound interest. The imagainative mind visualized the scenes on the Pacific Coast that surrounded and obtained at the going out of the Executive of a great nation.

For a whole week the newspapers, great and small, kept the nation and the world informed of every movement of the funeral arrangements. In this respect the newspapes rendered an enormous service. A service too little recognized usually. A nation's grief and tribute, as the nation's dead was carried across the continent, was vividly, thoughtfully and deeply impressed upon all by the excellent work of the newspapers.

This may appeal to the reader as being a somber introduction to the purpose of these lines. In the minds of many, who are not fatalists, the lamented President was a martyr to the terrific, resistless and almost malicious rush of our time. There is an unwillingness to patiently wait until one thing is accomplished in quietness and order, but instead many things must be done in record time.

Our analysis of this whole thing is that this grief has come to our nation to quiet the national nerves; to slow down a bit; to help us to think; to give thought to things other than speed and action; to turn us toward some of the deeper and constructive things of life Furthermore, there will recur from time to time outstanding events that will disturb. shock and be revealing, that will continue to turn us toward Him, with whom there is no variableness neither shadow of turning, for in Him will the world find peace.

Do you believe all this? If you do the church has a real place in the program. The outstanding plans of the church must sense every opportunity of a nation-wide deepened sentiment like this and secure an increasing number of people to become a part of the church in its God-ward activity. Every program should invite and please the souls of men. They should reveal to men the realities of life.

Throughout the year the church appeals to the world for their attendance and co-operation in the work of the Kingdom. Every effort made in a definite fully planned way always brings results for the Kingdom. Too many times just a pulpit announcement is the greatest effort made and the results are always disappointing. As one of the appeals of the year for the Kingdom begin now on your Rally Day plans. Get a program under way that you can gladly, happily and enthusiastically invite the whole community to attend and inspire in it a real desire to be a part of the effort of the church.

Secure materials and suggestions from Secretary Sexsmith who will enter gladly into your plans and problems. Do not overlook your responsibility and privilege in the work of the Kingdom, but have a Rally Day program just at the opening of your year's work in the fall.

DO YOU BELIEVE IN THIS? WHAT IS THE ANSWER?

FIELD DAY IN KALGAN, CHINA.

Dr. C. S. Heininger gives an account of the Field Day held at the Boys' School at Kalgan, in reporting the work of the quarter ending July 1, as follows:

"Because of a few outstanding events in connection with the Boys' School during this quarter we will first speak of the educational work. The first of these events was the Field Day which the boys held on Saturday, May 26. This was a great day for the school. It was the first one ever held in Kalgan, and the great majority of the boys had never seen one, indeed not over a dozen in the school had ever seen one. We have a very good young man in charge of our athletics and teaching drawing and science in the school. He put the job over in fine style. He had the boys trained in a large number of drills which they gave between the various races, and these drills were just fine. These drills were by about forty of the middle sized boys—fifth and sixth grade boys especially. Then in the races the boys did not do so bad, and there was no bickering or quarreling so we felt very happy over it.

"All the schools in the city above the fourth grade were invited to be spectators, and they turned out in full force with their teachers—we had the Government Middle School, th Government Normal School, and its two practice schools, and the Railway School and the Wanch'uan Higher Primary, and the general public came in so that the number was certainly over one thousand, and probably nearer 1200.

"Every one was much pleased, and the American consul was profuse in his praise of the boys' work. I think that the reputation the boys won will give us all the students we want this fall, and in spite of a larger building we will be hanging out the same old sign of full house.

It will, of course, help the spirit of the school. We are very glad we have a good roomy campus with places for an athletic field. There is practically no school in Kalgan with such a good chance for an athletic field as we have. It will take a while before we can get a large percentage of our support from the local community, but there is no reason why it should not come later on.

"Indeed the percentage of funds from abroad to the local receipts is all the time falling, as far as our records show. Of course, for some time the more we put into it the more we will get out of the school.

"We asked a number of friends here in the city to come and start a fund locally to help with our Boys' School building campaign. We have every assurance of at least Mex. $2,000 and at our commencement we reported over $1250 already subscribed.

"Work has been begun upon the assembly hall and recitation rooms. Soon we will begin work on the dining room and kitchens, and we hope to be able to enter a new class of students on September 10.

"Just after commencement our educational committee met, and made plans for better work not only here, but also in the outstation schools.

"We hope to get most of our teachers at a Summer Institute."

One hundred and ten students were enrolled last scholastic year, no more could be accommodated, hence the urgent need of additional rooms, and there were 3 graduates at commencement.

We echo Dr. Heininger's hope that we "can soon send a man there to devote himself fully to the educational work, for it is a big proposition."

Fred. C. Klein.

DENOMINATIONAL EFFICIENCY.

By President A. N. Ward, D.D.

The budget of $500,000 laid upon the church by the last General Conference was carefully considered, and represented the actual needs of the boards and institutions of the church. It was not too high. It was not beyond the ability of the church, as is evidenced by the fact that the churches that got the vision and made the effort to raise their assessment found it possible to do so. I know we are raising more money for general interests than ever before, but that is not saying much. For years the Methodist Protestant Church gave to Foreign Missions a sum of money that would not equal the amount necessary to build a quarter of a mile of a concrete state road. The amount we are giving now to foreign missions, including the amount raised by the Woman's Board, would build annually less than four miles of concrete highway. I know of one man, a member of the Methodist Protestant Church, who built for his own convenience more than one mile of a concrete road. And the great Methodist Protestant Church is giving less to missions anually than would build four miles of a state highway! And the world is waiting for the only Gospel that can possibly save it from chaos and despair! While we are making up our minds about it, the civilizations of the world are hanging in the balance, and nobody knows the outcome of it all!

The budget, raised in full, would carry forward efficiently all the boards and institutions of the church as now organized. Before this quadrennium comes to a close, two, and perhaps three, of our educational institutions will practically cease to function, unless the church comes to their rescue. And all three of these institutions could live efficiently, if the denominational budget had been raised.

Twenty-four per cent of the budget has been allotted to the Board of Education. In other words, $120,000 was allotted to the educational work of the church. But only 28 per cent of this amount has come in; in round numbers, $33.000. And when the Board distributed its funds to its beneficiaries, the amount actually paid to the college I represent was only $2,000; an amount less than what we actually received before we ever thought of having a denominational budget.

I do not put the blame anywhere in particular, It is a general blame, not a particular blame. Our church officials are not to blame. We are all to blame. The whole church is to blame. The Methodist Protestant Church has never experienced a consciousness of responsibility in terms of efficiency. We have been asking for money in a hazy sort of way, and we have taken what the people have given and suited our program to the money received. We have failed as a denomination to survey our responsibility as a denomination. A survey of our responsibility should come first, then the program, and then the asking for the money with which to meet the responsibility.

Look for a moment at our educational history. Certainly our denomination has never had a denominational educational responsibility. We have never made an educational survey of our field and of our responsibility as a church to Christian education. We have prayed to the Lord of the harvest to send forth reapers, and have largely let it go at that. And the Lord of the harvest has done the best he could to answer our prayer. We have given little thought to the Wilderness that must be subdued, to the ground that must be plowed and cultivated, to the harvests that must be tended. We have had no real educational program of a constructive character.

There is the field—behold it! Westminster College ,and our responsibility to the people of the Southwest, Kansas City University, the greatest, perhaps of all our responsibilities, certainly the greatest of all our educational er than the opportunities offered by all our other institutions put together; and the response of the church so meager, so pitiful! And Adrian—how dear that name is to that chosen few that have largely made the denomination in the Middle West! Struggling on, administrations rising and falling in a vain attempt to do what no church college on earth could do without larger denominational support—what a brave record she has made! And Western Maryland, the most successful of our colleges in some respects, but whose success was made possible through the subsidy given by the State of Maryland. And now comes the baby of the family, a lusty youngster with a voice like one crying in the wilderness, but who knows if it will survive the vicissitudes of childhood and youth!

The whole recital seems a doleful tale, and it is! And I would not tell it if it could not be told as a challenge for the future.

The Methodist Protestant Church needs an educational consciousness. It does not have any to speak of at present. The denomination can not exist without denominational educational centers. A man can as easily lift himself by his boot-straps as a church can go on without a denominational college. No church can do it. No church has ever tried to do it. The marvelous efficiency of the Roman Catholic Church is largely due to its church institutions. All the great denominations have followed in her train. All recognize the necessity of church colleges, and all denominations except the Methodist Protestant Church are now or have recently made mighty gifts to their church schools. The state schools have their place, and a great place in our national educational scheme; but the state schools will not, can not produce the church leaders, the Christian leaders, in sufficient numbers. The denominational college provide 90 per cent of the Christian leaders of the country; the other schools only 10 per cent. No denomination can function without educational centers. The Christian church would be paralyzed in its right arm if the denominational schools were to cease to exist.

Our denominational budget, if raised in full, will save for the church every one of our church colleges. The standardizing agencies would speedily recognize them all as accredited A-1 colleges. The budget raised would put new life into our institutions. It would save the day for the church. And if the church would open its doors, as all other denominations have done for their colleges, to the college appeal for funds for endowment and equipment, a new day would come to the colleges and to the church. For it is absolutely impossible for the church that we love, and to which we have given our lives, to live worthily and to continue to function as a church, with a program for the times, without a more adequate support for our church colleges.

I have a plan to outline before the Board of Education that I think is practicable, if the Board will hear me. I am not willing, as one of the denominational college pesidents, to refuse to lift up my voice in appeal for our church colleges, which sustain such a vital relation to the future of our church. When the colleges go, the church will not be long in following. But the church colleges will not go, for the people that make up the Methodist Protestant Church will do their duty when the leadership of the church submits a program that challenges their respect and authority. The budget is with us to stay, and a program to suit the budget is already announced. But the people need education along the line of the budget and the church program; and when that is fully given, the people will respond with a readiness that may surprise us all.

A NEW DAY.

"I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.

"I will sometimes look about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
Ii will cease to have resentment when another moves ahead.

"I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll try to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty and be more concerned with mine."

—British Weekly.

If you realize an incentive to do a good thing, an act of benevolence, do it at once; do not put it off until tomorrow.—Henry Horne.

Giving is true having.—Spurgeon.

FROM MR. AND MRS. MINNIS, MISSIONARIES.

My dear Friends:

On the last foreign mail a letter came to us from Brother Bates. In this letter was a list of names and a row of figures. As we have seen something in the Herald about sending all money to C. W. Bates, Henderson, N. C., we most naturally came to the conclusion that to Brother Bates the Minnis Fund had ceased being fun, and had become a menace.

It is said, "It is a bad wind that blows no one good." For as Brother Bates was calling for the doxology, and asking you to rejoice with him because he was getting rid of some money, we in turn are singing "Praise God from whom all blessings flow," and rejoicing because this same money has found its way to us here in India.

We wish that you could know our feeling of gratitude. We rejoice in the fact that we are a part of the North Carolina Methodist Protestant Conference. We are grateful to God for you, our friends, and for your expression of love. Blest be the tie of Christian love that binds.

We regret that it is not possible for us to send each of you a personal letter in recognition of your most generous gift. But as this is impossible may I ask you that as you read these lines you consider this a note of thanks to you personally?

If I may, I would like to mention three churches which have remembered us but not at this time—West End, Greensboro, sent a tennis set, Mebane church is sending money to purchase something for the boys, and my home church, Chestnut Ridge, took an offering before we left.

For what you have done for us, we thank you, individually and collectively. And may God supply every need of yours according to his riches in glory.

Three Recent Experiences.

While going along the street we saw three holy men, with long, unkept hair, only a loincloth for clothes, and their bodies covered with ashes, which had been applied in a liquid form. About two of these was nothing unusual, but the third attracted our attention, as it was our first time to see such. There was a small platform on wheels. The platform was completely filled with sharp iron spikes, and on these the third was lying, trying to find peace for his soul.

Recently while in Bombay we went to the seashore to rest. On the shore were many well dressed, fine looking men. They were Parsees. As their behavior was unusual we tried to see what they were doing. As they came down the shore, they rushel out to meet a wave and washed their face. Then standing near the water they worshiped. There seemed to be no uniform method of worshiping,. for some read from books, some threw something into the water, while others stood praying in a very devout manner.

And why do they come to the seashore to pray, you may ask They come to the seashore because they worship the water. And this is not the only thing they worship, but include the earth, air and fire. As they consider water, fire, earth and air sacred they had to find some way to dispose of their dead. They would not bury in the earth or water as this would contaminate both. For the same reason they cannot cremate, so they put their dead in the Tower of Silence to be eaten by vultures.

Coming from Dhulia recently there was a Hindi (all people of India are called Hindis and not Hindus) and his family in the same compartment with us. The man was quite poorly dressed, but his wife was conspicuously overdressed. As her cast required her to stay in seclusion, her face was supposed to be covered when out. Her jewelry made her appear too much dressed, for she had bracelets and rings galore. When her head-dress was not kept too close one could see her face. She had many rings on her fingers, rings in her ears, one in her nose, and on her hair which was in one tight braid hanging down her back were many rings. On her arms were great bracelets which appeared to be solid gold. Below the elbow were about fifteen and as her whole arm was bare to show the jewelry, above the elbow to her shoulder was covered with bracelets—enough, you say, for one woman, but not for a woman of her class, for she had great decorations on her toes making a collection on top of her feet about the size of an average man's first. When she walked she made quite a fuss as her foot ornaments were made to rattle as well as for looks.

Mr. and Mrs. J. F. Minnis.

July 26, 1923.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVROR TOPIC FOR SUNDAY, SEPTEMBER 9.

Different Forms of Gambling, and the Evil of It. Prov. 16: 3; Jer. 17: 9-11.

I What is gambling? Gambling is getting something for nothing, and the only difference between gambling and stealing is that in gambling one has the consent of the one robbed.

Gambling is a very old method of stealing. In many of the old Egyptian tombs have been found pictures of people throwing dice. The Chinese, a people who until recently had not taken up a new idea for centuries, are great gamblers. We are told that they often stay in the gambling den day and night.

II. Different Forms of Gambling: Possibly the first form of gambling that comes to our minds is cards. This game is of Eastern origin and is very old. It was introduced into Europe in the 15th century and immediately became a gambling game. Playing for money became so common among the Europeans that at one time it took the place of sports.

Dice also had their origin in the East. Today they are used mostly for gambling in the game of crap which seems to be the favorite form of gambling among the negroes, though it is by no means restricted to the negro race.

While both of these games and many others are common forms of gambling in the United States, possibly the largest per cent of gamblers are losing or making money on horse racing, base-ball games and stock gambling.

Certainly the most of our Christian Endeavorers would not be guilty of any of these baser forms of gambling but how about matching nickels for drinks or to see who pays for the dinner? Some do these things, claiming that there is no harm in so doing because they do not mind paying the bill anyway. Well then, just pay it without gambling over it, for matching is gambling. We are told in the Bible that if we keep the whole law and offend in one point we are guilty of all.

Some people would not think of betting $50 but think it is all right to bet "a set-up" at the drug store. The principle is the same and starting with small stakes often is just a seed for the growing of a big gambler.

Many churches allow at their suppers and other forms of social and money-making entertainments certain forms of raffling and lottery, not stopping to consider that any form of "taking a chance" is gambling, and that they are "letting down the bars" for the more vicious forms of this vice.

III. The Evils of Gambling: 1. Gambling excites and intoxicates like liquor. The tension makes the heart beat fast and the blood run high. When once indulged in it seems to call for more until the gambler neglects his other duties, sits up into the small hours of the night and makes himself physically unfit to tackle his job the next morning.

2. It often leads to crime. We hear of bank clerks taking money from the bank, not with the intention of stealing it, but just to make a little for himself.. He so often not only loses the other person's money but also loses social position for his family while he, with his life blighted, lands in the penitentiary.

3. Gambling makes people hard-hearted. The gambler has no pity for the loser, so long as he is the winner.

4.. It is the short road to riches and it makes honest toil seem disgusting. Gamblers soon become mere leeches, never doing anything that will produce, but constantly sucking the blood out of the toilers.

5. It leads also to dishonesty. When the gambler is losing he will do almost anything to keep from losing more and from his first step in cheating he goes on to the next until he finally is loading his dice, marking his cards or framing up with the other horse racer.

Ross in his Sociology tells us that "Once the something-for-nothing itch seizes upon it a people loses heart for industry and saving, while all the parasitisms—theft, swindling fraud, extortion, graft, vice-catering, imposture—flourish with a tropical luxuriance."

M. Y.

Weaverville Charge Announcements: Rev. Lawrence C. Little will speak at Weaverville Wednesday night, September 5; Mt. Zion Thursday night, September 6. Come, Brother Little will have something to say.

B. M. Williams.

CHILDREN'S HOME.

Report of Superintendent.

Sunday Schools—	
Albemarle	$ 26.33
Alamance (Union), Mt. Hermon	24.00
Baracas, First Church, High Point	12.00
Gibsonville Birthday Offerings	11.75
Gibsonville Regular Offerings	7.64
Rehoboth, Creswell	7.77
Maple Springs, Forsyth	3.39
Canaan, Denton	6.57
Creswell	4.45
Cedar Cliff, Mt. Hermon	2.00
Ai, Kernersville	2.85
Flat Rock, Vance	1.02
Shiloh, North Davidson	6.14
Bethel, Mocksville	8.43
Pine Grove, Kernersville	2.20
Bethesda, Halifax	1.35
Beginners Class, Harmony, Yarbrough	4.00
Yadkin College, Lexington Mission	.75
Mt. Carmel, Lexington Mission	3.00
Mt. Pleasant, North Davidson	2.85
Bulla Estate	200.00
Sunday Eggs—	
Bethesda, Halifax	1.65
Harmony, Yarbrough	2.20

Through the kindness of Mr. and Mrs. J. Frank Coble, Greensboro, the children enjoyed a watermelon feast.

Our number of children has increased to 68 and I am asking you to call the attention of our Sunday Schools to that fact. A hint to the wise is sufficient.

Rev. C. J. Edwards, pastor, and Supt. D. M. Davidson of Gibsonville came and brought a number of the young people of their Sunday school the other day and left us a fruit jar full of money (pennies). Besides taking the regular offering the members were asked to drop into the jar a penny for each year of their age on their birthday and we are glad they had birthdays. The pennies represented 1,175 years.. We hope for those good people many more birthdays. We can always count on Gibsonville.

School will open September 4 and if you have extra pencils and tablets let them come our way as we can use them to splendid advantage.

H. A. Garrett.

JAILS AND ALMSHOUSES CLOSING.

Probation Officer Edward Hall at Springfield, Mass., is authority for the statement that since the Volstead act went into effect seven jails and nine almshouses in Massachusetts have been closed for lack of inmates. In addition to this and other blessings which have come from prohibition, Mr. Hall pointed out that the orphan asylums and home for deserted children which formerly were overcrowded are now scarcely half filled.

In the old days there were never fewer than 2.300 men and women at any given time in the state reformatory at Bridgewater. About 25 per cent women. Today there are but 300 prisoners at Bridgewater, and only a few of them are women The same is true of the Good Shepherd and of women's reformatories in general.

NOT TRUE TO TYPE.

"Smell anything, grandmother?" asked the youngster who was lying on the floor drawing.

Grandmother assured him she did not.

The young artist gave a few finishing touches and repeated his question. Grandmother sniffed the air and again declared she smelled nothing.

"Well," said the boy, "you ought to. I have just drawed a skunk."

—Rev. C. L. Spencer is assisting Brother Bethea at Ringwood this week.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.
607 Guilford Avenue, Greensboro, N. C.

$1,000 HAUSER CLUB.

R. N. Hauser	$1,000
Dr. F. R. Harris	1,000
L. H. Sides	1,000
W. L. Ward	1,000
J. G. Rogers	1,000
J. M. Cutchin, Jr.	1,000

$500 F. R. STOUT CLUB.

F. R. Stout	$500
R. H. Shouse	500
B. T. Baynes	500
Clifton L. Whitaker, Jr.	500
J. W. Shaw	500
W. A. Davies	500

$500 MILLAWAY CLUB.

Rev. G. F. Millawawy	$500
Rev. R. M. Andrews	500
Rev. N. G. Bethea	500
Rev. A. M. Hamilton	500

$500 MISS JOBE CLUB.

Miss Annie Jobe	$500
Mrs. H. A. Garrett	500
Miss Nora Hodgin	500

$100 MRS. THACKER TEEN-AGE CLUB.

Lebanon Teen-age Class	$100
Miss Ethel Stout's Sunday School Class	100

$300 TEACHERS' CLUB.

Miss Mary E. Young	$300

NEW PLEDGES.

Tabernacle Church, Tabernacle Circuit—	
Neta Kirkman (paid)	$ 5.00
C. A. Smith (paid)	5.00
Mrs. Donnie Greeson (paid $5)	15.00
Flat Rock Church. Vance Circuit—	
Rosa L. Satterwhite	$ 25.00
J. O. Hayes	3.00
Mrs. J. O. Hayes	4.50
Mrs. L. W. Paschall	4.50
Annie Satterwhite	25.00
Mrs. Annie Jones	6.00
Adeline Harris	3.00
Nellie Reavis	3.00
Verona Wilkerson	3.00
Mrs. Adeline Hester	13.50
Mary Harris	1.50
H. E. White	30.00
S. M. Satterwhite	200.00
A. C. Pleasant	20.00
Mr. and Mrs. J. T. Hester	30.00
R. L. Satterwhite	15.00
Mrs. L. O. Reavis	15.00
Sallie H. Satterwhite	3.00
Louise Reavis	36.00
W. J. Satterwhite	15.00
Letitia Brame	6.00
Mrs. Mamie Smiley	6.00
T. P. Hester	18.00
C. A. Wortham	15.00
Moriah Church, Tabernacle Circuit—	
C. C. Sharpe	$5.00
Mrs. J. C. Sharpe (paid)	2.00
Earl Kirkman (paid)	2.00
Concord Church—	
Ladies' Aid Society, to furnish a room in emmory of Rev. W. R. Lowdermilk in Boys' Dormitory	$150.00
Saxapahaw Circuit, Salem Church—	
P. M. Paris	$30.00
Lebanon Church, Lebanon Circuit—	
Burley Huff's Sunday school class (paid)	$5.00
Saxapahaw Charge, Orange Chapel Church—	
Mrs. Henry Quackenbush (paid)	$5.00

A CORRECTION.

In Herald week before last a mistake was made in publishing list of payments made by Brother A. V. Ferguson: one name was left out somehow. The list of his children should have been Cara, Nonie, Zeb, Buena, $10 each.

MAKE IT DROP.

This week we lack $96,993 of our goal. That is to say we have subscribed or paid in $203,007. Now every dollar subscribed will make this fall. Let us make it drop like the temperature falls in a Texas blizzard.

All pledges which have been taken and not sent in, should be sent in. All who have promised to subscribe should subscribe. And YE who have been saying that ye will **pay**, not subscribe, now is the time for all good friends of the church to rally to the support of the college.

Fraternally yours, R. M. Andrews,
Chairman.

COLLEGE BUILDING FUND.

Amount previosly reported	$68,941.03
Rev. and Mrs. J. S. Williams	200.00
Rev. R. C. Stubbins	30.00
E. P. Sharpe	30.00
M. L. Pegg	10.00
Mrs. J. J. Crawford	22.00
Luther Clapp	4.00
Miss Dovie Mendenhall	4.50
Mrs. Frank Bailey	1.00
Mrs. Donnie Greeson	5.00
H. A. Whiteley	15.00
Miss Neta Kirkman	5.00
C. A. Smith	5.00
Vonnie Roberts	5.00
S. C. Carter	5.00
Mrs. E. L. Bellamy	5.00
Mrs. Ellen Leonard	1.00
Miss Mary Drake	1.00
Mrs. J. C. Edwards	3.00
Thos. D. Harris	50.00
Teen-Age Club—Mrs. J. W. Thacker	18.15
J. M. Harvey	10.00
Burley Huff's Class	5.00
Miss Lake Montgomery	1.00
Vera Philathea Class	17.50
Edward Montgomery	5.00
Mrs. Henry Quackenbush	5.00
Mrs. O. M. Crawfard	5.00
Miss Ava Crawford	10.00
Rev. H. L. Isley	5.00
S. R. Stafford	10.00
Mrs. D. Grant Coble	15 00
Mrs. S. J. Kernodle	1,000.00
Rev. H. F. Surratt	25.00
Mrs. Mamie Garrison	5.00
	$70,749.18

High Point Subscriptions.

Amount previously reported	$29,798.30
J. H. Everhart	20.00
C. F. Barton	5.00
	$29,823.20

—The Gambrinus brewery at Cincinnati which formerly did a great business in beer, has been converted into a garage.

"LEAVE THE MIRACLE TO HIM."

"Whatsoever he saith unto you, do it."—
John 2: 5.

Whatsoe'er He bids you, do it
Though you may not understand;
Yield to Him complete obedience,
Then you'll see His mighty hand;
"Fill the water pots with water,"
Fill them to the very brim;
He will honor all your trusting—
Leave the miracle to Him!

Bind your Isaac to the altar,
Bind him there with many a cord;
Oh, my brother, do not falter,
Can't you fully trust your Lord?
He it is Who watches o'er you,
Though your path may oft be dim;
He will bring new life to Isaac—
Leave the miracle to Him!

See them march around the city,
Scarce a sound from day to day,
Scoffers from the walls deride them—
"Jericho can stand such play!"
But the Lord's time cometh swiftly,
Then they shout out with a vim:
"Look! the walls are tott'ring, falling!"
Leave the miracle to Him!

Face to face with host of Midian,
Gideon's men are sifted out;
Forth they go, these chosen heroes.
With no sword the foe to rout;
Do you wonder if the vict'ry
Can be gained by band so slim?
See! Jehovah's sword is gleaming,
Leave the miracle to Him!

Watch that scene on plains of Dura,
See that Hebrew martyr band,
Firmly standing for Jehovah,
Trusting in His hidden hand.
"He is mighty to deliver"
From the power of death so grim;
Fiery furnace cannot harm them—
Leave the miracle to Him!

Bring to Christ your loaves and fishes
Though they be both few and small,
He will use the weakest vessels,
Give to Him your little all.
Do you ask how many thousands
Can be fed with food so slim?
Listen to the Master's blessing—
Leave the miracle to Him!

Oh, ye Christians, learn the lesson,
Are you struggling all the way?
Cease your trying, change to trusting,
Then you'll triumph every day!
"Whatso'er He bids you, do it,"
Fill the water pots to brim;
But remember, 'tis His battle—
Leave the miracle to Him!

Christian worker, looking forward
To the ripened harvest field,
Does the task seem great before you?
Think how rich will be the yield?
Bravely enter with your Master,
Though the prospect may seen dim,
Preach the Word with holy fervor—
Leave the miracle to Him!

—Thomas H. Allan, in Missionary Survey.

May we be satisfied with nothing that shall not have in it something of immortality.—H. W. Beecher.

CHILDREN'S CORNER

"NUMBER ONE."

"He is a Number One boy," said grandmother proudly. "A great boy for his books. Indeed, he would rather read than play, and that is saying a good deal for a boy of ten."

"It is, certainly," returned Uncle John; "but what a pity it is that he is blind!"

"Blind!" exclaimed grandmother. And the Number One boy looked up, too, in wonder.

"Yes, blind, and a little deaf also, I fear," answered Uncle John.

"Why, John, what put that into your head?" asked grandmother, looking perplexed.

"Why, the Number One boy himself," said Uncle John. "He has been occupying the one easy-chair in the room all forenoon, never seeing you nor his mother when she came in for a few moments' rest. Then, when your glasses were mislaid, and you had to climb upstairs to look for them, he neither saw nor heard anything that was going on."

"Oh, he is so busy reading," apologized grandmother.

"That is not a very good excuse, mother," replied Uncle John, smiling. "If Number One is not blind nor deaf, he must be very selfish, indeed, to occupy the best seat in the room, and let older people run up and downstairs while he takes his ease."

"Nobody asked me to give up my seat nor to run on errands," said Number One.

"That should not have been necessary," urged Uncle John. "What are a boy's eyes and ears for, if not to keep him posted on what is going on around him? I am glad to see you fond of books; but if a pretty story makes you forget all things except amusing Number One, better run out and play with other boys, and let grandmother enjoy the comfort of her rocker in quiet."—Church Progress.

HOW BILLY WAS A SOLDIER.

"My, but I just wisht I was growned up so I could be a soldier!" said Billy as he and his father passed a little group of soldiers on the street. "I s'pose by the time I'm a man the war will be all over."

"I sincerely hope it will, my boy," answered his father gravely, "and that there will never be another; but if there should be I trust you will be ready to do your duty though you will find it far from pleasant."

"Isn't there any way little boys can hurry up and grow faster when they want to, Papa?

"Not that I know of, but let me tell you, my son, a good soldier has a great many hard lessons to learn before he is fit for service. You can be learning many of them while you are growing up if you will, and you can find all the fighting you want to do every day of your life."

"Why father Baker," I'd like to know how," said Billy, stopping right where he was to stare at his father in amazement.

"One of the first and most important lessons a soldier has to learn is to obey promptly and without a question. I think I know why he must do things he is told to do. And very often, I am sorry to say, he disobeys father, mother and teacher."

Billy looked rather discomforted.

"That's different," he said, "if I was a soldier of course I'd obey."

"I'm afraid not unless you had learned to do so before. Suppose you begin this very day to try to do just as you are told every time without one question or murmur, will you? You can imagine that you are in a training camp if you like."

"That will be sort of fun," said Billy, "but I don't see what chance there is for me to do any fighting."

"Don't you? Well, we are all encountering enemies every hour of our lives, and either we overcome them—or they conquer us. Sometimes we have to make a pretty fight if we want to come off victorious.

"Every time you are tempted to say or do anything that is not strictly true you are face to face with the enemy deceit. When you are tempted to think of your own pleasure first, or to keep things for yourself, and not share with others Selfishness is trying to get the best of you. When there is work you ought to do and you try to shirk it—Indolence is the foe. Then there is Disobedience, Ill Temper and ."

"Don't tell any more, please—that is enough for once, it sort of makes me tired to think of so many things. But I guess it will be easy enough to conquer 'em. I can do 'most anything if I just make up my mind to it."

"Billy," said mother that very afternoon. "I want you to look after baby while I go down street to do an errand."

"Oh dear!" exclaimed Billy fretfully, "I was going over to Tommy's, and we were going to have lots of fun. But that's always the way when I want to go anywhere I have to stay home to do something."

"I thought you were going to be a little soldier boy," said mother gravely. "Isn't this a good time to begin fighting? Here's disobedience and selfishness trying to overcome you; are you going to let them conquer? I shall not make you stay home—go to Tommy's if you wish, but I shall be disappointed not to be able to do my errand, and I shall be even more disappointed to have my soldier boy defeated."

Billy felt very uncomfortable. He wished that mother had not such an unpleasant way of making him decide things himself.

"I told Tommy I'd be sure to come," he said, "he will be 'specting me."

"Very well," said Mamma.

Billy waited a few minutes, hoping she would say more, but she did not.

"You 'most generally say I must keep my promises," he continued, but there was no reply to this.

He waited a few minutes, then he slipped out of the room, took his cap and went outdoors.

"Aren't you ashamed of yourself?" something kept saying inside of him. "You're a pretty soldier to be beaten the first thing like this. You are selfish not to be willing to give up your play when mother does so much for you. And you are disobedient, because if you go you are doing what you know mother does not want you to. You're no soldier at all unless you can fight better than this."

Billy was almost to the gate when all at once he squared his shoulders and marched back doublequick.

"I 'most got beated," he said, "but not quite. You go right off, and I'll take care of baby. But I wish it was as int'resting and easy to be a soldier as it is to think about being one."—Kate S. Bates, in Christian Intelligencer.

FAIRY HELPERS.

Nobody liked cleaning up the nursery floor. It was covered with papers now, and to "tidy up" seemed hard work. Mother came in and turned the task into a game.

"I am the fairy queen," she said. "I'm powerful, and I have many fairy helpers. When a whirlwind has turned any town topsyturvy, then I sing:

"Leave your dance, leave your song,
Come along, come along,
Come and clear it all away,
Willing work makes happy play."

"And my fairy workers have such nice names."

"O, I want to be one!" cried Margaret.

"I do, too," said Katherine.

"And I," said John. "Margaret may be the 'Pick-Up Pixie;' Katherine, 'Elf-Elf, tidy up the shelf;' and John may be 'Brownie, Brownie, bring a broom, Brownie.'"

How the fairies worked! John ran for the broom, Margaret swept and brushed up all the cut paper, and Katherine tidied the shelves. In fifteen minutes you never would have known the nursery. Then mother said: "Now, dance in a ring and sing:

"'Happy when our work is done,
Being fairies is such fun!'

and I'll go down and send up the fairies' banquet."

After that they always played fairies when cleaning-up time came.—Youth's Companion.

State Charitable Institutions.

State Hospital at Raleigh, N. C.
State Hospital at Morganton, N. C.
State Hospital at Goldsboro, N. C.
North Carolina Sanatorium at Sanitorium, N. C.
North Carolina Orthopaedic Hospital at Gastonia, N. C.
Oxford Orphan Asylum at Oxford, N. C.
North Carolina Negro Orphanage, Oxford, N. C.
The Confederate Soldiers' Home, Raleigh, N. C.
The Confederate Woman's Home, Fayetteville, N. C.

The motto of the State of North Carolina is "Esse Quam Videri" and means "To be rather than to seem to be."

In 1901 an Act of the Legislature was passed naming October 12th in each and every year as North Carolina Day in all the public schools, when some special subject of State history shall be studied.

In 1885 an Act of the Legislature was passed establishing a State Flag to carry two dates, viz: "May 20, 1775" and "April 12. 1776." An amendment passed in 1907 orders that this State Flag shall be displayed on all State institutions and public buildings, and in each and every court house.

FROM PASTORS AND PEOPLE

Friendship, Haw River Circuit. — Sunday. August 19, at the usual preaching hour quite a number of people heard Brother Lowdermilk's sermon. His text was—"They looked for a city whose builder and maker was God." The general theme was "Our Heavenly Home," and I'm sure that many were enlightened upon this subject.

The Junior Christian Endeavor held a called business meeting immediately after Sunday school. It was decided that the society have a "wiener roast" near the home of Miss Fannie Gordon Saturday night, August 25. They are still trying to push forward in their work.

Our weekly prayer meeting is still in progress, although it doesn't progress as rapidly and successfully as we would like for it to. We trust and pray that the people will become more enthusiastic over this branch of work and the community may be greatly benefited by it.

The choir here has been invited to render special music on Thursday night, August 30. at Brown Summit during the protracted meeting. Members note this and give heed to it.

When I returned to the community after our meeting here it wasn't necessary to ask if the meeting had been successful, for I quickly saw a new community spirit. Though converts were not so numerous, the few mean much, and the revival of the old means equally as much. In behalf of Brother Williams we give praise for this good work, which to some might have seemed invisible, but to me it was visible results. May this spirit continue to grow. Reporter.

Zoar, Mecklenburg Circuit.—No, dear readers, we Zoar people are not asleep, but the reporter has just failed to get her report written.

Our pastor filled his appointment Sunday with two services, one in the morning, and one in the afternoon about 3:30. He certainly preached two good sermons. He rendered the Lord's supper after the afternoon service. We were indeed glad to see so many take part in this.

On the fifth Sunday in July our revival meeting began; Rev. Mr. Riddle was our help. We certainly had a good and spiritual meeting. Mr. Riddle did extra fine preaching. He preached the most spiritual and Holy Ghost sermons I have ever heard. I am sure his grand sermons did everyone much good, for I feel that no one could sit under the sound of his voice and listen to such sermons as he preaches and not be benefited. At this meeting we had about 25 conversions. We also gained six members, namely: Mr. Culp, Mr. Bob Osborne, Mr. and Mrs. E. W. Osborne, Misses Agnes Osborne and Rana Hoyle. We are indeed glad to have these people join us. We hope that they will be a help to our church and that we may be a help to them. We feel that all of this good that was done during our meeting was due to the faithful preaching of our helper, Brother Riddle, and also to the help of others. We are also thankful to the "Business Men's Evangelistic Club" of Fort Mill for their hearty co-operation and help during the meeting. We enjoyed their good talks very much; also enjoyed the singing of the Fort Mill and Greenville quartette. We invite them to come back again at any time. Another helper during our meeting was a Mr. Kindley that came with Brother Riddle. We thank him for his faithful work. Come again, Mr. Kindley!

We made up a purse of $31.17 for Brother Riddle for his good help. This did not near pay him for the good that he did, but we wish to say that he has a warm spot in our hearts, and we also wish to extend to him a hearty invitation to come back again some time soon, for everyone enjoyed his sermons so much. and everyone I have heard say anything about him has a desire to hear him again. So come again, Brother Riddle, you will be welcome!

On Tuesday night, August 7, we were glad to have Miss Laura Reid give us a lecture on the Woman's Home Missionary work. I am sure everyone present enjoyed her talk very much. Come again, Miss Reid! We will be glad to have you. Bertha Hartis, Reporter.

Cid, Uwharrie Circuit. — Brother Riddle filled his apopintment at Cid on yesterday at 11 o'clock and delivered one of the most able sermons, as several said, that he had ever delivered at Cid, I suppose the ground being more ready to receive the good seed. The prayer service at Mr. Isaac Black's last Saturday night was well attended and good interest was manifested. Mr. Ed Kindley and family of Jackson's Creek were with us. So glad always to have those good people with us. The prayer service next Saturday night goes to Mr. Henry Easter's.

The special meeting began at Canaan church yesterday; a very large crowd was in attendance. This is on Rev. J. B. Trogdon's work.

The spiritual work yesterday was very encouraging. Several people were made to rejoice aloud in the Savior's love. Brother Riddle preached for Brother Trogdon in the afternoon and it was a soul-stirring sermon too. The choir delivered some of the most impressive songs I almost ever heard, and when it comes to singing and playing the music, Mr. Edmund Ridge can hardly be beat. He is a great leader and hope he will accomplish very much in the spiritual work. Several people from Cid attended the services at Canaan Sunday evening. Mr. Trogdon spoke a few words in the end that were very deep in meaning. May he have a great revival as it is needed everywhere.

The work of overhauling Cid church is to begin next Thursday. The lumber is on the grounds now.

Mr. and Mrs. Harris Hill returned to their home at High Point last Friday evening after laboring very hard to help redeem the perishing at Piney Grove, and they did not forget their old friends, Mr. and Mrs. N. W. Lanier, to call on them on their return home. They used to attend Cid church and work for lost souls. We wish Mr. Hill great success in the ministerial work. So come again.

A worker in His vineyard, Reporter.

The Postal Card, W. F. Kennett, Editor.

We are just back from Fallston; fine meeting, which we presume will be reported from that end of the line.

We begin revival services at Charlotte next Sunday, Brother Spencer, of Graham, to assist. Revival services to begin at Giles Chapel third Sunday in September, Rev. R. C. Stubbins to assist. Special meeting at Browers fifth Sunday in September. We request prayers for these meetings..

Conference will soon be here. We have much to do if we close the year creditably. Let us be up and doing.

Asheboro, August 27.

Lexington.—Our meeting began at Mt. Carmed the first Sunday in August. The pastor preached Sunday morning and afternoon, and Rev. C. M. Davis of Lexington preached Sunday night. Rev. W. T. Totten of Yadkin College preached Monday afternoon. Rev. C. J. Edwards of Gibsonville came in time to preach Monday night and did the preaching till the meeting closed. The preaching was plain and effective. The music was fine. It was the best meeting I have been in for some time. The church was wonderfully blessed and some shouted the praises of God as was done in other days. There were 11 conversions and 10 accessions. They are: Oleta Lambeth, Arline Hedrick, Effie Swicegood, Grady Lanning, Herald Lanning, Cletus Hedrick, Omah Hedrick, Clifton Waitman, Nona Fritts and Reba Fritts.

Rev. C. B. Way of Thomasville preached for us in Lexington the first Sunday night in August. The death of Brother J. D. Davis at Yadkin College will be a great loss to our church there.

The Lexington people have put in a new platform across the church for the pulpit and choir and made other improvements which add greatly to the appearance of the church.

Yesterday we had good congregations there and collected the balance due on the annual conference budget. Yadkin College has paid the annual conference budget and nearly all the General Conference budget. Mt. Carmel will soon have the annual conference budget paid. J. H. Abernethy, Pastor.

August 27.

Rockingham Circuit.—Rockingham is planning to put on a School of Methods for its young people beginning September 18 and running through the 21st. A complete program will be printed later.

Yesterday the pastor received twelve children into the church on confession of faith. Ten came out of the Junior Christian Endeavor. The Junior Christian Endeavor also had charge of the evening church service. They gave a demonstration program of their Bible work. $20 was received as an offering.

This week we are holding a special series of services, each night.

We thank Miss Myrtle Baldwin for tomatoes and pears; Mr. J. D. Jenkins for a nice ham. Thank you, good people.

J. D. Hardy.

August 27.

Thomasville.—The reporter for the Thomasville church and Sunday school has been on a vacation for the past few Sundays. Also the assistant reporter has been engaged in services at other churches for two Sundays in August, consequently no reports have been made to the Herald for a few weeks.

Last Sunday was a very good day for the church and Sunday school. There were 158 in Sunday school. This was a slight decrease from the previous Sunday's record of 166 in attendance. Superintendent Finch announced last Sunday that a special program would be rendered in the Sunday school during the month of September. Next Sunday morning will be observed as ''Boys' Day.'' An outside speaker will be present and make a brief address in the interest of the boys' work. The following Sunday a group of children from the Children's Home will be present and render a program. There will be a special feature in the Sunday school every Sunday in September. This departure from the ordinary routine of exercises will doubtless prove interesting and successful.

Pastor Troxler delivered a very forceful sermon Sunday morning on the subject, ''Little Foxes.'' He chose as a text Songs of Solomon 2:15. Three impressive thoughts were ably presented: (1) The purpose of Christians in the world is to bear fruit; (2) there is a sad possibility of a barren or fruitless life; (3) it is beautiful to see the beginning of a divine life.

During the month of August Pastor Troxler has had special services at the evening hour each Sunday. The first two Sunday evenings song services were held. On the third Sunday evening the Christian Endeavor society rendered a program. Last Sunday evening the laymen had charge of the service. The Sunday school orchestra furnished music, Brother D. R. Connell led the singing and two brief talks were made. Brother Henry Hankins spoke first, using as a subject, ''The Attendance Thermometer of the Church.'' His talk was full of good thoughts for every one. He stated that the Thomasville Methodist Protestant church compared very favorably with other churches in the matter of attendance.. The other speaker was C. B. Way, who spoke of the spiritual thermometer of the church.. The pastor was present and presided. A large congregation was present for this service.

The special protracted meeting for the Thomasville church has been announced to begin the third Sunday in September. Pastor Troxler wil probably do the preaching himself. Already the people here are beginning to prepare for the series of services and evangelistic subjects have been discussed in the Sunday and mid-week services for the past few weeks. which is calculated to prepare the hearts and minds of the people for the revival campaign.

The time for the convening of the Annual Conference is rapidly aproaching. The Thomasville church and pastor have already begun to plan for the entertainment of the conference. A committee on entertainment was appointed some time ago, headed by D. R. Connell, and the committee will soon get busy with preparations for the conference. Time passes rapidly. It seems but a few weeks and months since the adjournment of the Henderson Conference, and by the time this appears in the Herald the Annual Conference for 1923 will be only two months hence. The Thomasville church and pastor expect to make all preparations necessary for entertaining the ministers, preachers and delegates on the same plan, we presume, that the Henderson Conference was entertained. The new and magnificent church now nearing completion will be ready for the conference, and will afford ample room for the sessions of the conference and the various committees for their work. Information in detail concerning the entertainment of the Conference will appear in the Herald from time to time.

The Baraca class of the Thomasville Sunday school is anticipating a pleasant and enjoyable occasion on Tuesday evening of next week when they will go to Willowmore Springs for a supper and outing. The event will be the entertaining of the class by the Blues as a result of a contest which closed some time ago in which the Reds were victorious. The members of the class, together with the pastor and superintendent, will be conveyed to the springs in automobiles.

C. B. Way,
Assistant Reporter.

Whitaker, Whitakers Charge.—It has been quite a while since this reporter has made a report to the paper, but many things have happened since my last report. One thing of great interest is our wonderful trip to the Weaverville Conference. This was indeed a wonderful privilege.

But the thing of greatest interest is the glorious revival we've just had in our church, with that wonderful saint of God, Rev. C. Morgan Compher, doing the preaching. It is a blessing to any church to have him visit them. His sermons were wonderful, and the people came in crowds to hear him. While the results were not what we had hoped, much good was accomplished. There were 16 conversions and 10 united with our church, as follows: Billie Braswell, Edward Carlisle, Joseph Fisher, Minnie Outterbridge, Margie Pittman, and Emma Avent Outterbridge joined the night the meeting closed. Miss Nina Wilma Neville was received into the church that afternoon, and this (Sunday) morning Mrs. Robins, Essie Ray Neville and Emily Avent were received. All of these except two were children, ranging from eight to fifteen years of age, therefore it means the saving of a soul plus a life. Besides this our church was wonderfully blest and revived. We are still praying for the men of our town, most of them fathers, who are out of Christ, and we believe there will yet be seen greater results from this meeting.

Our Sunday school is getting on fine, have from 70 to 80 present almost every service.

I must not fail to say that our church was visited by the ''K. K. Klan'' on Sunday night before the meeting. As pastor Surratt was reading the Scripture lesson, in came four veiled figures, marching slowly to the altar, where they presented to the pastor an envelope, and turning marched slowly out. On opening the envelope it was found to contain a note stating that one week from then a revival would begin in that church, they highly approved of said work and to prove their interest in same there was enclosed $25 to go towards the expense of the meeting. We appreciated the gift, but more than that we appreciated the interest shown in the revival.

On account of the meeting our Ladies' Aid and W. F. M. S. were called off last Monday and will be held tomorrow afternoon, I guess. I'd better quit now and make another report later.

Mamie Johnston, Reporter.

Whitakers, August 27.

Halifax.—Good revival at Eden. Severe weather first four days of meeting. Brother J. L. Trollinger did good work. He is a good preacher, not sparing sin in any form. A number of renewals. Two joined the church.

Brother Pierce did all the preaching in the Union meeting. We all enjoyed his preaching. The weather was hot, but not any hotter than he made it for the wrong-doer. A good revival in the church. Two accessions.

We planned to begin at Harmony the third Sunday and Brother Bates came and preached two uplifting sermons for us but owing to the unusually busy time it was decided to postpone until third Sunday in September. Brother Bates kindly consented to return at that time.

On Wednesday, August 22, at two P. M., the third quarterly conference convened with the Harmony church. All churches represented except Ringwood. Finances are somewhat behind. Hoping for better reports later. B. F. Lewis of Union delegate-elect. Fourth quarterly conference to be at Bethesda.

Brother Spencer is helping this week at Ringwood. Good services Sunday. Two professions at the third service. Brother Spencer preaches well. Pray for us. Fuller report later. Sincerely,

N. G. Bethea.

Weaverville Charge.—We were glad to have Rev. C. L. Spencer preach for us at Mt. Zion August 19, 11 A. M.

Rev. N. M. Harrison and his bunch of Boy Scouts visited Weaverville Saturday and Sunday, 25 and 26. Glad to have them at our services yesterday. Brother Harrison preached in our Weaverville church; at the close he made an appeal for Life Work Recruits. Five came forward and presented themselves as recruits.

Will be glad to have Brothers Spencer and Harrison come this way again.

We are hoping to wind up the year's work successfully. Weaverville church says she is coming out with pastor's salary and annual Conference budget.. Hope we can come out with everything.

B. M. Williams.

Asheville News.—Since the pastor last sent in any news items from the Asheville church the work has been making steady progress. No big things have happened but there are many evidences that we are gaining ground.

The interest that is being shown in the Woman's Foreign Missionary Society is one of the outstanding features of the work here. Because of the very generous offer of Brother E. L. Douglas to match dollar for dollar to the amount of $50 any amount the women would raise, the local society has $100 to its credit. This will be sent as a donation to the hospital work in India.

The Ladies' Aid Society, made up largely of the same ladies who work in the missionary society, now has on a compaign to finish raising their pledge of $200 on the church debt. Here's wishing them success.

I think there is hope for the church so long as the people attend the services. Our Asheville church has not felt the effect of the summer slump to the extent that some have. The attendance has held up well. The attendance for July was as good or better than any previous month during the present pastorate. The average attendance for August fell below only two months of the present year. This good attendance is due in part to the increased interest in all departments of church work, and also to the good work being done by the Christian Endeavor society. The society has conducted two attendance contests during the year.

The number of additions to the church membership has not been large but we believe substantial.. Only fifteen have been received during this year. We are expecting more before the conference year closes.

At the third quarterly conference, held on August 1, it was found that Brother C. C. McNeil had been elected delegate to our next annual conference.

A new organization in our church is the Sunday School Workers' Council. We believe this new machinery will assist in the promotion of the Sunday school work.

With the spirit of the Master permeating all of our church life, assisting us in loving one another and in working together in harmony and co-operation, making our personal wishes, opinions and plans all subservient to His will, I am sure our church here has a great opportunity and a future worth while.

L. W. Gerringer, Pastor.

Mt. Pleasant Circuit.—Our third quarterly meeting convened in Pleasant Union church July 21, 1923. The business was transacted in a business-like way. Finances not alarming. Pastor's salary and A. C. B. especially. Brothers J. Tilden Shoffner and H. Floyd Amick were the nominees for delegate to the next Annual Conference. J. Tilden Shoffner was declared elected, having received one vote over Brother Amick.

Our special meeting at Pleasant Union commenced on the fifth Sunday in July, closing on Saturday night following. Rev. N. G. Bethea was our help and good help too; everybody was pleased with him. There was a good revival in the church, eight conversions and reclamations; two joined the church.

Our revival meeting started at Mt. Pleasant on the third Sunday in August, closed on Thursday night following. There were about 20 conversions, 13 united with the church. Rev. R. C. Stubbins assisted. Much good was accomplished. All were well pleased with the preacher and his preaching.

The people have been and are very kind to us; have remembered us by many helpful gifts. We appreciate it very much.

G. F. Millaway.

St. Paul.—It has been quite a while since I sent in a report. Nevertheless we are still existing and a few of the faithful ones are trying to advance the Father's Kingdom as best we can. We are having a pretty good attendance at Sunday school, and a goodly number at church.

Brother Pierce has returned to us after three or four weeks' absence. He has been off helping other brethren in their revival services. We were indeed glad to see him come back again, for it seems without a leader or a shepherd of the flock very little good is accomplished. Brother Pierce brought to us an inspiring message and we had one addition to the church. We pray God's richest blessings upon him and that he will walk and talk with the blessed Redeemer from day to day and I am sure that he will always find Jesus precious to his soul.

We are not having any evening services now, owing to the fact that Mr. McLendon is in our community and every church is trying to give him a hearty co-operation. We are trusting that many, many souls may be born into His Kingdom and that several additions will be made to our flock.

Brother Pierce has stated that he hopes to be able to start his series of revival services the second Sunday in September. We desire the prayers of all the good people that we may have a glorious meeting and the people who are unsaved might be saved.

After next Sunday regular services will be held and we, the people at St. Paul, wish to extend an invitation to all the people who would like to join us occasionally or permanently. For it is our hearts' desire to make St. Paul Sunday school and church a home church.

Mrs. W. S. Wade.

Bethany, Randolph Circuit.—It would be supposed that if any one thought of us at all they would decide that we had disappeared or gone out of existence. But that would be wrong altogether. We are here and more alive than ever. Since our last report it would be hard to tell all we have done. A few months ago a Christian Endeavor Society was organized and is getting along nicely; believe their number has increased to 20 or more.

During this summer the well on the church ground has been dressed up with a nice new cover.

The Sunday school is doing nicely. The attendance was the largest three weeks ago that it has been this year. The number present was 102. A new class has also been formed.

Our protracted meeting was held the week after the first Sunday in August. We consider it a great success. Seven were received into the church and as many more were reclaimed. I think it would be true to say every one was delighted to have our old pastor who had served us on Randleman circuit as the help. No pastor was better loved by his people than Brother O'Brian and his wife. All enjoyed his sermons as well as his visits in the homes. We truly hope that he and Mrs. O'Brian will be allowed to come again.

Reporter.

August 27.

High Point.—In the presence of a few relatives and friends last Friday evening at the parsonage, the marriage of Mr. Porter Montgomery and Miss Edith Oliver was solemnized in a simple, impressive ceremony, Dr. George R. Brown being the officiating minister. The bride, who is a native of High Point, is attractive and popular, and the groom, a son of Mrs. B. F. Montgomery, is energetic and industrious, being associated in business with his brother, Mr. J. R. Montgomery, a well-known contractor. A large circle of friends of this popular young couple extend hearty congratulations and all good wishes to them, as they embark on life's journey together. May the voyage be happy and prosperous.

Dr. Brown has returned from Mocksville, where he spent several days last week assisting Rev. C. H. Whitaker in a series of meetings.

There was a very important meeting of the trrustees of the new College last Saturday afternoon at the Sheraton Hotel, at which 14 members were present. The question of electing a President was discussed at great length, when four names were prominently mentioned for this most important and responsible post. No agreement was reached, however, and the matter was deferred to a later date. The names of these four men were not made public.

Quarterly conference will be held next Wednesday night in the church. At this time the result of election of delegate to the Annual Conference, which will convene October 31 at Thomasville, will be announced. Messrs. V. W. Idol and C. C. Robbins were the nominees.

Work on the new church is progressing nicely, and a great many favorable comments on its appearance are heard on all sides.

Mr. and Mrs. R. M. Noble and little daughter, of Chicago, are guests in the home of Capt. A. M. Rankin. Mrs. Noble was Miss Etta Blair of Asheboro, and a sister of Mrs. Rankin.

Mrs. S. S. Coe, Mrs. Vernon W. Idol, and Miss Vera Idol are in Madison as guests of the family of their brother, Mr. Victor H. Idol.

Miss Margaret Rankin is expected to return home tonight from a visit of ten days to friends in Washington, D. C.

Mr. and Mrs. W. M. Marr and Weaver, Jr., are visiting relatives in Bryson City, N. C.

Reporter.

RALLY DAY.

Rally Day is one of the most natural of all our special days. It follows the period of summer vacation when the flocks are scattered so that there is need for the assembling of the hosts for battle. It is the time too when the school rooms are being filled and classes organized from the first grade to the senior high; the time when young men and women are packing their trunks to go to college and leave the home associations.

"Rally Day," I say, grows out of the actual needs of the season and is not a special day which has been arbitrarily determined. The church or the Sunday school failing to observe this day has clipped the wings of its own opportunity and will go, through the year, with shortened horizon and weakened morale.

Let us boost Rally Day and show Sexsmith that we are behind him and his board in the purpose to organize and lead the young life of our church into Christian life and action.

Heartily, Harlan L. Feeman.

HERALD SUBSCRIPTION RECEIPTS.

Rev. A. M. Hamilton, 75c. Rev. J. A. Burgess, 75c. Rev. J. W. Hulin, $1.50. Rev. D. A. Morgan, $3. Rev. J. H. Abernethy, $4.50. Rev. W. F. Kennett, $1.50. Rev. N. G. Bethea, $1.50. Rev. J. L. Trollinger, $1.50.

IN MEMORIAM.

In Memory of Our Loved One.

Early Tuesday morning, June 12, 1923, Cecil Poythress, son of Mr. and Mrs. A. H. Poythress, took his flight to heaven. He was only one year, one month and 23 days old. He had always been a sweet child, and loved every one he came in contact with. He was sick only three days before he died, but the Lord knoweth best, His will must be done. He is missed in his home and by his friends and relatives. He is survived by his parents, one brother and relatives. May the Lord bless and lead his parents in the paths of righteousness that they might meet him again in that beautiful land.

The funeral services were held at the family burying ground on Wednesday afternoon at Mr. G. M. Stanback's, conducted by Rev. W. H. Neese, with a large crowd and beautiful flowers which showed our love for him.

''He is sleeping, sweetly sleeping,
In a new-made grave today:
We are weeping, sadly weeping,
For our darling gone away.''

He is sleeping with Jesus, with a cape jessamine in his hand. Oh how sweet it will be to meet little Cecil again!

Alma Poythress.

Resolutions of Respect.

We, the members of the Woman's Foreign Missionary Society, together with the members of the Asheville M. P. church, desire to offer a tribute of love and esteem to three of our dear sisters who were called to their reward within seven days: namely, Mrs. Claudia Baynard, Mrs. Mary E. Tootles, Mrs. J. F. Salis bury.

Because of illness these good women were not in recent months permitted to attend church services, but they remained faithful to the end, and were loved by all who had the pleasure of knowing them.

Resolved, That we patiently submit to the changes which God in His wisdom permits to come to us, realizing that they are at rest, and their good works do follow them.

Resolved, That we place in the hands of each family and send to the Methodist Protestant Herald and the Methodist Protestant this evidence of our sympathy in their sad loss, which to the deceased is eternal gain.

We commend those who mourn this loss to the Master whom the departed loved and served.

He alone can comfort the broken hearted.

Mrs. L. W. Gerringer,
Mrs. E. F. Allman.

Pauline Elizabeth Combs, ten-year-old daughter of Luther P. and Della Pegram Combs was struck by an automobile while visiting in Greensboro July 25 and died two days later at Long's Hospital. The child had just stepped off the steps leading to the side walk and started down street and threw a ball to a little girl near: the girl missing the ball, Pauline ran across street to get it and stooped almost against the curb to pick it up, and the car, a Ford coupe, struck her, dragging her some distance. She never regained consciousness She was terribly bruised and broken up.

Pauline was the eldest of four girls: Eva Avahlee, Mabel and one brother, Loyd, survive, also the father and mother. Little Pauline was a bright, energetic little girl, always full of life, so unselfish and ready to do something for some one else. She loved to go to Sunday school and church, loved her people devotedly. She was sweet-natured, kind and good to all. Oh, how we miss her little willing footsteps in the home and everywhere we go! She had a clear, sweet voice and dearly loved to sing, oftentimes singing herself to sleep at night. It seems I can almost hear her singing, ''I want to go to glory some day,'' and lots of other songs. Bless her little heart, she is singing with the angels in glory now and will never have to face the trials and troubles of this world. Though it is hard for us to understand why little Pauline had to be taken, especially that way, we know it is for the best and we will try to bow in humble submission to his will, who knoweth and doeth all things well. Jesus loaned her to us for a little while, and indeed this is a brighter place for her having lived her short little life here with us on earth.

The funeral services were held at Bethel church near her home by Rev. J. R. Hutton. There was a large crowd present and the little grave was covered with beautiful flowers.

Sleep on in thy beauty,
Our sweet angel child,
By sorrow unblighted,
By sin undefiled.

Like the dove to the ark,
Thou hast flown to thy rest,
From the wild sea of strife,
To the home of the blest.

May God help us all to meet Pauline in heaven is the prayer of

One That Knew and Loved Her.

Mr. Richard James Paschall.—On Friday morning, August 18, the grief-stricken members of his family saw the passing of Mr. R. J. Paschall to his heavenly home. Uncle Dick, as he was known to all around him, was in his 77th year. He had been in declining health for several years. Sometimes he was quite a care, but his loving wife was ever ready to do all in her power for his good and happiness, never tiring in her effort. The sons and daughters were especially kind and attentive to him in his later years, assisting in every way.

Mr. Paschall was a true and active member of New Hope church, Vance circuit, having held his membership there for more than 50 years.. He was one to hold himself in the back-ground of others, but the true Christian life has shed an influence that no one can measure. It is seen most vividly in the lives of his children and grandchildren.

He was twice married. His second wife, who was Miss Josephine Dowling, and the following survive him: Messrs. W. H., J. E., A. B.. and J. R., Mrs. Hugh Wilson, Mrs. Lewis Lambert, Misses Esther and Louise Paschall.

He was laid to rest at New Hope church, his pastor, Rev. W. H. Neese, assisted by Rev. J. E. Pritchard, in charge of services. The four sons and two sons-in-law acted as pall-bearers, with grandsons and nephews as honorary pall-bearers.

M.

Rice—Edith, the 18-months-old daughter of Mr. and Mrs. J. N. Rice, died August 23, 1923. Funeral services conducted by the writer August 24, after which the remains were placed to rest in Clarke's Chapel cemetery. May God comfort the bereaved ones.

B. M. Williams.

THE GLORY OF SALVATION.

The Holy Scriptures reveal at least three purposes in the plan of redemption. The first and most evident is, of course, to deliver the individual from the guilt and power of sin. The second purpose is to fit the believer for service by the infilling of the Holy Spirit. The third purpose is to glorify God.

There is abundant evidence in the Scriptures that God permitted sin and suffering to come into the world in order that He might be glorified in the salvation and restored happiness of the race. The disciples were anxious to know in regard to the man born blind: ''Who did sin, this man, or his parents, that he was born blind?'' Jesus replied: ''Neither hath this man sinned nor his parents; but that the works of God should be made manifest in him.'' He was permitted to be born blind in order that God might be glorified in his restoration to sight.

In regard to the sickness of Lazarus Jesus said, ''This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.'' God permitted the sickness and death of Lazarus in order that He might be glorified in his resurrection from the dead. By the same analogy of reasoning it is plainly inferred and substantially revealed that sin was allowed to enter this world in order that great glory might come to God through man's salvation. ''Where sin abounded, grace did much more abound.'' The grace of God is more than a remedy for all sin.

It is evident that the redemption of fallen man is the crowning achievement of God through His Son, Jesus Christ. '' 'Twas great to speak a world from naught; 'twas greater to redeem.'' The atonement is more than a divine gesture in the direction of righteousness. Redemption is more than repairing the waste places along the trail of the serpent. Christian experience is more than escaping hell fire. The most effulgent glory of God streams from the cross, beams from the soul and life of the believer, and culminates in the attainment of immortal destiny.

The more complete the experience of salvation, the greater the glory that comes to rejoice the heart of God. ''There is joy in the presence of the angels of God over one sinner that repenteth.'' But the profoundest satisfaction wells up in the heart of the Redeemer. ''He shall see the travail of his soul, and shall be satisfied.''

Man's supreme duty is to ''render unto the Lord the glory due unto his name.'' This duty demands the exercise of a faith that claims ''the fulness of the blessings of the gospel of Christ.'' For ''without faith it is impossible to please him.'' It demands also the living a life of blameless conformity to the will of God. It demands furthermore the most unselfish and extensive service possible. ''Herein is your Father glorified, that ye bear much fruit.''

—Be slow to promise, quick to perform.

HOW TO MAKE GRAPE JELLY.

A recipe much in demand now is one for making grape jelly. Mrs. Cornelia C. Morris gives the following recipe which she has found to be very good in her work with the Agricultural Extension Service:

8 pounds grapes (one-half under-ripe)
2 pounds water (one quart)

Crush grapes and boil with the water 20 minutes. Strain through cheese-cloth and pour juice through a flannel jelly bag. Measure and add from one-half to three-fourths as much sugar as juice. Cook to 223 degrees F. Grapes require less sugar than apples as they contain less pectin which is the jelly-making substance.

Over-cooking and the use of too much sugar cause many failures in jelly-making.

—If plant diseases troubled your garden and truck crops this year, learn how to control them by writing the Editor, Agricultural Extension Service, Raleigh, N. C., for a copy of Extension Circular No. 138. It's free for the asking.

—Franklin Sherman says that the cotton leaf worm will probably be epidemic this fall. No need to worry, though, for the pest only strips the leaves, generally, after the cotton is made.

—Plow up the cotton stalks this fall as soon as possible after the crop is picked. This will send the boll weevil into winter quarters early and hungry.

—Health work among the colored people of North Carolina has attracted outside attention for a number of years. The work of Mrs Florence C. Williams, who has labored among the people of her race in North Carolina for three years under the extension department of the State Sanatorium, is a single feature that has become well known. Recently the State Health Officer of West Virginia made request for the loan of Florence Williams for one year, that she might help organize and set to work along health lines the colored people of that state, as she had been able to do in this State.

Mrs. J. Henry Highsmith, who before her marriage was Miss Kate Herring, is to have charge of the publicity work for the North Carolina Tuberculosis Association, the North Carolina Sanatorium for the treatment of Tuberculosis, and the extension work of this institution.

—Fruit and vegetable growers throughout the South will be interested in the formal opening of the new Cincinnati Fruit Exchange building as it will provide better facilities for handling the large volume of perishable products from the South destined for markets of the Middle West which moves through Cincinnati.

—To put Georgia peaches on the distant markets of the East and West in the fast time necessary to insure their arrival in good condition, the Southern Railway System operated 173 special peach trains during the season that has just come to a close.

—Save the whey from cottage cheese, use a small amount of lemon juice, sweeten to taste and serve as lemonade. No water is needed and when this drink is served with cracked ice, is it very refreshing, says Miss Flax Andrews of Robeson county.

HE AIDS STARVING RUSSIANS.

A new type of "Old Clothes Man" is Charles Hanson of Minneapolis, who goes from house to house in Minneapolis to beg worn and cast-off clothing.. Because so many Russians were freezing to death, there came to Mr. Hanson—to use his own words—"a vision to empty the unnecessary clothes out of every closet in the United States, to clothe naked Russia." These garments he is renovating and getting ready to send to starved and naked people in Russia.

The American Bible Society is giving Holy Scriptures in the Russian language, so that Mr. Hanson might put a Bible or Testament, or a Gospel, in a pocket of every single garment sent to Russia, so that not only the bodies of these unfortunate and suffering people may be warmed by the clothes given, but that their souls might also be warmed and comforted.

According to one of the secretaries the great mass of the Russian people are ineradicably religious and docile, and a deeplly pious people. Several facts show the deep regard the Russians have for the Holy Scriptures. One religious worker states so scarce are Bibles in that distressed and famine stricken land that despite their poverty and lack of even the bare necessities of life, as high as $100 has been paid for a single Bible. Sometimes when a Bible is secured in a region that is destitute of the Scriptures, the book is taken to pieces and a gospel or a small portion is given to one congregaton, another gospel or part is sent to another body of believers, and thus the book is broken into fragments, that as many hungry souls as possible may get at least a crumb of this "living bread."

FOUND HIS SISTER BY RADIO.

A homemade radio set in the hands of a boy living in Ohio enabled him to accomplish in a few weeks what his mother, assisted by lawyers and private detective agencies, had been trying to do for thirteen years. He succeeded in finding his lost sister. The story, as Mr. Pierre Boucheron tells it in the Radio Broadcast, is one more instance of the romance of wireless telegraph.

One evening, says Mr. Boucheron, Lester Archer of Toledo conceived the idea of broadcasting a call inquiring for and describing his lost sister whom unfriendly relatives had placed in a children's home many years before. The powerful amateur station 8ZL sent out his call in the continental Morse code, and hundreds of other amateurs relayed it.

Night after night Archer sat at his receiving set, listening for an encouraging reply. Weeks passed, and his task began to seem hopeless when one evening the faint call 8KV, Archer's own registered call signal, came from an amateur at Van Wert, Ohio. Following the call came some words that were hardly discernible, but among them Archer was able to distinguish "your sister."

Late the same night when there was less local interference in the air he got into communication with the station at Van Wert and learned that a young girl who answered the description of his sister was living at the house of a nearby farmer at Rockford in Mercer County. The amateur added that he had been trying to reach Archer for the past two weeks.

To the surprise and joy of Archer and his mother the report proved to be correct; Mrs. Archer recognized the girl instantly as her daughter.—Youth's Companion.

"MY MOTHER NEEDS ME."

Two young colored girls sat behind me in a railroad car that had just left a small town in New Jersey. Their conversation was interesting. One of them evidently lived in the city and had been to the little town on a visit. She was much better dressed than the other girl, who was rather shabby. The girl from the city said:

"I tell you, Emmy, yo' kin make a heap mo' money in de city than you kin in whar you lives, an' yo' kin hab a heap bettah time. Dar's something doing all de time in de city. Plenty to go to, an' girls fo' all kinds o' wuk is so in demand yo' could git a place right off, 'deed you could."

"I reckon likely dat is true," said the other girl, "but yo' see my mothah needs me at home. She is gittin' old now, my mothah is, an' her ha'r is gittin' white, an' she ain't none too strong. She done haf a hard time r'arin' us up when she was left a widow with six ob us. All de res' is left home, an' my mothah needs me mo' an' mo'. I reckon dat all you say about de big pay in de city is true, en' I'd like some ob de good times you is been tellin' me about, but I ain't gwine ter leave my mothah long as she needs me like she do."

These simple words came from a true heart. They voiced a poor colored girl's recognition of all that she owed to her mother in her declining years. There was a spirit of affection and loyalty and fidelity to duty that put this shabby, ignorant colored girl in a place of honor in the world. She was not indifferent to the lure of the big world to which her friend had gone, and she would have liked some of the "good times" her friend was having, but she was brave and strong enough to put them aside in loving recognition of the fact—"My mother needs me."—By Paul Creighton, in the Youth's Temperance Banner.

INDIVIDUAL REGENERATION NEEDED.

There can be no complete social transformation without individual regeneration. The church must focus her efforts upon living and teaching personal religion. She must give herself to prayer and meditation, for it is while we muse the fire burns and passion is born of thought. It is passion we lack. It is spiritual passion we need. In addition to intellectual culture, which was never more necessary than it is today, the church needs this spiritual passion, which will clothe her message with authority in dealing with men and nations.—J. D. L. Thomas.

No grace is more necessary to the Christian worker than fidelity; the humble grace that marches on in sunshine and storm, when no banners are waving, and there is no music to cheer the weary feet.—S. J. Nicholls.

—Out of 80,000 samples of seized liquor analyzed at Washington, one per cent were found to be pure. In other words, drinkers of the stuff have 99 chances in 100 of encountering blindness or sudden death, and 100 chances, even of acquiring a habit which if ever broken, will be at a cost of indignity, suffering and unutterable sorrow.

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THE SINGER.

The mountain's height allured him, and the steep
Pale seat of Poesy; but he fell on sleep
  At sunrise, wandering o'er the hill and vale
  Where eager hearts were listening to his tale
Of bird, and flower, and hearty, homely song
Revealing heart that throbbed at ev'ry wrong.
  The distant peaks were far, and still unscaled;
  But as men loved him, shall we say he failed?
No; for this world is fairer for his life,
  And Nature dearer, her he gave a voice
    That found its echo in the heart of truth.
His song of beauty rose above the strife,
  And though he fell, his comrades still rejoice,
    For dream and song know neither age nor youth.

—Wm. Thornton Whitsett in "Saber and Song."

MUTUAL TRUST.

One said, "I always treat every man as a rascal till he proves himself trustworthy." This is not creditable to him, nor is it fair. The generality of people are trustworthy. Of course do not tempt the weak unduly or purposely; but avoid being oversuspicious.

Often in large cities I see a pile of daily papers lying on a box at a busy street corner; a passer, who wishes a paper, takes it and leaves a nickel. The loss through dishonesty is very small, else the practice would be discontinued. Along our own fine Californa highway much fresh fruit of many kinds is displayed for sale. The price is stated on a card; you take what you want and leave the money. Wouldn't you think any one would be ashamed to take advantage of such trust?

A well known manufacturer went into a unique cafeteria in New York City, took a tray and plate, went along and helped himself to whatever he wanted; there was no one at the food counters to serve him. He sat down at a table and ate the food. Then he stepped to the cashier's desk and said, "I ate fifty cents' worth." The cashier took the fifty cents and said, "Thank you." Then the customer asked, "How do you know I didn't eat a dollar's worth?" "I don't know; I simply take your word for it." Evidently the loss is not heavy, or the policy would be changed.

There are a thousand and one cases in which we have to trust those with whom we associate and do business. Trust sensibly and you will be trusted, and your trust not be often abused. Of course you may lose some small sums by trusting; but it is doubtful if this loss would hurt you as much as being all the time suspicious of everybody.—Selected.

Let the Sunday school for the children teach Christ first, Christ last, Christ in the middle, Christ all the time. And the school that shall be so single-eyed for the Master, shall have the full beam of His eyes which smile as the sun shining in its strength ever upon them.—Stephen H. Tyng, Jr.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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J. F. McCulloch. Editor and Publisher

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—Last Sunday Rev. J. H. Bowman had the pleasure of seeing another church built under his leadership opened for service. He has led in the building or remodeling of so many churches that the experience of last Sunday was perhaps without much novelty to him. Anyhow he is to be congratulated on his success in getting this church built. It stands on the highway between Greensboro and High Point, perhaps a little nearer Greensboro, and takes the place of a school-house hitherto used as a place of worship. The men and women who have stood back of Brother Bowman and worked with him in this enterprise are to be commended for their interest. This church will be worth much to their comunity, and all the people for miles around should welcome it and lend it their interest and support.

There were six Methodist Protestant ministers present last Sunday afternoon in the opening service, which was the beginning of a series of services to be held during the week, Rev. G. F. Millaway to be preacher. Rev. R. C. Stubbins preached the first sermon in the new church last Sunday afternoon. Rev. Edw. Suits and Rev. N. M. Harrison were also present and took part in the services of the afternoon, which included the communion service.

The building is a one-room church with a large recess on one side for pulpit and choir loft.. The ceiling is the natural pine varnished. The wainscot is stained the color of walnut. There are hanging lamps and carpet. The windows are Gothic. There is a bell tower. There is ground enough to enlarge the building when it becomes necessary. The little band there have hoped and labored on, and they should now take new courage. May they succeed in gathering to themselves all who ought to cast in their lot with them, and may this church be a genuine lighthouse to keep the souls of men from the ways of destruction and point them to the haven of safety and life.

—Grace church last Sunday voted to sell the present church property for $100,000, which sum [illegible] understood a certain party stands [illegible] give. The present site is the [illegible] church site in the city, but business is encroaching upon it and there is great probability that the city ere many years if not soon will condemn part of our lot to widen the street, leaving our lot too small for our use. We have secured a larger lot not very far from the new court house, one block from the car line.

—Terrible news comes from Japan. An earthquake, followed by a tidal wave, a fire and a great wind, has destroyed many thousands of people and left the country's greatest cities in ruins. We have missionaries and mission property there. It seems very probable that our property will be found injured, even if our missionaries are saved. The cables are broken and reports must come by wireless or in an indirect way.

—The men who write the headlines for daily papers are not always careful enough. We were startled recently to see this headline in a Greensboro daily: "E. T. Hicks Arrested with 90 Pints Booze". The report thus headed emanated from Henderson, N. C. Could it be possible that E. T. Hicks had descended to such a level? We read the report and were relieved to find that it was only a mistake of the hasty headline man. It was another man that had the booze, and Mr. Hicks was only employed as his attorney in the effort to secure justice for him.

—Rev. J. F. Minnis, our missionary in India, writes: "The paper comes in good shape and never once yet has one gone astray. I never appreciated the Herald so much until I came here. I read all of it with the greatest interest. Anything the church may be doing is interesting as I am even more interested now than ever before. The work at the Home and College both concern me and I only wish that I could do something towards the new College. I have been waiting for the report of that great young people's meeting at Weaverville. It must have been the greatest meeting of its kind in the conference. It will be in the paper next week, I suppose. I am happy to say that we are enjoying the new experiences we meet here. We are very happy now, even though we are three hundred miles from the station, Dhulia, doing nothing but studying this language. We hope to pass the first examination in October and shall return to Dhulia to take up the work there."

—Brother Edwards was in our office last Saturday and gave verbal report of the meeting in Gibsonville, declaring it to be the best meeting except one ever held there, according to the verdict of the older residents. The people were much pleased with the sane, earnest preaching of Rev. Mr. Millard, and showed their appreciation in a substantial way at the close of the meeting. All denominations attended and took earnest part in the meeting.

—Nature teaches us to love our friends, but religion our enemies.

NOTICE.

All who expect to attend the Annual Conference will please send name to Rev. C. B. Way or myself. We are looking for you.

R. S. Troxler.

THE TERRIBLE DISASTER IN JAPAN.

All the missionary work of the Methodist Protestant Church is in the devastated section of Japan.

Dr. Layman only returned to America a short time ago, and Rev. Messrs. Obee and Auman reside at Nagoya which, the papers state, has been destroyed, but we hope has not suffered to that extent. They may have been at Gotemba, not very far from Hakone, but Hakone suffered greatly.

The Woman's Foreign Missionary Society's ladies reside in Nagoya, Hamamatsu and Yokohama, their Girls' School is on a hill and may have suffered severely from the quakes, and possibly from the fire.

We infer that the churches and chapels in Tokyo, Yokohama and the cities and towns down to and possibly beyond Nagoya have suffered greatly, or been destroyed.

It is possible, of course, that a number of our pastors, and many of our people have perished, at least have been seriously wounded.

No word has yet reached us from Japan, as the cables are broken, and we can only pray and wait.

The board never has faced such awful conditions, and we earnestly appeal for immediate help to meet the demands which will come shortly. I start the subscription with $50, and am sending check to editor Benson, as money will, doubtless, have to be cabled.

Send at once your contribution, and make it as large as possible, to Rev. J. F. McCulloch, D.D., Greensboro, N. C., and he will acknowledge in the Herald. Prompt action will be of greatest service now.

When word comes, the church will be promptly informed.

Fred. C. Klein,
Corresponding Secretary.

Henry Martyn prayed that he might "take each day as an important trust for the Lord." This is the true view to take of time. Each day and each hour is a trust committed to us by God.

Every morning the Christian should ask, What is the day given me for? The question then arises. How does God wish him to spend the day? No trust is given to be wasted. The day is not to be spent in mere idleness. We are faithful to our trust, when we spend the day as God would have us spend it—whether in manual labor, in prayer, in rest, or in presenting divine truth to the minds of others.

Happy is he who, in reviewing the day at its close, can thank God that, through grace, it has been spent in accordance with His will.—Selected.

WHEN IS EDUCATION CHRISTIAN?

By Wilbur Stout.

With all due respect to those writers in denominational circles who use the term Christian education with such frequency, there still lingers a doubt as to just what the term will cover. It will be noted that the great schools, who are not tied up with either church or state, do not use the qualifying adjective; yet the smaller church schools use it constantly. Of course many answers have been given, but, if one may ask, when can education properly be called Christian?

We cannot believe the mere statement that education at a church school is necessarily more Christian in spirit than education at a tax-supported or secular institution. The blanket assertion is not self-evident, and the alleged proof that the teaching of Christianity is prohibited at such institutions by the law of the land does not seem conclusive Then too, the inference is made that education is more Christian at some church schools than at other church schools.. What constitutes the essential Christian element?

If the church schools take as their platform the doctrine that experience of God should be united with knowledge of mankind and of nature, certainly the platform may be very good; but it can hardly be claimed as distinctive of one type of school when the doctrine is such a commonplace in higher education. And so far as that particular doctrine is concerned, are not the universities—in the true sense of the word—better able than the church schools to give education in these three worlds and to equip students to move in them when they go out from college?

Good atmosphere is truly an asset wherever found. Still it must be remembered that an atmosphere where certain approved creeds and dogmas are easily and quickly absorbed by a sponge-like process may not be essentially Christian.. Students do not attain their best development under such static and artificial systems of education. A little investigation will usually show also that the students soon develop resistance to both maximum humidity and saturated solutions. The misfortune of receiving such a college education is hard to estimate.

Can it be said that denominational education is more Christian, because the church schools can designate Christian ideals and motives to the students; whereas the other schools can only offer much learning? The answer must be no. A set of designated ideals and motives is apt to be found inadequate if the student has not been taught to think for himself. Any student who is to lead a Christian life ought to be so trained that his search for reality can go on as long as he lives. The college, therefore, ought to be a stimulating rather than a static place to spend four or more years in preparation. The question: "What do other people believe and what do other people do?" must always be secondary to the student's own patient and discriminating search for the ultimate. Here scholarship is a requirement.

It is to be remembered too that much learning is perfectly in accordance with the teaching of One who came that we might have life and have it more abundantly. The love for that which is true, righteous, and perfect—whether it be on the physical, the emotional, the intellectual, or the religious level—is a vital part of the human machinery and must not be called unChristian.

Incidentally, the churches are in need of well trained leaders if Protestantism is to be protected against the danger of crystallization and blind dependence upon formulated creed. Already in places the foulness of stagnation and decay is beginning to appear. Of course denominational schools of the right kind can do much in the training of both leaders and laymen.

To be a guiding influence in making life, including religion, a matter of knowledge and spiritual insight rather than hearsay and custom is a task for any institution whether great or small, sectarian or non-sectarian. Was not education of this order an essential part of the teaching of Christ? Observation will indicate by what institutions the business is now carried on. When done by the universities, needless to say, the law of the land offers no opposition.

"I THINK."

By Rev. L. K. Long.

In the seventh chapter of his first letter to the Corinthian church Paul takes occasion to discuss certain family matters requiring attention at that time.

On one question he speaks with authority from Christ (10, 11): "Unto the married I give charge, yea, not I, but the Lord; That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife."

In the next instance (12, 13) he speaks on his own authority: "But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband."

Again (25, 2) he gives his own thought: "Now concerning virgins I have no commandment of the Lord: but I give my judgment, as one that hath obtained mercy of the Lord to be trustworthy. I think therefore that it is good by reason of the distress that is upon us, namely, that it is good for a man to be as he is."

At the end of the chapter he tells those to whom he is writing: "A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord. But," he continues, "she is happier if she abides as she is, after my judgment: and I think that I also have the Spirit of God."

So Paul has two bases from which he speaks: 1. The "charge." the "say," or the "commandment" of the Lord. 2. His own "judgment, as one that hath obtained mercy of the Lord to be trustworthy," and his "I think that I also have the Spirit of God."

Paul completed his ministry before much of the life and teachings of Jesus had been written. He was dependent on the recollections of Peter, John, and the other Apostles, for reports of the commandments of his Lord. In Paul's preaching and writing he does not often quote directly the words of Jesus. He had in large measure the mind of Christ, he was possessed by the Spirit of his Master, and meant to represent truthfully his teachings.

However, the great Apostle, being required to speak on so many questions not elaborated, or even directly touched by Jesus, spoke and wrote in accord with his own judgment. He does not often make a distinction between what he says on the authority of the Lord and what he speaks from his own mind possessed by the Spirit of God. Nor does he make a distinction between what are thought of as his inspired utterances and his opinions. He does not seem to have thought of the fine, hair-splitting treatment of the questions of inspiration so much enjoyed by many theologians who came after him.

All thinking has a back-ground. Paul's background was mental as well as physical. He was a Jew of his times in mind as well as body.. He could no more avoid using the forms of thought and the philosophical assumptions of his training than repudiate his mother tongue. He used other languages—having acquired them by study and practice. In much the same way by communion with the mind of the Master, by association with fellow-believers, by observing the course of events, and by intensive thought, he became a developed Christian thinker and a wise Christian philosopher.

The Christian consciousness is the consciousness of a person who has become possessed by the mind and heart of Christ. He sees problems and situations as Christ sees them. He thinks and acts as one in whom Christ lives and reigns. As time went on Paul's consciousness became increasingly Christian; so that he could truly say (Gal. 2:20: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." The great mind of Paul being thus intimately united with the heart and mind of Christ, we may expect the Apostle to give utterance to thoughts, opinions, and judgments of great interest and value.

His treatment of the question of our Lord's speedy return to the earth furnishes an interesting instance of Paul's change in thinking. As a Jew he, and all his Christian brethren, shared the current Jewish Messianic ideas. He expected the return of his Lord during his own lifetime. In his earliest writing (1 Thess. 4: 15-17) he says: "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." After more than 1900 years the Lord has not returned in any such manner as here described.

Now examine his second letter to Timothy. This is the last message of Paul. He is closely confined in a Roman prison. Nero is on the throne. Christians are being persecuted, and the Apostle expects a violent death in the near future. He writes to Timothy of the things lying near his heart:

"I know whom I have believed, and am peruaded that he is able to guard that which I have committed unto him against that day." "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed." "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousnes, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." Paul is no longer expecting to see the Lord's return. His thinking has become truer to the facts. Evidently he believes that the agencies for the conversion of the world and the establishing of a Christian social order are in hand. He expects Timothy and those who come after him to continue the work he is leaving.

Let us turn to the Old Testament. Here God has much to do with the thoughts and devices of men. Wisdom in agriculture, skill in adapting means to ends, cunning craftsmanship—what we think of as human ingenuity—are represented as the results of the inspiration of God. A most beautiful passage is (Isa. 28:24-29): "Doth he that ploweth to sow plow continually? doth he continually open and harrow his ground? When he hath leveled the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and put in the wheat in rows, and the barley in the appointed place, and the spelt in the border thereof? For his God doth instruct him aright, and doth teach him. For the fitches are not threshed with a sharp threshing instrument, neither is the cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread grain is ground; for he will not be always threshing it: and though the wheel of his cart and his horses scatter it, he doth not grind it. This also cometh forth from Jehovah of hosts, who is wonderful in counsel, and excellent in wisdom."

In a somewhat higher sphere the devout Pascal, as he studied the stars, exclaimed: "Oh God, I think thy thoughts after thee." It seems perfectly fitting that when Peter is writing of the way in which spiritual truth comes he should say: "Men spake from God, being moved by the Holy Spirit."

Jealousy has manifested itself in connection with receiving and giving out divine truth. Those who have been designated to speak from God have been fearful lest some unauthorized individual take it upon himself to think a thought and deliver a message; and the rank and file sometimes have felt themselves unfairly discriminated against by authorized interpreters of the truth. In the wilderness (Num 11:26-29) the Spirit rested upon Eldad and Medad—who were not of the seventy elders—and they prophesied. "And Joshua, the son of Nun, the minister of Moses, one of his chosen men, answered and said, My lord Moses, forbid them. And Moses said unto him, Art thou jealous for my sake? would that all Jehovah's people were prophets, that Jehovah would put his Spirit upon them." In the kingdom of God—which is a spiritual democracy—all his people are eligible to be prophets, to think and to give expression to their thoughts.

An interesting illustration of the power and fruits of thinking is the way by which the Jews arrived at belief in immortality. They achieved a reasonable hope of life beyond only after long experience with doubt and struggle. The writings in which the fine results are given belong to near the end of the Babylonian captivity, or later. Previous to this time they found comfort in the hope of a brilliant future for the nation; for themselves, as individuals, the grave and all beyond was dark. Sheol, the underworld, was full of gloom, a place of shadows and unreality. Thinking of the good fate of the tree that, after having been cut down, sends up sprouts from the stump, Job (14:10-12) complains bitterly of the hopeless lot of man:

"But man dieth, and is laid low:
Yea, man giveth up the ghost, and where is he?
As the waters fail from the sea,
And the river wasteth and drieth up;
So man lieth down and riseth not:
Till the heavens be no more, they shall not awake,
Nor be roused out of their sleep."

The Psalmist (38:13) in his sickness and dread of personal extinction prays for a little longer life:

"Oh, spare me, that I may recover my strength,
Before I go hence, and be no more."

A spirit of revolt developed against the inequalities and seeming unfairness in the earthly lot of men. The fact that good men, as well as bad men must go down to the darkness and hopelessness of Sheol rested so heavily upon their hearts that certain individuals set for themselves the task of thinking things through. The writer of the sixteenth Psalm is one of these men. Here is his course of thought: Jehovah is his Lord; he will not pour out drink-offerings of blood to other gods; he will not take their names upon his lips; Jehovah is the portion of his inheritance; at night while his own heart has instructed him Jehovah has given him counsel. In short, he feels himself so closely united with Jehovah, morally and spiritually, that he concludes God will never forsake him—and for him Sheol loses its terrors (7-11):

"I will bless Jehovah, who hath given me counsel;
Yea, my heart instructeth me in the night seasons.
I have set Jehovah always before me:
Because he is at my right hand, I shall not be moved.
Therefore my heart is glad, and my glory rejoiceth:
My flesh also shall dwell in safety.
For thou wilt not leave my soul to Sheol;
Neither wilt thou suffer thy holy one to see corruption.
Thou wilt show me the path of life:
In thy presence is fullness of joy;
In thy right hand there are pleasures for evermore.

The author of the seventy-third Psalm works out the same problem. He notes that wicked scoffers with their oppression and pride are not in trouble like other men—having more than heart can wish, their eyes standing out with fatness; while himself, endeavoring to be clean and innocent, is plagued and chastised continuallly. The solution of the puzzling problem is beyond his ability until he goes into the sanctuary of God and considers the hopeless end of the wicked. From slippery places they are cast down and consumed with terrors. Turning to his own situation he finds satisfaction in his unchangeable union with God (23-26):

"Nevertheless I am continually with thee;
Thou hast holden my right hand.
Thou wilt guide me with thy counsel,
And afterward receive me to glory.
Whom have I in heaven but thee,
And there is none upon earth that I desire besides thee.
My flesh and my heart faileth;
But God is the strength of my heart and my portion forever."

In the book of Job the hero is struggling with the problem of his overmelming misfortunes and his lothesome physical afflictions. Revolting against the ancient explanations and advice of his three friends, out of the depths of his sad plight he reaches up bare hands and, in an agony of thought, grasps the truth that ever since has been the divine word of comfort in the face of suffering and death (19:25-27):

"But as for me I know that my Redeemer liveth,
And at last he will stand up upon the earth:
And after my skin, even this body, is destroyed,
Then without my flesh shall I see God;
Whom I, even I, shall see, on my side,
And mine eyes shall behold, and not as a stranger."

We have made a brief excursion into the field of revelation, and noted a few facts and incidents. I think that the following statement is justified as a description of God's way of working in and through men's minds:

God endowed man with power to think; and in all ages he has broadly inspired the minds and guided the thoughts of men, to the end that they might increase in ability to think truly and to judge righteously.

(The fifth article in this series will consider "Some Fruit of Christian Thinking".,

QUIET TALKS ON THE SIMPLE ESSENTIALS.

By Mr. S. D. Gordon.

(Auspices Atlantic City Council of Churches.)

No. 9—The Knot on the End.

The knot on the end of the sewing cotton holds the seam in place, and the garment together.

There is a Knot on the End of our Christian Faith that holds all in place. It is tightly knotted. That Knot is the tragic end of the outstanding Man of the race, with the tremendous finish the Third Morning After.

The race has one outstanding religion. That one religion produced the one Book. The book reveals the one Man. That Man's personality stands wholly alone in its sheer size. His life stands solitary in its purity and humanness. That His life went out, and so tragically, has become the central point of history. The calendars of the nations revolve around his birth. The calendars of human hearts revolves about the hour when His great heart broke.

Look at that Knot on the End. Thirty years were in Nazareth. Three and a half more were tireless in helping man. That last week spells graphically the Man's lonely homelessness.

Each night he walked out to Olivet and slept under the stars. Each morning he walked into the city where the world crowds were gathered thick, and where his enemies were supreme.

For two or three days his steps can't be traced. Was he off in the quiet gathering strength for the coming day of days? Then there is the bold ride into the capital on the royal ass. The King comes to his own. But his own received him not.

The common thousands sing their grateful hearts out as they lovingly strew the roadway with garments and living green. But the leaders with green narrowing eyes, and tightened fists held the national reins tight and drove hard.

The betrayal night finds the little inner company gathered about the frugal board. Then the traitor's withdrawal into the dark night, and the last long quiet talk under the full moon. And then the sore strain of spirit under the olives.

Now the arrest, the pretended trial before the two chief leaders, the courtyard with the soldiers' coarse cruel mockery, and the thorn crown, and poor Peter by the fire. Then the Jewish Senate's official action, and Pilate, and Herod.

Then Pilate again, consciencepricked, cowed and cowardly, with the crowds jeering and the coldly passionate priests insisting. And the terrible scourging, the dramatic handwashing, and at last the decision wrung out by bitter hate, given out by official cowardice.

One could never tell the story if he were not held in the hard grip of a great purpose. Both shoes and hat go off, and one stands with bated breath and hushed pained heart, and watches with staring eyes.

The man is laid down upon the crossed logs, and the spikes driven into sensitive hands and feet. Then the cross is lifted and dropped roughly into the hole prepared, the Man's weight coming suddenly down on the nails. It is nine of the morning clock.

As the nails are being driven, the Man is speaking quietly, "Forgive them, the soldiers, they don't understand; the blame's farther back." And the soldiers greedily throw dice for the cast-off garments. The leaders dicker over the kingly inscription hung over the Man's head.

The passing crowds with morbid curiosity throng and jeer. Yonder in the group of pain-stricken friendly faces, John's arm is tenderly supporting the woman of the grief-stricken spirit.

In the thick of it all the one masterful Man is on the middle cross. He forgets all else for the personal touch with the man hanging by his side. Again he turns and quietly speaks to his mother, and then to John. What thoughtfulness! What self-mastery!

And now it's high noon. The sun is at its flood. Then the sudden fearsome darkness Noon suddenly becomes midnight. And a terror spreads in the very air, and seizes men's vitals. What is this? Who can this be? And for three long hours that strange darkness!

Then the distinct piercing cry heard, "Why did'st thou forsake me?" That's the hardest thing for the suffering Man, the loss of sweet consciousness of His Father's presence. But it's past now.. Then the tense thirst. But nothing will be drunk that dulls in the slightest, for even the briefest moment, his masterful consciousness.

Then the great shout of vistory: it is finished: the thing's done: the battle's fought; it's over now. Victory! Full victory! Then the quietly breathed prayer, "Into thy hands I commend my spirit."

And then the most striking thing of all, "He yielded up His spirit." He was not overcome by death. He yielded to death, masterful to the last breath.

And the Roman spear revealed how death came. The blood and water separated tells of a broken heart. The tense suffering of spirit, it was that that snapped the life cord when he yielded up his spirit. And out from that cross of suffering rings out to all men the cry, "I gave my life for thee."

The Knot was tied on the End, and tied tight. He died. He died for us. He died of his own accord. It was his own act, the time, the manner, the fact.

It had a purpose. Its meaning is found in his own heart. It had to be done.

(No. 10—Earth's Roughest Hill.)

LITERATURE AND MARRIAGE.

By Wm. Thornton Whitsett.

Much of the literature of all the ages hinges upon the fact as stated in Genesis 1:27—"Male and female created he them." From earliest days the relationships of man and woman have claimed the largest thought of writers in every land. The moral and spiritual condition of any land can almost be known with certainty by a study of its literary output, for we find reflected upon the written page the moving causes of the day.

"Marriage rightly understood,
Gives to the tender and the good
A paradise below."
—Cowper, "The Fireside.."

"She is mine own;
Anl I as rich in having such a jewel
As twenty seas, if all their sands were pearl,
The water nectar, and the rocks pure gold."
—Shakespeare.

In American fiction, and in American poetry, for the past decade we find a reflection of the jazz spirit of the day, no less than in the riotous and nerve-racking chase after pleasure that besets the present generation. The scenes of our divorce courts are but reflections of the ideas that reek upon many pages of the fiction of our time. The marriage vows rest loosely, and pretexts abound for their severing. Day by day writers are coming forward who are glad to pander to the sensual for the sake of a lurid day in the public eye. Our States with their diversity of marriage laws, and their greater diversity of divorce laws, afford every opportunity to those who wish to get as far as possiblbe away from the ideas of constancy and eternal fidelity. The dazzle of money, the lure of dress, and the promises of self-styled social arbiters, prove the undoing of many of those who are beautiful, and attractive, but nevertheless, thoughtless. Refined vice finds a large place in this twentieth century, but it is vice despite all the gloss with which it is covered. The style of a master word painter may enchain us with its many charms, but it can never sweeten the immorality that too often creeps like a poisonous stream through pages that tell of ways that open on death. The school of realists of our time who turn out such a large bulk of our fiction find ready made on every hand the living actors in the mad drama of unholy desire. Too aften in halls of wealth we find high ideals of marriage and home life looked upon as out-of-date and old-fashioned, and prohibitive of the possibilities that come for those possessed of a store of dollars.. Writers constantly seize upon these tendencies of the times, and transferring them to the printed page, give them widest circulation. Censors in literature have never amounted to anything, and hence every age will be fed upon what it seeks, and every time will reflect in its literature the purity or the grossness of its thought. If we are to judge by what we are reading in these later years here in America we must conclude that the home is becoming weakened, and that never since time began have the courts afforded a wider sweep to ungoverned passion and unbridled and unholy desires.

It may be interesting, then, to give some consideration to the topic of marriage, and make some applications to literary development in various ages, as it reflects itself as a mirror of the morals of a given time. Disregard of marriage means a disregard of morals, and hence, a large output of writings breathing a spirit of weakened and ignored marriage vows gathers its heat from Satanic fires that would burn to ashes the dreams of the ages as to happy homes, virtuous womanhood, and manhood true to vows of chaste living.

During the ages marriage as an institution has usually been regarded as possessing three stages,—1. The Physical Stage, 2. The Legal Stage, 3. The Moral Stage. In the first stage the relation of the sexes had but little regulation, and there was but little of permanence; in the second stage the husband acquired a property right in his wife, and in the third stage she becomes his comrade with rights before the law approximating her husband's. As a modern fact, it is almost always true that marriage begins with the moral, moves on to the legal, and is completed in the physical union. The discussion has never been fully closed as to in just what sense marriage is a contract; certainly it is unlike most contracts in many particulars. Lawyers invariably recognize its isolation from all other classes of contracts. "It is doubtless true, as anthropologists have pointed out, that in the history of the race 'marriage is rooted in the family, rather than the family in marriage.' "

Under primitive Roman law woman by marriage came under the "power" of her husband. The restrictions in the main were those that have continued to prevail in modern Europe. The church early recognized the validity of the Roman law, modified by the teachings of Christ, and the dictum of the fathers of the church, and further defined by popes and councils. The indissolubility of marriage proclaimed by Christ was the one great addition made by Him. St. Paul's interpretation of marriage was that it was only a concession to fleshly weakness, but this found but little favor. His other idea of marriage as a sacrament was eagerly seized upon to stamp the union of souls and bodies with a mystic meaning. The early church regarded disparity of faith as a bar to union.

Exclusive control over marriage was held by the Roman Catholic church, and at the council of Trent the opinion of Luther and other reformers was ridiculed that marriage was a question for the civil courts.

England regulates marriage largely by statutory legislation, the chief bills controling same being the ones of 1823, 1836, 1886 and 1898. Scotland goes further than England in recognizing irregular marriages. In the United States the chief points of the law of England are recognized with certain deference. The various States of the Union have different laws, but it is commonly agreed that a ''marriage at common law is good'' unless in the cases where same special local State law has a particular law of nullity. When then State legislation requires some particular form to be used, the want of that particular form only invalidates when so expressly stated in the statute. In the physical point of view the entire United States is moving rapidly forward upon the question in dealing with feeble-minded, epileptic, drunken, narcotic-using, and other classes of persons.

Divorce laws vary in the various States of the Union. This diversity of laws, and regulations, has been the means of affording unbounded opportunities for abuse and injustice.. Legal skill and money have wrought havoc in many cases with all that pertains to right and justice in the cases of many marriages. With many States with different laws of residence, and cause, in easy touch by rapid means of communication it has been very easy to secure legal approbation for much that was plainly wrong and vile.

There has been much said for years about the sex-novels, and yet they flourish as never before. Their wide circulation leads to the further spread of such ideas, and the wide prevalence of indifferent views upon morality leads to the writing of such fiction. They are an outgrowth of the day and the times, and the day and the times at the same time foster them.

The sensational always attracts attention beyond its merit, and we can only hope in this case that our people who read are not so deeply interested as they sometimes seem to be in the sex-problem novel of the hour. It would, however, be much more comforting to know that we had a demand for pure books always, that were widely read in happy homes, that were based upon marriage vows that had the highest approbation of man's deepest thought, and God's fullest revelation.

DOUBLE OUR CAPACITY IN FOUR YEARS.

Article 4.

Why not build a church in Kannapolis, Lexington, Roanoke Rapids and Rocky Mount immediately? Yes, why not? Because we do not have the money, neither have we the pastors. Nevertheless we have more people in Rocky Mount today than we had in that town when our church was there. In the other mentioned towns we have more people than we have in some local churches. It is a shame that we do not possess territory that is by rights our own.

Why not let the building and loan association build us a church in each of the above mentioned towns? That is a fine way, it seems, but it is also a wonderful way to incur a large debt we can not pay. The common sense way is to pay up in full all assessments to our general and annual conference and then let the Board of Church Extension put up those buildings without expense to any one.

Why do we not pay up in full? Our good churches and good circuits pay. But how about the weak church and circuit? We don't have any. They are all strong, but they have not found it out yet. Those that pay little get poor service. If they help themselves they get help. If they want organization they get it. The church that doesn't pay its pastor fusses because they have a poor preacher, yet it keeps him because he is cheap. Can this be overcome? Certainly. In our district rallies many of the local churches were not represented at all, and in some cases the pastor did not attend. In those fields we need to do special work in order to show the local people just how strong they are. I hope the pastors of the following circuits will pardon X. .Y. Z. for using them as illustrations. In the first district rally Greenville and Littleton were poorly represented. Pageland and Rockingham were scarcely represented at Concord. What is true with those pastors and local churches is also true with many other circuits. Concentrated effort is needed in each local church in all such fields in order that they may know their strength. This is not a criticism. But to point out the fact that if we develop the local church it will double is capacity.

Now, brethren, let us make up our minds to double our capacity as a conference in four years. Let us pay all financial obligations in full in every local church; find one hundred high school boys for the ministry in North Carolina and send them through college and seminary; build a church in every town where we have people; organize thoroughly every local church in the North Carolina Conference; select and put on the road a field financial secretary to work on a ''double-our-capacity program'' for four years; never close up a church unless forced to do so; stick to our college financial campaign until it is put over big. X. Y. Z.

LIFE WORK RECRUITS.

At the Pastor's Summer Conference at High Point in June a motion was adopted urging every pastor in the conference to preach to his young people at each church, during the month of August, on the Call to Life Service. At that time, and later in a letter reminding the pastors of the motion, I asked each pastor to send me the names of those who offered themselves. I want to keep in touch with these young people, and Dr. Sexsmith, secretary of the general board, wants them. So far I have heard from the following charges with the results indicated in each case:

Rockingham Charge:
  Lee Watson, Ministry.
  Miss Nanie Spears, Foreign Missions.
  Miss Velnia Mills, Foreign Missions.
Weaverville Charge:
  Harry Burgin, Undecided.
  Arthur Edwards, Undecided.
  Miss Evelyn Gill, Undecided.
  Miss Jessie Gill, Undecided.
  Miss Christine Young, Undecided.
West End Charge:
  Miss Annie Livengood, Foreign Missions.
  Miss Irma Lawrence, Undecided.
Forsyth Charge:
  Claud Spaugh, Ministry.
  A young woman undecided, name withheld for the present.
Saxapahaw Charge:
  Miss Scelene Thompson, Missions.
  Howard J. Layton, Ministry.

Possibly there are other pastors who have presented this matter to the young people and have had some response, and will let me hear from them later. I hope there are such.

Brethren, it pays to present this matter to the young people. We reap a joy of being thus used of God; the young people reap the joy of finding their places in life; the church and the kingdom of God reap the harvest of their labors. So far as I am concerned I believe that God expects me to preach dedication of life as well as dedication of heart. I believe that there are many young people who sit before us every Sunday who, if we ardently hold up Christ's work before them, will enter therein for all-time service, either in the ministry, home or foreign mission work, or some other distinctly Christian work. Brethren of the ministry, in the name of Christ, I challenge you to present this matter with all the power that you have to the young people of your churches. If every pastor in the conference would do that I believe that when our college opens in September, 1924, there would be no less than 100 entering to prepare themselves for some all-time service for the Master. That's my goal, FIFTY FOR THE MINISTRY, AND FIFTY FOR THE FOREIGN FIELDS BY SEPTEMBER, 1924.

Please send me the names and addresses of all the young people who offer themselves for any of God's fields. N. M. Harrison, Jr.

HATE!

Drifting hate, detached from its original source, makes a lot of trouble in the world. It lights on political candidates and blackens their characters. It observes social and economic problems. Hate on the loose is more dangerous than love on the loose, but we do not realize it. Love invites people to all sorts of kindness, while hate is always deadly. It seems natural for the human heart to hate, but that is no reason for encouraging it.

It is curious that we know so little about the nature of hate when it blooms in every heart. Perhaps it may be roughly divided into unconscious hate, as shown in slips of the tongue, reveries and dreams; loose hate, which has been unconsciously shifted from an intimate, revered object and placed on a more impersonal object; and, third, direct, conscious hatred. Only by understanding about the nature of the emotion can one control it when it makes a rush for freedom.

Wherever there is love, there is also the possibility of hate. Just as fast as we can bring ourselves to admit this, we advance in the understanding and control of dangerous emotions. Formerly we insisted on dividing humanity into two separate groups, the angelically minded and the villainously intended. Now we are beginning to realize that a saint and a sinner walks in every pair of shoes. Every lover is a potential hater! Hate is love turned inside out.—From the Designer

SUNDAY SCHOOL DEVELOPMENT IN WOLFE COUNTY, KENTUCKY.

Wolfe County Sunday School Convention was held June 30 and July 1 at Campton, the county-seat, with Rev. Thomas R. Woodford, president of the association, in the chair.

Mrs. Joplin, wife of the State field secretary, who attended the convention, writes that the officers of each of these schools had some interesting and encouraging things to report. The Pine Ridge School has several splendid organized classes, classes which are carrying on week-day activities under the direction of class officers or committees. There is no county in the state where such real progress has been made as in Wolfe country during the past three years. It is very encouraging to see the workers moving forward to reach their ideal.

Though sixteen Sunday schools are located in this county, but 11 were represented, and five of these constitute a portion of the Pine Ridge work, and are under the care of the president.

Dr. Woodford adds, "one of the other six Sunday schools, coming from Vortex, gave us a great surprise,—not only because of the size of their delegation, about twenty-five—but also because they had made great preparation, and sang about a dozen different songs by themselves. When I asked the leader to tell the convention how such an interest had been worked up, he said, 'It is all due to the suggestion and efforts of my two girls who came home from the Pine Ridge school in May and **insisted that we must have a Sunday school.**' The girls are Arzela and Bonnie Taulbee, and the man who replied was their father. I said. 'Praise the Lord,' and many said 'Amen'."

The names of the two girls will be familiar to those who have read the Pine Ridge Album or the Alvin Drew Bulletin. These are not the first girls who have gone out from Pine Ridge and organized a school or done other constructive work. This proves the fact that the people of these mountains have marked executive ability and are well worth while. They are not satisfied to enjoy the Gospel alone but they immediately pass it on to others. As said Andrew to his brother Simon Peter, "We have found the Messias, and he brought him to Jesus."

The formation of a live Sunday school by two girls is another evidence of the justification of the claim that when those of the mountain region now out of Christ, shall have been placed in a working relation with Him, they will prove a valuable asset in the progress of the living church and accomplish much more than some of those who have heard the Gospel all their lives, and yet who apparently are unconcerned about those less fortunate than themselves, and are at ease in Zion.

Mrs. A. P. Badger, Chairman,
Central Committee, W. H M. S.

BACK TO AMERICA.

Rev. Dr. Leigh Layman, the board's missionary in Japan, reached his home in Ohio on Saturday, August 18, having left Yokohama August 4. He reports that he was not the least seasick, but had no appetite, "food too long in cold storage."

After seven years of faithful labor, the supervision of a large amount of building, and problems and difficulties incident to missionary work, he has returned to America for a much needed furlough.

Dr. Layman is our senior missionary, having been in Japan a great many years, and was at the head of Nagoya College, which had an enrollment of 1020 at last report.

He has, of course, seen the development of the work in all departments, and had a conspicuous part in the planning and laboring which produced the results in which the church rejoices.

His good wife returned some months ago on account of the serious illness of her only sister, and to be with their children, two daughters, one of whom graduated at Oberlin last year.

It was no small sacrifice for Dr. and Mrs. Layman while in Japan to be separated by thousands of miles, out of reach of the 'phone and quick mail, from their children for several years, while at school here in America, and one can appreciate the joy of meeting and being together again in the homeland.

Their case is duplicated now in the experience of Rev. and Mrs. E. I. Obee at Atsuta. Nagoya, Japan. Their two oldest children are here in America attending school in Ohio, and the others are with them in Japan, and are largely without the extended companionship of American children, and the associations which add so much to life in our land. Why not, friends, send them a little cheer, say at Christmas time?

Our missionaries bear their lot cheerfully, but those having children have much care and anxiety in regard to their education, and kindred considerations such as parents in America do not know, and for this, and many other reasons our church people ought to have much sympathy for them, and evince appreciation of their devotion and services by generous support of their work which often is hampered by lack of funds.

They are in the midst of rank heathenism they yearn to lead souls to Christ, to train youths for life's grave responsibilities, but when a greatly needed chapel is asked for at an important center, or a church large enough to minister to the needs of the thousand students at Nagoya College and the surrounding community, and they are told by the board there are no funds in hand, it tends to discourage them, to raise questions as to the extent of missionary zeal in the home church, and makes it extremely difficult to explain matters to the Japanese.

An illustration of this is found in the case of the Nagoya College students and friends raising a fund of Yen 50,000—U. S. $25,000—for buildings and improvements at the college and the board unable to provide the needed church and Science Hall as agreed to.

Put yourself in your missionaries' place under those conditions, and what would you say to the Japanese? What do you think of our people blessed so wonderfully of God, and who have failed to supply the money, God's money which He has entrusted to their care and for the use of which He will call all to an account? There are individuals who could give at once $1,000 for the church at Nagoya College, there are churches that could give twice that much, yea, five times that much, and be the happier for doing it. Why not give God what He asks for through the needs of His work in heathendom? He may ask you for an answer to that shortly.

You had better respond as you are able, and thus be ready to answer Him gladly.

Fred C. Klein.

A GREAT DAY IN YOUR SUNDAY SCHOOL AND CHURCH LIFE.

My dear Fellow Workers:—

For the last six years I have appealed to you to observe Rally Day for three specific reasons, and I am just as much interested in this work now as I ever was, because it stands for the development of our children and young people. Our church of tomorrow depends wholly upon our children and young people of today. As we train them so will be our church. Ihave examined the Rally Day program which has been prepared by our Board of Young People's Work and is now ready to be sent out to you free of cost provided you will use it and take a free will offering for the board. Your offering in each case will apply on your General Conference budget.

The program is a good one and you will do well to order at once from Rev. E. A. Sexsmith, 3437 Piedmont Ave., Baltimore, Md. Order the programs and use them, or prepare a service of your own.

Benefit of Youth.

First for the benefit of your young people. So often our children and young people feel that they have no part whatsoever in our church services until they become adults. And shame upon us it is usually all too true. For the sake of their development and future usefulness give them something to do.

Benefit of Community.

Second, make Rally Day a community affair and see to it that all the church folks, and all the new church folks are invited to come.. Do it in a whole-hearted, enthusiastic way that will impress them that you really want them to come. Then make the day so interesting and helpful that they will want to come again. It is a day for the whole community to rally around the church and the cause of righteousness. It will not make itself, but God's children can use the day with great good to the community if they will.

Benefit of the Board.

Third, of course the offering to be taken on that day is for the benefit of the Board of Young People's Work to enable it to do the work mapped out for it by the General Conference.

No other department of our church life is doing more efficient service than is this board. The fact is,—it is doing the **biggest business on the smallest capital** of any department of our church. Encourage the board with a liberal free-will offering. Send your offering to your own conference treasurer as Rally Day money.

Praying God's richest blessings upon our new secretary and upon all the work of this board, I am

Yours in the Master's service,

A. G. Dixon.

Greensboro, N. C., August 21, 1293.

THE WORK AND THE WORKERS.

Sunday, August 26, was spent on Randolph charge with Rev. W. F. Ashburn. It is always a pleasure to be with Brother Ashburn. He is one of God's noblemen, and we have been very warm friends for many years. We reached Gray's Chapel and Shiloh churches. These are both splendid church buildings, and the buildings and the grounds are kept in first-class condition. A nearby camp meeting caused the congregations to be smaller than they otherwise would have been, but those who were present gave earnest heed to the Word.

Saturday and Sunday, September 1 and 2, will be spent in company with Dr. R. M. Andrews at Dunn's Chapel, near Columbia, S. C., in an inspirational meeting and conference with the brethren of the South Carolina Conference in the hope of carrying some hope and cheer and helpful suggestions to them.

September 3 to 10 will be spent on the Yarbrough charge, Cross Anchor, S. C. We will engage in evangelistic services at Yarbrough's Chapel for the entire week. On Sunday morning, September 9, I will go to Harmony church and Mrs. Dixon will remain at Yarbrough's.

Reports.

Twenty-five pastors only have sent in their reports for third quarter. One of those had no name signed to it, and this time I am afraid I cannot guess whose it is; for it comes from a post-office where four of our pastors are located.

Delegates.

Just fifty of our pastors have mailed cards to me giving name of delegate-elect. One other card was mailed to me but had nothing on it except what was put on it by Brother Bates. It was not even postmarked, so I do not know where to return it.

A Worthy Salary.

Delegates will be approaching the stationing committee at conference calling for "A live, energetic, wide-awake, consecrated man, who can preach well and who is a good mixer."

If you would have that kind of man then at your fourth quarterly conference think a bit about what kind of a salary such a man should have. Many charges should increase the salary for next year.

Your Record.

Look up the financial record of your charge for last year and then set to work in earnest to better it this time unless it was 100 per cent.

Yours in the Master's service,

A. G. Dixon.

August 30, 1923.

THE SECOND COMING OF CHRIST.

Text: "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his time he shall show, who is the blessed and only potentate, the King of kings and Lord of lords." 1 Tim. 6:14, 15.

St. Paul fully appreciated the fact that when our Lord Jesus appears in his glory all debate with reference to his Godhead, his power to save, and the honor and worship which are his due, will come to an abrupt and eternal end. The resurrection of Jesus Christ fully confirmed the faith of the apostles in his Godhead. It was a final and complete witness to his mastery over death, the last enemy. Their doubts all vanished; their questions were all answered. His resurrection was a final and sufficient credential of his deity, of his authority, of the trustworthiness of all his promises, and the power of his gospel to save a lost world.

When Jesus appears with the holy angels in his glory in the heavens, his enemies will be put to utter rout. That will be a final, positive proof of his pre-existence, his virgin birth, the fact of his miracles, of his resurrection, of his eternal Godhead, and right to reign and rule, King of kings and Lord of lords. We can think of nothing, in fact, there could be nothing, that would more completely overthrow and scatter forever all of the foes and opposers of our Master, the Lord Jesus Christ, than that he should appear, as foretold by himself and by the apostolic writers.

It will be recalled that when Jesus stood before the high priest with the scribes and elders after his arrest on that tragic night in the Garden of Gethsemane, and the high priest said to him, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven."

Jesus was giving the high priests, the scribes and the elders, faithful warning that they might do their worst, but after their worst was done, the time was coming when he would appear in his glory and they would be compelled to admit his deity and divine Sonship.

The Jews living during the period of our Lord's ministry among men failed to get any sort of proper conception of Christ's person and mission in the world. To the ordinary student of the Holy Scriptures, it seems quite remarkable that these Jews should have so misunderstood, hated, and persecuted the Lord Jesus. To us it seems that his personality, teachings, and life fitted so perfectly into the prophecies concerning him that any one at all acquainted with those prophecies would have identified him as the Messiah. How was it that the Jews failed to recognize Jesus of Nazareth as the Christ of prophecy?

First, they were in a fearful state of spiritual apostasy and blindness and spiritual things are spiritually discerned. Second, they did not understand that it was the plan of God that Christ, in accomplishing the great task assigned to him, was to come twice into the world. No one in ancient or modern times can correctly interpret the prophecies concerning the Christ who does not recognize this fact.

If we would get at anything approaching a correct and satisfactory comprehension of the true meaning of prophecy concerning Jesus Christ, we must divide these prophecies into at least two general groups. First, there is a group of prophecies that foretell Christ's coming, sufferings, humiliation and death, with the inauguration of the Gospel dispensation. Second, there is another group of prophecies that tell of Christ's coming in power to set up his kingdom and reign over his redeemed people, clearly indicating the glory and power of that kingdom and reign.

The Jews failed to understand this important fact and, as a consequence, could not rightly divide and properly group the prophecies concerning Christ. Eventually, they lost sight of all those prophecies foretelling the humiliation and sufferings of Jesus which must occur at his first coming, and fixed their minds only upon those prophecies which pointed to the restoration of Israel, the overthrow of their enemies and the triumphant rule and reign of their Messiah. They unwittingly cut out the Gospel, or Church Age, and put the Kingdom Age in its place. They had so misread the predictions and promises of the prophets that they were not looking for a Redeemer from sin to set up a kingdom of righteousness, peace and joy in the hearts of men. In their spiritual blindness they had no conception of, or desire for, a Redeemer from their sins. They were not hoping and praying for spiritual salvation. They wanted political deliverance and national glory. They were not looking for an Evangel preaching righteousness, but for a King breaking the yoke of Rome. Their minds were fixed on scriptures found in Isaiah: "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isaiah 32: 1, 2. Jeremiah had said, "And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely." Jer. 23:4, 5. Daniel had given them a wonderful prophecy: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2:44.

Many prophecies of this character might be quoted with which the Jews were perfectly familiar, and upon which they rested their hope for a coming Messiah and king to deliver them from their enemies and avenge them upon all those nations which had despoiled them. It never occurred to the Jews that while all these Scriptures were absolutely true, and had reference to the humble Nazarene standing in their midst, that the fulfillment of these promises belonged to a future dispensation in the history of the world and at a time far removed from that in which they were living. They were blinded by ambition and prejudice.

When the meek and lowly Christ appeared among them claiming to be the long promised Messiah, they could see nothing in him that met their conception of their coming king. They were disgusted and angered with his claims and with the rebukes he administered to them. They were startled as they saw the influence he had over the masses of the people, and determined to put him to death for fear that his followers would inaugurate a revolt against the authority of Rome, which they were quite sure would lead to severe vengeance and a more tyrannical administration of Roman authority.

They hated Jesus on general principles, and determined to take his life under the pretext of political necessity. In their blindness they had no conception of what they were doing. While suffering on the cross our Lord looked down upon the jeering mob and prayed. "Father, forgive them; they know not what they do." What few spiritual Jews were then living recognized Jesus as the Messiah. Simeon knew him; Anna, the aged saint, recognized him. Joseph and Nicodemus knew that he was a man come from God, but the proud ecclesiastics and the dupes under their control, could not possibly understand the Christ or the prophecies concerning him, because they did not understand that in the great scheme or human salvation, and the restoration of all things, it was the plan of God that Christ must come **twice** into the world; the first time, he was to make his advent through the open door of a stable; the second time he was to make his advent through the open heaven. The first time he was to come in great humiliation; the second time he was to come in great glory. The first time he was to ride into Jerusalem on an ass's colt; the second time he was to ride into Jerusalem on the shekinah cloud. At his first coming, he was to hang upon the cross amidst the derision of the multitude; at his second coming he was to sit upon the throne of universal empire and reign over his redeemed peoples.

The Jews had so misread prophecy that they got their program at least two thousand years ahead of God's plan. Hence, their inability to understand what was transpiring before them. They wanted to place the Messiah on the throne when, according to the divine purpose, he was due on the cross. There are some Christians who, misreading prophecy are as completely out of harmony with the divine program as were the Jews. There are Christians who would keep Christ on the cross when he is almost due on the throne. The Jews wanted to crown a king when they ought to have been worshiping the Babe of Bethlehem. There is a class of Christians who insist on lingering about Bethlehem when they ought to be preparing to shout Hosanna to the coming King. The Jews who failed to rightly divide prophecy did not want a Redeemer from sin; they wanted to set up a universal empire in the world. There is a class of Christians who do not want to crown Christ King of kings and Lord of lords to rule the world in peace and belssedness. They want to set up a great world-wide ecclesiasticism. Not long since one of the leaders of that group of professed Christians who would have the Lord delay his coming said, with startled disgust, "Why, if Jesus should come now it would interfere with our program." He seemed to think that God has no program. He admitted at once that he and those who sympathized with him had a program, but it entirely left out the glorious appearing of our blessed Lord

The destructive critics can no more understand the program of God as revealed in prophecy and taught by the Lord Jesus and his disciples, which embraces both his first and his second coming, than those ancient Jews who crucified our Lord, and in their blindness they are "crucifying the Son of God afresh." Being spiritually blind, they cannot rightly divide the word of truth, and they are no more ready to crown Jesus at his second coming than the ancient Jews were to recognize and trust in him as their Mesiah and Savior at his first coming.

The Christian Church, although it has accomplished great good in the world, has largely failed in her mission to preach the Gospel to every living creature, because she has failed to understand the Word of God, and the plainly written predictions of the prophets and promises of Christ and the apostles with reference to his second appearing in glory. Having failed to understand the program of God, they have made many programs of their own which conflict with the divine plan and fail to accomplish the divine purpose. Hence, almost two thousand years after the death of our Redeemer, untold millions of people are living in midnight darkness in the midst of sin, disease, starvation and death because they have not had brought to them the glorious Gospel message of the Lord Jesus.

The program of Christ was that he come into the world meek and lowly, to live before men, to teach them the way of salvation, to die for them and to set on foot an aggressive evangelism, to make haste in carrying the Gospel to all the world. While this evangelism was going forward he was to go and prepare a place for his people. When the Gospel had been preached to all the world for witness, he was to return in clouds of glory and catch away his Bride—the Church. Then the wicked multitudes who had rejected the Gospel would bring upon themselves the "Great Tribulations"; a time of destruction would prevail in the world, not necessarily God-sent, but wicked men who had denied the pre-existence of Jesus, his virgin birth, his blood atonement and his second coming, having flung away the Bible and plunged into the black night of an awful infidelity, reaping the harvest that eventually must spring up and grow from the seed now being sown by the destructive critics. Thus men will bring upon themselves swift destruction. They are doing it now. They reached a fearful climax during the World War, but they are preparing for a darker day Finally, Christ will return with the bride which he has caught away, and bring order out of chaos, peace out of war, and then those prophecies and promises so glorious in the Holy Scriptures shall be fulfilled, and the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea.—Dr. H. C. Morrison, in the Pentecostal Herald.

(Continued.)

BOOTLEGGERS AND SMOKELEGGERS.

By Will H. Brown.

A reader of the Tobacco Record, apparently alarmed by the rapid growth of the anti-tobacco sentiment, draws a lesson from the reign of the bootleggers, following the adoption of the 18th amendment and urges lovers of tobacco to do all in their power to prevent legislation outlawing the whole tobacco business. for if this is brought about, he argues, we will have to add the word "Smokeleggers" to our language. Observe that he takes it for granted that friends of tobacco would defy the law, even as friends of liquor have defied the National Prohibition law against booze. And yet tobacco men continually protest against being classified with liquor dealers.

Here is another thing it would be well for tobacco men to explain: All over the country tobacco dealers, of high and low degree, are being arrested as bootleggers. A short time ago a millionaire liquor dealer in the east was found guilty of bootlegging, fined and given a jail sentence. About the same time Joe Silverstein, a Los Angeles cigar dealer, was fined $1,000 for the same offense. It was his second conviction on the same charge. His partner, John Cannich, also pleaded guilty and was given a like fine.

A reader signing himself "A Well-wisher of Tobacco," also writes the editor of the Record, saying: "If the tobacco industry permits cigar dealers to break law and encourages petty gambling, there is reason to believe that the tobacco industry will follow in the path of the liquor industry."

FOR GREAT OFFICIAL MEETINGS.

The late meeting at the College, on August 18, has been called "a great success," and truly. However, the way to have a success is to continue.

At one of the great educational popular meetings of a regular institution in the west, the order had a man to serve as a regular hand-shaker—and he served successfully shaking hands. His case was a great case. He would have been very much in service on the late 18th. But hand-shaking is very convenient, and so desirable for all that it should not be confined to one person.

Necessity calls for great assemblies, even at the College and at the Home. These institutions are depending on industry, and it now seems that there is reason for an annual assembly set for encouraging industry—and all may unite in an effort to push up the enterprise We can see plainly that the College is set for headquarters, the "powerhouse." and there will be excuse for more than one official meeting inside of a year.

This effort tries to suggest for an assembly to serve in shape to encourage industry. The inference is that hundreds of people wishing to be at the picnic were not able to be there. How about an annual assembly made to encourage industry. The needs and interests are such that there will not be too many popular gatherings. The thing to do, however, is to manage to persuade the people to see the need of the assemblies. The idea connected in the above is to stir up a united interest—and this mainly by having popular assemblies on the College grounds. At the meetings, as proposed, have men and women to speak on industry. Who will encourage?

That case of having an ordinary man to officially serve shaking hands showed up to be the thing to do; and the act turned an ordinary character over to that of a celebrity. However, well ordered popular social occasions, with due respect to the handshaking, will be in shape to serve a great part. It may be inferred that the clever old man, serving so well in the hand-shaking capacity, was well on in the way of setting a safe example. He practiced out a safe "industry" and all will do well by closely observing the same act.

W. F. Grabs.

HERALD SUBSCRIPTION RECEIPTS.

Rev. C. J. Edwards, $3. Rev. N. G. Bethea, $1.50 Rev. B. M. Williams, $1.50. Rev. A. D. Shelton, $1.50. Sallie E. Smith, $3. J. G. Rogers, $3. Rev. G. W. Holmes, $1.50. Rev, H. L. Isley, $3.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.
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NEW PLEDGES.

Mocksville Charge, Elbaville Church—	
R. L. Ellis	$75.00
Saxapahaw	[illegible]
Saxapahaw—	
Rev. H. L. Isley	$100.00
Mt. Pleasant Church, N. Davidson Circuit—	
Mrs. E. S. Welborn	$ 50.00
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Elma Murphy	10.00
Delphine Welborn	12.50
C. F. Green	15.00
L. H. Hilton	50.00

413 in order to secure the Wills gift.

Total amount subscribed $293,587.00

This leaves a balance to be secured of $96,-413 in order to secure the Wills gift.

We are now starting on a house-to-house canvass for funds. We have several who are going out in the interest of the college and will visit the churches that are yet behind in their quotas. We want to help you, so we will during this month and October try to present the college enterprise to you by some one who is very much interested and who should receive your cordial hearing.

I am spending several days on Vance, Granville and Greensville charges. And when these are completed will go elsewhere. Rev. E. G. Lowdermilk, H. A. Garrett, B. M. Williams, T. M. Johnson, Mr. F. R. Williams, and Mr. F. R. Stout will also be in the field for the college from time to time. Hear them, then give them your subscription; the most liberal ones you can.

Fraternally yours, R. M. Andrews,
Chairman.

YOUNG PEOPLE FURNISH THE COLLEGE DINING ROOM.

The young people of North Carolina have promised to furnish the dining room at the college in honor of Dr. R. M. Andrews. In response to several hundred letters sent out pledges and money have been coming in daily. At the college August 18 several hundred dollars was pledged by the young people, Sunday schools, Bible classes, and Christian Endeavor societies. Though the entire thousand dollars had not come in at that time, nor yet, through faith in our young people we pledged a thouand dollars for them. Within the next thirty days, I am positive, we will reach the thousand dollar mark, or exceed it. Young people , if you have not sent in your pledge do so at once. The names of those who pledge or pay will be published in the Young People's Section each week. The entire list of pledges and contributions will appear in next week's issue of the Herald. N. M. Harrison, Jr.

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, SEPTEMBER 16.

Christ, talking to his disciples as they were surrounded by a multitude seeking to be healed gave us the embodiment of manners when He said to them: ''And as ye would that men should do to you, do ye also to them.'' (Luke 6:31). In this sixth chapter of Luke, Christ is very specific in what pertains to good manners. In consulting His words here, we would get at the heart of the matter quicker than by reading the present books on etiquette. We might not learn just how to properly unfold our napkin at dinner, or how to hold our fork, but the true spirit of courtesy would not be lacking in us if we followed Christ's teaching.

Really good manners are natural, that is, coming from an inner kindliness and good-will to our fellowmen. It is religion that puts heart into our manners and saves us from being stiff and cold in our relation to others.

Nations differ in manners, the same country varies through ages and even the different classes within the same town vary in their conventional forms of society, but the person who lives the Golden Rule has always the essential qualities of good manners. Haven't you seen individuals break some of the more importan custom-formed laws of etiquette and yet be very popular with even the most exacting people? You usually make the following excuse for such a person: ''He may break the laws of etiquette but he is pure gold.'' You realize the stamp of true courtesy in this individual, the unselfishness and thoughtfulness for others that enabled him to put self in the background and to consider the feelings of others first. Christ said: ''For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.'' (Luke 14:11.)

Religion creates in us a desire for only the best in companions. Of course we are all influenced by our companions one way or the other. If our companions are thoughtful of others and kind, then we are likely to be kind and thoughtful also. (1 Cor. 15:33) ''Be ye not deceived: evil communications corrupt good manners.''

Another essential characteristic of good manners is modesty. Religion more than anything teaches us modesty. The true Christian does not seek the praise of man, but the favor of Christ. Christ taught us by example, when He washed the feet of the disciples, that he who would be great must be servant of all.

In summing up the essential characteristics pertaining to good manners, namely, thoughtfulness for others, kindness, unselfishness and modesty, we find that religion is the inspiration for all of them. Flossie Stout.

DO ANIMALS REMEMBER?

Nelly has been, in her day, a family rat-terrier; but having grown old in honorable service, she is now upon the retired list, and only in her dreams does she achieve the heroic actions of her prime. Over a year ago she lost a tooth by hitting it against the edge of her plate while eating. This sign of coming age so chagrined her that she left her plate with the coveted bones, crept away under the sofa, and could not be induced to come out until the fallen member had been removed from sight; and even then she had a subdued manner all day. Soon after another tooth dropped out, and now, at this remote date, if my friend, pointing to his own teeth, says: ''Nelly, where are those teeth?'' she goes off to her hiding-place, covered with shame, and even tries to conceal the toothless portion of her mouth in a manner suggestively human.

A friend of mine owns a magnificent St. Bernard, by name of Bear, on account of a striking resemblance to the ursine family. For several years Bear had a great friend and comrade in a small white spitz which lived under the same roof as himself. When this gentle little creature, white as thistle-down, went the way of earth, Bear was inconsolable, and the name of Tot, his departed friend, could not be mentioned without clear signs of dejection in the surviving comrade.

A year had passed since Tot's death, and one morning Bear was taking a walk with his master in a quiet street. Suddenly the dog pricked up his ears, waved his bushy tail, and gave every evidence of delighted expectation —as at the near approach of a friend. There was no one visible in the street to the master's eye—nothing except a few rods ahead, a small shaggy spitz, none too white in color, none too aristocratic in breeding. This poor Bear—who thought he had got a glimpse of the lost Tot—soon perceiving, dropped his ears dejectedly, slackened his pace, and in other ways demonstrated that he had neither forgotten nor ceased to look for the return of his beloved friend.—Our Animal Friends.

It is not a lucky word, this same impossible; no good comes of those that have it so often in their mouth.—Carlyle.

I came from God, and I'm going back to God, and I won't have any gaps of death in the middle of my life.—George MacDonald.

CHILDREN'S CORNER

THE TWINS.

Dimple Duncan and her twin, Dollie, stood hand in hand beside the window of their comfortable home and gazed in silence on the cold world outside.

The wind was blowing a gale, and loose papers played like dirty children up and down the usually well-kept street before the Duncan home.

"Two more weeks till Christmas, Dollie," said Dimple softly, "and nary a gift in sight."

"Not only that," responded Dollie, "but I've an idea our Christmas dinner is going to be mighty short this year."

"I don't mind for myself," answered Dimple thoughtfully, "but those smaller than us—wouldn't they be disappointed if they found their little stockings empty on Christmas?"

"It mustn't be," responded Dollie quickly, "we must find a way to fill those stockings—they were never empty while father was able to work—and they mustn't be empty now."

Dollie glanced towards her sister as the sound of a crutch fell on the hallway floor, and moved swiftly towards the door.

"Father!" exclaimed the girls in one breath, "what are you doing down stairs?"

Father Duncan crossed the floor and sank wearily into a chair beside the open fire, then he looked at his children and smiled feebly.

"I just had to get up, girls," he said softly. "We have scarcely any money and it's almost Christmas—there must be gifts for the little ones at least—and we don't want to go in debt any more than we can help."

"That's true, father," answered Dimple, "but you aren't able to go back to work yet; it's up to Dollie and me to earn the needed cash."

"No, no," answered the man, "I don't want you girls to go out to work yet—you are too young to shoulder such responsibilities—besides that, you are inexperienced; your labor would bring so little for the time expended."

"I know we are inexperienced," interrupted Dimple, "but whatever we make will help some, and anything is better than your trying to go back to work until you are entirely well. Promise, father, you won't do it."

After a bit of coaxing and petting and loving the girls persuaded their father to forget Christmas and think only of himself—it was so much more necessary for him to get well than to have Christmas gifts—they would manage for the little children some way. But after they got him back to his room they faced each other with the great question—How?

"Put your thinking-cap on, Dimple," said Dollie thoughtfully, we've got to take father's place some way for a little while."

"We might offer our services at the Doorman department store," said Dimple presently. "They always take on extra sales people for the holiday season."

"Yes," admitted Dollie, "but what they pay wouldn't be enough to supply our wants. Let's think about it over night; maybe something will suggest itself to us."

A dull December sun was shining through the eastern window when Dollie Duncan opened her eyes again to the world. From the kitchen below she could hear the rattle of dishes which gave her to understand clearly that she had overslept and breakfast was in order, but she didn't spring out of bed as she usually did under such conditions, but drawing the covers closer about her shoulders she lay staring at the feeblbe sun rays.

Slowly she turned over and over in her mind the bare possibilities of what he and her twin might do to earn the needed money. The department store idea was set aside, the thought of fancy sewing taking its place. Both the girls could use a needle nicely, but that was hard on the eyes, and Dimple's eyes were still weak from measles; fancy sewing wouldn't do.

"I'll give it up," said Dollie, "doing any original stunts—guess we'll go to Doorman's after all for the extra work."

According to this decision, she slipped into a neat little plaid frock and made her way downstairs.

"Where are you going so early in the morning, my dear?" asked mother Duncan sweetly when Dollie made her appearance in the tiny kitchen.

Dollie had intended to keep her mission down town a secret until she obtained a position for herself and sister, but there was no way hiding things from mother Duncan, so she laid bare her plans.

Mother Duncan listened attentively, then, wiping away a tear from her eyes, she called Dollie a brave, good girl to so willingly shoulder her father's obligations and bade her Godspeed.

That mother had thought her act right made it so in Dollie's eyes, and presently she was moving down the avenue in long, regular strides towards Doorman's department store.

The clock in the town steeple was striking the hour of eight A. M. when Dollie entered the door in the store marked "Private."

Frankly, earnestly, she stated her mission to the kindly faced gentleman who admitted her—but before she had finished she realized that her request would not be granted.

"We don't need any more clerks," said the fine-faced gentleman; "we've already taken care of that, and I have no place in which I could use you—"

Suddenly the man paused and looked at the girl critically.

"I just thought—" he said slowly—"but, of course, it's impossible—you couldn't do it."

"Do what?" cried Dollie anxiously. "What is it you'd like to have done?"

The man smiled at her eagerness. "I was just thinking—" he said slowly, "about having cranberry sauce made and sold in the basement for the holiday trade—but that would take an expert hand."

"And who said I wasn't an expert at making cranberry sauce?" interrupted Dollie. "All I ask is but the chance for my sister and myself to demonstrate our ability."

"Can you really make cranberry sauce?" the man asked enthusiastically.

"You just bet I can," answered Dollie. "I learned last year at school, and just for fun made the sauce for everybody on our street."

The manager of Doorman's looking at the neat appearance of the girl before him, suddenly found himself wondering why she so wanted to work; he didn't want to do anything rash, and he didn't want to lose the opportunity of putting one of his pet schemes over, and this cranberry sauce idea was certainly a scheme of his own inventive mind.

"You have a motive for wanting to work just now?" he asked the girl presently.

"A very great one," answered Dollie. And then she told about the father's long illness and the little ones at home who were liable to find empty stockings on Christmas morning unless she and her sister could get something to do.

The manager was pleased with Dollie's straightforward manner and deciding to give her a chance, began to explain his proposition.

Two hours later a very much excited Dollie rushed into the Duncan home and told of the golden opportunity before them. And the next day the two girls went to work in the basement of Doorman's.

So pleasant were they to their customers and so delicious was their cranberry sauce that it was only a matter of a few days until the manager discovered it was necessary to call in extra help to take care of the orders.

From morning till night the twins toiled unceasingly—their pay was on the commission basis and it was up to them to make it worth while. So busy were they during the next ten days that they lost sight of their sales, and when at last Christmas Eve rolled 'round and the manager called them in for a settlement they could scarcely believe that the amount of money he laid in their hands was due them.—Selected.

IF WE ONLY UNDERSTODD.

If we knew the cares and trials,
  Knew the efforts all in vain,
And the bitter disappointment,
  Understood the loss and gain—
Would the grim eternal roughness
  Seem—I wonder—just the same?
Should we help where now we hinder,
  Should we pity where we blame?

Ah, we judge each other harshly,
  Knowing not life's hidden force;
Knowing not the fount of action
  Is less turbid at its source;
Seeing not amid the evil
  All the golden grains of good;
And we'd love each other better
  If we only understood.

Could we judge all deeds by motives,
  That surround each other's lives,
See the naked heart spirit,
  Know what spur the action gives,
Often we should find it better,
  Purer than we judge we should,
We should love each other better
  If we only understood.

--Rudyard Kipling.

—On the first Sunday in September J. R. Stricklen had the pleasure of having his children, grandchildren and great-grandchildren to the number of 31 to visit him all at one time. He is now visiting his daughter in Greensboro, Mrs. W. H. White.

—Rev. T. F. McCulloch continues ill, though his condition seems somewhat improved.

—Rev. J. A. Ledbetter was a caller in our office on Tuesday.

FROM PASTORS AND PEOPLE

Saxapahaw Charge.—We have held successful revivals at Concord, Salem, and Orange Chapel. Brother Shelton was our pulpit help at Concord, Brother Lowdermilk at Salem, and Brother Bingham at Orange Chapel. These brethren came to us on Monday and stayed until the close, preaching the Gospel with power and demonstration, which resulted in 31 conversions. Twenty united with the church. Others will join later. Dr. J. F. McCulloch was with us on Sunday at Orange Chapel and preached an inspiring sermon in the afternoon. Brother William Loy preached for me once at Salem on Sunday. His message was helpful. All these brethren have my sincere thanks for their splendid services.

It was our good fortune to have Miss Annie L. Forrest with us at Saxapahaw and Concord the fourth Sunday in August. Her lectures were enjoyed by all the people. We organized missionary societies at both of the churches she visited. Rev. Lawrence Little also visited our Saxapahaw church on the night of the 18th of August. His address was fine, and we believe resulted in much good.

Brother J. S. Crutchfield, one of our faithful Salem members, was called to his reward August 17. A fuller account of his life will appear later.

Mrs. J. J. Crawford will represent Saxapahaw charge in the next Annual Conference.

H. L. Isley.

West Thomasville.—I guess the Herald thinks that West Thomasville is asleep, but we are not, we are wide-awake and working as always. Work is going on on our new church and we are hoping and praying that in the near future we may have a convenient place to worship.

There was a baptizing in the swimming pool at the Baptist Orphanage Sunday, August 26. A large crowd were present. Rev. M. L. Moose immersed six and sprinkled one. Eleven new members have been added to our church, which means that we have some more to help us in our work for a church.

Rev. M. L. Moose filled his appointment Sunday night and preached a splendid sermon.

Reporter.

Pageland Circuit.—Our meeting began at New Hope Sunday, August 19. Rev. A. B. Haywood preached for us on that day, at 11 A. M. and two P. M., the pastor preaching at night and through the following week, with Brother Haywood as help in two mornings' services. Brother Haywood is good help and we love him. Brother T. E. Martin came to us on Sunday night, August 26, and stayed until the close of the meeting, doing the preaching for us. He gave us good food for the soul. The people were pleased with his work. Many were saved and eleven united with the church. We raised a purse of $83.35 for Brother Martin. Also Brother Haywood and the pastor received free-will offerings. We as pastor love to see our people pay our help in revival meetings something for their service and show their appreciation and not expect a hundred-dollar blessing from a ten-cent consecration.

J. W. Quick, Pastor.

September 3.

Friendship, Fallston Circuit.—Everything is still progressing nicely at Fallston. A short while ago Mr. Cletus Wright was leader of a two weeks' singing school which caused our choir to double in numbers. Every one seems to be more anxious than ever before to sing.

The next step was the decision of having a community singing every two weeks, including members from the other two churches of Fallston.

The Children's Day services were good also because the children took such an active part, and were large in numbers.

A series of meetings began the third Sunday in August. The people appreciated the helpful sermons delivered by Rev. W. F. Kennett who assisted our pastor, Brother Hunter There were 54 professions and 33 members joined We were sorry for the fact that Brother Kennett could not be with us any longer than Friday of the first week's meeting but showed our appreciation by presenting him with a sum of $51. However, the meeting did not close until Monday night following. It seemed as if every night got more interesting, and souls confessed their sins until the close. The meeting was certainly a good one and our church is in a good Christianized condition.

The Woman' Foreign Missionary Society is still progressing because Mrs. Hunter is so enthusiastic about it. So we are now organizing a Woman's Home Missionary Society.

The Young People's Christian Endeavor Society has been organized. We are proud of the interest everyone is taking in church affairs and we can see great improvements in every way.

Reporter.

Graham.—We had a good attendance at Sunday school and preaching Sunday. Interest in the Sunday school is increasing and the work is going on nicely.

Our pastor was back with us Sunday. He had been away two weeks on vacation. We hope that he and his family enjoyed the rest they well deserved.

Miss Laura J. Reed will be with us on the evenings of the twelfth and thirteenth in the interest of foreign missions and young people's work. All are urged to come out to hear Miss Reed.

The third and fifth classes of the primary department enjoyed a picnic Saturday afternoon.

The Senior Christian Endeavor Society are planning to give an ice-cream supper on the church lawn Saturday evening, the 15th

The Christian Endeavor Society cordially invites visitors to attend the meetings. Best wishes to the Herald.

Bertha Barbee,
Reporter.

Reidsville.—Our work is progressing very nicely. Yesterday morning our pastor preached an inspiring sermon on "Heaven," using as his text John 14: 2. We observed the communion service also.. We didn't have any evening service as our pastor is helping Brother Lowdermilk in a meeting at Brown Summit and he preached there.

The Christian Endeavor meeting was led by Miss Myra Count. Almost everybody present took part in the meeting.

Yesterday afternoon the county Christian Endeavor Union held a rally at Leaksville. Frank P. Wilson, field secretary, was present and made an interesting talk on Christian Endeavor work. Several from our society went over for the meeting.

Mrs. J. M. Weatherly, who is a Methodist Protestant, not of our church, but our congregation, is in ill health and is at Moore's Springs recuperating. We trust that she may soon be entirely well again.

Mr. and Mrs. W. I. Maynard and family of Greensboro spent Sunday at the parsonage and worshiped with us at the morning service.

Miss Mabel Williams leaves this week for Greensboro where she goes to teach in the Buffalo school.

Miss Lela Johnson will leave Tuesday to enter school at Elon College.

J. D. Williams, Jr., will leave soon to enter school at Western Maryland. These young people will be missed from our church.

Madge T. Dixon, Press Reporter.

September 3.

Midway, Haw River Circuit.—Our special meeting will begin at Midway the fifth Sunday in September. We are hoping for a good meeting. Will ask all Christians who read this to pray for us as a church that we may get right with God; then we know that sinners will be converted.

Our Sunday school is moving along nicely, though the attendance is not what it should be. There are so many in our community who will not attend Sunday school. Can some one suggest a plan to get them interested? Prof. A. M. Fentress has been teaching a singing class at this place and our closing exercises will be the third Sunday in this month Come, all who can, and let us have a joyful day praising the Lord in song. Our pastor has not been with us for some time on account of special meetings but we are hoping to have him with us next Sunday afternoon at three o'clock.

Mrs. G. W. Apple, Reporter.

Mt. Hermon Church, Creswell Circuit.—Rev. R. L. Hethcox filled his regular apopintments Sunday and Sunday night; he preached two very good sermons.

Since our last report we have had our regular revivaal meeting. Rev. Mr. Morgan did the preaching. Everybody liked him, I know, for I have heard him highly praised. I regret very much that I could not be here. We had one addition to the church.

Our Christian Endeavor is doing fine and we are very glad to see renewed interest among our young people. Some of our leading members will soon be leaving to go to their schools and we few that are left will have to work harder than ever to carry on the work.

Our Sunday school is getting along very nicely and the attendance is very good.

Best wishes to the Herald and its readers.

Calla Barnes.

Philadelphia, Greensville Circuit.—We were glad to have Brother Morgan and family in our home the third week in August. He did some good preaching at Wesley Chapel that week. Our meeting will begin next Sunday, hoping to have Brother Trorler and also Brother Morgan with us. We are looking forward for a great revival, and I want every child of God that reads this to pray that we may have a glorious meeting. Think if there has ever been a time we need one it is now. We can hardly get enough at church to have a Sunday school, but I am proud that we have some that come and are always ready to take a part in any good work, but it is such a few. I am sorry to say we have members in Philadelphia church that don't even come out to hear their pastor, much less to Sunday school and today their children are looking for worldly pleasure more than anything else. So mothers and fathers, let us wake up and get busy and try to save our boys and girls from that terrible place we call hell to which so many are going if something is not done. With best wishes to Herald, Mrs. L. R. Pearson.

Mt. Zion, Uwharrie Circuit.—Our special meeting began the fourth Sunday in August and continued till Saturday night. There was pretty good attendance day and night throughout the meeting. There were ten conversions and nine gave their names to join the church; they are to be taken into full membership at the next monthly meeting. Rev. M. L. Moose from Thomasville came on Monday night and did most of the preaching, and he did some as good preaching as any one need to want to hear. Mr. Rudd Newsome came on Monday night also to conduct the singing; he is a great help in a revival. We were glad to have him and his family with us in the meeting and in our homes also. We were also glad to have our pastor, Brother Riddle, and family spend one night in our home. Mr. Ed Kindley and wife of Jackson's Creek attended the meeting. They are good workers. Mr. and Mrs. C. H Hill of High Point worshiped with us on Sunday. Among the visitors were Mrs. Eugene Swain of Thomasville, Miss Eula Gaddis and others from High Point. Since my last report the church has been newly covered and now there is talk of painting it inside and out some time in the future, which it needs very badly The protracted meeting began at Mt. Pleasant Sunday. Rev. J. B. Trogdon is to help Brother Riddle there. Hope they will have a good meting. With best wishes to all the Herald readers. Nannie Briles, Reporter.

Glen Raven.—Our Sunday school had 103 present Sunday with $3.66 collection. We want to give an account of our Children's Day service given on the night of July 29. The program was extra fine; the collection by classes was as follows: class number 3, $1.60; no leader. Class number 4, $2.45, Oscar Morgan, leader. Class number 6, $8.11, Howard Glenn, leader. Class number 7, $3.54: Lois Vaughan, leader. Class number 8, $12.07: leader, Eleanor Walker. Total, $27.77.

Brother Morgan preached an extra fine sermon at the 11 o'clock service to a large congregation. Brother Morgan announced from the pulpit that on the third Sunday of this month the church and Sunday school would have a rally day service with two services, dinner on the ground. There will be a few local speakers present. Rev. Paul Kennett of Elon College will preach at the 11 o'clock service. On the following Monday night a series of meetings will be started continuing over a week or ten days.

Brother D. M. Loy is back in the village again. Brother Loy some time ago entered the evangelistic field, buying a large tent from Brother Morgan. Brother Loy held his first meeting in East Burlington near the Midway Store, on a vacant lot and had a very successful meeting with 25 conversions. His next meeting was at Carolina Mills where the M. P. church was destroyed by fire last fall. Brother Loy reports 23 conversions there with prospects of a new church being started soon. Brother Loy next went to Hillsboro and erected his tent and had five converts. But owing to the small amount of the collection being raised to pay running expenses Brother Loy felt compelled to discontinue the meeting or quit for the present. Brother Loy did not announce what his future plans were, only that he was going to eat bread by the sweat of the brow.

With best wishes to the Herald,

Reporter.

Clark's Chapel, Weaverville Charge.—Since our last report we are very much encouraged to see an increase in Sunday school and also in the church services. Mrs. W. D. Barker was the one that won the five-dollar gold piece offered by Mr. B. R. Watts to the one that would bring the most new members to Sunday school.

Brother B. M. Williams brought to us an interesting sermon yesterday, after which he administered the Lord's Supper.

As we feel unable to prepare a program for the Rally Day service, we do feel interested and the envelopes were distributed, and we hope the offering will be a liberal one when taken on next first Sunday.

Louise Cheek, Reporter.

Friendship, Stanly Circuit—We have been enjoying the revivals very much in our neighboring churches. And our church people are interested very much in their prayer meetings: these prayer services seem to create interest in the church. They also assist the pastor by different members conducting them. I trust they will continue to be more interesting each time.

It is only a short while till conference. We are hoping to get our same pastor back again if he is not too near worn out by helping in other meetings: this work he has been doing for the past six weeks. We trust he will be stronger than ever before.

Best wishes, Vina Harwood.

Bethel, Alamance Circuit.—Our special meeting was held at Bethel the third Sunday in August. Rev. Lawrence Little, secretary of young people's work, was with us on Sunday and gave us a splendid lecture on the young people of our churches and how to interest them and secure their services in church work. Rev. J. D. Williams came on Monday and remained throughout the meeting. He preached some excellent soul-stirring sermons. We hope they will live in our memory and make us more earnest and prayerful and better workers for the upbuilding of Christ's kingdom in our midst. We had about 13 converts and seven additions to the church. Our annual Thank-offering meeting will be held at Bethel the third Sunday in September. Every one cordially invited to come. One service only.

Miss Annie L. Forrest was a visitor in the Bethel and Saxapahaw neighborhood the fourth Saturday and Sunday in August, and with the chairman of Alamance District of Woman's Foreign Missionary Work, visited the churches of Saxapahaw and Concord at 11 A. M. and 2:30 P. M. She gave splendid lectures on the condition and needs in heathen lands; and we organized foreign missionary societies at both churches. We were very much encouraged by the interest taken and also by the number of young people who joined. May the Lord bless, guide and help them in the mission work.

Our Woman's Home Missionary Society met at the home of Mrs. Lon. McPherson the first Sunday in July. Subject—"Happiness." Our foreign mission society met with Mrs. A. L. Foust the first Sunday in August. Subject—"Here am I, send me."; and the first Sunday in September both home and foreign societies met with Mrs. Rev. G. W. Holmes. Subject—"Temperance." Our programs at all these meetings were both interesting and instructive and we enjoyed the hospitality shown us, especially the nice watermelon served by Mrs. Holmes. We feel that the mission work is growing among us and we feel like pressing on. Mrs. J. M. Foust,

Reporter.

Alamance.—We held four special meetings during August. At Sapling Ridge Brother S. W. Taylor came on Sunday and remained during the week, preaching ten times, which was greatly enjoyed by our people. There were several conversions and reclamations and two accessions.

At Center Brother A. O. Lindley preached once on Sunday. Brother Troxler came on Monday and did the preaching. He is a great worker, and we were pleased with his earnest efforts. Brother Troxler's brother came with him and was a great help in the music. Here also we had several who professed to be saved. There were two accessions.

At Bethel Brother J. D. Williams was our help. It is needless to say we had good preaching, for it is always so where Brother Williams does the preaching. There were a number of professions and seven accessions.

Brother Suits was our help at Rock Creek. We were much pleased with his excellent preaching and good work. There were four accessions and other conversions.

All the churches seemed greatly edified and much revived by the splendid preaching and excellent work of the brethren who assisted.

Brother W. H. Foust is delegate to Annual Conference.

Sapling Ridge recently pounded the pastor with $32 in cash. Again we say, thank you.

Our fourth quarterly conference will meet at Sapling Ridge Saturday before second Sunday in October. G. W. Holmes.

Alexander.—Brother Alfred Alexander was born May the 30th, 1842, died July the 30th, 1923, aged 81 years, two months. Brother Alexander joined the Methodist Protestant church in young manhood, and in which he lived a faithful Christian life, until death claimed him. He was married to Mrs. Rennie

Spruill when about forty years of age. To this union three children were born, W. T., Alfred, Jr., and Miss Mitalda. These with Mrs. Alexander and Miss Eva Spruill, a step-daughter, with a host of friends, mourn the loss of him they loved.

Brother Alexander was a man of great faith; he did not believe in compromising with those things which would have a tendency to weaken his hopes for eternity. But with all his heart he believed in God. This made him a strong man spiritually. His pastor feels the great loss the church has suffered. for as long as he was able to go, he was always found in his place, in the Sunday school, and church.

But while we feel so deeply our loss, we know it is his gain, therefore we say, "Thy will be done," and praying God's richest blessings upon those heart-broken loved ones. We follow on, preparing to meet him in God's good time, where we will never say goodby, but together live with Jesus evermore.

R. L. Hethcox.

OUR COLLEGE CHAIRMAN.

Have you thought of him, friends? thought seriously, at this hour when he stands on this eminence up to which the Highest has brought us, $200,000 up and laid down in cash and pledges? The strain, the anxious worry, the restless feverish impulses that would not be quelled, the importuning; have you thought of and in imagination numbered the miles of travel, the multi-million steps?

This is a prosperous year for the planters. Predictions are it will be the best since 1919. Friends, let us help him down this abrupt decline, $100,000 down, by letting our pledges and cash subscriptions just gently flow in a quiet, small, unbroken stream. Awake, O thou slumberer, awake, 'tis Zion's call: put on thine armor and gird thee for the fight: to build this temple of righteousness, in this era and age of unrighteousness. For sin in diabolic and godless contempt of sin's code is all about us. Daniel Webster's oracular production is profoundly and irrevocably true: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples they will crumble into dust; but if we work on immortal souls, if we embue them with principles, with the just fear of God and love of our fellowmen, we engrave on their tablets something which will brighten to all eternity." This is the impress, the lessons, the engravings, which we hope to make, and teach, and carve upon every soul that passes her portals.

Dr. Andrews, in humility, in gentle entreaty, in magnanimity of soul and in tenderness, pleads for your mites, your larger and your magnificent gifts. He is begging for your highest interests and greatest good and that of your offspring forever. Hold him not at arm's length and off by silent indifference. But receive him with open doors and graciousness. And let the current of your hearts flow out in responsiveness to his God-commissioned appeals.

Let us sum up. Have you cast up his achievements lately? All these subscriptions, the thousand-, the hundred-, and three hundred-dollar clubs; the furnished auditorium; the dining hall—the former I with irrepressible longing want to see, and see and learn all the Hausers from the eldest representative to the tiniest tot. And in the evening shadows and waking night hours I can in vivid imagination see those dining chairs and table yet to be. All these came directly or indirectly from or through his earnest, incessant, irresistiblbe and invincible appeals. Are we immane to every sense of worth and is the highest within us forever deadened by the world, or annihilated? Awake! again we say, awake! 'Tis no menial at your door. From the first pulpits of our conference he comes. and the highest office in her power to grant. Hear him!

Discouraged in canvassing for pledges, we asked, "Shall we call on that lady?" "I think so, she said she wanted to give something." She met us timidly, and replied, "I thought I'd like to give $10. But I will bring it to church Sunday." Her husband handed me a $20-bill, ten for her and ten for him also. Friends, she was not rich, and three little ones to dress clung to her skirts. But she loves God, and He loves her and till time shall cease with me I'll ne'er forget nor cease to love her.

Oh, meet him thus responsively on the train, at station and church, unsolicited hand him ten or one hundred or one thousand. Oh, it cheers and enlarges his heart, and increases faith. And we will, and reward his labors in abundance with our compilations of gifts, money and pledges. For,

"Our years are in the sheaf, they come and
they go
With the river's ebb and the river's flow."

And we'll pass these flowers now, first, of our responsiveness; second, our appreciation, and not wait till

"He rests still and deep
Where the edelweiss creep,
And the angels their holy vigils keep."

Fannie O. Kirkpatrick.

WHAT IS HAPPENING WITH THE BOLL WEEVIL.

"Undoubtedly much money has already been wasted in North Carolina this year in needless and ineffective attempts to combat the boll-weevil. Time and time again we warned against this," says Franklin Sherman, Chief in Entomology for the State College and Department of Agriculture.

"We advised against any extravagant outlay of money for machines or poisons of whatever kinds in the area where weevil-injury was due to be light, yet we are told of persons who have used 'remedies' and now because their injury is light doubtless some of them think they have controlled the weevil; whereas, in fact, the weevil is equally scarce in other fields where no expense was incurred to protect from weevil."

Mr. Sherman states that in the region where injury was due to be severe this season advice was given to prepare for using the standard dust-poison method and to follow the official advice, which is not to begin poisoning when the weevil first appears, but to wait until there is harmful damage in immediate prospect. A number of cotton farmers bought machines and poison and dusted by directions with good prospect of success. There are others likewise equipped who have not yet applied one pound of poison because they haven't needed to and their investment is still safe.

But there are many others who thought they would go one better on the official advisers, states Mr. Sherman. These determined to use other forms of poison and to begin when the first weevils appeared. They have applied their poisons repeatedly for two months or more, and certainly killed some weevils, especially before squares formed, but it is known today that in many such field there has been no real need of this expenditure, and that in other fields the weevil-injury is increasing in spite of their "treatments."

"Weevil injury is not equal and alike in all fields," says Mr. Sherman. "He who thinks that he must adopt a certain 'remedy' into his practice and use it whatever happens, stands every chance of wasting money and effort. He who follows the standard official advice will prepare, and will then apply the poison when it is needed and where it is needed. The one expends blindly on a yet questionable method; the other uses his judgment and knowledge in the timely application of a known method. There is a wide difference, and perhaps this difference will grow wider as we grow in our weevil experience."

—"The best paying job I ever had," said one farmer who selected his seed corn in the field. This man increased his acre yields the next year.

THE CHILDLESS.

From the calm, almost stern face, you would have mentally measured him as a man devoid of emotion. In the lines about his mouth; in the squareness of his jaw; in the way his eyelids narrowed at times, he showed poise. There was suggestion of gray about his temples and a promise of additional avoirdupois about his waist in the near future; but, somehow, I knew he would grow old with dignity. And when the time came for the last card to be played in the Great Game, he would accept either defeat or success as calmly as he turned homeward now.

A woman awaited his homecoming; a gentle, sweet-faced fatalist, with a constant longing in her eyes that hurt him ever to see. For many years they had gone the way together; the twain no more. At first, life had swung them further apart, through a mutual disappointment, and now, closer together by the same compelling force. (I doubt whether adversity's uses are really sweet enough to balance the pain; but there is no avoiding them and through her sorrow he had taught himself to hide, if he could not bury, his own.)

At the corner there came upon him, breathless, bubbling with health, a tiny ragamuffin, soiled face, hands and arms outstretched, head back, eyes almost closed, the child blew into the grave man's arms, like a wind-driven bird, athrob with life. The grave, immaculate man hesitated, stooped, picked up the tiny stranger from another strata of life, and suddenly kissed the sticky lips and cheeks and hair, hungrily—hungrily!

The baby, awake to his mistake kicked himself out of the arms that held him so awkwardly—and was gone. The grave man, his chin a bit lower, turned homeward.

Sometimes it seems as if Gate were blindfolded rather than consciously cruel. I wonder—I wonder.—Selected.

"Hope against hope, and ask till ye receive."

IN MEMORIAM.

Dowling.—A great cloud of gloom was cast over the hearts of many on August 4, when word went out from the Sarah Elizabeth Hospital that the spirit of Mr. John W. Dowling had gone to its reward.

Mr. Dowling had been suffering from a complication of diseases for about six weeks the last three being spent in the hospital, where every medical and kind, loving attention was given him, but these failed to subdue his malady.

He was widely known and numbered his friends by all that knew him, being a friend in need to every one. He was a man that loved his family and home above all else, and was ever striving to make it the most attractive for his children. He was a member of New Hope church, where he was an interested and regular attendant.

He leaves a devoted wife and five dear children to mourn their loss. He can not come again to us. And we would not have him back, to suffer death again, but we can go to him and there be a re-united family.

My little children near my heart,
And nature seems to bind;
It grieves me sorely to depart
And leave you all behind.
O Lord, a father to them be,
And keep them from all harm,
That they may love and worship Thee
And dwell upon thy charms.

My loving wife, my bosom friend,
The object of my love,
The time's been sweet I've spent with you
My sweet and helpful love.
My loving wife, don't grieve for me,
Neither lament nor mourn;
For I shall with my Jesus be
When you are left alone.
How often you have looked for me,
And ofttimes seen me come;
But now I have departed from thee,
And never more return;
For I can never come to thee;
Let this not grieve your heart:
For you will shortly come to me,
Where we shall never part.

The funeral service was in charge of his pastor, Rev. W. H. Neese, and he was laid to rest beside others of his family at New Hope church. M. V. W.

Davis.—John D. Davis was born in Guilford county, N. C., October 9, 1850, and died August 18, 1923. His first marriage was to Miss Mary Ellen Trueblood in 1873. To this union were born seven children, four sons and three daughters. The sons are J. F., C. H., H. L., and V. R. Davis, and the daughters are Mmes. Martha Mendenhall, Effie Craver and Gerr Gray. Mrs. Davis departed this life in 1893. Brother Davis's second marriage was to Mrs. Lizzie V. Benson in 1895.

In young manhood he was converted and united with Sandy Ridge Methodist Protestant church near his birthplace and early home in Guilford county.

In 1888 he moved to Yadkin College in Davidson county and moved his church membership to the Methodist Protestant church at that place, where it was continued during his remaining life.

Mr. and Mrs. Davis were rearing some orphan children in their home and the home was a home for the pastor, when in the community. Mr. Davis had 32 grandchildren and two great-grandchildren.

About six years ago his health began to fail and it became noticeably worse three years ago. July 30, this year, he suffered a stroke of paralysis, from which he never recovered, and after much suffering his spirit quietly and peacefully passed from this world at 11:30 P. M., August 18.

The funeral was conducted by his pastor at Yadkin College Monday, August 20, at 2:30 P. M. He was assisted by Prof. W. T. Totten and Rev. R. F. Honeycutt. The burial was in the Yadkin College cemetery. The beautiful floral offerings and large number attending the service expressed the high esteem in which Brother Davis was held by his many friends.

J. H. Abernethy.

In Memory of John Alexander Thompson.

July 18, 1923, the death angel entered our home, Rev. and Mrs. H. S. B. Thompson's, and called our darling baby, John, to come home and live with Jesus. He said, John, come unto me, you dear little child, you have lived with father and mother, brothers and sisters 21 months and 11 days. I know you are a sweet precious jewel in their sight, but I have need of you in my kingdom: come up higher, I have a place for you not made with hands, prepared for my children; so, John, suffer no more, come unto me, for of such is the kingdom of God.

John looked me in the face and breathed his last, and went home to live with my God and his Savior, where he is now resting; there is no pain, no sorrow, no anguish, no suffering, and no more death with him. All is peace and joy forever.

On July the 9th he was unusually well and lively. A few minutes before time for the six o'clock whistle to blow, he placed his little self on the front porch to see the mill people go to their homes as they passed. He did like so much to see some that he knew so well and would wave his hand and hail as they passed him by. This was a pleasure to him. I stood back and listened to his sweet little voice and to the voices which greeted him back, it was so sweet. I thought that evening his voice was unusually sweet. And no one can ever say "Mamma," "Papa," sweeter than John's sweet little lips spoke these words.

Little did I think his little life was so near an end on earth, right when it was such a pleasure to us all to hear his voice and the patter of his little feet. All now is hushed. His voice is silent, yet all is well with his soul. On July 10, Tuesday morning, he awoke full of glee as usual; it seemed it was a harder task for me to get up and leave him in the bed that morning than ever before. His little lips spoke lots of sweet words to mamma and papa that morning that will always be remembered; and the extra kisses he placed on my lips and cheeks that morning were placed there to say; they are so deep they will never fade away.

This was his last well morning. While I was out busy about my morning work, little sister and John walked to the store, where she bought him some little cakes; they were on their way home eating and enjoying their little lives so much seemingly. He came home; and oh, in one and one-half hours he had gone into high fever. This ended in meningitis. We had all done it seemed could be done but all was in vain. The voice came, Come higher, John, and we had to give him over, to the one who gave to us.

John, we miss you, oh, so much, mother misses you everywhere.
Dear John, we give you up,
Though shed we many a tear;
We little thought your time with us so short,
The parting was so near.
We try our tears to dry,
For we knew you were so sweet and true.

John faded as a gentle flower,
Friends saw that he must go home.
His aching little form returns to dust,
But his home is in the sky.

His earthly trials were but few,
No more he'll feel a pain.
No more can he be harmed,
But with Jesus he will forever reign.

One by one we're called away,
And our bodies return to clay.
One by one we shall see Jesus,
And live with Him forever.

Now, John, 'tis hard to give you up,
But we in meek submission bow before the great white throne;
And though we sadly miss thee now,
Yet we must say, "Thy will be done."

Now we have two little mounds at Cedar Cliff,
That picture the little forms of Bessie Lou and John.
But they are robed in spotless white
At the throne of God high up in heaven.

They are watching, they are waiting,
Soon we will meet them, we will greet them on the other shore;
There will be no parting, no goodbys
In that bright home above.

Mother.

Hodges—August 26, 1923, a brother known as Billy Hodges died in the home of his daughter, Mrs. Turner, in Weldon, N. C. His body was carried back to his home in Northampton county for burial, where many of his friends were gathered to pay the last tribute of respect to "Uncle Billy." He was 69 years of age, and had lived a quiet life in his community and was loved and honored by all who knew him.

During our pastorate on Spring Church circuit he was converted and joined Lebanon church. It was late in life, but he seemed to be very earnest and faithful in his new life. He was his pastor's friend. We know that he was our friend. He was true to us unto the end. He leaves behind two sons and two daughters and several grandchildren who loved him and will miss him much.

Funeral was held in his home, after which his body was laid to rest in his family burying ground nearby. We bow in humble submission to Him who knows all things, does all things well. J. B. O'Brian.

—A note from Rev. L. W. Gerringer reports the death of his father, aged 72 years. He was buried last Friday. We believe he lived in Alamance county, near Elon College.

One of the noblest ruins of Athens is the old temple of Jupiter, which has been turned over as a playground for Near East Relief orphans. In the background is the Acropolis, and a short distance to the west Mars Hill, where Paul preached.

AT THE FOOT OF THE ACROPOLIS.

"While we must now eat the bread of charity or perish, is is none the less humiliating," said an Armenian doctor to me as we worked together in a ward of the Near East Relief hospital at Aleppo, trying to save 180 wounded men and women, victims of a Turkish massacre the night before. "We have our pride," he continued, "yet when systematically disarmed and periodically attacked by overwhelming numbers, should any survive and be fed and sustained by American relief, there are those who say we are being pauperized."

Then pausing in an operation on a mutilated man, this Armenian graduate of Harvard Medical School, this surgeon whose fame extended from Arabis to the Caucasus, turned to me almost savagely and added, "All we ask is a chance to work out our own salvation without fear and trembling."

It is true; by a hundred tests I know the Armenians to be a proud and self-reliant people. Given a square deal and half a chance, they will gladly lift themselves to a place of honor and independence.

As I stood one afternoon on the Acropolis and looked down upon the plain where 90,000 Armenian and Greek refugees were camped, the words of the Armenian doctor came back to me, "without fear and trembling." These refugees before me had it at last. Would they now work out their own salvation?

Hardly had the great camp been established when some of the more enterprising pushed out and determined to make the best of even a desperate situation. Several hundred families refused to continue as objects of charity. These, banding themselves into a community, secured a barren piece of ground at the foot of the Acropolis. Not in bondage, as were the children of Israel, nor under compulsion, but in freedom and with gladness of heart these families, men, women, and little children, turned to making bricks without straw. The days were fortunately fair; the bricks made with bare hands (for they had no tools) were placed in long rows below the Parthenon. The bright October sun soon dried them. Then began the erection of a hundred or more queer little mud houses made from these sun-dried bricks. As I watched this busy scene it reminded me of an army of industrious ants I had seen in Australia, building their curious mud houses almost as large as these.

The present builders were hurrying to finish their homes before the winter rains set in. When the walls were completed we found the eager home workers in despair because they had no money wherewith to purchase roofing material. It is at just such a point as this that the Near East Relief is glad to render assistance. Each builder was provided with sufficient timber and tar-paper to crown his primitive walls with a roof, and add a door and shutter-window. Within a fortnight the village was completed. In visiting many of the homes I found the joy of possession almost pathetic. Never was a millionaire prouder of his palace than these Armenian refugees of their mud huts.

But the most amazing part remains to be told. American history records the proud fact that, reflecting the spirit and character of the founders of New England, Harvard College opened its doors seventeen years after the landing of the Pilgrims. In the same spirit, as soon as these refugees had completed their rude homes on the slopes of the Acropolis, or, to be exact, seventeen days after the landing of these latter-day-pilgrim-exiles, they too, men, women and children, turned eagerly to the making of more mud bricks with which to erect a school-house. Near East Relief again provided the roof. An Armenian schoolteacher, a College graduate, was found, and placed in charge of this new educational enterprise.

It was a large and prideful group of villagers that escorted me one day on a visit of inspection to their now school-house under the shadow of Mars Hill. One mother informed me with beaming countenance that her three children would now be able to continue their education which had been interrupted at the beginning of the war. After seven years of "fear and trembling" they could now begin again to work out their own future.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Auxiliary Apportionments.

Asheboro	$ 300.00
Bethel, Alamance circuit	125.00
Burlington	450.00
Graham	50.00
Greensboro (Grace church)	1,300.00
Henderson	450.00
High Point	400.00
Mebane	100.00
Moriah	100.00
Mt. Pleasant	120.00
Reidsville	125.00
Siler City	12.00
Tabernacle	100.00
Thomasville	150.00
Winston-Salem	100.00
Worthville	40.00
St. Paul, Greensboro	50.00
Brown Summit	50.00
Whitakers	100.00
Pleasant Union	30.00
Hollister	150.00
Chestnut Ridge	75.00
Orange Chapel (Correspondence)	50.00
Rock Creek	25.00
Sapling Ridge	50.00
Union Chapel	100.00
Union Grove	50.00
Midway, Guilforrd circuit	25.00
Rehoboth	115.00
New Hope	65.00
Friendship, Fallston	20.00
Center	60.00
Mt. Carmel	40.00
Shiloh	50.00
Bethesda, North Davidson	75.00
West End, Greensboro	75.00
Clyde Auman Mission aBnd	8.00
Grace Y. P. M. S.	25.00
Pleasant Hill	50.00
Lexington	25.00
Asheville	20.00
Shady Grove	10.00
Friendship, Stanly circuit	25.00
Salem	20.00
Friendship, Mt. Hermon circuit	10.00
Union Ridge Sunday school	20.00
Bethel, Mocksville circuit	25.00
	$5,415.00

Since we have not been able to get out our branch minutes, I hope the list of apportionments will be helpful. The budget for our branch is three hundred shares, or $6,000, so we will have to organize new auxiliaries and do some special work to raise it. Let us all get busy and do our best.

Mrs. Geo. R. Brown.

There are two kinds of genius. The first and highest may be said to speak out of the eternal to the present, and must compel its age to understand it; the second understands its age, and tells it what it wishes to be told.—Lowell.

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CHILDREN'S HOME.

Report of Superintendent.

Sunday schools—	
Fist Church, High Point	$ 16.50
Bess Chapel	11.05
Mt. Hermon, Mt. Hermon	9.46
Mt. Carmel, Forsyth	6.50
Whitaker's Chapel, Roanoke	8.00
Hollister, Halifax	2.05
Vaughan, Littleton	2.00
Caroleen	6.14
Thomasville	9.00
Knob Creek, Fallston	6.00
Bellemont, Mt. Hermon	6.75
Friendship (Birthdaly Offering), Fallston	2.90
Shelby	8.00
Gillburg, Vance	2.35
Baracas Welch, High Point	3.67
Oak Grove, Cleveland	4.13
Jr. C. E. S., Harmony, Yarbrough	2.00
Mrs. E. Gibson, Three Rivers, Mich.	30.00
C. L. Bevill Estate	125.00
Sunday Eggs—	
Mrs. J. C. Beam, Bess Chapel	.70
Mrs. A. A. Beam, Bess Chapel	.75

Through the goodness of Brother W. F. Grabs, King, N. C., we are permitted to put up canned apples this week. He gave us a full load last week.

If any person doubts the wisdom of spraying fruit trees he should visit Brother Grabs' orchard and see the difference in his and the neighbors who do not spray. If you are thinking of planting trees consult him and profit by his experience.

The dry weather ruined our vegetable crop and we will not have as many vegetables to can as we had planned for and now couldn't a number of the Home's friends put up a few extra cans for us? You would not miss the few and we would be helped much, as our family has greatly increased in the last few months. H. A. Garrett.

—Joseph Ross, Jr., of Asheboro, spent several days in the Reeves Hospital, Greensboro, last week, having his tonsils treated. His mother lingered near, and he went through the ordeal bravely.

—J. D. Williams, Jr., employed in Greensboro during his vacation, is eager for the time to come to return to Western Maryland College.

—Brother J. M. Stone was absent from his class last Sunday—off taking his vacation.

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METHODIST PROTESTANT BOOK CONCERN
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—The Midway opening was attended by members from Grace, West End, Hickory Grove, Mitchell's Grove, and perhaps other churches, besides people of other denominations.

—Rev. N. M. Harrison is having a continued meeting at West End this week, Rev. J. H. Moton preaching each night.

There is nothing more pitiable in the world than an irresolute man, oscillating between two feelings, who would willingly unite the two, and who does not perceive that nothing can unite them.—Goethe.

The whole trouble is, that we won't let God help us.—George MacDonald.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN

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J. F. McCulloch. Editor and Publisher

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TO THE MEMBERS OF THE METHODIST PROTESTANT CHURCH.

To meet the unparalleled demands created by the terrible disaster in Japan, caused by typhoon, earthquake, fire and tidal wave, Rev. Dr. T. H. Lewis, President of the General Conference, called together representatives of the Executive Committee of the General Conference, of the Woman's Foreign Missionary Society, and the Board of Foreign Missions, in the Baltimore Book Concern, September 17, 1923, to consider how best to meet the conditions which have arisen, and the following appeal was duly authorized.

We are overjoyed to announce that a wireless message from Nagoya states "Missionaries safe," and the pastors of all our churches are requested to offer a prayer of thanksgiving in next Sunday's services for the providence that has preserved our missionaries.

The largest financial investment of the society was in Yokohama, represented by the Girls' School and the Kindergarten, and the board had foreign style churches in Tokyo, Yokohama, Oyama, Hiratsuka, Ejiri and other points down the coast, besides the Yokohama Night School property.

At Hamamatsu the society had recently built a kindergarten building and had a missionary home and a missionary home and a kindergarten building in Nagoya, and the board has Nagoya College with six buildings, besides foreign style churches there and at other points. We are hoping that Nagoya properties have escaped, but are satisfied that all the property of the society and the board in Tokyo and Yokohama and some other points has been destroyed.

Prices of material and wages will be far in excess of original costs of those properties, and as to insurance there is no guarantee that the Japanese companies have survived, or that much, if anything, will be realized from that source.

We must not falter in the support of that work and to meet the demands which are coming speedily. The union meeting today decided that an appeal must now be made for one hundred thousand dollars ($100,000). and to make an effort to secure funds so that the work may be completed as soon as possible.

It was decided that all the funds sent in to the editors of the papers in response to Secretary Klein's appeal, and the funds already secured by the society, shall be placed in the Union Fund, and that all funds from now on should be sent to the church treasurer, Mr. H C. Staley, 1025 Calvert Bldg., Baltimore, Md

It was decided that the funds received shall be applied to the work of the society and the board in Japan, on the basis of property loss. This is an earnest appeal to the whole church for the whole missionary work of the denomination in Japan, so much of which we fear has been lost.

In full confidence of the willingness of our people to meet this sudden and extraordinary emergency; and anticipating prompt and liberal responses we make this appeal.

T. H. Lewis,
Mrs. S. W. Rosenberger,
Fred. C. Klein.

A PERSONAL TESTIMONY.

The brother whose letter appeared on the front page of last week's Herald is having an experience similar to my own, until at the age of twenty-two a reality came into my life which will always abide—the witness of the Spirit—and it was worth more than the whole world to me. It's true, I joined the church at the age of eight, but I stumbled on the very simplicity of salvation. "Him that cometh unto me. I will in no wise cast out." Finally, I saw that God was more anxious for me than I was for Him even, and I knew I must have Him without doubt, for peace, and ever since that time I would as quickly say, "I reckon E. C. Harris is my father," as to say: "I hope I am a Christian!" He surely made it plain to me.. There was nothing I could do but to lose confidence in myself absolutely and believe and trust His word, and I knew the "whosoever" meant **me.** The most spiritual person I ever saw, a former Episcopal preacher, said to me, "Yield yourself to God just as you would to a chair when you sit down"—and it's a daily yielding too. Paul said, "I die daily."

I'm glad the brother wrote, for as our editor said, "We believe there are many similarly troubled." It may help such as these to know that peace comes through yielding and acceptance.

This quotation from Romans 8:38, 39 expresses my feelings exactly: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Hattie Harris Perkins.

NORTH CAROLINA CONFERENCE.

The North Carolina Conference of the Methodist Protestant Church will convene in its ninety-eighth session, in the new Methodist Protestant church in Thomasville, N. C., on Wednesday, October 31, 1923, at ten o'clock, A. M. All pastors and delegates should plan to be present for the opening session and remain until the close.

Any of our officials who expect to be present will please notify us as soon as convenient that entertainment may be provided. Thomasville is on the main line of the Southern Railway, and the conference church is a short distance east of the railroad station.

A. G. Dixon, President,
C. W. Bates, Secretary.

JAPAN MISSION RELIEF WORK.

Acknowledged last week	$302.42
Rev. and Mrs. A. G. Dixon	10.00
Rev. H. F. Suratt	25.00
Brown Summit Missionary Societies	11.00
Graham Church	10.00
Rev. G. W. Holmes (For Bethel church)	23.00
A Friend, Efland	1.00

NEAR EAST RELIEF.

Esther No. 12, Asheville, per Mrs. Emma B. Siler	$60.00

OUR CHURCH COVENANT.

Thanking God for the light we have received, and for the revelation of Jesus which we now enjoy; and hoping that God, for Christ's sake, has pardoned our sins; and having been baptized on a profession of our faith in Christ Jesus into the name of the Father, Son, and Holy Ghost, we do, this day, before God and the world, with deep joy and great solemnity, enter into covenant with one another, as one body in Christ.

We therefore covenant and agree that, by the aid of the Holy Spirit, we will walk together in love and Christian fellowship. We promise to labor for the advancement and final triumph of the church; to sustain her worship by attending the house of God and supporting the ministry; to guard her ordinances, enforce her discipline, and defend her doctrine.

We also pledge ourselves to walk circumspectly in the world; to be honest, just, and faithful in our business relations; and, as God may give us help, we promise to live righteous and holy lives.

We further promise to watch over each other in brotherly love; to visit the sick; to pray for each other and the world; to aid the poor and needy, and to perform such other kind offices as may be well pleasing in the sight of God.—Selected.

QUIET TALKS ON THE SIMPLE ESSENTIALS.

By Mr. S. D. Gordon.

(Auspices Atlantic City Council of Churches.)

No. 10—Earth's Roughest Hill.

Contrasts make things sharper to the eye. Black looks blacker on white, and the white whiter. A dirty mongrel cur stands out uglier in a brood of well-kept thoroughbreds.

Contrasts never were sharper than in the one Man of the race. He was of the blood royal of earth, yet he lived in a white-washed stone cottage. He was a lineal aritocrat of the aristocrats, yet he earned bread as a carpenter. He came from a throne; he came to a dirty obscure Oriental village. He came for a world throne, but he lived among a people peculiarly provincial and clannish.

His hand had held a sceptre; it handled a hammer and saw. His brow had graced a crown; it was scarred by a crown of thorns. He came, he said, to reign over a race; he hung on a rude cross.

He was the purest of men by consent of those that hated him; he suffered as the vilest of outcast sinners. He came to bring in a new blessed order of things to this war-scarred, thorn-growing earth. But sin broke the plan. But the thing's not finished yet. The game isn't played out. The innings will turn. Wait a bit.

Those contrasts didn't just happen. That Man wasn't foiled. The thing was planned. The purpose of the Man's heart shaped the plan. The passion of his heart drove it through, even though his heart broke in the drive. Passion and purpose drove the Man steadily up the roughest, steepest, tallest hill on earth.

The geography of Jesus' life is fascinating. He was the Son of the Earth as well as the Son of Man. Every phase of human experience he knew, and every sort of the earth's surface he touched. He belongs to us down here, doubly.

He was born in a little village of the plains. In infancy he crossed the desert, and slept by the pyramids of Egypt, the cradle of history. He lived thirty out of thirty-three years in a common country village.

He was baptized in the muddy waters of the Jordan River. He was tempted in the Wilderness. He drew the crowds perilously thick by Galilee's pretty blue waters. He was transfigured on towering snow-clad Hermon. He went through the sorest strain of spirit in a garden under gnarled olive trees.

He was hurt to death on Calvary's hill. His body found a three days' resting place in a new-hewn tomb of the rock. He was Son of Man and Son of Earth. He touched both intimately at every point of contact.

But the highest hill he ever climbed, the steepest, the roughest, was Calvary. It was tallest. It lay on the top of another hill, Nazareth. Nazareth was the human life he lived. Nazareth was the underpinning of Calvary. It was the quality, the purity of the Nazareth life that gave the distinctive meaning to the Calvary death.

It was steepest. None other climbed it, nor could, nor can. And only he by giving his life clean out. It was roughest. Thorn-growing, sin-roughened, it took his very life out getting to its top. But he went.

Have you ever been on Calvary? It faces three ways.

It faces up—toward God. The condition of things on the earth is a scandalous blot of God's administration. Surely God can't be good. It can't be that he cares, to let things go as they do, suffering for the innocent, wrongs unrighted, selfishness riding roughshod over men, evil unpunished. Where is God? Does he know? Does he care? Why aren't things straightened out?

That roughest hill answers. It gives God's estimate of the wrongs that scandalize earth. They deserve the treatment His Son received. Does he feel? He himself suffered at Calvary when his Son suffered, to tell his estimate of sin, and hold judgment, sin's self-judgment, in abeyance till man has had fullest opportunity. God's embarrassment was to show his intense hatred of sin, and yet his intense love of man. He did both in that Calvary event.

Calvary faces down—towards Satan, that splendid foul spirit prince. Sin is obeying Satan. It enslaves man. The Calvary Man took on himself what was due us. We are set free. Satan is answered fully and defeated stingingly. His power is broken. Calvary makes slaves free men.

And that Hill faces out—toward men. It breaks our hearts with the love of it. For that Man didn't have to die, except the have-to of his love. Ten or eleven times they tried to do him to death. And they easily could so far as sheer force was concerned.

Each time he held them off with a power they couldn't understand, and couldn't resist. Then he yielded. The dying was voluntary. It means just what meaning the Man put into it. It had to be done, he said. He did it out of love for us. And the love of the thing, once it gets home, breaks a man's heart.

Sainted Bishop Whipple of Minnesota sat by the sick bedside of a cultured old judge in the southland, talking in his scholarly way. At last the judge politely said, “Pardon me; but you know I'm facing the real things. Won't you talk to me like you'd talk to my black boy Jim?”

And the Bishop said quietly, “You're a sinner, like me. Jesus died for our sins. Trust him as a little child.” And the judge said, “Thank you, Bishop, I can get hold of that. That gives me peace.”

When one faces the real things of life, or beyond, it's touch with the Man of the Calvary Hill that gives peace.

(No. 11—Shoes and Character.)

THE PERMANENCE OF LITERATURE.

By Wm. Thornton Whitsett.

The permanence of literature constitutes one of its strongest appeals. The story of mutation and transformation is written strongly on the face of all the earth. Nothing persists, nothing endures. Material things pass as the fabric of a dream. That which today is, tomorrow is not. Dust and dissolution are on every hand as reminders of the glory of a day that was, but that is no more forever.

Here literature steps to the front and says, “The things of time may wax and wane, but thought once expressed in fitting form may endure forever upon the tablets of eternity.” Marble and bronze may decay, but thought survives fresh in its eternal youth. Those who work in the fields of literary endeavor, and pour into their efforts the best and the highest of man's possibility, may do so with the full assurance that they are becoming linked with the only memorials that withstand the ravages of decay. The only human immortality that walks with enduring feet the utmost reaches of earth is the immortality that reveals itself in the expression of man's highest intellectual and spiritual dreams upon the pages of literature.

Come stroll for an hour in the shades of the cemetery that lies upon the rising hills of the city. Yonder blackened marble tells the tale of him who in your youth was the great merchant in control of the trade of all the region. Thousands stood at his counters, and poured their contributions to swell his profits of his great establishment. Now his great business enterprise is in the hands of strangers, and even the building which housed it has been razed to make way for the newer ideas of others. His name and influence have gone to the dust, and none preserve the ideas which once drove to success his vast undertakings. Here in this secluded spot near the cypress and the elm reposes the form of that brilliant youth who battled with you in college for the honors of scholastic attainment. He left no written records of his dreams, and he too is lost to the memories of today. That graceful shaft stands to mark the lowly grave of some queen of beauty, who living ruled by her fascinating arts, and who dying left nothing to tell the tale of her triumphs. Here we reach a granite block that simply carries the name of one of a generation now long since passed away; but here you feel a thrill; here the mind is flooded with thoughts; here you catch a glimpse of the immortal amid the scenes of mortality, and why? Because, here rests all that is mortal of one who left upon the glowing page of literature the thoughts that filled his days, and while he like all the others has passed to the dust from which he came, he walks with viewless feet but mighty tread amid the ways of men, and will live as long as time itself shall endure, for he gave his days to that which makes its permanent impress upon the things of time. His name today is better known than many of the names of the living, and at every turn we are dominated by the thought that once was formulated by his brain, and which he gave to us through the medium of the literature of his time. Men from all the ends of earth make pilgrimages to his grave, feeling that an immortal kinship exists between the best and highest in their lives, and that which once moved him to expression.

“Cold in the dust the perished heart may lie,
But that which warmed the heart can never
die.”

Buoyant and youthful and perennial in strength, is the memory of him who has touched all time by his entrance into the circle of immortality by the power of thought transmitted through the printed page.

“'Tis immortality, 'tis that alone,
Amid life's pains, abasements, emptiness,
The soul can comfort, elevate and fill.”

“From this day on I mean to do the best I can. If I am right, time will prove it. If I am not right, ten legions of angels swearing I am right will not make it so.”—Abraham Lincoln.

THE SECOND COMING OF CHRIST.

(Continued.)

Had the church properly interpreted prophecy, had she seen that Christ, in harmony with the divine program, was coming twice into the world, the first time to suffer and die and to set on foot a Gospel dispensation, to speedily offer repentance and salvation to the entire human race, and then to come again in glory and power to overthrow wickedness and reign in righteousness over those who had accepted him, what a different history she would have had.

With what remarkable zeal the disciples who saw and understood the gerat truth of our Lord's return carried forward the Gospel program. How rapidly, without railroads, steamships, automobiles, or any of the modern methods of rapid transit, they carried the Gospel to the various nations and peoples of their time. How quickly the churches of today with their untold millions of money, methods of travel, printing press, wireless telegraphy and the close touch with the ends of the earth could carry the Gospel to every creature if she could once gasp the great truth that the mission of Jesus Christ in the world was not to set up great ecclesiasticisms, but to set on foot a great evangelism; not to build up sectarian prejudices among men, but to offer a Gospel which has in it power to save men from sin, and to realize that her richest mission is to proclaim this Gospel to every human being beneath the sun.

There is not a hint in the teachings of Christ or his inspired apostles that during the Gospel Dispensation the entire population of the earth would be brought to repentance, saving faith and into harmony with God and peace among men. It is the duty of the church to give everyone an opportunity; to impress upon everyone the privilege and the necessity of receiving Christ; always and everywhere, there has been and will be those who will reject the gospel. The church is not responsible for those who reject, but it is her duty to give the Gospel to all men.

The Scriptures teach us that there will be opposition. Jesus said to his disciples, ''Behold I send you forth as sheep among wolves.'' He promised them crosses, reproaches, self-sacrifice and suffering, but in the midst of all this they were to have spiritual victory. He said to them, ''In this world ye shall have tribulations, but be of good cheer. I have overcome the world.'' In the parable of the tares and the wheat we are taught that this dispensation is to be one of mixed good and evil, and will be so until the harvest time when the separation shall take place.

Jesus teaches us that at his coming to catch away his bride, many will be unprepared. In the parable of the wise and foolish virgins this truth is brought out very clearly. We find one-half of those who were awaiting the Bridegroom were unprepared to go with him in to the wedding feast. They lacked one essential —they had no oil. They had the form of godliness without the power.

If the preaching of the gospel is to bring in a millennium of perfection and glory, all are to be saved, and if at the end of this golden age Jesus comes, how is it that this parable teaches that when he does come, a large per cent of those who are expecting his coming will be unprepared to meet him? If the postmillennial teaching be true the parable of the wise and foolish virgins is incapable of intelligent interpretation.

The postmillennial teaching of the Lord's coming no more harmonizes with the teachings of the New Testament than the Jewish notion of the Messiah's appearing as a king at his first coming harmonizes with the Old Testament teaching concerning the Messiah. Let us with reverence inquire of our Lord about this matter. Gracious Master, will the preaching of the gospel finally bring the world —everybody upon the earth—into a saved state and ready to meet thee at thy coming? The answer of Jesus:

''For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto the nations; and then shall the end come.'' Matt. 24: 7-14.

Lord, some people think there will be a millennium for a thousand years of warless peace and happiness on the earth just before thy coming. Please tell us about this. Jesus says, ''Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, and from one end of heaven to the other. Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors.'' Matt. 24: 29-33.

But, Lord, will not the preachers so know and explain thy word to the people that they will all understand the divine plan, and be expecting thee, and ready to receive thee, joyfully at thy coming?

Christ answers: ''For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field: the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come.'' Matt. 24: 38-42.

What are we to think of men in the light of these words of Jesus Christ, men who persist in telling us that our Lord delayeth his coming for twenty, fifty, or perhaps a hundred thousand years, and that the ecclesiastical forces in the world will bring all men into a state of perfect peace and righteousness before the Lord comes? Many of them assure us that he will not come at all. We have boastful men in the church who tell us that Jesus believed he was coming back, but that he was **mistaken.** Meanwhile we have representatives of the church who are cutting the Bible to pieces, denying the virgin birth and Deity of our Lord, excusing sin and sneering at the idea of holiness of heart and life. In the World War, almost all white soldiers had been baptized in the name of Jesus Christ. They were Roman Catholics in Southern Europe, they were Greek Catholics in Northern Europe, the English-speaking soldiers, a large per cent of them, had been baptized in their infancy, many others had been baptized of their own free will, and yet these great masses of church members fighting and killing each other, with their religious teachers and leaders, knew but little more of the great plan of God—the real gospel and the mission of Christ to save men from sin, and his second coming to reign over them than did the Jews who lived on the earth at the time of Christ's ministry among men.

We are by no means saying that the Gospel has not accomplished much, but we are saying it has not been preached at all to untold millions of men, and that it has not been taught properly to vast multitudes who have heard it. Had the German Kaiser, the Russian Czar, the King of Italy, the President of France, the King of Austria and the King of England been earnest premillennial Christians, ''loving the Lord's appearing,'' the World War would have been an impossibility. Men have forgotten that God has a program, that Jesus Christ is a King, and that he is coming to rule. In their blindness and ignorance of the Word of God, the will and plans of God, and the true character of the Son of God, they go about to set up their own kingdoms and have their own way. The results—war, bloodshed, death and desolation.

Our only hope for universal peace and a warless age is the coming of Christ and his church. Then, and not until then, will a true brotherhood be established among men of all nations, kindreds, tongues and tribes.

Let us ask St. Paul with reference to the condition of things when our Lord shall appear. Brother Paul, what will be the state of society and world conditions when Jesus comes? ''For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.''

Notice the Apostle: ''Let us not sleep, as do others'' This scripture plainly teaches that the coming of the Lord shall find some in spiritual sleep, unpreparedness; that his coming will be to some ''sudden destruction'' This is the whole tenor of the teaching of Paul. He prophesies that in the last days perilous times shall come; that men will be selfish, lovers of pleasure rather than lovers of God; that they will seek for false teachers; that they will give heed to doctrines of devils; that many will have their consciences seared as with a hot iron.

Beloved, can we read these prophecies of the Apostle, compare them with the teachings of Jesus, look upon the signs of the times about us and remain indifferent, follow after pleasure, seek to lay up useless treasures in this world, sit in silence and indifference to the false teachings and the vast number of people who are being deceived and led away from the saving gospel. Must we not arouse ourselves and do everything in our power to bring the people to repentance and saving faith in Jesus; to spread the gospel to all the world, to bring to the heathen who have so long sat in darkness the good news of salvation, and to keep our own spiritual lamps trimmed and burning, and our vessels filled with oil that we may be ready to meet the Master at his coming?

THE WORK AND THE WORKERS.

The work seems to be going fine throughout the conference. . All of us are in the midst of the very busiest season of the conference year, and every wide-awake worker has more to do than he can get done. The reports indicate that most of the charges are doing their best to meet their financial obligations.

The Need.

Brethren, the needs are great, so let us pray and strive to raise every cent of every assessment where it is at all possible. Our church extension work is suffering mcre than we can know because we are not raising more of the annual conference budget than we are. Some made application to us for help at the coming Conference session, and whether or not we can help in these promising places depends upon the amount raised on the budget.

Then, too, the need for raising our General Conference budget is intensified by the distressing condition of our work in Japan. All our boards need every cent of the budget, so again I say, pray and work to do your level best. God expects our best, and nothing short of our best is worthy to offer Him.

The Work.

Saturday and Sunday, September 1 and 2, Dr. R. M. Andrews and I were at Dunn's Chapel, near Columbia, S. C., with the brethren of the South Carolina Conference. We had a bit of fun getting located for the night when we first reached the community. Ask Dr. Andrews about it. But after we got to the church and met with the brethren and friends we had some splendid services, and I think we left the brethren a bit more encouraged than we found them.

That same Sunday Mrs. Dixon was with Rev. N. Brittain at Cross Anchor, S. C. They began a meeting that day, and I came back to him on Monday, and we were there with him through Sunday, September 9. There were four converts and some reclamations in the meeting, and three joined the church. There is a fine opportunity there for Kingdom service if it can be worked out properly. I also visited Harmony church and had two delightful services with those splendid people.

September 15 to 19.

Saturday, September 16, I was with Rev. [illegible] E. Phillips in Bessemer City. He was just closing a splendid series of meetings. There were two converts at the altar Saturday evening. Sunday morning I was with Rev. J. M. Ridenhour at Shelby and preached to a good congregation of earnest hearers. Here they have built a good parsonage during the year, and are talking new church. They have also purchased additional land for the parsonage. There are signs of life and progress here. Mrs. Dixon was with Brother Phillips at Lincolnton and Fairfield and spoke in both of these churches on Sunday.

They have greatly improved their church in Lincolnton by adding five new Sunday school rooms. Then on Sunday night both of us were with Brother Phillips in Cornelius, where he has recently held a tent meeting which resulted in a new Methodist Protestant organization with 23 charter members. Our people here have a splendid lot 100 by 200 feet which is well located, and on which they hope to build a church on. The lot is paid for and they have $60 in bank to put into the building. Brother Phillips is doing fine service in this part of the State.

This evening (Monday) we are to be in Caroleen, tomorrow evening in Forest City and Wednesday at Bess' Chapel for a quarterly conference.

Lexington.

On our way up here on Saturday we stopped in Lexington and talked over the situation there with Brother J. W. Lindsay. He is hopeful of the situation there, and says they are going to try to have their lot entirely paid for by conference, and they are going to ask that the Board of Church Extenion join them in putting a church building in Lexington during next year. We have a great opportunity here and we must meet it like Christians with faith and willingness.

Appointments Up to Conference.

This has been an exceedingly busy year with me, and with the rest of you I shall be constantly going till conference. My appointments run as follows:

September 23 at West End.
September 24 to 28 on Halifax charge.
September 29 to 30 on Creswell.
October 5 at Roanoke Rapids.
October 6 to 11 on Greensville charge.
October 12 on Spring Church charge.
October 13 and 14 on Roanoke.
Octobed 17 in Mebane.
October 18 on Orange.
October 19 on Forsyth.
October 20 and 21 on Kernersville charge.
October 25 on Saxapahaw charge.

In the meantime I shall meet committees and boards as may be necessary to get ready for Conference.

Once More.

Please let me say once more: Be sure to consult your records of last year, and then go to work to make those records better for this year unless your last year's record was 100 per cent. Pastors would like to go to conference with good reports, and if this is done both pastors and people must work for good reports.

Anything you wish me to put into my annual report must be in my hands not later than October 22.

Yours faithfully, A. G. Dixon.

—Last year the total value of poultry products in the United States was $884,000,000, about as much as the total value of the wheat crop.

NOTICE TO WOMAN'S MISSIONARY WORKERS.

At the meeting of the executive officers of the Woman's Home and Foreign Missionary societies, in Greensboro last week, Miss Esther Ross, of Asheboro, was elected secretary of the Woman's Home Missionary Society and Miss Pearl McCulloch, of Greensboro, was elected district chairman for both Home and Foreign societies.

Miss Laura Reid, who has been in the State for the past three months, has been doing splendid work in the way of organizing societies. Anyone desiring any literature may obtain same from Mrs. J. E. Pritchard of Henderson, State chairman of literature of both Foreign and Home Missionary societies.

Mrs. Wm. C. Hammer.

Asheboro, N. C.

NOTICE OF DISTRICT MISSIONARY MEETING.

Alamance District, comprising the churches of Bethel, Concord, Center, Cedar Cliff, Mt. Hermon, Saxapahaw and Sapling Ridge will hold their annual District Missionary Meeting at Sapling Ridge church the first Sunday in October. Preaching at 11 A. M., dinner on the grounds and missicnary service at 2:30 P. M. The people of Sapling Ridge wish us to extend to all the churches of the district a cordial invitation and welcome to attend this meeting, also worship with them in the morning service. Will all the churches of the district please come, as many as can, or send scme representative with a report of what missionary work, both home and foreign, has been done in your church, whether you have a missionary society or not? Please come prepared to help out the service in some way. A nice recitation or talk on mission work, a solo, duet, or anything of the kind will be very much appreciated.

Mrs. J. M. Foust,
Mrs. C. C. Richardson.

DEDICATION SERVICES AT WEST END.

The dedication service of West End, Greensboro, will be held Sunday, September 23. Rev. Charles H. Beck, D.D., Pittsburgh, Pa., Secretary of the Board of Home Missions, will preach the dedication sermon. The program is as follows:

11:00 A. M.

Prelude—Leybach, "Sixth Nocturne."
Anthem—"Praise Ye the Lord," Ree.
Invocation, Rev. R. A. Hunter.
Reception of Members.
Responsive Reading, Rev. R. A. Hunter.
Hymn.
Prayer, Rev. A. G. Dixon, D.D.
Scripture Lesson, Rev. R. M. Andrews, D.D.
Announcements.
Offering. Offertory—"The Shepherdess' Dream," Labitzky.
Anthem—"Praise Ye the Father," Gounod.
Sermon, Rev. Chas. H. Beck, D. D.
Hymn.
History of West End Church, Mr. L. M. Foust.
Burn Mortgages, Mr. C. F. Johnson.
Present for Dedication, Mr. F. S. Stockard.
Dedication Address, the Pastor.
Doxology.
Prayer and Benediction, Rev. R. M. Andrews, D. D.
Postlude—Chopin, "Polonaise A.-Major."

8:00 P. M.

Prelude—"Barcarolle," Hauser.
Quartette.
Hymn.
Prayer.
Announcements.
Offering. Offertory—"Melody of Love," Engelmann.
Solo.
Sermon, Rev. A. G. Dixon, D.D.
Prayer.
Hymn.
Benediction.
Silent Prayer.
Postlude—Sartorio.

The friends of West End are cordially invited to attend both of these services.

N. M. Harrison, Jr., Pastor.

MORE PLEDGES TO THE COLLEGE DINING ROOM.

	Pledged	Paid
Previously reported	$585.00	$125.00
Miss Elsie Baity	2.00	2.00
Winston C. E. Society	50.00	
T. T. Hicks	2.00	2.00
E. T. Hicks	2.00	2.00
Miss Nellie Gray Kittrell	2.00	2.00
Henry P. Powell	2.00	2.00
Henderson C. E. Society	25.00	
Total	$672.00	$137.00

Hurrah for Winston and Henderson C. E. Societies! Come on, C. E.'s. Let's see who will be the next with a twenty-five- or fifty-dollar pledge.

Young people, if you don't want to be left out you had better get a move on.

N. M. Harrison, Jr., President,
Board of Young People's Work.

COLLEGE BUILDING FUND.

Amount previously reported	$70,949.18
D. H. Hunter	500.00
Thomas H. Redding	5.50
Mrs. Sarah E. Cox	25.00
Miss Ethel Lovett	10.00
Mrs. W. H. Shouse	6.00
J. E. B. Shutt	30.00
Mrs. J. W. Thacker	1.00
Claudia Shoaf	3.00
A. J. Richardson	25.00
R. E. Leonard	15.00
Walter Essick	1.00
Charlie Brinkley	2.50
Maggie Brinkley	2.50
Mrs. Thomas Everhart	2.00
Mrs. Ransom Brinkley	5.00
Ransom Brinkley	5.00
David Brinkley	10.00
Minnie Clodfelter	2.50
Elizabeth Yokley	3.00
C. M. Yokley	25.00
Mrs. Emma B. Siler	25.00
Vera Snotherly	2.00
Rev. J. B. O'Briant	20.00
W. N. Thornton	1.00
Mrs. W. N. Thornton	2.00
Mildred Thornton	1.00
Helen Thornton	1.00
Mary Helen Burroughs	1.00
Carl H. Burroughs	1.00
Friendship Sunday school, North Davidson	13.26
Henry E. Isley	10.00
W. N. Pegram	50.00
W. O. Richey	5.00
Mrs. Ella Welborn	2.00
Alivia Hawkins	1.00
H. B. Smith	3.00
Mrs. D. L. Foster	1.00
Mrs. W. J. Teague	20.00
A. N. Roberson	5.00
G. W. Thompson	15.00
J. W. Thompson	4.00
Roy Roberson	2.50
Mr. and Mrs. T. T. Johnson	5.00
Rosa Johnson	5.00
Mrs. A. N. Roberson	5.00
W. T. Payne	10.00
Mrs. Rosa Payne	2.00
Nettie McDaniel	5.00
Mrs. James McDaniel	5.00
R. W. Gray	5.00
M. T. Hargrove	10.00
Miss Lizzie McDaniel	5.00
Dr. and Mrs. R. G. McPherson	100.00
J. F. Woody	10.00
Robert and Roy Johnson	1.00
Kennet Johnson	1.00
Mrs. G. W. Thompson	1.00
John Johnson	1.00
Mrs Clayton Hinkle	5.00
Clayton Hinkle	5.00
Presley J. Walton	5.00
J. A. Waldon	5.00
Dora Pearson	3.00
J. H. Phillips	5.00
Will S. Taylor	1.20
R. B. Pearson	1.00
Mrs. H. R. Clark	3.00
J. Willie Clark	3.00
Philadelphia Sunday chool	2.50
Hobbs Chapel Sunday school	1.29
Matthews Chapel Sunday school	2.25
Mrs. Kate H. Wills	5.00
Spring Church Sunday school	1.87
	$72,034.05

High Point Subscriptions.

Amount previously reported	$29,833.30
J. W. Brower	20.00
Miss Etta Lowdermilk	15.00
	$29,868.30

J. Norman Wills, Treasurer.

PASTORS, THIS IS FOR YOU!

The Official Blanks were mailed out Tuesday of last week. You should, therefore, have got your envelope containing the blanks before you read this. If you have not received them, please drop me a card at once and I will send you another supply. Each envelope contains two Official Blanks, two Treasurer's Envelopes and one Personal Report Blank. There are certain things in the blanks I should like to call your attention to, and certain suggestions I should like to make. And I trust you will not think I am officious in making them. I am making the suggestions because, if they are followed, the Journal will be better; and my heart's desire is a perfect Journal. You can help make it that if you will. Now, get out those blanks, and let's look at them for a bit.

1. The Pastor's Personal Report. Note I have drawn a line through "How much of each Budget was paid," and have substituted the words "Paid on" . . . General Conference Budget $......; Annual Conference Budget $....... Please be sure and state the Amount Raised for the Children's Home.. As last year, a page will be given to this item, and each charge will be credited with the amount raised.. It has been taken out of the Financial Blank to avoid duplication. Please give me the names and addresses asked for. If you will do as the Discipline requires and hold the election of officers at the last meeting before Annual Conference the Sunday School Superintendents' list will be up-to-date. I want the names of the churches on your charge, also.

Please state the number of copies of the Journal your charge will use. They will, I suppose, be sold again, and the price will probably be fifteen cents. Figure on that basis, and don't order too many. I must make up my figures from the number of Journals you ask for. They cost too much to order more than we can well dispose of. A number of the brethren never say how many they want. It will help a great deal if you will state how many.

2. The Treasurer's Envelope. Observe the "Notes" at the bottom of the envelope, and do what they say. Under "Amount for Specials" put what you haven't turned in for Easter, Children's Day, Educational Day, Rally Day, or any other items outside of the membership assessment for Budget.. The Treasurer will then be able to forward the amount to its proper interest.

3. The Official Blanks. Some do's and don't's may help.

a. Don't write in the space where the two red ink lines are. Begin your figures in this column with the line, "Paid on Membership Assessment," or, if you have nothing to report for that item, begin where you do have something to report. No space is provided for Educational Day. Please write in that item, if you have money to report, under Rally Day.

b. Please do not report cents on your Financial Blank. In spite of the repeated request, about thirty-five of our pastors last year reported cents. The reason we ask this is that we can't put cents in the printed tables without making them twice as big as they are. (See the Tables in the Journal.) I have Minutes of a good many conferences and denominations. Not one of them reports cents. Put the odd cents on your Treasurer's Envelope, but nowhere else. If you will follow this rule your report will be practically correct as to totals: If you have less than fifty cents, don't count it; if you have more than fifty cents, make it a dollar. Please make your figures plain, and don't leave anything out that ought to be in the reports. It shows up when the Journal is printed. You must furnish us with all the information we get.

c. Please begin now to get your report ready for Conference. Find out how many members you have in the various organizations, how much money these organizations have raised, etc. And all the other things that ought to be reported, get them before Conference.

d. Let's make a mighty effort to bring to Conference the fullest and most accurate reports we have ever had. I promise, if it's my job, to try to get them into the best Journal yet.

C. W. Bates, Secretary.

MORE ABOUT THE JAPAN DISASTER.

I very much regret that at this writing, September 13, no further information as to the safety of the missionaries of the Board of Foreign Missions, and the Woman's Foreign Missionary Society has reached me.

I communicated with the State Department at Washington again yesterday, and they reply that they have cabled the names of our church's missionaries to the American consul at Kobe, Japan, and on receipt of word will notify me. As already published in the church papers, and in the Baltimore papers, the Secretary of State telegraphed on Friday, 7th, that "American Community in Nagoya is reported safe," and the State Department 'phoned on Sunday to my home that Miss E. Dawson and Miss Alice Coates were safe in Kobe, and Rev. E. I. Obee was safe, but no intimation as to where he was. It has been most distressing to me that I have been unable to give definite information to the anxious parents, relatives and friends of Rev. J. C. Arman and wife, the board's missionaries at Nagoya, or to give to the society and the relatives and friends of their lady missionaries any word as to how Miss O. I. Hodges at Yokohama, Miss H. Barns of Yokohama. Miss E. Hempstead and Miss E Broeker, both at Nagoya, fared. The morning papers state that Miss J. Kyper, principal of Ferris Seminary—it was situated on the bluff at Yokohama—of the Reformed Board, had perished, word having reached that board through Washington.

Why we have not heard directly from our own missionaries may be explained by the fact that they may not have been in touch with local telegraph connections, or that they may be injured or worse, or the Government and large business interests have the right of way over the cables, or many cable messages being offered, they are dispatched in turn as received. The first messages came through by wireless to the Government, and that influenced me to seek the good offices of the Secretary of State and his efficient department, with the result that we have the above information, and hope soon to hear how all of our missionaries have fared.

I cabled on Monday, the 10th, to Rev. E. I. Obee at Nagoya, but the manager said it was at our risk as they could not guarantee delivery, and that the Japanese Government declines to accept messages in the code, but must be in plain English, so cabled "Report workers properties," but no reply has been received. We are all heartened and grateful to God for the safety of the missionaries named above, and are still hoping to hear that the others are also safe.

We are satisfied that much of the board's property, including schools, chapel and church buildings in a large part of the devastated region have been destroyed, and how many of our Japanese pastors and their families, and church members, etc., have perished, we do not know. We are also satisfied that the property of the society, the girls' school and kindergarten at Yokohama, is also gone

It is indeed gratifying to note that the responses to my appeal sent to the churches through the church papers, and the letter to pastors which was read at the services last Sunday.

Information is expected to be given to the church, in the paper in which this article is to appear, of the action of the meeting called for next Monday of members of the Executive Committee, the Woman's Foreign Missionary Society, and the Board of Foreign Missions.

Fred. C. Klein.

THE SECRETTRY AT THE MICHIGAN CONFERENCE.

The Michigan Conference has secured a beautiful camp ground on Gull Lake, near Agusta, Mich., and for many years has held its annual sessions here. The annual conference is usually preceded by special meetings, at which speakers of note from abroad are heard.

During the assembly and camp-meeting period this year, Rev. Dr. J. W. Hawley, of Pittsburgh, was the preacher, and he delighted his audience with his splendid presentation of the subjects discussed.

Rev. George H. Miller, D.D., was the official General Conference representative at the Michigan Conference, and was given a fine opportunity to present the general program of the denomination.

Rev. Dr. T. H. Lewis, President of the General Conference, was in attendance, and discussed the state of the church, matters of church law, methods of procedure, and gave a forward look suggesting subjects for discussion at the aproaching General Conference.

Rev. Dr. C. E. Wilbur, editor of our Sunday school periodicals, was present, and presented the work of his own office, and of the Board of Publication of the Methodist Protestant Church. Dr. Wilbur called especial attention to the fact that the board is about to issue two new papers which are to circulate among the boys and girls of our Sunday schools. It is believed that these two papers will supply a long felt want for the years between the ages provided for by "Our Children" and "The New Guide."

Your secretary was also present. At various times the Board of Home Missions has given assistance to a number of the leading churches in the Michigan Conference, among them Adrian, Lansing, and Flint. Recently building appropriations were made to two churches in Detroit, the First Church, and the Harger Memorial Church. The First Church, of which Rev. J. L. Buckley is pastor, is meeting the salary of the pastor in full, and has recently purchased a parsonage. This church was fortunate in being able to secure the property adjoining the church for this purpose. The congregation is not large, but it is heroic, and is doing fine work.

Harger Memorial is in a newer part of the city, and the work is not so well developed but is giving considerablbe promise for the future. Here your Board of Home Missions assists in the support of the pastor. Rev. H. J. Hescott was re-appointed to this work for the second year, and definite plans were made for the development of the work. The first chapel, a small frame building on one of the church lots, will be rebuilt for parsonage purpose, and other definite work is being planned for the new year.

Fifty of the total number of sixty-two charges reported the budget paid in full for both the annual and general conferences. It would be greatly to the advantage of all the boards and institutions of the church if the other twelve charges could also be put into the one hundred per cent class.

Charles H. Beck.

NOTICE TO HOME AND FOREIGN MISSIONARY SOCIETIES OF THE N. C. BRANCH.

I have on hand the following literature:

New Leaflets, Foreign.

The Picture Book That Went to Japan.
The Idol With an Apron.
Is There No Better Way.
Young Japan at Prayer.
The Candy Baby.
How Thanksgiving Came Twice to Saga.
The Measure of Their Fidelity.
Lights That Shine Far.
The God Who Could Not Get on the Shelf.

Study Books.

Foreign—
- The Leaven in Japan.
- How to Use (a book of suggestions to use with The Leaven in Japan.) 15c each.

Home—
- The Child and America's Future.
- A Book of Suggestions to Use With The Child and America's Future. 15c.

New Pageants.

America's Unfinished Battles, 25c each.
Overheard in Japan, 10c each.
The Way (a pageant of Japan), 15c each

The above leaflets are two cents each, mission study books 50c each. I will have the programs and leaflets for the Home Missionary Societies soon. I will not have programs for the foreign societies this year. The Executive Board at the last general board meeting decided not to print programs for this year.

Mrs. J. E. Pritchard,
Secretary of Literature.
419 Charles St., Henderson, N. C.

GREENSBORO DISTRICT MEETING. SEPTEMBER 25.

Music.
Devotional—Rev. T. E. Pierce.
Reading—Miss Gant.
Latest News From Japan—Mrs. J. M. Millikan.
China—the Work and Workers—Miss Pearl McCulloch.
Special Music.
Our Latest Work—India—Mrs. V. C. Stockard.
"Swarta"—Mrs. Richard Wills.
Address—Miss Reid.
Working Plans of W. F. M. S.—Mrs. George R. Brown.

Mrs. M. H. Waynick,
Dr. Harris Glascock.

THE SECRETARY AT THE INDIANA CONFERENCE.

The Indiana Conference met in the splendid new church at Kendallville, Indiana, on Tuesday, August 14.

The Board of Home Missions has invested more money in this conference in recent years than in any other one in the denomination. At the present time we assist in the support of the pastor at Victory Memorial church, Indianapolis; Grace church, Indianapolis; and the Main Street Church, Logansport. Rev. G. L. Farrow was returned to the Victory Memorial for the second year. Rev. F. W. Lineberry was assigned to the Grace church for the first year and Rev. C. H. Simons was assigned to the church at Logansport for the fourth year's service. Victory Memorial has had a very fine year. Finances are in the best shape they have been since the beginning of the building period. The church has had its largest numerical growth and is in the best condition, all things considered, that it has ever been. Brother Farrow is the right man in the right place and we shall expect greater accomplishments in the coming year. Grace church is a transfer from the Old Mansur Park location, It was moved some eight or nine squares, due to the influx of the Negro population in the old district and the problem now is one of interesting the new community in this new church. It is hoped that the coming year will see very marked advance along these lines. At Logansport our work is new, Brother Simons being the first resident pastor. Rev. J. W. Harmon served the church one year, but did not reside in Loganspot. The growth has not been rapid, but the congregation is rapidly taking on a maturity that promises well for its ultimate development.

The Indiana Conference is always courteous to those who come to present the program of the denomination and gives careful consideration to the matters presented. If the pastors and members of the churches in the conference could obtain a vision covering every phase of our denominational activity, it would greatly increase the financial support given to these missionary and educational enterprises.

We look forward to a good year for our work in Indiana. Charles H. Beck.

CHILDREN'S HOME.
Report of Superintendent.

Sunday schools—

Baracas, First Church, High Point	$34.00
Winston-Salem	15.00
Mebane	11.60
Henderson	20.50
Liberty	10.00
Mitchell's Grove, Guilford	1.81
Shoals, Pinnacle	5.06
Baracas, Liberty	5.00
Listlers, Cleveland	3.00
Haw River	8.10
Love's Grove, Midland	7.49
Macedonia, Why Not	1.10
New Hope, Vance	3.00
Mizpah, Haw River	2.35
Union Chapel, Mocksville	1.17
Bethany, Randolph	3.25
Sunday Eggs—Mrs. D. T. Gaster, Bethany, Randolph	1.35

Mrs. Lizzie Kennett Flemming, Middleburg, one box clothing; Miss Emma Kennett, Randleman, one sheet, one pair pillow cases and two towels; Alexander's High Point, one box remnants, hose, etc.; Mrs. W. L. Kivett, High Point, four bushels apples.

Friends, your contributions are always appreciated; don't be afraid to send them in.

Misses Stephens and Burton have started off nicely with their school work.

H. A. Garrett.

Be sure you make the charge to the right account. Nine times out of ten one's failure is chargeable to self, not some one else.—Dr. Frank Crane.

—Thine to work as well as pray.—Whittier.

GOD'S HEALING.

There's healing by the waters,,
There's healing in the trees,
There's healing with the blossoms,
There's healing in the breeze.
There's healing on the mountain,
There's healing in the light,
There's healing 'neath the hemlock,
There's healing in the night.
There's healing in the city,
There's healing where 'tis still,
There's healing on the ocean,
There's healing by the rill.
There's healing in the desert,
There's healing in the rain,
There's healing by the fountain,
And in the rustling grain.
There's healing all about us,
In the sunshine and in storm,
God heals His weary children,
When they of strength are shorn.
Thank God for all His healings—
For the flutter of the trees—
Thank God for all His healings—
His winds, His flowers, His seas.

—Wm. C. Allen, in United Presbyterian.

VACATION.

One of the helpful lessons in the study of the Gospel of Mark and a sweet picture of our Lord is in Christ's invitation to His disciples to have a vacation with Him. He was mindful of their weariness and expressed His sympathy and thoughtfulness in the words, "Come ye yourselves apart and rest awhile."

The twelve had gone out at Christ's command into the villages to preach repentance and to heal. Returning they gathered about their leader to report, "telling Him all things whatsoever they had done, and whatsoever they had taught." The compassionate Jesus, seeing that they were weary and worn with their journeys and work, said to them, "Come ye yourselves apart and rest awhile," and together they crossed the lake in a boat.

Jesus invited them for a vacation with Him! How much good that day must have done those men. While their quiet was interrupted by the multitude who followed, and Christ was engaged in teaching, nevertheless they were brought closer to their Lord and learned to know Him as they had not before. And then it was that they saw Him perform the miracle of the loaves and fishes when five thousand were fed, and hear His discourse on the Bread of Life.

Are we being brought closer to Christ during our vacation season? Our best Friend, ever mindful of our needs, knows a vacation, a change and rest from the daily round of work, is needed by His disciples from time to time. But a worthwhile vacation will not be spent apart from Christ. On the other hand the best vacation will draw us close to Him, and we will return with renewed zeal and enthusiasm for work in His cause and Kingdom.

Let us who have that privilege make the most of our vacations, then take up the work of Christ in Central Church with renewed consecration in the fall.—Bulletin Central Church, Atlanta, Ga.

THE COMPENSATING VIEW.

"I used to dread the coming of winter," said a woman who had been an invalid for many years. "When the wind began to strip the boughs, leaving them cheerless and bare, I always felt a melancholy sadness stealing over me. I do not feel that way any more. I can see so much further, and my narrow world has enlarged so when the foliage is gone, that even the loss of the leaves has its compensations."

So God's child always discovers compensations in the very experiences from which he often shrinks. Many times it requires the chill winds of some bitter affliction—perhaps some severe bereavement—to widen our horizon and enlarge our world. After the blossoms and the leaves of material benefit fall, we catch visions of something finer and better, and God and His heaven become infinitely nearer and more precious.—The Christian (London).

HE NEEDS YOU.

It would be a great thing if every father might have the awakening which came to a great banker in one of our leading cities. He was the father of an only son on whom he spent money with a lavish hand, but to whom he gave little of his time and attention because of the pressure of business. One day his secretary surprised him by informing him that this son was waiting outside his office to see him. When the boy came into the wonderfully furnished room in which big business was daily transacted, the father had a quick and pleasurable vision of his possible successor in business. Involuntarily his hand reached for the drawer of his desk in which he kept his check book, and smilingly he inquired: "How much do you want, son?" But his smile was quickly changed to tears of remorse and regret as the boy with heart indicated in his eyes and voice stepped up close and, with his arm thrown over his father's shoulder, said: "Dad, I don't need anything but you! I do need you."

Millions of boys in our land need similar help. And some of the cases are getting desperate. Here is a chance for every man to render Christ-like service with the boy in his own household or with the lad who does not have a father as a possible source of help in his own home.—Selected.

SUMMERTIME RELIGION.

Whence comes it that we have one brand of religion for cool weather and another for hot? Whence comes it that we have one brand of religion for home and another for abroad? Whence comes it that we have one brand of religion for work days and another for holidays? Whence comes it that on our vacations we discontinue those spiritual exercises that strengthen our souls, and release many of the moral restraints that we have imposed on our conduct? Shall we charge it up to the devil? Or shall we blame our own selfish, sinful natures? Surely these things are not of God.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5: 16.—Calendar of Westminster Church, Charlotte, N. C.

The short way to spell success is—"W-O-R-K."

NOTICE TO YOUNG PEOPLE'S MISSIONARY SOCIETIES OF NORTH CAROLINA BRANCH.

The following is a list of new leaflets, pageants, and mission-study books.

Leaflets.

From Within the Heart.
How There Came to be Eight.
Benito.
Italian Women.
Musings of a Hungarian Baby.
Voices of the Winds.
They Call Her Fahn Vuai.
Suey Ching.
The Plea for the Children.
The Four Roads.
The First Church's Christmas Barrel.
Home Mission Exercise.

New Pageants.

The Vision of the Home Land.
The Dream Chest.
Mother Goose Missionary Meeting.

Mission Study Books.

Home—Better Americans. 60c each.
Foreign—The Honorable Japanese Fan. 50c each.

The above leaflets are two cents each, pageants 10 cents each. Please get your study books and leaflets and make your programs for the year's work.

Mrs. J. E. Pritchard,
Secretary Literature.
419 Charles St., Henderson, N. C.

CHRISTIAN ENDEAVROR TOPIC FOR SUNDAY, SEPTEMBER 23.

Gems From Books We Have Read.

Prov. 25: 11; 1 Timothy 4: 13.

Daily Readings.

Mon. 2 Sam. 18: 19-23.
Tues. 2 Kings 4: 1-7.
Wed. Isaiah 40: 1-31.
Thurs. Luke 1: 46-56.
Fri. Luke 10: 25-37.
Sat. Acts 24: 1-27.

If we wish to keep our minds fresh and keen we must read—that is, listen to the wisdom of others. The most expert readers are constantly growing more efficient, and the crudest beginner may have hope, and I have hope.

Books are our best friends, they never force themselves upon us; they are modest and retiring; they come at our call.

Good books are real treasures. making them really our own is where the rub comes; it is easy to pay ten cents or a dollar and a half for a new book, but when the money leaves your purse the book does not enter your head. Before you can own the book, in some way or other the spirit of the book must become your spirit.

Books furnish a mirror in which we may see ourselves from new angles through experiences of the author.

The Bible furnishes another mirror in which we may see ourselves from new angles. As we read its searching pages we begin to see our faults very clearly; what it holds up as the ideal course of action we perceive to be very different from our daily lives. The purity which it recommends, the heroism it praises, seem very far from us. Every new book, every new chapter, shows us life from a new angle, and so shows us our lives from new angles. We see ourselves, not as others see us, but as God must see us; and that is the deepest self-revelation.

(The above paragraph from "The Romance of Right Living," by Wells.)

Does the crowd get hold of your heart as you elbow your way through them, or look down into their faces? Is it just a crowd to you? Or is it a great company of hungry hearts, half-starved lives, so needy for what only this Lord Jesus can give?—In "Quiet Talks on Following Christ," by S. D. Gordon.

It is very interesting to study different people in a crowd, the different expressions they have; some have a happy countenance like Paul had, and we find others whose countenance is sad or perhaps careless and they seldom smile.

In the morning when thou risest unwillingly, let this thought be present—I am rising to the work of a human being. Why then am I dissatisfied if I am going to do the things for which I exist and for which I was brought into the world?—In Meditations of Marcus Aurelius.)

"Mother," said the Harvester, "were you with me? Did I do it right? Did I tell them what you would have had me say for the boys? Are you glad now you held me to the narrow way? Do you want me to go before men if I am asked, as Doc says I will be, and tell them that the only way to abolish pain is for them to begin at the foundation by living clean lives? I do not know if I did any good but they listened. Anyway I did the best I knew. But that isn't strange; you ground it into me to do that every day, until it is almost instinct, mother, dear. Can you tell me about the blue-bird? Is that softest little rustle of all your voice? And does it say 'hope'? I think so, and I thank you for the word."—In "The Harvester," by Gene Stratton-Porter.

Sweet remembrance of a real mother guides the Harvester through life.

To live we need but a short life, but to act we need a long one.—Joubert's Thoughts.

Similarly, though we should go to church. take part in the prayer meetings, join in the church work, because we love Jesus Christ and love His service. it is well for those of us that do not feel that love to serve Christ at first merely from a sense of duty. In the early days of Christian Endeavor, before it had become an accepted agency of the Kingdom critics were busy with the Christian Endeavor pledge. "What!" they cried, "Speak in prayer meeting every week, whether one feels like it or not? That is to reduce religion to formalism and Pharisaism. That is to have an external piety instead of an inward affection for Christ and His church."

The criticism would be just if the prayer meeting testimony stopped with words, if it had no effect on the life of the speaker as well as the lives of the hearers. But it is forever true that the doing of any right act from a sense of duty, faithfully and persistently, soon gives birth to a love for that service, a joy and pride in it, so that we cease to do it from a sense of duty and do it now in the fullness of happy desire. The quickest way to attain any affection for what is noble is to live lives as near as possible to what they would be if we had that affection.—In "The Romance of Right Living," by Wells.

Falls Templeton.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.
607 Guilford Avenue, Greensboro, N. C.

$1,000 HAUSER CLUB.

R. N. Hauser	$1,000
Dr. F. R. Harris	1,000
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W. L. Ward	1,000
J. G. Rogers	1,000
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$100 MRS. THACKER TEEN-AGE CLUB.

Lebanon Teen-age Class	$100
Miss Ethel Stout's Sunday School Class	100

$300 TEACHERS' CLUB.

Miss Mary E. Young	$300

NEW PLEDGES.

Bethesda Church, North Davidson Circuit—

Mrs. R. U. Zimmerman	$ 5.00
R. E. Leonard	25.00
Arthur Clodfelter	25.00
G. E. Wagoner	10.00
E. A. Clodfelter	10.00
H. H. Brinkley	5.00
Walter Essick	5.00
Inzar Latham	5.00
Mrs. C. M. Yokely	10.00
Mrs Stanley Tesh	5.00
Mrs. Bertie Everhardt	10.00
Minnie Clodfelter	2.50
Paul Yokely	10.00
Bruce Yokely	10.00
Fred Thomson	5.00
Mrs. Lee Wagoner	10.00
David Brinkley	10.00
Ransom Hinkle	5.00
Mrs. Ransom Hinkle	5.00
J. C. Brinkley	10.00
Mrs. J. C. Brinkley	10.00
Mrs. Thomas Everhardt	7.00
John M. Hinkle	10.00
Maggie Brinkley	2.50
Charlie Brinkley	2.50
Ida Lee Brinkley	10.00
Elizabeth Yokely	10.00
C. M. Yokely	25.00
Clayton Hinkle	5.00
Mrs. Clayton Hinkle	5.00

Harris Chapel, Vance Circuit—

E. R. Boyd	$10.00
Carl Burroughs	1.00
Mary Burroughs	1.00
Mrs. J. B. Glover	5.00
G. E. Shank	5.00
Mrs. E. S. Glover	5.00

Gillburg Church, Vance Charge—	
J. B. Satterwhite	$75.00
W. M. Ellis	75.00
New Hope Church, Vance Circuit—	
Leonard W. Paschall.	$25.00
Lewis M. Paschall	25.00
Fat Rock Church, Vance Circuit—	
Swannie Hancock	$2.00
Henderson Church—	
C. M. Hight	$50.00
T. J. Evans	30.00
O. T. Blackley	75.00
T. L. Bobbitt	10.00
Mrs. L. J. Freeman	15.00
Clyde H. Hight	75.00
J. P. Hicks	75.00
Antioch Church, Granville Circuit—	
Mrs. L. R. Woodlief	$10.00
Union Chapel, Granville Circuit—	
Rosalie Woodlief	$15.00
Mrs. W. A. Perdue	5.00
Miss Lottie Edwards	5.00
H. A. Finch	25.00
L. R. Woodlief	15.00
T. T. Ellis	40.00
J. M. Barnes	15.00
Mt. Carmel Church, Granville Circuit—	
W. P. Garrett	$50.00
Cedar Cliff Church, Mt. Hermon Circuit—	
B. M. Payne	$6.00
Belmont Church, Mt. Hermon Circuit—	
Mrs. W. A. J. Sharpe	$5.00
Bethel Church, Alamance Circuit—	
Mary Braxton	$3.00
Fletcher Braxton	2.50
Mrs. T. B. Bayliff	1.50
Shiloh Church, North Davidson Circuit—	
Veigh Weaver	$ 5.00
Mrs. Noah Weaver	5.00
Noah Weaver	50.00
A. J. Weaver	50.00
D. W. Waitman	25.00
Madison Fritts	10.00
W. J. Berrier	100.00
Friendship Church, North Davidson Charge—	
Otis Phillips	$30.00
Elbaville Church, Mocksville Charge—	
G. T. Tucker	$ 5.00
C. A. Orrell	10.00
Fairview Church, Anderson Circuit—	
H. M. Jones	$10.00
Fanniett Freeman	1.00
W. B. Freeman	5.00
W. Franklin Freeman	1.25
Lucile Freeman	1.00
Eugenia Connelly	.50
Helen Connelly	1.00
J. A. Smith	10.00
Bertha Connelly	1.00
O. M. Watson	5.00
W. O. Richey	5.00
H. B. Hendricks	5.00
T. J. Watson	5.00
B. M. Morgan	5.00
F. Hendricks	5.00
Mrs. Hassie Williams	3.00
Ella Welborn	10.00
Mrs. W. C. Martin	5.00
L. D. Nalley	3.00
J. B. Laboon	5.00
S. E. Watson	6.00
R. J. Tripp	12.00
Olivia Hawkins	3.00
Mrs. W. B. Couch	6.00
H. B. Smith	3.00
R. Guy Wyatt	15.00
Mrs. S. H. Collins	5.00
William Labcon	5.00
H. J. Ellison	3.00
Mrs. D. L. Foster	1.00
Amanda C. Oates	3.00
Liberty Hill Church, Anderson Charge—	
J. S. Byars	$6.00
J. D. Green	6.00
Doshie Hill	6.00
B. B. Greer	6.00
G. C. Mahaffey	5.00
J. J. Leonard	5.00
T. J. Brannon	6.00
Union Grove Church, Orange Charge—	
Janie Blackwood	$2.50
Moriah Church, Tabernacle Charge—	
Mrs. J. E. Kirkman	$5.00
M. L. Dorsett	1.00
First Church, Asheboro, N. C.—	
Mrs. W. J. Teague	$20.00
Saxapahaw Church, Saxapahaw Charge—	
Dr. and Mrs. R. G. McPherson (paid)	$100.00
Horace E. Mann	10.00
Orange Chapel, Saxapahaw Charge—	
Mrs. H. C. Perry	$10.00
Chestnut Ridge Church, Orange Charge—	
J. M. Dodson	$9.00
Concord Church, Saxapahaw Charge—	
Silas Guthrie	$10.00
A. T. Thompson	10.00
M. S. Guthrie	15.00
L. E. Guthrie	25.00
Lucy Perry	2.50
B. S. Curl	15.00
W. M. Lewis	12.00
O. T. Rodgers	6.00
Thomas Coble	5.00
Mrs. Thomas Coble	3.00
Bessie Coble	2.00
Eula Woody	6.00
Mrs. W. M. Lewis	10.00
Myra Perry	2.50
C. W. Johnson	25.00
Mrs. C. W. Johnson	10.00
Mrs. M. W. Curl	10.00
Blanche Johnson	5.00
Charlie J. Beaver	6.00
Myrtle Zachary	6.00
Edna Johnson	5.00
Beulah Johnson	10.00
M. W. Curl	25.00
Loy Roberson	5.00
W. P. Lewis	10.00
Mrs. J. C. Guthrie	10.00
Alma Stockard	15.00
Neal Hargrove	1.00
J. B. Rogers	20.00
John Johnson	1.00
Kenneth Johnson	1.00
M. T. Hargrove	10.00
J. F. Woody	10.00
Robert and Roy Johnson	1.00
Mrs. A. N. Roberson	10.00
Rosa Johnson	15.00
Mr. and Mrs. T. T. Johnson	10.00
Roy Roberson	5.00
Salem Church, Saxapahaw Charge—	
Albert Paris	$ 6.00
P. C. Overman	25.00
P. E. Smith	15.00
Master Wade Smith	3.00
J. W. Overman	30.00
G. L. Shore	30.00
L. F. Durham	10.00
W. J. Paris	15.00
Mrs. P. E Smith	15.00
Mrs. H. G. Paris	12.00
W. E. Crawford	25.00
Carrl T. Durham	7.00
Lewis Overman	9.00
Mrs. Albert Paris	6.00
Sallie Paris	3.00
R. A. Thompson	6.00
Curry Payne	10.00
Mrs. L. F. Durham	10.00
Mrs. G. W. Thompson	1.00
Miss Lizzie McDaniel	5.00
R. W. Gray	5.00
Mrs. Jas. McDaniel	5.00
Nettie McDaniel	5.00
Mrs. Rosa Payne	2.00
W. T. Payne	10.00
J. W. Thompson	12.00
Hobbs Chapel, Greensville Charge—	
Hobbs Chapel Sunday school	$150.00
Pledge by the church	150.00
Matthews Chapel Sunday school	$150.00
Philadelphia Church, Greensville Charge—	
Philadelphia Sunday school	$150.00
J. A. Waldon (paid)	5.00
J. H. Phillips (paid)	5.00
Carrie Pearson	3.60
Mrs. W. W. Pearson	3.60
Ella Pearson	3.60
R. B. Pearson	3.60
Mrs. Joe Daniel	3.60
Chatham Charge, Hope Church—	
J. J. Andrew	$10.00
A. A. Johnson	25.00
C. C. Brewer	15.00
D. T. Vestal	50.00
Asheboro, First Church—	
R. L. Jones	$ 10.00
Ara Ridge	15.00
Treva Beck	5.00
J. T. Pugh	25.00
C. J. Lovett	25.00
S. F. Phillips	100.00
Robert T. Lloyd	25.00
S. P. Pritchard (additional)	25.00
W. F. Redding, Jr.	25.00
J. C. Bunch	100.00
J. S. Brown	100.00
Mrs. W. F. Redding	50.00
Mrs. W. R. Hamlin	5.00
Iola Lowdermilk	5.00
Mrs. Sarah E. Cox	25.00
Thomas S. Redding	10.00
W. M. Ridge	25.00
L. F. Ross	200.00
J. D. Ross	250.00
Ross Lowdermilk (paid)	10.00

This puts L. F. and J. D. Ross in the F. R. Stout $500 Club.

The total amount raised	$207,054.75
Total amount to be raised	92 945.25

A Correction.

In the issue of August 23, the last four items credited to the W. D. Fogleman Memorial room should read as follows:

Chestnut Ridge Church, by C. H. Jones	$4.00
C. H. Jones	1.00
G. W. Holmes	2.00
J. H. Spencer	1.00

R. M. Andrews.

To love the public, to study universal good, and to promote the interest of the whole world, as far as lies within our power, is the height of goodness, and makes that temper which we call divine.—Shaftesbury.

CHILDREN'S CORNER

ROBERT, THE EGG-HUNTER.

‘‘Robert!’’ exclaimed Grandmother Benson the morning after her grandson’s arrival to spend his summer vacation on the old farm, ‘‘how would you like to go into the chicken business with me? I’m not so young, nor so spry as I used to be, and I have been thinking that I need a youthful partner to take charge of one end of the business. Are you the boy to do it?’’

Robert’s eyes glistened.

‘‘Be your partner, Grandma?’’ he asked. ‘‘Oh—oh, what fun! What will my work be? When shall I begin? Will I earn some money?’’

Grandmother laughed.

‘‘One question at a time, honey!’’ she cautioned. ‘‘We’ll take them in order. The first thing you want to know is what your work will be. Now perhaps you know, Robert, that hens that aren’t confined in a yard like nothing better than to steal nests and lay their eggs where an old woman like me can’t find them. Eggs are worth this summer three cents apiece and I don’t want to lose any, so I’m going to appoint you egg-hunter. It will be your duty to follow up each biddy’s cackle and find where she has laid. For every egg you find not in the regular nests in the hen-pen I will give you a penny. That answers your last question, too; and as for the middle question, why, you can begin right now.’’

Grandmother fetched a small grape basket from the pantry.

‘‘Put some straw in the bottom of this,’’ she said, ‘‘and keep it to put the eggs into.’’

Robert’s hand was shaking with excitement as he took the basket from her hand and darted out of the kitchen. Such fun as it was living on a farm! There was nothing like hunting eggs in the city!

All the rest of the morning Robert hunted stolen nests. He climbed high up on the fragrant hay—and almost stepped on a nest containing three clean white eggs. He searched the stable—and found two eggs in a box under the seat of a dilapidated, long-unused old buggy. He broke his way through weeds and tall grass and discovered two more in a fence corner. He was still hunting eggs when the dinner bell rang and he had to hurry to the house. He had earned seven cents! Never had be felt so rich before!

That afternoon he continued his egg-hunt, but only one nest could be located; it was under the back piazza and there was just one egg in it.

As the days went on and Robert became more and more familiar with the possible places where nests could be stolen, the number of eggs he found diminished. The hens, never having a chance to lay more than a single egg in any place, soon gave up the idea of stealing a nest and like self-respecting hens, laid in the nest-boxes Grandmother had provided for them in the pens.

Whenever Robert heard a hen cackle, though, he would drop whatever work he was doing and run with all speed in the direction of the sound. In that work he discovered the whereabouts of many new nests during the summer. But there was one hen, a small white Leghorn, who continually played a joke on Robert. Again and again he would hear her cackle and would run in the direction of her voice. Always he would find her walking proudly out of the barn, proclaiming to everyone that she had laid an egg, but though Robert had hunted high and low he had never been able to locate her eggs.

‘‘I think,’’ he had told his grandmother, ‘‘that she is just fooling me. I don’t think she has laid at all.’’

‘‘But it’s queer,’’ his grandmother replied. ‘‘I never knew a hen to come out of the barn cackling day after day unless she had laid somewhere.’’ Then she would say to Robert, with her eyes all twinkling, ‘‘I guess I’ll have to discharge my egg-hunter. One of these days he’ll find a nest full of rotten eggs.’’

There came a week when Robert didn’t find a single stolen nest. His little pile of pennies stopped growing and Robert grew discouraged over the prospect of ever earning enough money to buy the real football he had set his heart on getting.

‘‘If only’’, he thought, ‘‘I could find the nest of that little white Leghorn!’’ And then a discouraging thought came. He hadn’t seen that particular hen for days, yes, weeks even. She must have stopped laying in the barn—and even if he found her eggs, they would, of course, be rotten. Still, he mused, it would do no harm to make another hunt for them. There was nothing else to do; he might as well make another search of the barn.

‘‘Cluck, cluck, cluck! Cluck, cluck!’’

Robert tiptoed hastily toward the barn. He wanted to see what that hen was making so much fuss about.

‘‘Cluck, cluck, cluck! Cluck, cluck, cluck, cluck!’’

In the middle of the barn floor, scratching frantically and looking up and then down nervously, was the little white Leghorn hen. She was very much excited, even Robert could see nothing to get excited about, but suddenly his eyes opened wide at a new sound. He listened intently. There was no denying it. Somewhere chickens were peeping.

Robert entered the barn. The white hen clucked more frantically than ever before, and the chickens peeped louder—right over his head! Robert looked up. About five feet from the floor a market basket hung from a long nail. It took but a jiffy to pull a box underneath, climb upon it and look into the basket. There he saw a lively mass of fluffy yellow. He counted—there were ten baby chicks.

Gently removing the basket from the nail, Robert ran with it to the house.

‘‘Grandma, oh, grandma,’’ he called. ‘‘I’ve found the white biddy’s eggs, only they’re alive!’’

Grandmother hurried out. ‘‘Why, bless your heart, child!’’ she cried. ‘‘Baby chicks! And worth at least ten cents apiece! Ten chicks at ten cents apiece!’’ She went to the kitchen table drawer and took out a dollar bill.

‘‘For such a basket of eggs,’’ she said, as she thrust the bill into Robert’s hand, ‘‘I think my little eggman needs good pay. One doesn’t find such a nest every day!’’—Presbyterian Banner.

—Be not deceived; happiness and enjoyment do not lie in wicked ways.

WHEN WORK WAS PLAY.

Mazie was sitting on a stool in front of an open fire. In her hand she held a little broom, as she had been sweeping up the hearth, and had sat down to consider whether she would take the corner of the dining room which was next to the parlor, or let Lucile have it when she came over to play paper dolls. This was the favorite corner as the parlor door opened into the dining room in such a way as to make that corner a little room.

As she sat there thinking the matter over, her mother came in with her wraps all on. ‘‘Oh,’’ she said, ‘‘you are brushing up. That’s good! When you finish you can dust, and then set the table. I’m going up street. I won’t be gone very long.’’

Mazie was a well-trained child, and did not argue with her mother. ‘‘Yes, mother,’’ she said, but there was a look of disappointment in her face that made her mother think: ‘‘I’ll stop at Kuntz’s and bring her some candy.’’ She kissed her daughter and hurried out.

Well, no paper dolls, that was clear, unless the work was finished before mother got back. For after she came, Mazie would have to help in the kitchen, and Lucile would have to go home to her dinner.

Just then a tap was heard on the window, and a face framed in a red cap looked in. Mazie jumped up and opened the side door.

‘‘Oh, Lucile!’’ she exclaimed, ‘‘I was just fixing up to play paper dolls, and mother came in and told me to dust the dining room and set the table. She’s gone out.’’

‘‘Let’s play a while first,’’ suggested Lucile.

‘‘I guess we’d better do the work first. Maybe there will be some time left if we hurry as fast as ever we can.’’

Tap, tap—another face at the window framed by two blue mittens and a fur cap. ‘‘There’s Maud!’’ exclaimed both children at once, as they rushed to open the side door.

Again the woeful tale was told—work instead of play.

‘‘Well,’’ said Maud, ‘‘I know what let’s do. There is a game I learned at Cousin Clara’s that you can do work by!’’

‘‘A game!’ said Mazie. ‘‘How can you play and work at the same time?’’

‘‘Just get me a sheet of paper and a pencil and I’ll show you.’’ She tore the paper into halves, quarters, eighths, sixteenths. On each piece she wrote the name of an article of furniture—mother’s chair, father’s chair, high chair, mantelpiece, sideboard, and so on. Then put these pieces into a box saying, ‘‘We’ll draw these first.’’ Mazie and Lucile watched with great interest. On other pieces she wrote the names of things to go on the table—asbestos cloth, white cloth, plates, knives, and so forth. These she put into a separate box.

Taking up the first box she held it out to Mazie and said, ‘‘Draw one.’’ Mazie put her hand in and pulled out a piece on which was written ‘‘side table.’’ ‘‘That means,’’ said Maud, ‘‘that you must dust the side table.’’

It was not long before all three were as busy as bees, running to the box, drawing the slips and dusting the furniture. Soon the first box was empty, and they started on the second. These slips told how to set the table. Everything was on but the carving knife and fork, and Lucile and Mazie were both hurrying back for the last slip when the door opened and there stood Mazie’s mother. They had been so lively they had not heard the front door open. What is this?'' she said. You haven't put your friends to work, have you, Mazie?''

‘‘Oh, it isn't work!'' they all cried. ‘‘It's play. We've had lots of fun!''

‘‘Perhaps, then, you don't want this?'' said her mother as she handed Mazie a box of marshmallows.

‘‘Yes, we do, too,'' said Mazie; ‘‘and we'll sit right down and toast them.''—Elizabeth Thompson, in Churchman.

THE LITTLE GIRL AND THE GARDEN.

The hollyhocks grew in an even row in the little garden that belonged to the vacant house. They stood so stiff and straight that their colored ruffles never got tossed by the ‘‘silly breezes,'' as they called the summer wind. When raindrops drenched the garden the hollyhocks lifted their heads high above the spattering mud and sand.

Over in a corner grew the pansies, a cheerful little colony, always happy and good-natured.

The hollyhocks were always reproving them for their shortcomings. The pansies were careless and untidy, they said.

It is true that the pansies' faces were often smudged. That was because they were too close to the ground to keep from being spattered by the mud and soiled by the dust. They could not help themselves, but the hollyhocks did not understand that.

Some of the other garden flowers thought the hollyhocks a little too hard on their small neighbors and said so. But the hollyhocks expected every one else to be as prim and particular as they were themselves.

The pansies tried hard to please their tall, dignified neighbors; but they would no sooner stand stiff and straight than down they would go once more. Then if a shower happened to come along, the hollyhocks were shocked all over again.

One day it was rumored in the garden that a family was about to move into the little brown house. The news got round somehow that in the family there was a little blue-eyed girl. The pansies fluttered with excitement when they heard that, and even the holly hocks looked interested.

On a golden afternoon in June there was a stir and a bustle in the small house.

‘‘The little girl will soon find her garden,'' all the flowers said to one another.

The hollyhocks drew themselves up and waited proudly.

‘‘Now, pansies,'' the tallest hollyhock said, ‘‘if you want the little girl to like you, have your face clean and hold up your heads as high as you can. Don't lean over and snuff the grass.''

The pansies promised to do their best. But when the day came they were in such a flutter and bobbed about at such a rate that they got their faces smudged with dust.

Every flower was ready. The pink roses by the gate were already nodding a welcome, blossomy bushes were ringing their golden bells, and the graceful lilies had practiced their manners perfectly. The little pansies nudged one another and tried to keep from laughing aloud.

Suddenly the gate was flung open, and a voice cried: ‘‘O, the garden, the dear, dear garden!''

There was a flutter of white skirts and apron strings, and down the garden walk a joyous little girl came running. The flowers knew by the look in her eyes that she was going to love them.

A group of bright nasturtiums peered anxiously from behind a snowball bush, and a row of frilly pinks ducked their heads and courtesied politely. The hollyhocks, straight as soldiers, glanced over toward the corner to see if the pansies were in order.

‘‘I should like to shake them!'' the tallest hollyhock snapped. ‘‘Just look at the silly little things hanging their heads!''

For the pansies, suddeny shy and timid, were hiding their faces in the grass. Already they loved the little girl, but in their hearts was the thought: ‘‘What if we should not please her!''

The child danced merrily up to the row of hollyhocks. ‘‘Hello, you nice old things!'' she said.

The proud flowers stiffened. They wondered whether she were treating them with the proper amount of respect.

She had a happy greeting for the graceful lilies, for the snowball bush, for the roses, the petunias, and the pinks. Then all at once she gave a little cry. Running to a corner of the garden, she clasped her hands and bent low.

‘‘O you darlings!'' she said. ‘‘You blessed little things! I hoped you would be here, and here you are!''

An instant later she was running toward the house. ‘‘Mother,'' the flowers heard her call, ‘‘didn't I say I knew there would be pansies?''

That night when the pansies had gone to sleep, each with a happy smile on its small face, the other flowers, wakeful, talked the matter over in the moonlight.

‘‘I wonder,'' said the proudest hollyhock of all, ‘‘Why she loved the pansies so when they didn't even hold up their heads to greet her?''

A pink rose nodded thoughtfully. ‘‘I think,'' was her answer, ‘‘our little girl understood why the pansies hung their heads.'' —Elizabeth Thornton Turner, in Presbyterian Standard.

THE RUNAWAY PUMPKINS.

When Miss Belinda planted her garden in the spring, she made her pumpkin-bed beside her back fence. ‘‘It will be away from the boys there,'' she declared, and then she frowned. You see, Miss Belinda didn't like boys, and that was one reason why boys didn't like Miss Belinda. Miss Belinda's garden was the best in town. Her roses were redder and sweeter than her neighbor's; her apples were juicier and rounder; her grapes hung thicker; and her pumpkins—never were there bigger or yellower or more wonderful pumpkins in all the world.

When Miss Belinda chose her pumpkin-planting place, Jack and Tess were away off in another state, and the little, battered and blackened house next door was empty and forlorn. They came to live in it just as Miss Belinda's pumpkin vines were beginning to blossom, and three of the great wellow buds peeped through the fence.

Jacky and Tess never spied them until they were pumpkins and had grown round and yellow.

‘‘Oh!'' whispered Tess. And they clapped their hands and danced a lively jig.

‘‘We'll have a jack-o'lantern with great holes for eyes, an' a candle to light him!'' shouted Jacky.

‘‘An' maybe pumpkin pies, an' two little saucer ones with what's left over, for you an' me!'' said Tess, rapturously.

Just then Miss Belinda came softly down her walk—and Jack and Tess remembered.

‘‘I 'spect we can't have one of them,'' sobbed Tess.

‘‘No,'' said Jacky, ‘‘we can't 'less we break the Eighth Commandment an' steal.''

Tess shivered. ‘‘I 'spect,'' she said—and then she cried a real hard cry, it was so disappointing.

Jacky just sat on the steps, and kicked his heels together hard. His face was red, and his eyes were bright.

‘‘Why didn't Miss Belinda keep her old pumpkins!'' he declared loudly. ‘‘She has heaps of pumpkins, an' I don't believe she makes one single jack-o'-lantern; an' if the vines ran away an' grew pumpkins in our yard, don't you think they ought to be ours?''

But Tess shook her head, and sobbed again. ‘‘They didn't grow their roots here,'' she said. ‘‘There never would have been any pumpkins in our yard 'less Miss Belinda had planted them.''

‘‘We might find only one,'' argued Jacky. ‘‘It's hard to see everything that grows. Besides, what would it matter just one, when Miss Belinda's going to pick a whole shedful?''

Tess shook her head again sadly. ‘‘We must get the cart an' carry them home right now, 'less they'll be a temptation, Jacky. We must do it right now,'' she said.

And by and by Miss Belinda heard a funny creak, creak coming up her walk. She opened her door, and looked straight at Jacky.

‘‘It's your pumpkins,'' he explained soberly. ‘‘They ran away an' grew under our rhubarb plant. That's why we didn't see them an' bring them to you before.''

Miss Belinda smiled. She had a pleasant look in her wrinkled face when she did it. Jacky forgot that she was a ‘‘cross old thing.''

‘‘I hope you'll make a jack-o'-lantern out of the biggest pumpkin,'' he suggested politely, ‘‘'cause it's specially good for that!''

‘‘An' the other,'' exclaimed Tess, ‘‘would be a bee-u-ti-ful pumpkin pie, with two little saucer ones made out of what's left over.''

And then, I can't tell you how it happened, but the little cart went creak, creak down Miss Belinda's walk and Miss Belinda's pumpkins with it.

‘‘She said,'' declared jubilant Jacky, ‘‘‘You children seem to know just what pumpkins grow for'.''

‘‘‘An' she said,'' exclaimed Tess, with a smile, ‘‘‘If pumpkins grew to make children happy, I'm going to help by sharing and being happy.' ''—Exchange.

It is a great error, in my opinion, to believe that a government is more firm or assured when it is supported by force, than when founded on affection.—Terence.

FROM PASTORS AND PEOPLE

To Methodist Protestants in and around Lexington.

There will be a meeting at the home of Mr. John B. Leonard at 401 Seventh Ave., West, next Tuesday night, September 25, to organize a new church in Lexington.

We have a church near South Main street, and the new church has a lot on the corner of State street and Second Avenue. It is hoped that we can build on this lot later.

We desire the presence of all who will unite with the new church or who are interested in any way with the movement.

J. H. Abernethy, Pastor.

Haw River.—We held our first service in our new church last Sunday morning with a large crowd present. While our new seats have not yet been received, the M. E. people who are now remodeling their church loaned us their seats until ours come in. We hope every church-going member can visit us and see our new house of worship and worship with us.

Our door stands open and the right hand of fellowship will be extended and we cordially invite you. Those who have contributed to our edifice—we want to show them their money was spent to the best possible advantage. We want to extend our thanks to all who favored us with a donation both individually and collectively and may God's blessings be bestowed on you and may you reap many dividends in both spirituality and comfort in the future years.

Yours faithfully, T. S. Coble.

Received for Haw River Church.

I would like to thank those who have contributed to our cause since last report. Fairview school, $7. Siler City, $7.03. Stallings, $10. Pilot, $2.18. Mr. M. Brown, $5. Worthville, $15.20. Rehoboth, $11. Mt. Carmel, $3.25. Patrick, $1.87. Friendship, Stanly circuit, $32.58.

We cannot find words to express our appreciation. We can only say thank you.

Espa Bullard.

Yarbrough.—Just a few lines of interest from this charge. On September the 2d we held our protracted meeting.

A. G. Dixon and his good wife did the preaching. We were so glad to have them come our way. They gave us some of the most interesting messages I ever listened to; the congregations were large, especially at night. I hope their labor here will not be in vain. Four joined the church, two young girls from the Sunday school that we were so glad to see come into the church while they were young, and two men past middle life who we hope will prove a blessing to the church. May they consecrate the rest of their life to God's service and may the church not forget their covenant with them. Mr. Lawrence Poole relieved our organist, Miss Lily Yarbrough, much during the meeting. This was much appreciated. We were glad to have a number of the Harmony people with us on Friday and also a number from the Anderson circuit. I feel sure they enjoyed the fine message. A message like those was worth riding a long way to hear. Our pastor has been quite busy since our meeting closed assisting Rev. F. C. Owen of the M. E. church at this place in a meeting near Sedalia.

We have had in our midst today Rev. B. M. Williams, working for the College. May he do a great work. May God help us all to give freely for a good cause like this.

We ask the prayers of all Christians for our work at Yarbrough's. May we all be better Christians and do a nobler work than we have ever done before for our Master.

Dr. Dixon and his wife will ever hold a warm place in our hearts. God bless them.

A Member.

September 18.

Piney Grove, Chatham Charge.—Our special meeting will begin at this place the fifth Sunday in this month. Our pastor, Brother Pike, will do the preaching, and we are expecting the singing class from Mt. Pleasant to be with us on Sunday. Come and hear some good singing. We ask the prayers of all Christian people for a glorious revival of religion at this place. Sallie E. Smith.

Sandy Ridge, West Thomasville Charge.—Did I hear some one say we were asleep? No, not at all, for, far from that, we are up and wide-awake. Everything is moving on fine. Our Sunday school is doing fine. We have good attendance. We have prayer meeting every Sunday and Thursday night. Much interest is being manifested. Our pastor, Brother M. L. Moose, came over Saturday night, September 7, and preached for us. He preached so many good sermons through our revival that I did not think he could do any better, but he came back as full of the Spirit as when he left. Those who attended the Children's Day at Spring Hill report a nice time and a good program. Best wishes to the Herald. Assistant Reporter.

High Point.—Relatives of Mr. and Mrs. J. Clyde Auman were much relieved to receive a message from Dr. F. C. Klein on Sunday that they are safe. Much anxiety had been felt for them by their sister, Mrs. J. W. Austin, and brother, E. L. Auman, both of High Point, besides a host of friends in this and other sections of the State.

Announcement was made last week of the engagement and approaching marriage of Mr. Alexander M. Rankin, Jr., and Miss Adele Wineskie. Mr. Rankin is the son of Capt. and Mrs. A. M. Rankin, and was born and reared in High Point, where he is greatly loved and esteemed by countless friends, who will learn of the happy event with great interest. The marriage will be solemnized October 18, and owing to the prominence and popularity of the young couple, it will be a social event of note and interest.

Miss Lucille Pickens left for Wadesboro, N. C, last week, where she will teach seventh grade in the school.

A number of boys of our congregation left yesterday and today for the University, among them being Brooks Reitzell, Roy Montgomery, and Rupert Pickens.

Wyatt A. Pickens returned last Tuesday from a trip abroad, and after spending a few days with home folks, left Monday for Chapel Hill, where he takes up his work as Instructor in Spanish.

An important meeting of the Trustees of the College is called September 21 at the Sheraton Hotel to elect a president. Four names are being considered, but they are kept secret from the public.

The Home Missionary Society packed and shipped a large box of clothing to Pine Ridge, Ky., this week.

Miss Kathleen Welch leaves Friday for Walnut Cove, where she will teach this session. Reporter.

St. Paul.—We are glad to make a report for this week. Our Sunday school is in progress and is a great deal better than it has been during the summer.

The revival at St. Paul has just come to a close. We had a good meeting but yet the field is so large we were not exactly satisfied. There were seventeen additions to the church and a goodly number of conversions. The crowds during the revival were especially good. Brother Pierce brought to us a masterful message Sunday morning and evening. He emphasized the necessity of sowing good seed in good ground, for we shall reap what we sow. His text for the evening service was spelled with seven letters—''Wa-i-t-i-n-g.'' Brother Pierce stressed the fact so emphatically that they were made to think, What are you waiting for?

St. Paul has had its Sunday school picnic and it was a complete success.

Regular services will be held at St. Paul from now on. Brother Pierce has been away helping other brethren in their revival services and he told us Sunday he was going to try to be present from now on.

A cordial invitation is extended to every one who desires to attend the services of St. Paul. Mrs. W. L. Wade, Reporter.

Stanly Circuit.—Since our last report we are very much encouraged to see the people here at Friendship taking so much interest in the church, in Sunday school and also in the church services. And the prayer meetings are real good; large crowds come here for the prayer meetings.

We held our special meeting at Friendship the first Sunday in August. Brother J. B. Trogdon from Denton was our help. He did the preaching, which was greatly enjoyed by our people. There were several conversions and reclamations, and 25 accessions to the church.

Our special meeting was held at Porter the fourth Sunday in August. I did the preaching here and Brother C. E. Ridge from Denton led the singing. We had a good meeting here. Three accesions to the church.

We have received so many tokens of kindness from these good people we can not begin to report all. We would be glad to mention each gift and giver, but for fear we will leave some one out we will not attempt to call names. May the Lord abundantly bless each one.

To the members of Stanly Charge:

The fourth quarterly conference of this charge will convene at Friendship church on Saturday at two P. M. before the first Sunday in October, being the 6th. All officials should be present as there is much important business. Yours in His name,

A. Ridge, Pastor.

Zoar, Mecklenburg Circuit.—Our pastor, Rev. Mr. Carson, filled his appointment Sundday with two splendid sermons.

The conference year is drawing to a close, and we are badly behind with our finance, but we are hoping that we will come out. We have a good deal on our shoulders, as we are repairing our church; we have already covered it, and are counting on repairing the windows, painting the church, outside and inside, buying new carpet, etc. The dry weather and boll weevil have hit the farmers rather hard in this part of the country. Therefore money is and will be pretty scarce. But the Lord being our helper we will do the best we can. Dear readers, pray that we will be successful in our undertaking.

We were very glad to have quite a number of the good people from Stallings with us at our night's service. They were: Mr. and Mrs. Perry Garmon, Misses Ethel Furr and Myrtle Hargett, Messrs. Jesse Hartis, George Garmon, Earl Garmon. Come again, folks! We're always glad to have you with us.

The Ladies' Aid society and Ladies' Home Missionarry Society met at the home of Mrs. J. D. Atkinson the last Thursday in last month.. Had good meetings, and enjoyed it so much. They will meet this month at the home of Mrs. W. C. Hartis. Best wishes to all.

Bertha Hartis, Reporter.

September 18.

Welch Memorial Church.—We had a very good attendance at Sunday school and preaching last Sunday morning. But vacation time is about over and we hope to see a larger attendance. We are going to have rally day the fifth Sunday. Everybody come. We will try to make it as interesting as possible.

Brother Moton preached Sunday morning and night. He will be away helping in a meeting at Grays Chapel next Sunday, and Brother J. H. Stowe will preach for us at the 11 o'clock service and Mr. F. W. Easter at night. Brother Moton was away the second Sunday in this month helping Mr. N. M. Harrison at Greensboro and Mr. Harrison came over and preached for us at the 11 o'clock service. We all enjoyed his sermon and visit: hope he will come again.

Brother Easter gave us a good sermon at the night service, using as his subject, ''A Good Housekeeper.'' We feel proud to have such a man as Brother Easter who can just step in and fill his pastor's place when he is away.

Our special meeting begins the fifth Sunday in September. Mr. W. F. Ashburn will come on Monday following the fifth Sunday and remain until the close. We are praying and hoping for a great revival.

We all were pleased to see little Herbert Ridge out Sunday. He and his other brother were in the car with their uncle, Mr. Bert Delk and family, when the car was struck by the train on the night of September 3. All the occupants of the car were injured.. Mrs. Chrisco (mother of Mrs. Delk) died before reaching the hospital. The little 10-months-old daughter of Mr. and Mrs. Delk only lived a few hours. All the rest were cut and bruised. Mrs. Delk's arm was broken and she had several cuts and bruises. Little Herbert's nose and face were hurt. All are getting on nicely and will soon be well. It was a miracle that all were not killed. Mr. and Mrs. Delk have our sympathy in the loss of their baby and Mrs. Delk's mother.

The Ladies' Aid will have a social in the Baraca rooms Thursday night.

Prayer meeting Wednesday night, led by Mr. Bulla. Choir practice Friday night.

Love to the Herald and readers.

Mrs. J. W. Mitchell, Reporter.

Successful Revival at West End.

The most successful revival ever conducted at West End, Greensboro, closed last Sunday night. The meeting commenced Sunday, September 2. Rev. J. H. Moton, High Point, did the preaching with the exception of the first and last Sundays, at which time the pastor preached.. In all there were 71 conversions and reclamations. Among this number were several men of years, some of them having lived out of the church and Christ for fifty and sixty years. Already there have been 25 accessions to the church, and a dozen or fifteen more are expected.

H.

(Church reports continued on page 14.)

BIG AIRSHIP A SUCCESS.

The biggest airship in the world today, designed and built at Lakehurst, N. J., by the U. S. navy, made its initial flight of one hour to the entire satisfaction of all. This is the ZR-1, which was started early in 1922 and built at a cost of $1,500,000. It is slightly smaller than the ZR-2 which was built in England and sank in the river Humber while on a trial trip.

More than 15,000 people gathered to watch the leviathan of the air make its first flight. In the pilot room was Capt. Heinen, formerly pilot for the Zeppelin plant in Germany, who is credited with having led several raids over England during the war. With a crew of 11 men the big ship was dragged out of the hangar by about 400 sailors; it took tht air easily under the power of its six giant motors and soared away at a speed of 30 miles an hour. The ship flew just one hour, at an altitude of from 1000 to 1200 feet, and then returned and landed as smoothly as it had made the ascent.

Officers and crew pronounced the big ship more wonderful than they had hoped for, and Admiral Mocett, chief of aeronautics, exclaimed enthusiastically that ''this success of America today will cause tools to be picked up again in hangars all over the world.'' He said the ZR-1 would be used continuously, and that plans for a trip across the north pole would be speeded up. All agreed that ''a new day has dawned in the world of aeronautics.''

The ZR-1 is 680 feet long. Its greatest diameter is 78 feet and its greatest height 96 feet. Its total weight is about 75,000 pounds and its six motors are 300-horsepower each. Its gas bags contain about 2,000,000 cubic feet of helium—a non-inflammable gas. The big ship is housed in a hangar that cost $3,600,000.—The Pathfinder.

WILL YOU FAIL HIM?

He's counting on you—
He has need of your life.
In the thick of the strife
That weak one may fall,
If you fail at His call.
He's counting on you.
If you fail Him—
What then?

He's counting on you—
On that silver and gold—
On that treasure you hold—
On that treasure still kept,
Though a doubt o'er you swept
Saying, is it not all mine—all mine?
(Lord, I knew it was Thine).
He's counting on you.
If you fail Him—
What then?

He's counting on you—
On a love that will share.
In His burden of prayer
For the souls He has bought
With His life-blood, and sought
To win them home again,
He's counting on you.
If you fail Him—
What then?

He's counting on you—
On life, money and prayer;
And the day will declare
If you let Him have all,
In response to His call.
Or, if He on that day,
To your sorrow, shall say,
I had counted on you
And you failed me—
What then?

He's counting on you—
Oh, the wonder and grace!
To look Christ in the face
And not be ashamed—
For you gave what He claimed
And you laid down your all
For His sake—at His call.
He had counted on you
And—you—failed—**not**—
What then?

—Selected.

THE SENTINEL.

The morning is the gate of day,
But ere you enter there
See that you set, to guard it well,
The sentinel of prayer.

So shall God's grace your steps attend,
But nothing else pass through
Save what can give the countersign;
The Father's will for you.

When you have reached the end of day
Where night and sleep await,
Set there the sentinel again
To bar the evening's gate.

So shall no fear disturb your rest,
No danger and no care,
For only peace and pardon pass
The watchful guard of prayer.

—The British Weekly.

—Prof. Gaspar Carnal of Madrid thinks that earthquakes are caused by self-ignition of subterranean oil deposits.

New Hope, Vance Circuit.—On account of our reporter's going off to school, our report is somewhat late.

On the first Sunday morning Brother Neese filled his regular appointment. He preached a fine sermon and I'm sure all who heard him were greatly benefited. His theme was, "Remember now thy Creator in the days of thy youth." He spoke mostly to the young folks.

On the second Sunday night our Christian Endeavor held its meeting. We had a splendid meeting as usual and we hope to continue to have these good meetings all through the fall and winter.

We had a good attendance at Sunday school Sunday, but we are praying that more interest will be taken in our Sunday school work and that we shall have a better attendance every Sunday.

A shadow has been cast over our church on account of the death of one of its oldest and best members. Our hearts were all grieved when we received the message that on August 17 Brother R. J. Paschall had passed to the great beyond. Brother Paschall had been a member of New Hope for about fifty years and we all hated to give him up, although we know he is "asleep in the arms of Jesus."

With best wishes to the Herald and its readers, Lucy E. Paschall,
Reporter.

Lebanon Church. — Our special meeting closed last night. Rev. J. D. Williams and our pastor both presented the truth so earnestly and so clearly that the church was revived and edified. Sinners were converted. There were fourteen accessions to the church. We feel exceedingly grateful to our heavenly Father for this shower of blessings and we trust that the seed of the Word sown in this community may continue to bring forth until we realize a bountiful harvest of souls for the kingdom of our Lord.

The Christian Endeavor society has recently secured a pretty and substantial book case. Now we need the books, good books which are invaluable companions for us all and especially for the young people who at this season of life are making decisions which will decide probably how they shall spend eternity. We hope to have a book shower in the church at some early date at which time any who wish to do so may have the opportunity to present one or more good books. Any one wishing to give a book will please consult our pastor or a member of the book committee about the matter in order that only the best books will get into the library.

The fourth quarterly conference will be held for this charge on Saturday before the second Sunday in October at two o'clock. There is important business to attend to, so it is hoped that every official member will be present. Mrs. J. W. Thacker.

Asheboro.—The Teacher-Training Class is progressing nicely with Rev. H. F. Fogleman as director. The class has been meeting at the church, parsonage and at different homes of the members. Misses Iola and Nan Lowdermilk entertained the teachers at their home in South Asheboro last Monday evening. After the discussion of the lesson cream and cake were served.

Mr. and Mrs. Wray and children, Frances and Mary, of Reidsville, were the guests of Mr. Fogleman at the parsonage last Sunday.

About thirty new members have been added to the church roll since the revival in August, when Dr. Broomfield, of West Virginia, assisted the pastor in the meeting.

Misses Maude and Ruth Jones, of Grace M. P. church, Greensboro, were the guests of friends in town last week.

A number of the Methodist Protestants young people of the town have entered the different colleges of the State for this year. Among them were: Misses Kate Bulia, Julia Ross and Mabel Cox,, N. C. C. W., Greensboro; Nan Lewis, Converse, Spartanburg, S. C.; June Phillips, Trinity College; Hal Rich, Oak Ridge; Miss Lucy Leigh Lovette is a member of the faculty in the Asheboro school, and Miss Cleta Rich is teaching in the Franklinville high school.

The monthly and social meeting of the senior Christian Endeavor society was held in the basement of the church last Friday evening with Rev. H. F. Fogleman and Miss Nan Lewis as host and hostess. Lacy S. Lewis, the president, had charge of the business meeting, at which many important matters were discussed pertaining to the society. A membership contest has been on during August with the four captains of the different divisions working for prizes. Several names were added during this contest. The two winning teams were announced at this meeting and the two losing teams will entertain the winners at a social this month. After the business meeting a very pleasant social hour was spent playing games and in a contest. Miss Mattie Russel excelled, winning a box of candy. Cream and cake were served to the sixty people present.

The pastors of the different churches in town exchanged pulpits at the morning services last Sunday. The congregations did not know who would preach for them until arriving at the church. Mr. Fogleman went to the Baptist church and the M. E. pastor, Mr. Willis, came to the M. P. church. Large crowds were present at all churches. A Reporter.

Hobbs' Chapel, Greensville Circuit.—We were delighted to have Dr. Andrews with us yesterday; he preached for us, and made a brief talk in interest of the college.

Brother Trolinger expects to be away next Sunday, and Brother M. P. Chambless will fill his appointment here. Brother Chambliss will leave that afternoon for Westminster Seminary, Maryland, so we invite you to attend and hear him.

On the fifth Sunday we will have all-day service—consecration service in the morning and preaching in the afternoon. You are cordially invited. Come! Dora Pair.

September 17.

Roanoke Circuit. — Since our last report from this charge, we have built a bathroom and installed water in the parsonage. Streets have been paved and sidewalks made, in front of parsonage and church. We are very thankful for these improvements; for a long time our streets have been so bad people could hardly get to church. We are glad to have B. B. Kimball, Sr., and Mrs. Ida Keeter unite with our Enfield church. J. R. Powers of the Enfield church will represent us as delegate at the next Annual Conference.

Our special meeting at Whitakers Chapel closed last Thursday night. Brother Burgess did all the preaching after Sunday and all that heard him enjoyed every service. Many expressed themselves as having never listened to better true gospel preaching. Brother Burgess will always be welcome at Whitakers Chapel. We were so glad to have Brother Walter Beavins with us during this meeting; he was not able to attend last year. It is an inspiration to have him in the congregation.

Our special meeting begins at Enfield the second Sunday in October. Brother A. G. Dixon, president, will be with us both services on Sunday and Whitakers Chapel in the afternoon. Rev. J. R. Hutton of Greensboro is to come to us Monday and remain over the third Sunday.

Our fourth quarterly conference will be held in the Enfield church 22d of October at 3:30. D. R. Williams.

September 17.

Henderson.—While it has been some weeks since you heard from us we have not been idle. Congregations have held up well for the summer and many who used to be here but who have gone off to make their home elsewhere have been back on a visit to friends and loved ones and have not forgotten the old church.

Our special meeting will begin next Sunday and we are asking that you remember us in your prayers. Rev. G. G. Shurtz of Tiffin, O., will arrive Monday to do the preaching for about twelve days. We are holding cottage prayer meetings of evenings trying to get ourselves in readiness for the meeting.

Work on our new Sunday school building is progressing rapidly. The roof is being put on this week. This new building is 38 x 48 feet; the outer walls are of red brick trimmed in gray stone and the inner walls are of reinforced tiling. There will be two floors, one in the basement and the other above. When this building is finished our floor space will be almost completely doubled The new building stands at right angles to the present Sunday school building and is so arranged that the Sunday school can go right out of the old into the new.

Since my last letter we have been favored with visits by Rev. L. C. Little and Rev. Dr. Andrews. The addresses of both of these men were helpful to our people. Dr. Andrews was here getting additional pledges to the college. The amount of pledges here now stands close to the $15,000 mark.

J. E. Pritchard.

West End Greensboro.—The special revival services of West End closed Sunday night with the best record of any of these services. There were something like seventy reclamations and conversions.

All denominations reside in our community, and there being a fine spirit of co-operation among the Christian workers, representatives of these denominations have shared in the joy of this meeting. It has been the greatest meeting we have had in that there were old men and women among the converted, as well as young men and women of a promising high type of manhood and womanhood. There were also a few children. Added to West End's membership were 25, with others considering membership later.

Rev. J. H. Moton of Welch Memorial, High Point, conducted the meeting, whose sermons are described by the large ingathering of souls.

The postponed monthly business session of the church will be held Wednesday night of this week.

The dedicatory service will be held next Sunday morning and all the chosen speakers will be present.

Miss Lena Martin, who is preparing for foreign mission work, at this writing is critically ill at her home with Mr. and Mrs. W. A. Smith on Bruce street, this city. She had expected to return to Western Maryland College next week to continue her college course. She also renders stenographic service to the college. Church Reporter.

Halifax Officials, Attention!—The fourth quarterly conference for this charge will convene at Bethesda October the 19th, which is Friday before the third Sunday. Meeting in afternoon at 1:30.

There is much to be done. There are necessarily some changes to be made in the apportionment for each church, so every official should be present.

Your delegate will want to know what you have to say about pastoral supply for next year and what you are going to pay pastor, etc. Many important matters. **Come.**

Halifax.—Brother Spencer did excellent work at Ringwood. We had 15 professions in all and a good revival in the church; four to join our church, some for the other churches in the community. We are all thankful for the good work done. Brother Spencer will be welcome here anytime.

Our next effort was at Bethesda. Brother Millaway did the preaching. He seems to have regained his old-time vigor in the pulpit. The best preaching I have heard him do in years, and it had effect, too. Here we had 25 renewals and professions. Eight joined our church and some will join the Baptist.

Our meeting is in progress at Harmony at this writing. We have no pulpit help here from the human side. Pray for us.

The fourth Sunday we begin at Hollister with Mrs. Dixon in charge. We are praying for a revival here. Will you help us? Quite a change here since the new management has taken charge. Numbers of people who have no interest in the church. The faithful little band that are left need your sympathy and prayers as you read. This meeting will run over the fifth Sunday, at which time there will be four services. In the afternoon a special service for ladies at the church and at the same hour for men in the school building. Then services at 7:30 P. M. All who are in reach are invited. This will wind up our revival campaign. A full report later.

Sincerely, N. G. Bethea.

The Postal Card, W. F. Kennett, Editor.

The official members of Richland circuit: We wish to give timely notice that the fourth and last quarterly conference for the year 1923 is to meet in Charlotte church on Saturday before the first Sunday in October. Preaching at 11 o'clock. Dinner on the ground. Conference will open promptly at 1:30 P. M. A full attendance of official members is desired and expected. Don't forget the time and place and remember that our Annual Conference meets October 31. Only a little more than one month left in which to close up the year's work.

Special Meetings.

We are now in the midst of revival meetings on Richland. The meeting at Charlotte first Sunday was successful. Eight professions and five accessions. Rev. C. L. Spencer came on Monday and did the preaching. It was a real pleasure to have him with us and to hear him preach.

Yesterday we began at Giles Chapel. A large congregation and a fine offering to be applied on Budget. The spirit of the Lord was with us and there was rejoicing and earnest prayer.. Rev. R. C. Stubbins is to come today and preach during the meeting.

On the fifth Sunday in this month we are to begin at Browers. Our people are praying for revivals. May the Lord answer our prayers and give us times of refreshing from His presence.

Asheboro, September 17.

Fairview, S. C.—We are always glad to welcome our good preachers to Fairview.

Rev. B. M. Williams, who is working on the college campaign, preached us a very interesting sermon Sunday morning. After service he made a very short talk on his work.

We were glad to have with us Sunday night one of our former pastors, Rev. Mr. T. E. Martin; he preached a very interesting sermon which appealed to all church members.

Annie E. Watson.

Mecklenburg Charge.—Our meeting closed at Stallings church with 35 conversions and 20 additions to the church. Old timers said that it was the best meeting that had been here either at the old church or the new.

Brother A. Ridge was the pulpit help and he did some good preaching. Many thanks to him for laboring so faithfully among us.

The pastor was wonderfully delighted on ariving at Zoar church yesterday to find that they had covered the church. This looks like they are on the live wire.

We are greatly delighted with our success in the revivals this year as there have been 146 conversions and about 40 additions to the church. The reason that we got no more members is because we are surrounded by Baptists, Methodists, Presbyterians who get our converts.

The fourth quarterly conference will convene at Stallings church on Saturday before the first Sunday in October at two o'clock.

W. L. Carson.

Cid.—The fourth quarterly conference will convene at Cid church on Saturday before the first Sunday in October. I hope there will be good attendance of the official members, as this is a very important meeting.

We believe it is the general sentiment of the people that we want Brother J. S. Riddle to return to us again. Now, dear people, if we want a man to work for us we must pay him up. I can only speak for one place and that is Cid. He will be paid up here; don't lack much of being out now. We have learned to love Brother Riddle and family as they have been so faithful in the work. And I believe it will be justice to this work for him to return.

The Uwharrie people are expecting to be well represented at conference as some of us have never had the opportunity of attending one. The Thomasville people, as far as I know, are very kind-hearted people, and I believe will do their part in taking care of the visitors.

The special meeting began at Jerusalem on yesterday. Attendance real good, spiritual interest real good. The gospel was expounded in a most forcible manner, conducted by Rev. J. S. Riddle. Hope for a good meeting.

The special meeting closed at Mt. Pleasant last Tuesday night; had 25 converts and will open the doors of the church later, as Brother Riddle got sick and had to leave before the last sermon. Rev. J. B. Trogdon of Denton assisted him in this meeting and delivered some soul-stirring sermons, as he always sees fit to bring to the people.

I am glad to see in the Herald such good reports from the different churches. This has been a great year in most of the denominations of saving precious souls.

Mr. and Mrs. N. W. Lanier and Mr. C. O. Leonard were glad to have the opportunity of attending a service at Mt. Pleasant meeting.

The Sunday school at Cid is doing real well; attendance keeps increasing. We have started the Cross and Crown System, which we believe will be a great help to our school.

We are glad to hear in and through the Herald that Brother Braswell is improving so much. May the Lord restore him to health again to do lots more spiritual work. His steps at Cid are still remembered. Also our sympathy goes to him and family in the loss of his son some time ago. Reporter.

IN MEMORIAM.

Roberta.

Roberta, that's what we called you,
  Just beginning life's short day,
Smiling sweetly, bearing sunshine,
  To everyone alone your way.

You were like a lovely rosebud,
  Pure and sweet in heaven's dew;
We loved you, how we loved you,
  Far better than you ever knew.

The hand of death has claimed you,
  Our Savior willed it so;
"Come unto me," he softly called
  And you couldn't help but go.

You must be very happy there,
  At play in sweet Elysian fields,
With many children pure and fair,
  For of such," he says, "my kingdom is."

We hope to meet you over there
  In that fair paradise above,
And dwell together then forever
  In that life of light and love.

Mrs. J. W. Thacker.

(Written in remembrance of little Roberta Payne, five-year-old daughter of Mr. and Mrs. Percy Payne. She departed this life on September 5, 1923.)

No man ever did or ever will become truly eloquent without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language.—Fisher Ames.

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Prospectus for 1923-24 on application

—Coming into our office from dinner, we were surprised to see a fifty-pound bag of flour standing near the door. It bore the brand of the Liberty Milling Co. and was declared to be their best product. What could it mean? We could not guess but later came the explanation that it was a gift to the Herald office prompted by the kind heart of our life-time friend, Brother C. H. Hardin, of Julian, N. C. We thank him, and expect to find that the bread made from this flour has a flavor of excellence that few millers know how to give.

—The Burlington Aid society is having work done on the parsonage this week. The bed room on the lower floor is being papered, and the bath room and kitchen walls worked over. This will make quite an improvement in the exterior appearance. The parsonage family is very grateful.

We are all greatly grieved over the death of Bennett, the only on of Mr. and Mrs. Frank Spoon, and our hearts are tender in sympathy for the bereaved family. The body was brought Sunday from Winton, where the family resides, for interment in Pineview cemetery. The funeral service was held from the Burlington church Monday morning at ten o'clock in the presence of a large congregation of sympathizing friends. Brother Hunter of the Winston church and Brother Buck of the Baptist church of this city assisted the pastor in the service. The body was laid to rest under a mound of flowers. May the God of all comfort be with the bereaved family.

S. W. Taylor.

HERALD SUBSCRIPTION RECEIPTS.

Rev. M. L. Mcose, $1.50. Rev. T. E. Pierce, $3 Rev. A. M. Hamilton, 75c. Rev. G. W. Holmes, $6.50. Rev. H. L. Isley, $1.50. Rev. A. L. Hunter, $1.50. Rev. J. R. Hutton, $1. Rev. A. O. Lindley, $3. Rev. S. W. Taylor, $1.50. Rev. C. L. Spencer, $1.50.

RECOVERS $35,000,000 FROM SUNKEN SHIP.

After four years of work, divers have recovered the $30,000,000 worth of gold bullion and $5,000,000 worth of silver specie which went down with the Laurentic when that steamship was torpedoed and sunk by a German submarine off Donegal, Ireland, in the World War. Their labors were carried on 90 feet below the surface. Each diver received one thirty-second part of the treasure he brought up.

The salvage company used a kind of "galvanometer" to locate the gold. A clock-like dial aboard the salvage ship was connected with a rod in the hands of the divers. When the rod was prodded against iron, copper, or other base metal the hand on the dial moved to the left of a certain mark, which we will call the "zero mark," but when it touched gold the hand swung to the right and the divers were signaled accordingly. It is said to have veered further when it came in contact with an 18-carat bar than when it touched one of nine carats.—The Pathfinder.

—Aerial travel in Europe is more popular than in this country. It is said that seventy planes are in operation between France and the northern coast towns of Africa. In one day the same pilot in an aerial taxi carried passengers from London to Manchester and back and then from London to Amsterdam and back. In all he flew about one thousand miles.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

buteros” in the infallible book—that decided them for the Presbyterian system. Another group found “episcopos” in the same infallible book—so the Episcopal system is divinely sanctioned. In the same way Baptists, Disciples, Christians, Brethren, Nazarenes, and many others, are New Testament churches by divine authority. Because of the scandal of division and the need for efficiency, the followers of Jesus are praying today as never before the prayer of their Lord, “That they all may be one,” and holding on like grim death to their scripturally sanctioned sectarian names and systems.

It is a proverb now, “You can prove anything from the Bible”—witchcraft, polygamy, slavery, the degradation of women, the right to drink intoxicating liquors, Arminianism, Calvinism, Universalism—and a thousand other isms, good, bad and indifferent. Surely there must be something wrong either with the Bible itself or with popular conceptions of it and the average method of using it. I prefer to stand with the Bible itself and join with others in the endeavor to get a rational understanding of it and its authority.

Biblical writers were accustomed to use the literary devices common to all times, and modern readers should not forget the fact. People are most impressed by direct, positive statements. Doubts, surmises, and peradventures neither carry conviction nor arm for action. And so the leader puts his statements in authoritative form, though both he and his followers know that many of them are to taken with a grain of salt. Biblical writers understood this. They spoke their convictions: they believed they were giving expression to God's truth; they said, “Thus said the Lord”—by such means seeking to invest their deep personal convictions with divine authority. This method has substantial value—if only we maintain our guard against literalism—and Biblical writers do not mislead us any more than does the fervid oratory of the preacher, the reformer, or the statesman, who believes that he is speaking the truth of God. The event must decide to what extent the speaker, Biblical or modern, is moved by the Holy Spirit. Time and reflection sift all matters, casting aside the chaff of error and retaining the grain of truth.

Revelation in the Bible is progressive and in order to get at the measure of authority in any particular portion, one must take into consideration the place of that portion in the whole system of teaching. Notice two topics:

First. There has been progress in the revelation of God's personality and character. In early times he was conceived of as one among many Gods. His territory was limited, and escape from his domain meant freedom from his dominion. He was often thought of as jealous, changeable, vengeful. But he came to be known, even in Old Testament times, as the God of the whole earth, the maker and ruler of the universe, the Father of his people, compassionate and the gracious helper of all who put their trust in him—even penitent heathen, as the Ninevites, finding in him a deliverer. He was limited in his self-revelation by the capacities and the wills of those to whom he showed himself, else he would have been known perfectly as he is, for he is the same yesterday, today, and forever.

In the New Testament he comes near in the person of Jesus—Immanuel, God with us—Spirit, and pleased only with Spiritual worship. He is the Father of all men, loves all his children, and watches longingly for the wayward son to come home. He is the God and Father of our Lord Jesus Christ. No Biblical representation of God that presents his character, actions, or requirements as in any way out of harmony with what Jesus has told us concerning him has any authority over our minds and consciences. When I think of the progress made in Old Testament times, in the apprehension of the character of God I am not so much impressed with the limitations of the writers as with the evidence of God's spirit and power in their hearts and the revelation of himself which he vouchsafed to them. This does not, however, lessen my gratitude that in Jesus we have the authoritative standard for judging every other representation of what God is like.

In the second place, there has been progress in the conception of the Messiah, his work, and the method of his kingdom. When Jesus came the Jews were looking for a ruling Messiah who would take charge of his people, break the hated Roman yoke, and establish a kingdom—making of them a great nation. In spite of his non-political plans Jesus won a following because of his personality, power and evident union with the Father whose character he so fully revealed. The crucifixion was a great shock to their faith. They recovered during the forty days following the Resurrection. As he went with them to the Mount of Olives, feeling that something was about to take place they asked, “Lord dost thou at this time restore the kingdom to Israel?” When he was gone out of their sight they seem to have taken account of stock and found these convictions: He is the Messiah, he came to found a Kingdom, he did not finish the work, the [illegible] interfered, he is alive, he will come again in power, the consummation of all things will be brought about—this to come to pass within the lifetime of persons then living. Millerites, Adventists, Fundamentalists—these all [illegible] abundance of proof-texts from the [illegible] and epistles to bolster up their beliefs.

But this does not tell the whole story. Jesus never had indicated that he was planning an earthly Kingdom over which he would rule in person, though his disciples were sure that was his purpose. “My kingdom is not of this world,” he said. The commission: “Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world,” is a great plan, and it contemplates extensive operations and a vast reach of time. On the Mount of Olives his words were in a similar vein: “Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.”

In his early ministry Paul was dominated by the common Jewish Messianic teaching. His first letters are full of it. But he had also the mind of Christ. As time went on he said less and less concerning the early return of the Lord, and was more and more concerned with the present [illegible] of Christ in the [illegible] affairs of men. His vision of Christ and his kingdom grew. Some good people seem to find pleasure in working out ways of reconciling Paul's various statements with each other. My own mind is better satisfied to accept the reasonable explanation that he increased in wisdom as well as in years, arriving in the course of time at a more and fuller understanding of the teaching of Jesus. Some also are well satisfied with various explanations as to why the Master did not return, as he is reported to have said he would, during the lifetime of some then living. I prefer to think that we have his big idea in the great commission and in his words on the Mount of Olives together with the parables of the Grain of Mustard Seed and the Leaven—and to conclude that the disciples were so obsessed with current Messianic ideas that they could not well do otherwise than attribute some of them to their Master in connection with his, to them and to us, obscure, references to the coming destruction of Jerusalem.

If this interpretation is correct the church has authority from the Bible and is under obligation to give the Gospel of Christ for the conquest of the world, and is not warranted in waiting for a cataclysm connected with the Lord's return to set all things right.

Pastor John Robinson in his farewell address to the Pilgrims as they were about to sail for the new world expressed his conviction that God had still new light to break forth from his Holy Word. The spiritual descendants of the Pilgrims have always diligently studied the Word—changing their interpretation from time to time as new light came, but always [illegible] quote Dr. George A. Gordon, for [illegible] years pastor of the Old South [illegible] Church, Boston:

“We have passed from the letter to the spirit in the mode of viewing the Bible. The result is no doubt that the smaller Bible has gone, but the immeasurably greater Bible has come. And this result could not be foreseen [illegible] few years ago. To set aside the authority [illegible] imprecatory psalms seemed [illegible] for a second del- [illegible] the Old Testament into history [illegible] and legend, to see in the history [illegible] homiletical purpose, and [illegible] by another; to [illegible] prophetic ideas and to [illegible] their availability for the modern world; [illegible] that the apostles were not always in complete agreement with one another; to intimate that Paul becomes deeper and [illegible] in his views as he grows [illegible] suspicion of a possible [illegible] in thought between some of the New Testament writers and Jesus Christ, appeared to [illegible] the signal of doom for the Bible as the Word of God. That the Bible has [illegible] this [illegible] trial a greater book is [illegible] its own intrinsic worth. [illegible] does not constitute the gold [illegible] removal of the alloy only adds to the [illegible] worth of the precious metal. [illegible] that [illegible] the weakness [illegible] that has divided the sheep from the goats in it, has been the [illegible] of the Bible. The intrinsic worth of the Bible has brought it forth from the fiery furnace of criticism a more glorious book, but it is due to those who have managed the furnace that we recognize their faith, their courage and their toil. The issue of this ordeal has been to set Christ on high as never before, to make the Bible into a witness for the Master, to turn attention from even the highest literary record to divine life, to force the appeal from the Book to the transcendent Person from whom it obtains its imperishable meaning.''

(The third article in this series will be on the subject, ''Jesus, Savior.'')

AN S. O. S. CALL.

The treasurer of the conference has never regarded himself a collector; however, it is his duty to give information, from time to time, of the status of the treasury.

Just now the situation is embarrassing. We are due on salaries, $350; Summer Conference, $200; Young People's Convention, $200; making a total of $750. The amount of A. C. funds on hand is $65.15. A small remittance from all charges would relieve this strain, and it would mean a great deal to those to whom it is due. Who'll set us going?

S. W. Taylor, Treasurer.

June 30, 1923.

—Cyclone Mack—Rev. Baxter McLendon—is preaching twice a day in Greensboro now in his great tent which is said to seat 7,000. It was almost filled Sunday afternoon and night and about half filled on Tuesday night. (Monday is his rest day.) He is a man a little under medium stature, plump in body, with black hair standing out from his head, black mustache which conceals his rather large mouth, black eyes not quite in line with each other. His voice has reach though it does not seem very loud. He makes his announcements deliberately and prays rather deliberately, but when he begins to preach he speaks with vehemence and keeps it up most of the [illegible] He has learned the art of piling up adjectives to denounce what he dislikes. He has certain combinations that seem to be stereotyped, though he prays to be delivered from stereotyped forms. He has a sense of humor that helps much. He told mothers with babies present to grab them and run out like the tent was on fire the instant they begin to cry. He knows how to show up sins and follies in their true colors and by doing so we believe he helps many to see themselves as they had not seen themselves before. His faith and the personal experience he has had help him to impress others with the reality of Christ's salvation. We hope he will help many to better lives—to the only true life, the Christian life—before he ends his work six weeks from now.

—Thousands of people gathered at Greenville, Tenn., to dedicate a brick building erected by the state of Tennessee to preserve the little tailor shop where Andrew Johnson, once president of the United States, worked as a tailor in his early years. The little tailor shop is expected to become, like Lincoln's cabin, a shrine for American patriots and a symbol of every boy's opportunity in spite of poverty.

—As an experiment the Santa Fe Railroad has employed some 400 Pueblo Indians as track laborers.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.
607 Guilford Avenue, Greensboro, N. C.

$1,000 HAUSER CLUB.

R. N. Hauser	$1,000
Dr. F. R. Harris	1,000
L. H. Sides	1,000
W. L. Ward	1,000

$500 F. R. STOUT CLUB.

F. R. Stout	$500
R. H. Shouse	500
B. T. Baynes	500
Clifton L. Whitaker, Jr.	500

$500 MILLAWAY CLUB.

Rev. G. F. Millawawy	$500
Rev. R. M. Andrews	500
Rev. N. G. Bethea	500
Rev. A. M. Hamilton	500

$500 MISS JOBE CLUB.

Miss Annie Jobe	$500
Mrs. H. A. Garrett	500
Miss Nora Hodgin	500

$100 MRS. THACKER TEEN-AGE CLUB.

Lebanon Teen-age Class	$100
Miss Ethel Stout's Sunday School Class	100

$300 MISS MARY E. YOUNG CLUB.

Miss Mary E. Young	$300

NEW PLEDGES.

The following pledges are from First Church, Winston—

Mrs. R. N. Hauser	$ 50.00
Mrs. C. R. Simmons	30.00
Mrs. C. W. Williams	100.00
B. K. Millaway	75.00
Ella Orrell	75.00
H. D. Sharpe	10.00
O. W. Hanner	150.00
T. H. Carroll	10.00
J. D. Murphy	100.00
Emma Stevenson	50.00
D. E. Shoble	50.00
Mrs. J. B. Sharpe	10.00
Mrs. W. V. Hutchens	15.00
O. B. Hanner	100.00
Nannie Watson	30.00
Lucy Masten	150.00
Marion F. Masten	50.00
Mamie G. Fletcher	30.00
Mrs. M. A. Joyce	25.00
Alice Masten	25.00
C. T. Murphy	75.00
R. A. Hunter	50.00
Esther Brewer	30.00
Gladys Murphy	30.00
Jacob W. Weatherman	75.00
C. T. Dixon	100.00
W. D. Coble	30.00
J. W. Hill and Wife	75.00
Emma A. Stevenson (paid)	25.00

The following pledges are from Shoals Church, Pinnacle Charge—

Mrs. Elsie Harser	$15.00
Escar McCollum	5.00
Opal Harvey	15.00
H. E. Kiger	15.00
Ellen Owen	5.00

The following pledges are from Macedonia Church, Why Not Charge—

Mrs. M. E. Marley (paid	$1.00
Mrs. M. J. Sanders	1.00
Theodore Brown	5.00
J. [illegible]. Sanders	5.00
J. [illegible] Sanders	1.00

The following pledge is from Philadelphia Church, Greensville Charge—

Mrs. G. W. Pearson	$3.60

The following pledge is from Oak Grove Church, Forsyth Charge—

W. F. Grabs	$5.00

The following pledges are from Maple Springs Church, Forsyth Charge—

E. F. Kiger	$25.00
Flora Kiger	25.00
Mrs. E. F. Kiger	25.00
Mrs. W. C. Wolfe	15.00
Byron Wolfe	15.00
Mrs. J. M. Hunter	10.00
L. C. Hine	75.00
P. E. Hine	36.00
Mrs. L. C. Hine	25.00
R. E. Watts	25.00
Mrs. R. E. Watts	12.50
E. A. Bingham	12.50
Mrs. E. A. Bingham	12.50
Jno. W. Baity	30.00
J. F. Baity	50.00
Mrs. W. D. Thomas	25.00
Miss Sodie Livengood	5.00
Mrs. W. G. Henning	5.00
W. G. Henning	12.50
R. W. Waller	12.50
Myrtle Kiger (paid $20)	30.00

Shiloh Church, North Davidson Charge—

Kattie Brown (paid)	$ 5.00
Shiloh Sunday School	125.00

From Mt. Pleasant Church, North Davidson Charge—

Mrs. Joe Ball (paid)	5.00
Mrs. Ray Ball (paid)	1.00

Mt. Carmel Church, Forsyth Charge—

Willing Workers Class (paid)	$41.25

Greensville Circuit—

L. N. Carpenter	$3.60
M. P. Chambliss	3.60
Mrs. J. H. Trolinger	3.60
Mrs. A. E. Taylor	3.60
Sadie Taylor	3.60
Mrs. E. S. Pearson	3.60
Virginia Phillips	3.60
Mrs. T. E. Pearson	3.60
Harden Branscomb	3.60
James H. Trolinger	3.60
E. S. Pearson	3.60
Mrs. Mary Carpenter	3.60
Mrs. S. R. Norwood	3.60
Miss Mattie Norwood	3.60
Miss Lillie Pearson	3.60
T. E. Pearson	3.60
Annie Branscomb	3.60
Mrs. Emma Clark	3.60
W. H. Carpenter	3.60
Mrs. H. G. Brewer	3.60
W. S. Taylor	3.60

Following from Center Church, Alamance Circuit—

Mrs. A. S. Lindley (paid)	$10.00
Walter Love	25.00
Mrs. E. L. Lindley (paid)	10.00
Ernest Braxton (paid)	1.00
Mrs. Isham Braxton (paid)	2.00

Following from Mt. Carmel Church, Forsyth Circuit—

J. Cleat Kimel	$10.00
J. P. Kimel	30.00
John E. Byrd	30.00
Mr. and Mrs. J. C. Spaugh	15.00
C. C. Kimel (paid)	10.00
A. L. Rominger (paid)	15.00

J. F. Evans (paid)	20.00
Elma Snyder (paid)	5.00
Elbaville Church, Mocksville Circuit—	
L. A. Bailey (paid)	$200.00
Saxapahaw Church, Saxapahaw Charge—	
P. E. Lindley	$15.00
Grace Church, Greensboro—	
Mary C. McCulloch	$75.00
The following pledges are from Friendship Church. North Davidson Charge—	
Marshall Byerly	$250.00
Friendship Sunday School	125.00
The following pledges are from Brown Summit Church, Haw River Charge	
R. H. Vance	$ 5.00
Georgia Preddy	6.00
R. H. Gunn	6.00
Mr. and Mrs. S. H. Lemmons	15.00
The following pledges are from Friendship Church, Haw River Charge—	
Julia F. Hopkins	$ 5.00
F. W. Gordon (paid)	11.00
Mrs. W. B. Moore	6.00
Mrs. R. L. Small	6.00
W. L. Hopkins	5.00
Josephine Hopkins	5.00
J. E. Green	5.00
Mrs. Esther L. Rudd	6.00
Sadie Gordon	6.00
Hattie Marcilliotte	6.00
A. G. Wyrick	6.00
Lelia Wagoner	9.00
Kate Hopkins	5.00
Fannie Gordon	9.00
Julia F. Hopkins	6.00
Whitakers Church, Whitakers Charge—	
Mamie Johnston, Jesse Johnston, Mollie Wheless	$100.00

THE EDUCATIONAL RALLY.

You will be interested to know that the Educational Rally was a success. While we did not have an overflow audience Hauser Auditorium was comfortably filled and we had a most excellent program. We had the pleasure of President Harper's presence with us and those present voted it a most eventful occasion in the history of our church. There was plenty of dinner for all pesent; it was all good and everybody enjoyed the picnic.

THE AUGUST PICNIC.

We are now planning for a get-together picnic occasion on Saturday, August 18th. At this time we are planning to have at least one thousand people present. The long table which has been erected will remain as an invitation to all who desire to use it as it was designed to be used. But on the 18th of August it is our expectation to make this table longer and to fill it with the picnic dinners brought there by our people. Make your plans now to be with us.

A QUESTION.

How much better are you than a postage stamp? The stamp sticks unto the end of the journey; are you with us in this canvass unto the end? We know that many will be with us unto the end of their days, but how about you faint-hearted ones?

SHALL WE LOSE THE $100,000?

While there are yet many weeks until the first of January there certainly are not too many weeks for us who are working this campaign. We shall need to be mighty busy and very faithful during these days. Let no church that is behind in the raising of its quota be content to remain there, for unless you get your quota the campaign will fail. We must not fail.

Very truly yours, R. M. Andrews.

THE CHRISTIAN COLLEGE.

Is the small Christian college worthy of support today? Is it doing a work that merits equal support with tax-sustained institutions? Perhaps no fairer or more unbiased answer could be given to the question raised than by officials and teachers from these institutions. A state university president said, some time ago: "I am in no way untrue to the state institutions when I say that in our day a boy might become a bachelor or master in most of the best of them and still be as ignorant of the Bible, the greatest literature which it contains, the moral and spiritual truth which it represents, and the fundamental principles of religion, the facts and methods by which they are defended, and their nature and value to society, as if he had been educated in a non-Christian country. Who is to supply this lack, if not the church college?"

The dean of the law school of a leading state university said recently: "Since coming here, I have observed that the strongest men in our department are men who have come from the smaller colleges in the state. I can say frankly that if a young man desiring both the A. B. and LL.B. degrees should advise with me before registering, I would recommend that he secure his degree at a well-equipped small college."

A teacher in a state university writes: "The atmosphere of the small college is, I believe, on the whole more favorable for general education than the atmosphere of the great university."

The dean of agriculture in a state university says: "We need both the state institution and the small college, and each will sacrifice itself by attempting to imitate the other."

Another university dean writes: "It seems to me that the prospect for the small college is much brighter now than it ever has been, and that, important as has been the educational function which it has fulfilled in the past, its opportunities in the future are much greater. In my estimation, it is not so much what the small college can do that the university cannot do as it is what the small college can do to relieve the state university."

These state university men certainly make cut a strong case for the small college, and it could hardly be supposed that they are pleading a prejudiced case.

The following incident is recorded in the Educational Jubilee volume of the Methodist Episcopal Church, from which some of the quotations given above were taken. A retired missionary, who had spent almost a lifetime in the foreign field, while walking across the campus of Boston Uuiversity with President Murlin, said:

"Do you know what I would do if I had a million dollars?"

The president replied: "I suppose you would establish missions all over the world."

"No," he replied, "I'd found and endow a Christian college for the education and training of missionaries and teachers for the mission field, for this is the vital point in world evangelism."—Methodist Recorder.

—We were able to hold a session of the Summer Conference in the college by reason of the large liberality of the Hauser family in furnishing the auditorium. The chairs are both handsome and comfortable. Brother R. N. Hauser was the only member of the family present to receive the expression of appreciation tendered by those present. But appreciation of what they have so well and promptly done will continue to express itself as the years pass. A legion of cheers for the Hauser family.

—Brother R. N. Hauser thinks he has a good joke on the editor of the Herald which he never tires of telling. One day during the world war the editor had an engagement to preach in Kernersville at 11 o'clock and started on a train out of Greensboro to meet the appointment. On the way he became so much absorbed in reading an article concerning the war that he passed Kernersville without knowing it. When he came to realize his situation he was approaching Winston. The problem was to get back to Kernersville in time for the appointment.. Brother Hauser with his auto solved the problem and he took his pay out in laughing at us. We have never ceased to thank him and we can't predict when he will cease telling folks about it.

WORLD-WIDE PROHIBITION.

A great Eastern daily published recently under the headlines "Movement Towards Prohibition Permeates All Civilization" the following London dispatch:

"London, April 17.—Reports coming from many countries show that all over the world people are gradually awakening to the importance of temperance to the welfare of all nations.

"There have been big demonstrations in favor of prohibition in Sofia where the third anniversary of American prohibition was celebrated. In all the public schools the morning was spent in listening to leading doctors and others on the bad effects of alcohol, and this was followed by a general holiday for the students. In the evening an imposing demonstration was held, attended by government officials and diplomatic corps. Dr. Neitcheff, leader of Bulgarian temperance movement, made an impressive speech in which he lauded the United States for making **'The greatest decision ever reached on behalf of suffering humanity.'**

"Germany reports that the movement is making good headway.

"In Holland the local option bill which was defeated last year by a majority of only one has every prospect of being passed.

"From Spain comes the news that the wave of temperance is sweeping the country from end to end, and is worrying the wine growers."

HERALD SUBSCRIPTION RECEIPTS.

Rev. W. D. Reed, $2. Rev. J. H. Abernethy, $1.50. Rev. J. D. Morris, $1.50. Rev. J. D. Williams, $1.50. Rev. G. F. Millaway, $1.50. Rev. T. A. Williams, $1.50. Rev. H. F. Fogleman, $28.50. Rev. H. L. Isley, $2.25. Rev. C. L. Whitaker, $1.50. Rev. Robt. Short, $3. Rev. C. L. Spencer, $2. Rev. N. G. Bethea, $1.50. Rev. H. F. Surratt, $1.50. Rev. J. D. Hardy, $1.50. Rev. W. F. Ashburn, $1.50. Rev. J. M. Morgan, $1.50. Rev. E. G. Lowdermilk, $3. U. G. Wilson, 75c.

BOARD OF FOREIGN MISSIONS

Rev F C Klein, Sec.

LAST CALL THIS YEAR.

Every day we are receiving orders for Children's day supplies from various parts of the country, and already we have received more orders than during any former year, but there are still more than one-half of the reported Sunday schools that have not sent us any order.

This ought not to be. If your Sunday school has not yet arranged to hold a service, now is the time to send in your order to me at 316 North Charles Street, Baltimore, Md. The Board of Young People's Work must not be interfered with in carrying forward their plans. Hurry up, please, and let me hear from you at once with your order for free supplies for holding a Children's Day Service.

Evangelistic Tours in India.

We regret delay in publishing an account of Mrs. F. W. Theophilus's evangelistic tours through the large district in which our work is carried on.

The touring party had the tent provided by the board, and the work started at [illegible] where the people for the most part were glad to have us back again, and in many instances would weep, and tell about loved ones who had departed since our last tour.

"God has wonderfully blessed throughout the district. In no place have we found a trace of bubonic plague, or cholera, or any other epidemic.

"After preaching in all the surrounding villages we moved the camp to Khed, instead of stopping at Kasumbe as we generally do—on account of the water difficulty—and worked the Kasumbe villages from Khed.

"This part [illegible] district, hills, terrible roads [illegible] almost breaking [illegible] villages, but [illegible] cost night [illegible] to do [illegible].

"Our mission [illegible] beyond the hills [illegible] and [illegible], even to the [illegible].

"The Wanzaris are a most difficult people to reach on account of [illegible] and the fewest number have ever become Christians.

"In our district there are a few Thandas as their particular villages are called, but we have not been able to reach them on account of the terrible [illegible] of their women folk. Once I did get an opportunity to speak to some, but not until I had [illegible] my pith hat, to prove to them that I was [illegible] women, then I was [illegible].

"But 'God works in mysterious ways His wonders to perform.'

"The Wanzaris in Pudale's Thanda were in trouble—a murder had been committed [illegible] came to us for help. God enabled us to be a help to them, and since that time we have been repeatedly invited to visit them in their own Thanda. We [illegible] selves of this [illegible] soon as our tent [illegible].

"We pitched our tents at Khed on our own land and opened [illegible] His Kingdom. On the 19th [illegible] started [illegible] to make that promised visit. We went prepared to remain over night, knowing that we would [illegible] both men and women.

"So we loaded up our things, a cot, a small tent, cooking utensils, a water bucket, a lantern, and food supplies, and started up and across the hills, over the worst roads imaginable.

"My Bible woman and I rode in a small springless two-wheeled bullock conveyance and it took all our strength to hold on as we bounced over the rocks from side to side. Up and on the bullocks were urged by the strong hand of Jayaram (the new Kunbi convert, a treasure) till the grass-covered huts of the Thanda came into view.

"We received a grand welcome, according to the customs of these people. The head man came to meet us, soon we were surrounded by a crowd of men all ready to do something for us.

"The ground was swept, our tents put up, water and wood brought, then we were told to wait for food to be cooked. In due time a great abundance of food was served us, all the time taking care that their brass vessels did not come into contact with ours. We partook of the food not doubting, and praised the Lord for fresh hot milk." To be continued.

Fred. C. Klein.

BOARD OF HOME MISSIONS

Rev. C H. Beck, Sec.

"IN JOURNEYS OFT." II.

Last week in this column I gave something of the story of my recent visit to Seattle, Wash., in the interests of the work of the Board of Home Missions. This week I will continue the story of my journey.

I left Seattle on Monday morning, June 4, arriving at Kansas City, Kans., Thursday evening, June 7. Thursday evening, and parts of the day on Friday and Saturday were given to discussions concerning the building operations at Westheight.

On Friday evening, accompanied by Dr. Ledbetter and Dr. Garrison, two members of the board residing in Kansas City, Kans., I visited our new organization in the southern part of Kansas City, Mo., known as "The Church of the Woods." This church was organized by Dr. Ledbetter on May 10, with [illegible] members. It is in a very new part of the city, in a community of about fifty families. The people seem to be in comfortable circumstances though the most of them are just buying lots and building homes. It would seem to your secretary that there is a real call for service here, and the proper assistance and supervision should be given to this work. Reports of the visit are being given to other members of the board, and further announcement will be made concerning this when such announcement would seem to be timely.

A considerable part of the day on Saturday was given to conferences with leading members of the Gordon Place and University churches. At Gordon Place, it is proposed to erect a new church on a new site, the building to cost from $30,000 to $35,000, and to be complete. The lots were purchased a little less than one year ago, and a fund is being raised for building purposes. We think we have the finest church site in that part of the city, and it is not too far from the old location to carry all of our people from Gordon Place with us. This church is not large, but has some of our finest people in its leadership, and they seem to be disposed to do the heroic in order to carry this enterprise through to successful completion. It is expected that plans for building will be matured and that contracts will be let in the late fall or early spring.

On Sunday morning your secretary attended the Children's Day services at Gordon Place. In the afternoon, the Westheight church was solemnly dedicated to the worship of Almighty God, your secretary preaching the dedicatory sermon. At night I worshiped with the congregation at the University Church, and preached the sermon.

Our work in Kansas City has never been in so fine a condition during my term as secretary of the board. The results being secured justify the investments being made both in time and money. With the erection of the third church here, we will have comfortably housed all of our congregations in Kansas City, and we think will have placed them all in a fair way to succeed. Our work here has been sadly hindered throughout the years by lack of a proper equipment. With the new building we expect success in every field.

Charles H. Beck.

PINE RIDGE, KENTUCKY.

A fine account of the Board Meeting of the Woman's Home Missionary Society held here in May recently appeared in our papers. We feel the meeting did us much good in many respects. We thank God for the splendid spirit of that meeting and the fine assurance of co-operation and support indicated in so many ways.

During June, we have been busy with Children's Day service at four schools—at least one more yet to be held. Our farming and gardening is being done on a larger scale this year than ever before and we are doing considerable repair and remodeling work on our buildings.

The first Sunday in July our County Sunday School Convention will be held and we are giving our best attention and support to that.

On the Fourth of July we will have our usual patriotic celebration coupled with our Sunday school rally and picnic.

Beginning on the last Sunday in July and continuing at least two weeks, we hope to hold a revival meeting that will mean much to this community and to the work we are trying to do. For this meeting, we are building a tabernacle 36x60, which will be useful for various purposes after the meeting. Rev. S. Heininger of Elkhart, Indiana, has kindly consented to come to our help. Miss Georgia Dunn, who has represented Kentucky Christian Endeavor work among prisoners for thirteen years and is now field secretary for the State Union, will also spend a week with us. We are hoping for others to join us in making this a great meeting. We will gladly welcome any of the Lord's servants who feel an interest and want to come and help. Those who cannot come can help by making these meetings a very definite subject of prayer. We will appreciate your co-operation.

Sincerely, Thos. R. Woodford.

June 30, 1923.

THE PASTORS' SUMMER CONFERENCE.

The writer, accompanied zy Brother Helms, left Weaverville at five A. M. Monday, 25th, arrived at High at five P. M. same day.

The whole trip was enjoyed; but our greatest joy was, when we beheld our splendid College building. Wish all our people could have this pleasure. This building is certainly a thing of beauty and is a credit to any city or denomination.

The conference was the best yet, both in attendance and interest. Many thanks to President Pritchard and his assistants for arranging such a splendid program. The speakers all brought inspiring messages.

Drs. Forlines and Thompson gave us food for thought, for many days to come.

Dr. McCulloch's address on "Seeing the Dream Come True" was or should be an inspiration to all to "be not weary in well doing, for in due season we shall reap, if we faint not." This address was delivered at the Educational Rally, in the new College chapel, June 29. We hope to see it published in the Herald.

The return trip was made via Ford June 29, one P. M., to 11:30 P. M., June 29.

We are glad the same ones who made this conference possible will have the right of way for another year. The old officers were all elected to serve another year.

B. M. Williams.

NORTH CAROLINA BRANCH, W. F. M. S.

The first quarterly meeting of the executive officers of the Woman's Foreign Missionary Society met at the Children's Home, High Point, N. C., Thursday, June 28.

The devotional service was led by the presiding officer, Mrs. Geo. R. Brown, and Dr. Harris-Glascock.

The following members responded to the roll call: Mrs. Geo. R. Brown, Mrs. W. C. Hammer, Mrs. J. E. Pritchard, Dr. Harris-Glascock, Mrs. W. P. Pickett. In the absence of the Recording Secretary, Mrs. J. M. Millikan, the corresponding secretary was appointed secretary pro tem. The resignation of Dr. Harris-Glascock, general chairman of district managers, was read and accepted. Miss Esther Ross, of Asheboro, was elected to fill this office.

The Corresponding Secretary read a list of auxiliaries that have no young people's work. Won't each of these auxiliaries try to organize their young people and children for work in the interest of Foreign Missions? Won't you try to train them that when they are ready they can take the places of those who are now working? Won't you pray for the young people of our church that "Service" may be their aim in life?

A list of weak and inactive societies was also read. On motion the district chairmen were asked to co-operate with these weak societies and give them all the assistance possible. A motion was made and carried to give $5.00 to Mrs. J. E. Pritchard, Secretary of Literature, with which to purchase the new study books.

Miss Reid, the state organizer employed by the Woman's Home Missionary Society, was presented.

After some discussion a motion prevailed that the Woman's Foreign Missionary Society defer the employment of Miss Reid as their organizer until the next Executive Meeting.

The Treasurer reported balance in bank April 1, 1923, $2,750.08. Disbursements, $2,481.74. Balance on hand June 28, 1923, $268.29. The meeting adjourned with a prayer by Mrs. Geo. R. Brown.

Mrs. M. P. Harrell. Cor. Secy.

A CARD OF THANKS.

I am deeply grateful to all friends who remembered me during my recent illness. Beautiful flowers, generous deeds, kind words and expressions of sympathy made my stay in the hospital and my convalescent days a great deal more pleasant than they would have otherwise been. These favors will never be forgotten.

Yours in His service, Fred W. Paschall.

MISS LAURA REED WOMAN'S HOME MISSIONARY ORGANIZER IN NORTH CAROLINA.

Miss Laura Reed, who has been employed as organizer by the Woman's Home Missionary Society, is now in the North Carolina Branch organizing and stimulating missionary societies. Miss Reed is the daughter of a Methodist Protestant preacher of New York and has always shown a keen interest in missions. She attended the meeting of the Young People's Conference at Weaverville and the Pastors' Conference at High Point and has met the people throughout the state.

This is the first time the Home Missionary Society has ever put an organizer in the field in North Carolina and it is the wish that the doors of the Methodist Protestant churches be opened to her and that the people co-operate with her in organizing.

Mrs. Wm. C. Hammer, President,
N. C. Branch, W. H. M. S.

CHILDREN'S HOME.
Report of Superintendent

Sunday Schools—	
Asheboro	$ 11.75
Macedonia, Why Not	2.80
Hickory Ridge, Forsyth	7.25
Pilot Church, Pinnacle	1.65
Mt. Pleasant, North Davidson	4.25
Mt. Zion, Pinnacle	1.55
Brown Summit, Haw River	1.50
Pine Grove, Kernersville	2.35
Gideon's Grove, Flat Rock	1.66
Palestine, Flat Rock	7.93
Bethany, Flat Rock	4.80
Mt. Carmel, Forsyth	3.65
Caroleen	6.51
Bellemont, Mt. Hermon	4.43
Bess Chapel, Bess Chapel	1.46
Whitakers Chapel, Roanoke	5.03
Thomasville	10.00
Gillburg, Vance	2.75
Friendship, Fallston	3.77
Spring Church, Spring Church	1.75
Lawndale (Union) Fallston	12.63
Mrs. Foy Bayliff, Graham	1.00
Miss Sallie C. Barnhill, Enfield	5.00
Board Summer Conference	139.50
Mr. and Mrs. S. P. Montgomery, High Point, furnishing room	140.00
Sunday Eggs—	
Mrs. W. R. Boyles, Bess Chapel	2.22
Mrs. J. C. Beam, Bess Chapel	1.86

J. H. Snotherly, Friendship, Stanley Ct., brought a valuable lot of spices and extracts; from High Point, Mrs. W. L. Kivett, a fine lot of apples; O'Brien's Baking Co., bread; Ladies Aid, First church, beef roast and bread.

A delightful visitor was Miss Sallie Barnhill who once taught in the Home to the satisfaction of all. Miss Laura Reed of the Onondaga Conference is among us in the interest of the Woman's Home Missionary Society. She has spent several days with us and we want to commend her to our people. Any courtesy shown her will be appreciated by the Home.

It was a genuine pleasure to have so near all our ministers and preachers with us at the Summer Conference last week. Those who could not come missed a great treat. We have never had a better conference. We want to make the next one a greater conference. It is encouraging to see how fast loyalty is developing among our people.

Space forbids giving the names of the great number of visitors who were astonished at the growth of the Home and the College.

H. A. Garrett.

SOME OF THE BIGGEST, OLDEST COSTLIEST THINGS.

The largest library is the National in Paris, which contains three million books.

The tallest monument is in Washington, D. C. It is 555 feet high.

The highest chimney is in Glasgow, Scotland, and 474 feet high.

The deepest coal-mine is near Lambert, Belgium, and is 3500 feet deep.

The largest monolith is in Egypt—106 feet.

The biggest clock is at Cardiff, Wales.

The oldest college is University College, Oxford. It was established in the year 1050.

The largest bronze statue is that of Peter the Great, in Petrograd, Russia. It weighs some 1100 tons.

Damascus is claimed to be the oldest city in the world.

The most costly book is a Hebrew Bible, which is owned by the German Government, and which the Pope offered $125,000 for, but which the Government of Germany would not give up.—Chicago Tribune.

—We have had a serious interruption in the Herald office this week. One of our motors (the one that drives the linotype machine) after years of faithful, uncomplaining service, suddenly gave notice on Monday with a terrific clatter and crash that it would take a vacation for a time. The electricians of the city found it hard to persuade it to do otherwise, but after a day of coaxing it was prevailed upon to resume labor for awhile during which time we hope to receive from the factory in St. Louis, Mo., some parts to replace those out of commission. This interruption explains the absence of some things that otherwise would have appeared in this issue.

YOUNG PEOPLE'S WORK

Lincolnton Christian Endeavor Society.

Guess some of our readers are thinking we are dead or gone to sleep. We are still moving along nicely. Our topic for June 24 was, "How Can We Win Friends and Keep Them?" Our enthusiastic leader in the discussion of this topic was Mr. R. G. Wood. The subject was very interesting and we derived much pleasure and instruction from the discussion.

Mr. Wood is also president of the society. We appreciate the splendid way in which he has stood by us since the time of our organization. Mr. Wood is a young man of splendid Christian character, a great worker among the young people.

We are planning to do greater work in the future. We desire your prayers that we may be true Christian Endeavorers. Best wishes to all. Hattie Johnson, Reporter.

From President and Mrs. Norton, Weaverville.

We wish to acknowledge the receipt of many letters and cards (too numerous to answer personally) expressing appreciation of the entertainment of the Young People's Conference at Weaver College.

We desire to express to the Conference and the Methodist Protestant Church of North Carolina our appreciation of the kind expressions and courtesies extended to us while they were with us. It was indeed a privilege to have the Conference with us and we have never been associated with a more splendid group of young people.

We have missed you and we shall always remember with pleasure the ten days you were with us—they passed only too quickly away. Permit us to say that we shared with you the delightfulness of the occasion. We fully enjoyed the inspirational addresses at the evening hour, the vesper services, and the spirit of good fellowship that prevailed during the entire ten days.

We sincerely thank you for every kindness and courtesy shown us while here, for expressions of appreciation and for the many kind letters and cards received since you have gone.

We hope to meet with you again. Sincerely,

Mr. and Mrs. A. M. Norton.

Weaver College, Weaverville, N. C.

For the fruit upon the tree,
For the birds that sing of Thee,
For the earth in beauty dressed,
Father, mother, and the rest:
For Thy precious loving care,
For Thy bounty everywhere,
Father in heaven, we thank Thee.

—Noted surgeon says that we would live longer if we walked on all fours as our ancestors did. That may have been all right in the old days but it would be kind of dangerous in modern traffic.—The Pathfinder.

—M. Dizengoff, mayor of Tel Aziz, Palestine, is in New York City to float a municipal bond issue, the first one in Palestine in 1,850 years.

SERMON TO YOUNG PEOPLE.

The Resurrection of Youth.

Text: "And he said, Young man, I say unto thee, Arise." Luke 7: 14.

A poor widow of Nain had lost her only son. The body was being carried to the place of burial. A large crowd of sympathizers was following the bier. Jesus and His disciples met this funeral procession. The distress of the widowed mother appealed to the tender pity of the Christ. He touched the coffin and the procession halted. To the corpse He spoke the life-giving words, "Young man, I say unto thee, Arise." He immediately sat up, and went to the embrace of his mother.

Many a young man, even in our day, is in the grip of a worse death than that which was bearing this young man to his last resting place. So many are dead in trespasses and sins. So many are unmindful and indifferent to every call of duty. And so many are asleep in the bewitching arms of sinful pleasure.

There is a strong demand for the exercise of a threefold resurrection. And Jesus alone has the power to impart this much-needed raising from the dead. Let us ask Him to do this for the young people of our land. Let us first consider that Jesus is able and willing to impart the

Resurrection from the Death of Sin.

Death, physical and spiritual, is the awful penalty for sin. "The wages of sin is death." "The soul that sinneth, it shall die." This death is something more than ceasing to exist under present-day conditions. It is existence under conditions of entire separation from God. It is the death of lost opportunity. It is the death to which the voice of mercy no longer appeals. The spiritual death becomes eternal when the days of probation are ended.

But there is hope even for the dead soul. Jesus has said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." What a glorious hope this is! Every dead soul may hope in a crucified and risen Redeemer. "Whosoever will let him take the water of life freely." This hope is based first of all upon the omnipotent power of Jesus to save to the uttermost all who come to Him. It is based secondly upon the blessed fact that He died upon the cross that you and I might live in glory. And this hope is based in the third place upon the power of Christ's resurrection from the tomb. In His rising from the dead there is the pledge of assurance that we might rise from the death of sin to the life of righteousness. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is your life, shall appear, then shall ye also appear with him in glory."

And this same adorable Christ is also able to impart the

Resurrection from Indifference to Duty.

How quickly some weak believers lapse into indifference to God's call to service! They turn the deaf ear to the wail of the widow, the cry of the orphan, the agony of the distressed, and the appeal of the perishing. They may have a faint care for their immediate family circle, and pray like the Dutchman, "God bless me and my wife, my son John and his wife, us four, and no more!" Little care they that the unenlightened heathen by the millions sink into Christless graves and into a Christless hell. They manifest little or no concern for the lost neighbor right at their doors. And by such shameful indifference to others they are jeopardizing their own immortal souls. "Woe unto them that are at ease in Zion!" exclaims the prophet of God.

"Am I my brother's keeper?" spoke the angry Cain. And many spiritual descendants of Cain are repeating the same words today. Many a modern priest and Levite is passing by on the other side, and leaving poor, perishing souls to sink into everlasting perdition. The harvest of wilful neglect will be an enormous one.

These weak and indifferent believers need a touch of the risen Christ to enlist their energies for the needy of mankind. "Thy people shall be willing in the day of thy power," says the Psalmist; and truer words were never spoken. The eleven apostles were not deeply interested in souls before Pentecost. They were more anxious for a visible kingdom. But Jesus said to them, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

Get the endument of power from the Holy Spirit and you will become very much alive to the needs of others. You will become co-workers with Christ. You will be glad to heed the Mecedonian cry, "Come over into Macedonia and help us," You will be ready and anxious to rescue the perishing and snatch precious brands as it were from the everlasting flames.

In the last place let us note that Jesus is just as able to impart

Resurrection from the Sleep of Pleasure.

There have always been those who were "lovers of pleasure more than lovers of God," that delighted more in that which pleased the senses than in that which pleased the immortal soul. Young people especially are much given to the pursuit of pleasure. They want to have a good time from a worldly point of view. Theatricals, circuses, and moving picture shows are patronized to an amazing extent. These usually prepare the way for more questionable pursuits of pleasure.

These manifestations of "the lust of the flesh, the lust of the eyes, and the pride of life" are revelations of a sad lack of spiritual life. The wise man uttered a startling truth in these words, "She that liveth in pleasure is dead while she liveth." And Jesus mentioned "the pleasures of this life" along with "the cares of this world, the deceitfulness of riches, and the lusts of other things," as the unfortunate means of choking the word and making it unfruitful.

Nothing short of the resurrection power of Jesus can turn the bent of the soul from the pleasures of the world to the more excellent pleasures of religion. Men and women usually seek after what they want, and when they begin to "hunger and thirst after righteousness," then they will earnestly seek "the joy unspeakable and full of glory."

Let me exhort all the young people to yield themselves to Christ in deep penitence and full consecration. Let Jesus become their all in all. Let them turn their backs upon the world, the flesh. and the devil. Then Jesus Christ will give them peace, joy, life, and love. He will then say, "Young man, I say unto thee, Arise." —The Word of Life.

MOTHER.

Nobody knows of the work it makes
To keep the home together;
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to childish woes,
Which kisses only smother;
Nobody's pained by naughty blows—
Nobody's hurt like mother!

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought,
Nobody—only mother.

Nobody knows of the anxious fears,
Lest darlings may not weather
The storm of life in after years,
Nobody knows—but mother.

Come, let us kneel at the throne above
To thank the heavenly Father
For that sweetest gift—a mother's love—
The love of our own dear mother!
—The Fireside.

That day with Jesus! Who can guess
All that it meant of blessedness.
I sigh, "Oh, that I had been there
To hear his words, his voice in prayer;
To see the shining of his face
And feel his touch of heavenly grace—
To wear in memory for aye
The halo-crown of that one day!"

"Oh, eyes so holden, not to see,"
The Master seems to say to me,
'Your heart is now my dwelling-place
Where you may look upon my face
And feel my Spirit's life and light,
Closer than touch, clearer than sight.
Lo, I abide with you alway,—
Not only one, but every day."
—Sunday School Times.

IMPARTIAL JUSTICE.

Those of us who believe that Justice should be blind and know no difference between the black and white man, between the poor and the rich, have never been able to reconcile the varying sentences given, nor to preserve a proper respect for the majesty and impartiality of the law in prohibition cases. All of us, however, are greatly encouraged by the recent decision of the Federal Judge in New York, before whom three aristocratic bootleggers were recently arraigned.

The La Montague Brothers in the past was a firm with an aristocratic name who furnished the high society of New York with the best of wines and liquors. When prohibition came, they still continued this business, though in secret. Recently they were apprehended and were brought before the Federal Judge. The high society people had their best lawyers to defend them, but the evidence was so conclusive that they threw themselves upon the mercy of the court. Their lawyers pleaded for mercy on the ground that they were of high social standing, and that therefore their disgrace, if punished as any common transgressor, would be out of all proportion to their offense. The judge failed to be impressed by this argument, and he imposed upon them a heavy fine and sent them to jail.

One such decision is worth a great deal to the cause, and will serve to inspire respect for the law on the part of the transgressor and for the judge on the part of the public. We need many such judges and also Governors who will not turn such men loose after the courts have sentenced them.—Selected.

THE EXTRA STITCHES.

Two young girls were engaged in stitching flannel dresses for the poor.

"Our work is finished for this season, at least," said one of the two girls, with a sigh of relief.

"No, no, wait a moment; just a few moments more," replied the other; and, going into an inner room, she returned with some skeins of crimson silk, and a few knots of ribbon and lace.

"Why, what are you doing?" asked her companion, with surprise, as her deft fingers swiftly fashioned a dainty edging of crimson silk, frilled in the soft lace at neck and sleeves, and fastened on the bright ribbons here and there.

"These extra stitches take just a moment," was the answer given with a blush, "and I want to make the dress pretty for some mother's baby."

As the great pile of dresses was distributed to the needy, that cold winter, one hard-visaged woman burst into tears and hid her face in the folds of a little dress trimmed with lace and ribbons. "Oh, to think of someone doing this for my poor baby! I didn't think anybody cared!" she sobbed.

"God cares for you and your baby," said the reverent voice of a pastor, who had long sought an opportunity to reach this hardened heart. And for the first time, the woman was willing to listen to the sweet, old story. Does this not teach us that there is something more for us to perform beyond the rigid call of simple duty? The extra stitches are surely the threads of gold that beautify and enrich the dull, dark fabric of our too often careless and indifferent charity.—Exchange.

A LITTLE BOY'S OPINION.

A small mission band was assembled. Some old people were there: some young people, too, were there. Among the latter was a small boy, who was much interested in the subject. He had written a little article with his own pen, to which he had given the title, "How the Bible Got Made." This he read to the meeting, and as he finished reading he said. "And it's my opinion that all the folks what has the Bible orght to give it to them what hasn't." A simple, child-like thought, but of far-reaching import. If one who has got the gospel would do something in the way of giving it to others, it would not be very long before all the world would get it. And is not this the very injunction of Jesus, "Go ye into all the world and preach the gospel to every creature."—Selected.

THE BANNER GOES TO GREENSBORO.

One of the finest reports from a Christian Endeavor society I have ever heard was read recently at the city union meeting in Greensboro, N. C., by the Senior society in the West End Methodist Protestant Church, a mission church supported by the home mission board.

Among other things reported, the members of this society did the following during a three months' period: variety in plan of meeting at least every two weeks; Dixie Endeavor Day observed and offering taken; three missionary meetings held; course in mission-study conducted; two packages of magazines delivered to convicts in the prison camp; furnished special program for prisoners in camp; gave contributions to two mission causes in denomination; held rummage sale from which $22.50 was realized; made three trips twenty miles from the city to organize a new society and get it on its feet; gave Juniors an Easter-egg hunt and held Easter sunrise prayer meeting; sent Easter cards to inmates of three hospitals; sent Easter baskets to every child in one hospital; gave a total of forty-three hours of stenographic work to pastor and Sunday school officers; made thirty visits to hospitals; furnished a trained nurse for a needy woman in the community; held a social for the older folks of the church.

More than half of the society are tithers. Ninety per cent are subscribers to The Christian Endeavor World, and a hundred per cent take The Dixie Endeavorer. A thorough canvass was made of the entire church for denominational papers, and a club of ten copies of The Dixie Endeavorer was sent to the training-school.

These young people do all the work in issuing the church bulletin. They furnish four teachers for the Sunday school, two assistant teachers, the church pianist, church treasurer, and superintendent for the Junior Christian Endeavor society.

They had secured a hundred-per-cent registration for the annual denominational Young People's Conference two months ahead of time. They gave $25 to the Sunday school for needed improvements, and increased their budget to State and county Christian Endeavor work $15.

Their membership increased forty per cent during the three months.

It is needless to say that this society won the city union banner for the best work done during the quarter.—Lawrence Little, in The Christian Endeavor World.

—Sir Conan Doyle's famous detective stories of Sherlock Holmes have been barred from the libraries of Inverness, Scotland, by the authorities who have charge of the county education. They say the stories have a corrupting influence on youth.

—Fossil remains of a dinosaur found near Ehrlien, Mongolia, by American explorers, prove that the animal was carnivorous. Evidence of this is indicated by the teeth and the structure of the skeleton. The creature stood on legs ten feet high and its body was about 90 feet long. It weighed almost 90,000 pounds and is regarded as intermediate between a lizard and a bird and of the same common stock as the present-day alligator.

THE BETTER WAY.

In her girlhood days Mrs. Alliston had been active in church work, a loyal member of the young people's society in the pretty New England village where her parents resided, and always ready to do her part in every good work. She had been spoken of a "a promising young Christian." But gradually she had seemed to lose interest, and after her marriage she became merely a nominal Christion. John Alliston, though an upright, honest man and a good citizen, took little interest in matters pertaining to the kingdom. He never spoke against the religion of Christ or its followers, but it never seemed to him necessary to identify himself with God's people. Then business reverses came, and he decided to go West.

In the little settlement called Happy Corner, Mrs. Alliston was thoroughly miserable. There was no church, no library, and the people were rough and uncultured, though for the most part kind-hearted. Mrs. Alliston made no friendly advances and lived by herself, lamenting over the days that had gone by, and often declaring to herself that fate had been unkind to her. She read her Bible occasionally, and sometimes tried to pray, but it was only a lip service.

"It is so different here," she said to Miss Harmon, the teacher of the little school, who was making her a call one Saturday afternoon. "If I thought I should be obliged to pass the remainder of my life at Happy Corner, I should be completely discouraged."

"Yes," agreed Miss Harmon, with a thoughtful expression on her face. "It would not be pleasant to pass one's life here, I admit. But has it never occurred to you, Mrs. Alliston, that God may have placed us here for a season for some good purpose?"

Mrs. Alliston's surprise showed in her face. "Why, no, it certainly has not. What purpose could He have in placing us here?"

"There is no religious interest here. I think that you and I are the only professing Christians in the place. I have been thinking that we might try to start a Sunday school."

"A Sunday school! What would we do for teachers?"

"That I hardly know myself. But at first we could do little more than have singing, a prayer, and a brief talk. You are a musician. I thought that perhaps you would play the organ and lead the singing. We have a small organ in the schoolhouse."

"I doubt if we could succeed in anything of the kind," said Mrs. Alliston gloomily. "The children would not be likely to come, and the parents certainly would not."

"Some of them might," hopefully replied Miss Harmon. "I have talked with several of the women, and they have given me some encouragement. I intend to see others, and I thought we might make our first trial tomorrow at two o'clock. They would be more likely to come in the afternoon, I think."

Mrs. Alliston considered. "I will be there," she said reluctantly. "But I cannot promise to do anything except help with the music."

"That will do," said Miss Harmon brightly, as she rose to go. Then she added impulsively, "There is a better way, even for these rough people, and with God's help we may lead them."

That evening, Mrs. Alliston spoke of the proposed Sunday school to her husband. Much to her surprise, he seemed interested at once.

"I have been thinking that something of the kind was needed here," he said. "Of course, Edith, you will help all you can."

Mrs. Alliston looked at her husband. She had not expected that he would evince the least interest in the affair. "I promised to attend," she replied briefly.

The next afternoon, about twenty men, women, and children gathered in the schoolhouse. Several hymns were sung, Mrs. Alliston leading in her clear, sweet voice. She was a little disappointed, after what her husband had said, that he had not offered to accompany her to the Sunday school, and had even thought of asking him to go, but had refrained. Just as they finished singing, however, he came in.

But little could be done the first day. Miss Harmon was chosen superintendent. Mrs. Alliston was to have charge of the music, and finally consented to be secretary. Then came the question of teachers.

From his seat in the corner Mr. Alliston rose. "Friends," he said, "I have always believed in the Christian religion, and have long thought that religious meetings of some kind were needed in our community. I thought of offering to accompany my wife here today, but pride said 'No.' After she left the house, I could not content myself, and so I am here. I have resolved to live in such a way that people will know that I have a reverence for God. And I offer my services as teacher, hoping that they will be accepted. I know little about the Bible, but I am willing to study."

Mrs. Alliston listened, while tears dimmed her eyes, and her heart throbbed with joy such as it had not known in a long time.

The next day when school was out, Mrs. Alliston was waiting for Miss Harmon.

"I am going to walk with you to your boarding-place," she said. "And, oh, Miss Harmon, I want to tell you what a happy woman I am! My husband conducted family worship this morning."

"I am so glad for you, Mrs. Alliston!" said the little teacher warmly.

"I have been cold and indifferent," confessed Mrs. Alliston. "But God has not rewarded me according to my life. I have been very unhappy in this town, but now I feel that my Heavenly Father had a purpose in sending me here. And I am sure that our Sunday school will be a success."

"I think so, too. Your husband's stand yesterday has had its effect. I saw Mrs. French this morning. She is one of the few educated women at Happy Corner, as you doubtless know. She did not come to our school yesterday, but she will come next Sunday and bring her little girls. And I feel sure that others will become interested."

Five years later. It was a pleasant Sabbath morning in June, and Mr. and Mrs. Alliston sat in the pretty chapel which had been built at Happy Corner, and listened to the words of the young minister, as he endeavored to unfold God's truths. Bright, interested faces were all about, and at the close of the service the ordinance of baptism was administered to several persons.

"This is a happy day to me," said Mrs. Alliston to her husband, when they were on their way home. "What a change has been wrought here. But, oh, if Miss Harmon could have lived to see this day!"

"She has gone to her reward," said Mr. Alliston gravely.

"Yes," agreed his wife, wiping tears from her eyes. "She was the means of winning many souls to Christ. I had become a grumbler, God's promises meant little to me, and I was dissatisfied with my life. But now I am happy at Happy Corner. I, with others, have found the better way."

"Amen!" said Mr. Alliston reverently.—Willard N. Jenkins, in Zion's Herald.

THE ALL-SEEING EYE.

"Thou God seest me" is a truth that reveals the unceasing interest of the heavenly Father in all the affairs of men. It expresses the fact that God knows all things, past, present, and to come. "All things are naked and open unto the eyes of him with whom we have to do." There is no escaping the all-seeing eye of omniscience.

Since our Lord and Judge sees even the thoughts and desires of the soul, how careful ought we to be in all our thought, speech and conduct! What courage and determination ought this fact impart to us to resist the least approach of sin! What joy should we have in all obedient and faithful service when we are assured that the God of mercies is looking on with smiling approval!

It is so plain that we live, move, and have our being in the light of God's countenance. He is not far from each one of us. The Infinite comes so near to us in the exercise of His omniscience and in the declaration of His love not in order to find fault, but that He might inspire and encourage us to live lives worthy of the high Christian calling.

No loyal son or daughter would dare to grieve a loving mother by profane speech or disagreeable conduct in her presence. How much less can any of us afford to grieve the Father of mercies by doing the least evil in His sight!

Let us therefore so order our daily conduct that we may receive His loving approval, rich blessing, and everlasting reward.—The Word of Life.

—The attendance at Summer Conference this year was the best yet—69 being registered. This includes a few laymen. The interest also probably reached high tide, judging from comments. Prof. Forlines was well known, and much was expected from him, and he did not disappoint. The addresses of Prof. Thompson, of Drew Theological Seminary, gave special pleasure. The papers and talks by members of our own conference revealed earnestness and intelligent preparation, we understand. It is not our good fortune to hear many of the addresses—only a few samples. The satisfaction with the management was shown in the election of the same officers. Brother Pritchard makes a good presiding officer. He talks neither too much nor too little.

—High Point had a destructive fire recently, started it is thought by thieves to hide their robbery of a safe.

FROM PASTORS AND PEOPLE

Fairview.—We have not sent in a report for some time. So will try to tell you some of the things our Sunday school and church are doing.

Mothers' Day, the second Sunday in May, was observed at our church. The church was beautifully decorated in wild flowers, and the colors, lavender and white. Ways were provided for all the old people to ride to church who were not able to walk. At eleven o'clock a special service was held in their honor. Flowers were passed to the congregation and the beautiful custom of wearing flowers in honor of the mothers was kept.

Brother C. J. Edwards, our pastor, made a most impressive talk about the privilege of keeping Mothers' Day. After this Mr. Fletcher Williams made a short talk about the Methodist Protestant College. There were no services held that evening because the lights were out of commission.

Mr. Edwards filled his regular appointment here the second Sunday in June; he also preached again the same Sunday evening.

As last Sunday was the last in the quarter, also Sunday for review, we did not have the regular lesson, but had a debate during the Sunday school hour. The query was—"Resolved: That Queen Esther did more for the people than Jeremiah." This debate being a departure from the usual routine, was much enjoyed. The decision of the judges was in favor of the negative.

The Baraca class has been holding a contest to increase their membership. This was done by dividing the class into two teams, and each working for the greatest number of new members. The contest was a great success. It closed the past Sunday.

The Baraca class entertains the Philathea class at a banquet Saturday evening, 30th of June.

The entire Sunday school is alive and growing under the splendid leadership of Mr. Amos Shepherd as superintendent and improvements for the church building are being contemplated.

The people of our church and Sunday school have been made sad by the death of one of our number. Annie Skims Westbrooks died May 31, 1923. She was a faithful member, and a good woman. She is mourned by the whole community. Her husband and small son have our deepest sympathy. Reporter.

Elon College, R 1.

New Hope, Why Not Ct.—We held our children's service the 3rd Sunday in June. The children rendered their parts well. Mr. Hulin was present and gave a good missionary talk. Collection, $13.00.

Union Township S. S. Convention will be held at this church next Sunday.

Mrs. W. R. Williams has been sick, but is convalescent.

Howard, little son of Jasper Vuncannon, has been ill, but is much improved, we are glad to note. Nettie Allen.

July 2.

Pageland.—Our Sunday school met Sunday morning with 83 present. Song service was enjoyed for 30 minutes. On Sunday night our pastor preached a soul-thrilling sermon. The attendance was small on account of the rain. We are very sorry that one of our faithful members is in the hospital. We trust that it is God's will that he will soon be restored to health.

Since the organization of our young people's Christian Endeavor Society we have rendered several good programs; the young people seem to be interested in this society, and we trust that good may be accomplished.

We were very sorry to learn that our revival meeting will not begin next Sunday. There was some misunderstanding as to the time; but we hope to have our meeting some time in the near future.

Leo Sowell, Reporter.

St. Paul, Greensboro.—We are doing business at the same old stand, though there has not been much mention of us in the columns of the Herald of late, the pastor being too busy to write, and for some reason the reporter has not made any report. I wonder if other pastors are confronted with the same problem that I am, that is, to get the members to attend the services of the church. During the winter months it is too cold and too rainy to go to church, and in the summer the weather is too pretty to have to stay in church, and besides we have a dear old aunt or uncle, or somebody whom we have not seen for several days, we must go see them today. So we go and have such an enjoyable time that we do not get to leave until late in the evening, and therefore do not get home in time to go to church for the evening service. I guess the church will get along all right anyway. I'll be there when the weather is too bad for me to go off, providing I'm not feeling too bad, and so it goes. And then we wonder why it is that our church does not prosper, and why our congregations are not larger. Church members, your church is just what you make it. I am saying this, not only for the members of St. Paul, but for the members of all other churches whose members are in the same boat. Friends, if God dealt with us as some of us deal with Him, I do not know where we would be.

I am proud to say that I have a good number who do stand by their pastor and the church. Our good Ladies' Aid society has been on the job, and has made several dollars this summer, and has paid off all indebtedness and has some money in treasury.

When we first came here we organized the young ladies into a society known as the Young Church Workers. They have been going ahead, and have raised several dollars. The same young ladies are also members of the Junior Philathea class. This class and the society came together and presented to the pastor money enough to buy his automobile license, both state and city license, which amounted to $14.50. We surely did appreciate the gift.

We held our third quarterly conference last Friday evening; most of the official members were present. Brother Willard H. Wade was elected as delegate to the next Annual Conference.

While our Sunday school is not what it ought to be, yet it is very good, and the outlook for the future is encouraging. The young men's Bible class is increasing in attendance, and the young ladies' class is also improving. Other classes are about holding their own. The Christian Endeavor societies are also encouraging. The midweek prayer meetings are interesting and inspiring.

The Woman's Foreign Missionary Society is to meet on Tuesday evening of this week with Brother and Sister J. S. Wade. We are hoping for a full attendance.

We ask an interest in the prayers of all the readers of the Herald.

T. E. Pierce, Pastor.

Friendship, Stanly Circuit.—Our Children's Day last Sunday proved to be a great success. We owe much to Mrs. Snotherly for training the children as she did. Each child carried out its part with great care. After this Rev. Mr. Braswell made us an interesting speech.

Our pastor was about ten minutes raising money for a singing school Sunday. In this limited amount of time he succeeded in getting about $47. This singing school will begin the 23d of July and will continue ten days.

The revival meeting will begin the first night of August, and no day services will be held until the first Sunday, all-day service and dinner on the ground. Rev. Mr. Trogdon from Denton will help in this meeting and Mr. Edward Ridge will have charge of the choir.

The next quarterly meeting will be held Saturday at Porter church. Reporter.

Mecklenburg Charge.—Some preachers started out to make their sermons with a pencil and walk to church to preach them, but they found that they could not make any headway; so they bought a typewriter and purchased a Tin Lizzie and still they are lacking. If those poor preachers ever bring these dancing, card-playing, frizzly-top society dames to the Lamb of God they will have to have a Rotospeed and an airplane. For the pastor says, "Head them!" Class Leader says, "They are already headed." The preacher says, "Stop them." The Sunday school superintendent says, "I haven't any stopper!" Minister says, "Turn them!" The Official Board says, "They are already turned inside out!"

Brother J. W. Quick will be the pulpit help at Antioch church, and Brother J. T. Sisk at Beulah church, Brother A. Ridge at Stallings church, Brother J. S. Riddle at Zoar church. The meeting will begin at Zoar church the fifth Sunday in July.

I am glad to say that Dr. A. G. Dixon will be with us at Antioch Camp meeting the second Sunday in August.

The third quarterly conference will convene at Beulah church on Saturday before the fifth Sunday at two o'clock, July 28.

W. L. Carson.

July 2.

Bellemont, Mt. Hermon Circuit.—I guess the readers of the Herald think we are dead or sleeping, but we are not. Our reporter, Miss May Thomas, married and moved away and no one had been appointed to take her place. Brother Lindley asked me if I would serve as reporter during my summer vacation. I said yes, first, because it seems like going to an old home where someone is always waiting to welcome you. Second, our church is as wide awake as an average Methodist Protestant church, and you should know what we are doing.

Our Children's Day exercise was given last Sunday night. The children performed their part splendidly. Mrs. W. J. Smith and Mrs. Charlie Sharpe deserve the honor for training them. There were two features in the program which deserve special mention: they were an address on "American Ideals," by Mr. Giles Nicholson, one of our Sunday school boys, and a pageant representing the need of missionary work in foreign fields. The offering amounted to $25.30.

Mr. Fletcher Williams, of Burlington, spoke to us Sunday at the eleven o'clock hour in behalf of the College campaign. We were glad to have him and feel sure that his talk will arouse the interest of our people.

"A little child shall lead them." This is a true statement and you would realize it, too, if you could see how much the appearance of our church has been improved by a beautiful carpet which was bought and paid for by the Junior Christian Endeavor society. If all the church members were as willing to lend a helping hand as the children we would never have any trouble in securing church funds.

Our community has been made sad by the death of Mr. Isaac Sharpe's wife, one of our faithful members, and Mr. Henry Buckner Mrs. Sharpe was a good woman and always loyal to her God and church. She attended church services as long as her health would permit. We extend our heartfelt sympathy to the bereaved husband and children. Mr. Buckner was not a member of our church, but he was as loyal to our church as any of our members. He too will be missed.

Ramah Shoffner, Reporter.

—Orange Chapel paid the expense of its pastor, Rev. H. L. Isley, to Summer Conference.

Rockingham Circuit.—Sunday morning we opend our new church doors for Sunday school, and also held our Junior Christian Endeavor in it Sunday afternoon. The building is fine and when completed will meet the needs of the people in every way. The church has made wonderful progress. The best of all, we have paid our bills as we built. However, we expect to fall short about $400. We had last Sunday 118 for Sunday school, and 225 for preaching services in the wing.

Since we have begun housekeeping the people have not forgotten their pastor and his wife. We have not had a pounding, because they don't ever stop here; every day we have received some gift for our table. We thank Mrs. Sam Covington for butter and honey almost daily; Mrs. D. E. McKinzie for snaps; Mrs. Dunn for potatoes; Mr. D. E. McKenzie, potatoes; Mr. J. W. Russell, ironing board, medicine cabinet and clothes cabinet. He about started us to housekeeping. Miss Annie Martin for a table; Mrs. Lassiter, $1 in cash; Mr. J. D. Jenkins, two chickens; Miss Pauline Phillips, one chicken. Mr. J. H. Collins, beans and cucumbers. Left at the parsonage—potatoes, beans, onions and jelly. At our country church we are indebted to Mrs. Ellen Ingold for eggs and butter. We sincerely thank you good people, and pray the Lord to bless you.

Now we just dare anyone to say Rockingham is the calf pasture any longer. Grazing is too good down here to be a calf always. We are growing daily.

J. D. Hardy.

The Postal Card, W. F. Kennett, Editor.

We are pleased to report a splendid quarterly conference held at New Union last Saturday. We had preaching at 11 o'clock, after which the ladies of New Union served a most palatable dinner, not on the ground, but in the church. The quality of the dinner was fine and there was an abundance of it.

At one o'clock the conference opened for business. All the churches were represented except one. All reports were encouraging. Every church has a good Sunday school and reports on payment on pastor's salary, while not up to date by any means, were said to be good, with Charlotte leading in amount paid to date. On budget we are woefully behind. On canvassing the vote for delegate to Annual Conference Brother J. W. Rich was declared elected over Dr. Redding by a very small majority—a change of one vote would have resulted in a tie. Brother George A. Loflin delivered a truly eloquent address in making his report as a local preacher. His description of a marriage at which he officiated at his home on Deep River late one evening while a mocking bird sang sweetly in a tree nearby and with a whip-poor-will pronouncing the benediction was beautiful. We asked him to write it up for publication, but we don't believe Brother Loflin can ever say it again as he did at Union Grove. Rev. W. F. McDowell made an interesting and inspirational talk on the appearance of new life in Union Grove church and Brother John M. Trogdon encouraged us by a report from Browers in which he said that Browers was stronger financially than in the past. Altogether the conference was very pleasant and encouraging. The good women of Union Grove enjoyed serving the dinner just as much as we enjoyed eating it and that is saying enough, we are sure.

Asheboro, July 2.

First Church, Thomasville.—It is a great pleasure to us to read the different reports from the churches all over the land. These reports are like letters from home; you know we love to hear from home.

Our Sunday school was rather small today; only 193 present, but splendid interest shown. Brother Troxler preached an able sermon, after which communion service was administered.

Christian Endeavor society met at seven o'clock with much interest shown. Preaching service at eight o'clock from the text, Judges 16:2; subject, "Samson's Strength and How He Lost It." His besetting sin was his moral weakness. The saddest of all things is that too many church members are caught with their heads in Delila's lap. Pray for the church that we may get away from this moral weakness and rise to a higher plane of Christian living, so that God can use us to win sinners and lead them into the fold, and keep them there with the necessary spiritual food.

Yours for Christ, Reporter.

Fairfield, Guilford Circuit.—Our Sunday school has improved somewhat for the last few months. When the second quarter's report was read there was an average attendance of 62, there being 97 on roll. There were 72 present last Sunday at Sunday school.

Collection was taken up for the Children's Home which amounted to $1.21. Bro. Bowman filled his regular appointment at the regular hour. His text was Gal. 6:7—"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap."

Mrs. Dixon of Greensboro will be at our church next Sunday to lecture on missionary work which we believe will prove interesting and profitable.

Our revival meeting begins the 3rd Sunday in this month. We are holding special prayer services for this meeting and much interest is being taken in these services.

May we hope that the people of this community will be much benefited by the coming revival.

Ethel Modlin, Reporter.

High Point.—With appropriate and impressive ceremonies the corner-stone of the new church was laid last Thursday afternoon, June 28, and that day will mark an epoch in the history of the church in High Point. A large number of the ministers attending Summer Conference, several friends from Asheboro, Greensboro and other nearby towns, were present, besides members of our own congregation. It is very unfortunate that the event was not more widely advertised and more generally known by our own members and the people of the city generally.

The exercises were held at 4:30 o'clock P. M. with the pastor, Dr. Brown, presiding. The ritual for the ceremonies was read by Dr. Brown assisted by Dr. C. L. Whitaker of Lexington, a former pastor, Dr. T. M. Johnson and Rev. E. G. Lowdermilk, a brother of Rev. W. R. Lowdermilk, the founder of this church, who has been translated to the better land. A very impressive prayer was made by Dr. R. M. Andrews, and a beautiful address was fittingly delivered by President A. G. Dixon, who was pastor of the church for a period of nine years. He laid special emphasis on the potent influence for good which the church of the living God wields on a community, and stressed the power of this particular church in the upbuilding and advancement of our fair city. When Dr. Braxton Craven, the beloved and lamented president of old Trinity College, wrote the charter of High Point in 1859, he had the great good sense and wise foresight to embody in that charter that the saloon shall be forever illegal, and praise God, our city has never been disgraced and besmirched by the presence of a legalized barroom from that day to the present.

The corner-stone is of white marble, and was placed in the northwest corner of the building, bearing this inscription:

"First Methodist Protestant Church,
"Established 1895
"Erected 1923."

In this stone were placed the following documents: a copy of the Methodist Protestant by Captain A. M. Rankin, Methodist Recorder by Miss Lou Pickett, a charter member; Methodist Protestant Herald, by Mrs. R. T. Pickens, who is reporter for it; High Point Enterprise by Mr. Geo. T. Penny; Woman's Missionary Record, by Mrs. Minnie Pickett Hardell; Church Discipline, by Dr. Dixon; Minutes of the last Annual Conference, by Rev. C. W. Bates; and the Bible by Dr. Brown; lists of the names of the 14 charter members of the church, all present members of the church, all officers and members of the Sunday school, including the Cradle Roll, the names of the officers of the different organizations of the church, Ladies' Aid society, trustees, stewards, class-leaders, Christian Endeavor society, Woman's Foreign Missionary Society, Woman's Home Missionary Society, Mission Band and Sunshine Circle, were also deposited in the corner-stone. A short sketch of the Sunday school, which was organized October 20, 1895, was also included and it is very interesting to note that there have been only four superintendents in its history, Rev. W. R. Lowdermilk, Mr. June Gray, Mr. A. M. Idol, who held the post 15 years, and the present capable and efficient superintendent, Mr. R. H. Shaw, Jr.

During this period the church has enjoyed the ministry of seven pastors, Rev. W. R. Lowdermilk, Rev. W. R. Porter, Rev. J. S. Williams, Dr. C. L. Whitaker, Rev. J. D. Williams, Dr. A. G. Dixon, and Dr. Geo. R. Brown.

It is hoped that the new building will be completed about December 1.

July 2.

Piney Grove, Uwharrie Circuit.—Our pastor missed preaching at Piney Grove the third Sunday on account of holding a tent-meeting near Cid where much good was accomplished. There were 41 conversions.

Brother Riddle preached for us Sunday evening and delivered us another one of his good sermons. Several of the Cid people were to worship with us Sunday; very glad indeed to have them with us, for they seemed to be enjoying religion. All come again.

Our special meeting at Piney Grove will begin the first Sunday in August. We ask all the Christian people to pray for us that we may have an out-pouring of the Holy Spirit.

Our president, Brother A. G. Dixon, is to preach for us at Piney Grove the third Sunday morning at 11 o'clock. Hope there will be a good attendance.

There will be prayer meeting at Piney Grove next Sunday night. Hope people, young and old, will take an interest and come out.

With best wishes to the Herald and its many readers, Reporter.

—The Pennsylvania house of representatives defeated a $250,000 appropriation for enforcement of the Pinchot dry law. The state W. C. T. U. immediately offered to finance the enforcement act. Miss Ella Broomwell, secretary of the union, declared that the required money could be raised among the churches and kindred bodies in the state. Governor Pinchot announced that the offer would be accepted.

—Universal suffrage is in force in Sweden.

—Thirty-two thousand colored farm hands have migrated to northern industrial centers from Georgia alone in the past year.

PETER VISITS THE LAND OF LOST PLAYTHINGS.

‘‘Mamma,’’ called Peter, pressing his stubby little nose against the meshes of the screen door, ‘‘have you seen my rake?’’

‘‘Why, no, Peter,’’ answered his mother, looking up from her ironing, ‘‘not since you had it in the garden yesterday.’’

‘‘I looked in the garden, but it isn't there,’’ said Peter, wrinkling his eyes as he searched the grass in the back yard.

‘‘Perhaps you had better look again,’’ suggested his mother. ‘‘Little eyes don't always find things the first time they look. But oh, Peter,’’ she begged, ‘‘if only you would take care of your playthings you would know sometimes where to look for them!’’

Peter pretended not to listen. He went whistling—or making a brave attempt at whistling—down the path to the garden. For a moment or two he hunted diligently among the squashes and rows of corn for the lost rake, but the sun was hot, and the bees were droning lazily, and a soft little breeze was sleepily moving the leaves on the climbing beans. along the fence grew a row of hollyhocks, with flaming blossoms. Beneath them there was shade, and the ground looked cool and inviting. Peter forgot how much he had wanted to rake the grass around the soldier tent his grandma had sent him. He just dropped down in the shade and forgot everything. Suddenly he started up and clutched at the air with both hands. ‘‘Here! Come back here!’’ he cried. Then he stared in open-eyed open-mouthed wonder. He had seen his rake pass through the air right before his very face—pass and be gone! He rubbed his eyes in bewilderment. Surely he was dreaming, but—he never completed his thought, for coming toward him from the direction of the onion bed was his new hoe. It was traveling at a rapid rate, but Peter crouched and waited till it was passing over him. Then he gave a spring. He caught the hoe by the handle, but, to his utter surprise, instead of falling with it to the ground, he felt himself being lifted gently, very gently, through the air.

Peter was frightened, but he dared not let go his hold on the hoe handle. He wondered where in the world he was going and how he would ever get home. Finally he began to cry, very softly so no one would know, for Peter was a boy and, of course, shouldn't cry. But, though Peter was sure the only noise was the ripple of tears over his eyelids, some one did hear. A tiny silver thread of a voice spoke in his ear: ‘‘Don't cry, Peter, you will not be harmed; we are merely taking you to the Land of Lost Playthings.’’

Peter looked all around, but he could see no one, only a bright-faced hollyhock which had been broken off by his flight. Still the tiny voice had reassured him. He stopped his crying and waited breathless for the journey to end. The wind began to blow. His eyes filled with sand. Peter forgot and let go the hoe handle to which he had clung so desperately. He just had to rub his eyes! When he opened them at last, free from dust, he found himself in an immense house, make up of tiny rooms. each one labeled with a child's name. He read Emily Huston—that was the little girl who sat opposite him at school—Jolly Wakefield—Jolly lived next door to him—Kathryn Green—she was his cousin—and ever and ever so many more.

Peter walked up one hallway and down another, reading the names on the doors. Finally he stopped before the name, ‘‘Peter Hanes.’’ Since that was evidently his room he boldly pushed open the door and went in. And what do you suppose he saw? Why, there, ranged around the room, talking together, were all the playthings he ever had lost! The hoe, which had evidently just arrived, was talking with the rake. The top he had lost the day before was dancing with the ball of twine that had slipped through a hole in his pocket that very morning. Three jackknives were jumping up and down in the soft earth, playing some sort of a game. Several books were fanning themselves with their leaves. All seemed very happy and contented. They never noticed Peter at all.

For several minutes Peter stood watching his lost playthings, talking together, playing so happily with each other. It made him angry to see them thus enjoying themselves. He stood it as long as he could. Then he stepped forward, right into their midst. ‘‘Stop!’’ he cried excitedly. ‘‘You bad, naughty playthings! What right have you to run away off here and have a good time without me? Come here with me this instant!’’

There was a sudden rush, and Peter was shoved and pushed out of the room, down the hallway, and out the door. A dozen voices shouted in his ears: ‘‘Leave us alone, you careless, thoughtless, forgetful boy! You didn't take care of us! You let us get torn and rusty and water-soaked! You didn't treat us right! Now you can get along without us! We're happy here!’’

Peter felt that he was falling. He threw out an arm and caught whatever his hand touched. It proved to be the rake handle. Down, down, down he fell—thump!

Peter sat up and rubbed his eyes. He was sitting on the rake handle in the dry ditch. ‘‘Huh!’’ he said, ‘‘I must have gone to sleep under the hollyhocks and rolled down the bank into the ditch—and right on top of my rake. Oh, I remember, I had it here yesterday cleaning the leaves out so the water would run well when daddy turned it in.’’ He eyed the rake dubiously. ‘‘That was a funny adventure I had,’’ he said half aloud. ‘‘I wonder if the rake came back from the land of lost playthings to remind me to take better care of my toys and books hereafter. I think I'll try, anyway. I don't like to feel that the things given me to make me happy are only happy when I'm not around. Come on, rake,’’ he said, starting for the shed, ‘‘I'm going to make a rack for you tools right now so I can put you there and you won't get lost. I'm not going to let any more things go to the Land of Lost Playthings.’’—Margaret A. Bartlett, in The Baptist.

—When a carnival was leaving Pulaski, Iowa, an elephant belonging to the outfit decided to stay in the town. All efforts of the trainers to get the animal to move were futile. One man who charged the elephant with a tractor received a broken jaw and the machine was wrecked. The next morning the elephant moved down the road eight miles and then stopped again.

GENERAL COMMISSION ON ARCHIVES &
THE UNITED METHODIST CHURCH

DIED.

Routh.

Miss lsie Routh, daughter of Mr. and Mrs. J. F. Routh, of Randleman, was laid to rest today in the cemetery at Bethany church. Elsie joined the church in August, 1912, under the ministry of Rev. J. B. O'Brian, and has lived a Christian life. She told her people to meet her in that good land and went home singing.

Miss Elsie would have been in a few days a bride. I am sorry for the young man who had looked forward to the time when he should be her happy husband. It just seemed that he could not give her up. Oh, how sad!

There was a large congregation, more than the house would hold, to pay their respects to this noble Christian woman. She had lived about 23 years and lived them so well that we regret her going, but we shall see her again.

H. S. B. Thompson.

ANNUAL SPAINHOUR REUNION.

The first Sunday in August is set for the reunion to be at Pinnacle, and in the M. E. Church. We hope that the members of the church, choosing to have it there, will send out a formal invitation to all to come.

The urging is to have it in the church where there is an organ and a large, well shaded grove to serve. I have word from some of those interested, and all urge to try to manage as I think best. This will reach the Pinnacle relatives and friends before I will get to see them in person.

I suggest that the secretary B. A. Spainhour serve for the coming occasion, and he has suggested that I make this first move. Also, he agrees with me to suggest that our relative, Rev. John R. Spainhour, who is now a traveling preacher, come and serve in the opening exercises—to begin at about 11 o'clock. We ask for the full basket service, a "table dinner", soon after 12 o'clock.

We hope for many of the relatives at a distance to come, and that numbers of them will have some good things to tell us.

W. F. Grabs.

THE UNEXPECTED.

I stood on the porch at midday,
"As the clock was striking the hour,"
And old Sol had climbed to the nineties
In the cool and shady bower.

And up there drove an auto,
From the land of the rising sun;
And out they began to tumble,
And in they began to run.

There was flour and lard and sugar,
And cereal goods galore;
And "things too numerous to mention",
From mil land shop and store.

You ask me where it came from—
It came from the land of Vance,
With Henderson its city,
And the pastor's name perchance—

It's sometimes written Pritchard—
And so it is to-day—
And he and his good people
Have "pounded" a "vet"—Hurrah!

But seriously, we wish to thank Bro. Pritchard and his people, and a few others from about Asheboro, for quite a generous "pounding." So we make our politest bow, and most grateful acknowledgment to all concerned.

J. F. Dosier.

SUNDAY SCHOOL LESSON—JULY 8.

Mary, the Mother of Jesus.

Lesson Text: Luke 2:41-52.

Golden Text: Matt. 1:21.

The Central Truth: To have been the mother of Jesus was a great honor; to be a true disciple of Jesus is a still greater honor.

Scriptural Points.

1. The entire biography of Mary, the mother of Jesus, comprises the following facts: 1. She was the subject of prophecy. See Isa. 7:14, 2. The angel Gabriel informed her that she would become the mother of the promised Messiah; 3. She paid a visit to her cousin Elizabeth; 4. She spoke a beautiful poem of praise called the Magnificat; 5. She gave birth to the infant Jesus in a manger at Bethlehem; 6. She received the wise men and the shepherds who came to do homage to the new-born Savior; 7. She presented the Child to the priests in the temple, where Simon and Anna spoke words of prophecy concerning Him; 8. With Joseph she fled with the Child into Egypt and after some time returned to Nazareth; 9. She took Jesus at twelve years of age to the Passover at Jerusalem when He was left behind in the hasty return; 10. She attended with Jesus a marriage at Cana of Galilee; 11. She visited Jesus and asked for an interview during one of his discourses; 12. She was assigned by Jesus to make her home with John the beloved disciple; and 13. She met with the disciples in the large upper room to pray for Pentecost.

2. All men and boys above twelve years of age were required to attend the Passover. The women might attend if they chose to do so. The fact that Mary attended of her own free will was evidence that she was a deeply pious woman. This was no doubt Jesus' first visit to Jerusalem and the temple worship. It was a great event in His life.

3. His being left behind was more or less an unavoidable accident. It cannot be said that it was due to disobedience on His part. Nor were the parents to be blamed for wilful neglect. In the rush of preparations to get away it was supposed that Jesus was in the company from Nazareth, when in fact He had already gone to the temple.

4. At the close of the first day's journey the parents were greatly distressed to learn that the boy Jesus was not in the company. It was the third day before He was found in the temple; likely the last place they would expect to find Him.

5. There is a tone of complaint and rebuke in the mother's question, "Why hast thou thus dealt with us?" In His reply He assured her that she need not to have worried about Him. She might always expect to find Him at His Father's house, or attending to His Father's business. Nor could He be lost or face the least harm, under His Father's watchful care. The parents' anxiety and distress were plainly due to a lack of trust in God.

6. At this early age the great Teacher was laying the foundations of His Gospel ministry He was storing up in His mind and heart the precious truths that afterward fell from His lips. He had made such progress that even the doctors of the law were astonished at His knowledge of the Holy Scriptures.

7. The recorded fact that Jesus was a model of obedience to His parents is sufficient proof that He was not the least to blame for staying behind. He at once went back with them to Nazareth, however much He might have desired to spend the rest of His boyhood days in the temple, as Samuel did.

8. The development of Jesus was normal. The growth of mind and soul kept pace with that of the body. His was a strong healthy body, a well-informed mind, and a pure, upright soul.

Practical Thoughts.

1. The habit of church attendance will prevent the formation of many other habits that might be more or less hurtful. Besides it is a habit that is indispensable to the building of the strongest and best character.

2. The church is the divinely appointed sphere for the dissemination of the truth of God. "And ye shall know the truth, and the truth shall make you free." Every one is expected to be either a teacher or a learner of truth at the house of God.

3. To lose Jesus out of your heart and life is a stupendous calamity. Many do lose Him, however, by neglect of the means of grace, by forgetfulness of privilege and duty, and by the commission of secret and open sins.

4. The presence of the Master in daily walk and life is the guarantee of safety, progress, happiness, and highest usefulness. To attempt the pilgrim's life without Jesus will result in failure every time.

5. To find the lost Savior demands the diligent search of earnest prayer and the exercise of the genuine sorrow of repentance. If you seek Him sorrowing, you will surely find Him.

6. The heavenly Father's business of holy living and Christian service is the only business worthy the name. There is one vocation, that of the Christian life! all other callings or occupations are avocations.

7. Jesus is subject to the exercise of an overcoming faith. He is never apart from those who trust and love Him. In His abiding presence there is "joy unspeakable and full of glory."—The Word of Life.

SUNDAY SCHOOL LESSON—JULY 15.

Simon Peter.

Lesson Text: Matt. 16:13-18, 21-23; John 21:15-17.

Golden Text: John 21:17.

The Central Truth: Lip-service is good, but heart-service is better. He loves most and loves best, who tenderly cares for the lambs of Jesus.

Scriptural Points.

1. For nearly three years the twelve had been under the training of the wisest and best of teachers. Jesus had spared no pains to instill into their minds the great principles of the kingdom, and to set forth the majesty, the authority, the power, and the kindliness of His own personality. The time had arrived for the first examination in the best school of theology the world ever saw. Just two questions in this examination.

2. To the first question, "Whom do men say that I, the Son of man, am?" there was

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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J. F. McCulloch, Editor and Publisher

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Of the many Rallies to be held the Tenth District meeting at Concord promises to be at the head of the list. The program appears in this issue, and both speakers and people are looking forward to a feast of good things, and a spiritual uplift will be the result of such a meeting as Concord church expects to have. Entertainment will be free provided your name is sent in to Mrs. D. A. McLaurin, not later than Thursday, May 10. Pastors, please urge your people to attend and come with them. X.

—W. A. Davies was operated on last Monday in Durham for an abscess in his side. He is doing nicely so far. Mrs. Cecil, his sister, is with him.

—Dr. Brown may find the answer to his question in the constitution of the Methodist Protestant Church, Article X., Section 3.

—"Better Be Careful Than Crippled" is the slogan on thousands of signs in Washington, D. C.

—The movement of population out of Turkey brings to mind the movement of the Acadians by the English in 1775 because they would not take the oath of allegiance to England. Nearly 7,000 people were forced to move out. That was about half the population of the entire peninsula of Acadia (now Nova Scotia). The French Acadians were allowed one last chance to take the oath of allegiance to the English. Inspired by their priests, they once more deliberately refused. Their houses, land and cattle were confiscated. They then were packed aboard transports and unloaded as paupers at various English settlements along the coast. It was of this exile that Longfellow wrote in "Evangeline." The exiles suffered great hardships. Some found their way to Louisiana. Later a small number returned to Acadia.

—We are glad to read in the report from Concord that Rev. D. A. Braswell was able to preach twice last Sunday. It is his great desire to regain health that he may preach and work for the people. May it be so, D. V.

A SHOCKING DEATH.

Last week we printed from the Thomasville Times a note concerning Brother R. Otho Stone, a ministerial student in Western Maryland College. He would soon have been graduated with honor, and many in North Carolina were looking forward with bright hope to his work in the ministry as a member of our Conference.

But this (Tuesday) morning's paper brings the sad and shocking intelligence that Brother Stone has been suddenly taken by the hand of death. How very sad this is! And how mysterious! After years of earnest preparation for the great work of a Christian minister, just as he is on the point of entering upon that work, to which he felt God had called him. the summons comes and he is transferred to the future life. But who can say that his years of preparation were wasted? Surely they were not wasted. He begins life there better prepared because he labored to prepare for life here.

We have been in his home, and can imagine the depressing effect of the strange sad news as it falls upon the ears of father and mother. May God sustain them in this trying hour!

LINCOLN MEMORIAL UNIVERSITY.

This unique memorial to Lincoln is located in the mountains at Harrogate, near Cumberland Gap, Tennessee. The school was founded twenty-five years ago to help the mountain people of the South to get an education. It is co-educational and non-sectarian. The first building was christened Grant-Lee Hall, and the colors adopted were blue and gray. From this small beginning a fairly large college has grown. Last year there were 700 students. More than half of them earned all or part of their expenses. This can be done by working on the farm, or in the laundry, or in other industries connected with the school. The expenses of a student for a year are only about $250, but even that is hard for some of the mountaineers to raise. Since 1911 the university has been open nearly all the time. The school year has four terms of twelve weeks each, thus making it possible to complete four years' work in three. Some of the students are middle-aged persons who seek the education denied them when they were boys and girls. Some have such a struggle to make ends meet that they go for months at a time without any spending money. Most of them are living examples of "Where there's a will there's a way."—Current Events.

—Mrs. J. J. Crawford called in our office while in Greensboro to attend the branch meeting of missionary societies. She is interested in all departments of church work. If all members were as much interested, how the work would move on!

HAW RIVER BUILDING FUND.

Previously reported	$693.78
Hobbs Chapel, Greensville charge	2.50
Concord church, Saxapahaw charge	6.75
Total	$703.03

QUESTIONS ON RECENT SUNDAY SCHOOL LESSONS.

1. In lesson for fourth Sunday in February, ten servants received ten pounds, but only three are spoken of as giving account. What about the other seven?

It is to be inferred that all rendered accounts. Three are selected to teach the lesson to be gained from the parable.

2. Luke in describing the crucifixion of our Savior says one of the malefactors crucified with him railed on him. Matthew says "the thieves which were crucified with him cast the same in his teeth."

A common way of reconciling the accounts is to say that both thieves at first reviled Jesus, but later one of them changed his attitude and became a respectful petitioner. But it seems probable that both Matthew and Luke reported what they had heard said by creditable eye-witnesses who differed in this one detail in their accounts of what happened.

Courts of justice find that honest witnesses of the same occurrence often differ about some details. Indeed when witnesses coincide in every detail, there is suspicion of collusion and dishonesty. The variations in the Gospel narratives, rightly considered, add to rather than detract from the force of their combined testimony.

3. How was Jesus three days and three nights in the heart of the earth if He was buried on Friday and rose on Sunday?

The common explanation is that a then current expression for any length of time added one day to the true number. The hearer, knowing the rule, subtracted the added day and reached the true number. Thus, three days and nights meant two, ten meant nine, etc. There seems to have been a lack of uniformity in stating the length of intervals of time. Matthew and Mark in referring to the transfiguration of Jesus said it ocurrred six days after a certain discourse whereas Luke says it occurred about eight days after that discourse. These variations, while a little puzzling, should not disturb any one's faith in the correctness of the narrative on essential points. They show that the witnesses are independent of each other and thus give us the advantage of two or three witnesses instead of one only.

—The Methodist Recorder in its recent issues has been illustrated with portraits of many ministers and churches.

CHURCH UNION: REMARKS IN CLOSING.

By Rev. L. K. Long.

A prominent church-man has recently said: "Almost every individual Christian leader is now ready to admit that our system of competing denominations is entirely out of harmony with the spirit of Jesus and the spirit of recent progress and is daily becoming more intolerable. We all magnify the spirit of co-operation and write singularly beautiful resolutions about the unity and the union of the churches, but when it comes to action we are not willing to lose our denominational identity nor to let our little denominational rush lights be swallowed up in the glory of the united church of Jesus Christ."

Evidently the church is in a state of disturbance and transition. There is bound to be some distress with the inevitable changes, but I am hopeful that a stronger, purer and more effective church will emerge. It is our privilege and obligation to assist in the adjustments that are to be made. We want to see the banner of the united church take the place of the now almost meaningless denominational banners, and to that end I am making a few suggestions.

In the first place everyone should gladly cherish all the fine feelings of fellowship which have been developing in recent years. Christians everywhere are brethren. Let brotherly love continue and increase. Christians in the main like to work together. Let the co-operative enterprises in which the churches are engaged go on and multiply more and more.

It is well to keep in mind the expensiveness of unnecessary denominational duplications—church buildings, schools and universities, publishing houses, missionary societies—all of which require much extra expenditure of men and money. Will the people of Christ be permanently reconciled to these conditions in the face of so many unanswered calls for needed service at home and abroad?

The delightful and broadening experiences of the larger and finer fellowship need to be emphasized frequently. Those of us who remember the earlier times of the Christian Endeavor movement, when the young people of all the denominations were together in the soul-inspiring local and international conventions, will always sacredly cherish the memories of those days. Our hearts were enlarged, and we saw thousands of others made into broader and sweeter-spirited followers of our common Lord.

It will not be out of place to keep an eye on the General Staff. Denominational officials, however good and well-intentioned they may be, are under a very real temptation to administer affairs with some reference to keeping themselves in office, and to magnify the importance—not to say the indispensableness—of their services to the churches and the kingdom. It is possible for them to thwart the real desires of the people.

Reforms and the beginnings of progress are apt to originate near the ground. God has always had much to do with the common people. "Out of the mouths of babes and sucklings hast thou perfected praise." The desires and aspirations of the rank and file of Christians should be taken into consideration. Can any one doubt their dissatisfaction with the present situation and their hope for something better? Let each one aid in voicing the will of the people.

Thoughtful men everywhere are realizing that in order to save civilization there must be developed a human brotherhood which will overleap the boundaries of nationality and race. The church of Christ must have an important part in this work. Shall the churches go at it slowly and half-heartedly? Peace and union among Christ's people will be the forerunners of universal peace and good-will among men.

We are not contemplating the unifying of the church into a great world organization which shall dictate policies and order uniformity of belief and practice, with power to enforce obedience. This system has been tried with disastrous results—"Never again." It is not necessary that each state or nation express its church and Christian life by the same method. Variety and freedom are both desirable and possible.

Inclusiveness rather than exclusiveness, co-operation instead of competition, freedom of investigation and thought in the place of uniformity and repression—these will insure the right measure of personal liberty and leave the way open for the new light God is continually causing to break forth from His holy Word, and for the change and progress that are the manifestations of the presence and power of the Holy Spirit in the church.

I can not keep out of my mind the fact that there are many communities in the sparsely settled regions of our country which have never had, and see no prospects of ever having anything like adequate religious services. Churches have been started in some of them and given up. Erratic preachers without education have held forth for a time. Eccentricities of teaching and practice have been indulged in. The children have had no religious training worthy of the name. These are purely missionary opportunities. If we attacked such a proposition in India or China we would send educated people to found a school, to develop material for a church and to train native workers. In our own land if a responsible denomination sends a trained worker to such a field expecting to stand by him while he establishes a work he encounters not only the prejudices and divisions on the ground but also the possibility that a rival work may be started from the outside at any time. There are hundreds and hundreds of such communities all over the country—east, west, north and south. The development of these fields waits the arrival of the united church with a broadminded program of religious work in rural and frontier America.

Let us not be discouraged even if objections are made to such suggestions as the fore-going, or when we do not accomplish at once the thing we are seeking to do. "This kind goeth not out but by fasting and prayer." Union with the mind of Christ, a good spirit toward our fellow-Christians, confidence in the readiness and ability of God's people to learn and to do His will—possession of these dispositions and qualities will enable us to help speed the day when there shall be "one fold, one shepherd."

—Work has begun on three new buildings at Elon College to replace the one burned.

A RESOLUTION.

On page 58 of the minutes of the North Carolina Annual Conference, held in Greensboro in 1918, appears the following resolution:

Resolved: That this Conference goes on record as believing in the inerrancy of the teachings of the Bible, and that it condemns the publication in our church papers of any of those things which conflict with the same.

Will some one be so kind as to tell us whether this resolution applies to the controversy now being carried on in the columns of The Herald, and, if it does, who has the authority to enforce it? George R. Brown.

CHILDREN'S HOME.

Report of Superintendent.

Sunday schools—

Asheboro	$13.30
Mt. Zion, Pinnacle	2.73
Creswell	3.95
Speight's Chapel, Whitakers	1.00
Flat Rock, Vance	2.00
St. Paul, Greensboro	8.40
First Church, High Point	9.00
Gideon's Grove, Flat Rock	2.96
Bethesda, North Davidson	5.12
Harmony, West Forsyth	2.00
Maple Springs, Forsyth	2.28
Union Chapel, Mocksville	1.05
Mt. Hermon, Mt. Hermon	1.64
Young Men's Bible class, Lebanon, Spring Church	1.00
Miss Blanche Wood, Sandy Ridge, Community Singing	8.78
Mrs. Molly Tonkins, Denton	2.00
Mrs. J. T. Welch, Burlington	25.00

Last week we reported two quilts from Mrs. J. W. Cartner, Bethel, Mocksville charge. It should have been reported from the Ladies' Aid.

A quantity of bread and cake from the O'Brien Bakery, High Point, was most acceptable last week.

Our Rally for the Seventh District was held in Pleasant Grove church last Saturday and Sunday. The principal speakers were Rev. A. G. Dixon, president of the North Carolina Conference; Rev. C. L. Whitaker, a former president; and Rev. Lawrence Little, our secretary for the young people's work. Those absent on Saturday missed a great treat, as the program discussed was of vital importance to our people. Each speaker handled his subject in a most pleasing and convincing manner.

Dr. Dixon filled the pulpit Sunday morning and the afternon was devoted to the interest of our College. After a number had spoken Dr. Dixon closed the discussion with a strong appeal.

This church has already accepted its quota but is going over the top.

We have had the assurance that English Street will go over its quota.

We are going to hear a good report from North Davidson. Let our people in the Seventh District get busy and raise the full quota and much more. We can do it if we will. Will we? H. A. Garrett.

—Push ahead on the college enterprise. Push will pay largely if all push together. Push! Push!! Push!!!

THE WORK AND THE WORKERS.

OUR SLOGAN:—As Faithful in Service for Christ as for Self.

OUR AIM:—1. A Family Altar in Every Methodist Protestant Home.

2. The Church Paper in Every Methodist Protestant Home.
3. A Revival in Every Church With a Worthy Increase in Members.
4. Every Member a Contributing Member.
5. The Budgets in Full on Every Charge.
6. The Full $300,000 Subscribed for the College by June 1, 1923.

OUR MOTTO:—It Can Be Done.

All of the above and more can be done if all our workers are as faithful in service for Christ as for self.

Saturday and Sunday, April 14 and 15, were spent in the district meeting at Friendship church, Haw River charge.

Saturday was a cold, rainy day, but the people came out well, and the services were very helpful. This proved to be one of the very best rallies we have held so far. All the charges in the district were represented in the meetings except Flat Rock and St. Paul. Reidsville, West End, every church on Haw River, and Draper were well represented.

Rev. R. C. Stubbins and Rev. N. M. Harrison and Mr. F. R. Stout made very helpful addresses on Saturday. Then on Sunday afternoon Rev. J. D. Williams made one of the strongest and most striking addresses I have ever heard on the subject, "The Proper Placement of the Accent." I wish our people of the entire conference could hear it. Rev. L. C. Little and I were on hand to speak when necessary and to backstand the others. Several interesting talks were made on our College, and Brother Lowdermilk thought these would be very helpful to him in raising the quota on his charge.

That Test.

Through an error somewhere question No. 7 was omitted from last week's Herald. So I have decided to repeat the questions this week, and to ask each pastor to note very carefully and report on Monday, April 30, or within the next two days.

Pastor's Report for Second Quarter.

1. Have you held a revival this year and with what results?
2. How many members have you received since conference?
3. What are the prospects for a revival at each of your churches?
4. How many pastoral visits have you made since conference? (If you have not kept a record, give estimate.)
5. Where there is a Ladies' Aid society please give name and address of the president?
6. What percentage has been paid on pastor's salary to April 30?
7. What percentage has been paid on the annual conference budget to April 30?
8. What percentage has been paid on the General Conference budget to April 30?

Please answer the last three questions as nearly exact as possible; for I wish to use the figures in preparing a chart for the Pastors' Summer Conference. Please make this report on April 30 if possible; if not then just as early as possible thereafter.

Our Rallies.

These Rallies are reaching and helping a great many of our people. We are anxious for all the pastors, official members, and Sunday school and Christian Endeavor workers to be in them.

April 28 and 29 Dr. R. M. Andrews, Rev. C. W. Bates, Rev. L. C. Little and I will be at Democrat to meet the people of Asheville, Weaverville and Democrat charges, and we are expecting a large number of them to meet in the Democrat church at 10:30 A. M. on Saturday, April 28.

May 5 and 6.

The first Saturday and Sunday in May we meet the people of Asheboro, Richland, Why Not, Randleman, Davidson, Denton and Uwharrie charges in the Asheboro church. We are expecting a great meeting here.

Other Rallies.

May 12 and 13 will be given to the Tenth District, embracing Charlotte, Concord, Midland, Mecklenburg, Roberta, Rockingham and Pageland. I am asking Brother Curry to announce place of meeting.

District No. 8—May 19 and 20.
" No. 5—May 26 and 27.
" No. 9—June 2 and 3.

June 12-22—Young People's Summer Conference, Weavervile, N. C.

June 25-29—Pastors' Summer Conference, High Point, N. C.

Yours in His service, A. G. Dixon.

A CREED OF LOYALTY.

"I was glad when they said unto me, let us go up into the house of the Lord."

1. It is my church. I wish to acknowledge obligation. There are other churches, bigger and better equipped, with better preachers, perhaps; but this is my church, either by a priceless inheritance, or by voluntary choice: this is my church. I would not endure mean and unkind criticism of my friends or family, neither will I countenance cynical criticism of my church. Loyalty is the first word in my church creed.

2. It is my church. I believe in it. There are people who assert with pious pretense that all churches are good, and that they are not particular which one they attend, for all are aiming at the same blessed Heaven. All churches are good, usually; however, such talk is just talk. The man who says one church is as good as another attends and supports no church. While I love all churches, and all Christians, and will fellowship with them, still I believe in and love my church.

3. It is my church. It needs my money. I intend to support it. You can not run a flour mill without wheat; neither can you operate a church without money. The Gospel, like the water of the great rivers beside which I live, is free, but it takes money to bring it to the people that need it. I would be ashamed to have others support my home or my family, or to deny them the best I can give; and I would be ashamed to give less than the best I have to my church.

4. It is my church. It needs me; it needs me more than it needs my money. I would not think of allowing my family, without explanation, to miss me from my table; neither will I allow my church to miss me from my appointed place. The church can not live and thrive and hold its head if I neglect the regular services for worship. To absent myself from my church is to prove a traitor to my own trust, and to strike the church I love the most unkind blow I can strike.

5. It is my church. I must pray and work for its success. I would be untrue to my business interests if I stood off to see what others would do, or waited to see if they would succeed. The church can not build upon dreams, or idleness, or on the past. The church needs new life.

Rev. Hugh Thompson Kerr, D.D.

INTERESTING FACTS IN BRIEF CONCERNING DAILY VACATION BIBLE SCHOOLS.

Fifty percent of the pupils enrolled in daily vacation Bible schools last year were brought into contact with the spirit and teachings of Jesus for the first time through their attendance upon a D. V. B. S.

The average cost of the daily vacation Bible schools which reported this figure to the headquarters of the International Association was $143.41. Generally two hundred and fifty dollars is the minimum cost of a school where all teachers are paid.

The cost per pupil in an average daily vacation Bible school last season was $1.12.

The First Christian Church of Oklahoma City has a fine equipment for religious education. Its director says his daily vacation Bible school is the "only real school I have in my church," and his methods for this school are as thorough as those of the public schools.

The Colorado Sunday School Council of Religious Education has a most progressive program for daily vacation Bible schools. The denominations are very active, schools will also be organized in some of the mining camps.

"The Christian Center" at Pueblo, Colorado, which is now a mission church and Sunday school (Baptist) was started about five years ago as a daily vacation Bible school. The work at this center is in Spanish and several hundred people have been won to the Christian life through its activities. More and more the denominations are using the daily vacation Bible schools as an effective missionary agency.

Plans are being made for extensive promotion of daily vacation Bible schools throughout the Southern states.

Half a million children, of the twenty million in the United States who are of school age, were enrolled in daily vacation Bible schools, last season.

Kansas City, Missouri, has had several daily vacation Bible schools which were among the best ever conducted. Those in charge of the local work are now making plans for a larger extension of schools into the churches of the various denominations. All the churches and religious education forces are united in this new extension program.

Training classes for daily vacation Bible school teachers are now being conducted in territories as widely separated as New York City and Little Rock, Ark. In New York, the class is under the auspices of the Metropolitan Federation of Daily Vacation Bible schools which last year conducted 227 schools in and around the city. It is held during ten

Saturday mornings and will be followed by an intensive three-day conference preliminary to the opening of the schools. In Little Rock the training school is conducted at a Presbyterian mission church during the winter, followed by a special institute in April.

Texas is just organizing for aggressive promotion of daily vacation Bible schools. Dallas has formed a new committee and the other large cities will soon have the work under way.

One minister in commenting upon the value of the daily vacation Bible school, said that half of these received into his congregation Bible school.

In New Jersey the number of daily vacation Bible schools and week-day schools of religion has increased so greatly, that the State Sunday School Association and the International Association of Daily Vacation Bible Schools have organized a joint committee for the promotion of week-day schools and daily vacation Bible schools and hired a full-time worker in the person of Rev. Herbert W. Blashfield.

In one city, the daily vacation Bible school proved to be the means for keeping alive a church which seemed doomed. Its people had moved away. The neighborhood was largely foreign and could not be induced to come into the church. Then a daily vacation Bible school was organized, solely on faith, since no one had the money to pay for it. The children came into the church. Their parents followed. They were delighted with the work and wanted to pay for it, and in addition to providing for the expenses of their own school, they sent to the International Association of Daily Vacation Bible Schools in charge of the work in the area, a substantial contribution, so that there might be another school some place else where it was needed. Since then the church has grown and flourished. The daily vacation Bible school opened the way.

READING THE BIBLE.

In the columns of "The British Weekly" some time ago, Professor David Smith replied to a young local preacher of the Methodist Church in England, who sought advice on the reading of the Bible.

The young man explained that he had read the Bible three times recently; that he had started with the first verse of Genesis and had methodically worked his way to the closing chapter of the Revelation of St. John. But in the end he found that he had gained very little either in intellectual or in spiritual values, and asked Professor Smith for his advice.

Professor Smith replied that the young man's "methodical" reading of the Bible was founded on a wrong premise; viz., that the Bible is **one** book. It is not. We often use the phrase, "The Book of books," to denote its supremacy, but we might also use the phrase in its literal sense. The Bible is indeed a book of "books"; various books, written at various times, by varying writers. Each book of the Bible must be studied as an entity, and in conjunction with this study, great help and inspiration will come if the student will gather up all possible material bearing on the life of the writer and the history of the time at which the book appeared.

So much for the method—of help only to those who read the Bible.

But is the Bible read? A more recent article in "The British Weekly" bears the title, "The Neglect of the Bible." A statement quoted from the report of a committee of educationalists on the teaching of English in England might well be applied to our own people and books: "At the present time the Bible is probably less widely read and less directly influential in our life and literature than it has been at any time since the Reformation."

The same report, in the section on "The Study of Literature," says: "Especially, the greatest translation in English, perhaps in any language, should be universally read, far more read than it is at present both in universities and schools. We refer, of course, to the Authorized Version of the Bible, which is among the greatest of English classics and has been the most influential of them all as well on English literature as on English life."

Can it be denied that the reading of the Bible has greatly influenced life and letters? And can it be denied that the reading of it has declined? The men on the committee from whose report the preceding passages are quoted were speaking of the Bible as a part of English literature—not as the Word of God. If educationalists find it necessary to emphasize the need for a greater use of the Bible in schools and colleges, and if they, from the literary point of view, regard is as an essential book, should we not follow this lead, and insist that the Bible should be given its legitimate place in the literature of this land, in our schools and in our homes?

There is no doubt of the need for a revival of Bible reading, and in an examination of causes or correctives Sir W. Robertson Nicoll makes three valuable suggestions.

First, he suggests that we need a "more attractive and readable" publication. Not only he, but many of us fail to see the attractiveness achieved by attempts to place the Bible in the smallest possible compass. He dislikes, it would appear, "thin paper, small type, double narrow columns, and the narrative chopped into chapters and verses." Those who disregard the fact that our Bible is a translation find it hard to believe that "chapter and verse" were unknown in the original Scriptures. The popularity of certain versions of the New Testament can be partly acounted for by their readable form. Why should the King James Version, which, after all, is the classic text, not be issued in a similar way?

Secondly, it is suggested that the most valuable books of the Bible might serve better if placed in young hands unencumbered by those portions of the Bible infrequently read. There are portions of the Scriptures almost unknown to many people, and portions which some read as a duty. Greater spiritual experience might result if the best spiritual value was included in a readable and attractive volume.

Finally, the editor gives advice similar to that which Professor Smith gave to the young local preacher. "What is needed," he says, "is more intelligent methods of teaching and reading it." The young preacher's method of reading the Bible was the way in which John Ruskin was forced to read it, when, as a boy, he read it, with assistance from his mother, from cover to cover.

There is one point that might be made. Our present Bible is too easily recognizable as "the Bible"! Would it not be an advantage if we had a Bible which was more like a book, in that strangers to the Word of God might unwittingly become interested in "The Life and Letters of St. Paul"? A book like any other book, good paper, good print; untruthful and misleading divisions entirely omitted; a good stout cover—why should a book like that not lie on our table, or on the library table, or in the waiting room? Many a book-lover would unconsciously become a Bible-lover—and the end would justify the means.

But, after all, the Bible is to be studied. One studies with diligence and care only the books one loves. Sir W. Robertson Nicoll strikes the fundamental chord when he concludes: "Until Christian people realize that they must give to God the service of their minds as well as of their hearts, and that a book like the Bible demands trouble-taking readers, they will never make their own the treasures which lie there and which only he who seeks finds."—Rev. Chares Parkin, in Zion's Herald.

Asheville.—Miss Annie L. Forrest spent last Sunday in Asheville and Weaverville. She was present at Bro. B. M. Williams' services in Weaverville at 11 A. M. She presented the work of the Woman's Board of Foreign Missions. She visited Bethel Home.

In the evening she addressed our congregation in Asheville. Everyone was deeply impressed by her message. Twelve new members were secureed for our local Woman's Missionary Society. We were all very glad to have her with us.

There was a good attendance at all services Sunday.

We are looking forward with much pleasure to the visits of Brothers Andrews, Dixon and Little for this week-end. A number of our people will attend the District Rally at Democrat next Saturday.

Brother Randolph Vinson has been trans-

Brother Gerringer will return from South Carolina this week. J. S. W.

Yarborough.

Mrs. Evelina Rebecca Yarborough died at her home near Cross Anchor, S. C., early Monday morning, April 16, 1923. She was the wife of the late Daniel Yarborough and is survived by the following children: one daughter, Miss Lily Yarborough and five sons, John Yarborough, Hiram Yarborough, Lafayette Yarborough, Charles Yarborough and Lewis Yarborough; and several grandchildren, all of Cross Anchor; also one sister, Eliza A. Snead, of Davenport, Iowa.

She was a sincere Christian, having joined the church in her early girlhood.

She had been a great sufferer for a number of years, but through all her afflictions she was patient and cheerful, so appreciative of everything that was done for her.

Funeral services were held at the home, after which interment followed in the Yarborough Chapel cemetery, she having been a faithful member of Yarborough Chapel Methodist Protestant church for almost fifty years.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.
607 Guilford Avenue, Greensboro, N. C.

$1,000 HAUSER CLUB.

R. N. Hauser	$1,000
Dr. F. R. Harris	1,000

$500 F. R. STOUT CLUB.

F. R. Stout	$500
R. H. Shouse	500
B. T. Baynes	500
Clifton L. Whitaker, Jr.	500.00

$500 MILLAWAY CLUB.

Rev. G. F. Millawawy	$500
Rev. R. M. Andrews	500
Rev. N. G. Bethea	500

$500 MISS JOBE CLUB.

Miss Annie Jobe	$500
Mrs. H. A. Garrett	500

$100 MRS. THACKER TEEN-AGE CLUB.

Lebanon Teen-age Class	$100

NEW PLEDGES.

John H. Harrison, Jr. (paid)	$ 10.00
Mrs. Mary Elliott (paid)	20.00
Mrs. R. G. Hornaday (paid)	25.00
Mr. and Mrs. G. L. Hilton	30.00
R. S. Borum	5.00
Julius W. Knight	3.00
W. T. Kennedy	100.00

CHURCHES WHICH HAVE SUBSCRIBED QUOTAS.

Lebanon, Mt. Carmel and Yadkin College churches, Julian and Mt. Pleasant, North Davidson charge.

I have visited recently Henderson church, Midland charge, Charlotte, three churches on Chatham charge.

There is some strong college sentiment on all these charges. A young man on Midland remarked to me about our college, "We must have a college as good as the best." That remark greatly heartened me.

Another brother said to me at another place, "I am not able to give much but I am going to canvass some men who are able to give. I will do that much for the college." That encouraged me.

WE MUST NOT FAIL.

Sometimes a doubting Thomas says to me, "But suppose we shall fail;" I answer him, "We must not fail." It would be a great calamity to the kingdom of God in North Carolina for us to fail. Have you thought about the results? Twenty-five thousand people in North Carolina discouraged about the work of the church. Yes, forty or fifty thousand would be affected by our failure. There might be a few sons of belial who would be saying, "I told you so." But those in the kingdom of every name would feel the shock of this failure.

I therefore appeal to you to come out boldly for the college. Make your greatest gift, offer your supreme sacrifice to the cause. It is God's work; none of his people can therefore be indifferent.

Whether you are educated or uneducated; whether you have children to educate or not; whether you believe in education or disbelieve in it; if you belong to the kingdom, if you have consecrated your life to Him, I implore you in the name of the King of kings and the Lord of lords, be one of us. Give yourself to the cause; give of your means to the college.

Give it now. Do not wait to see who else will give, or how little you can get-by giving. Give as God has prospered you through all these years. He has given you health, He has given you a home in a good land, He has given you a church and He has made it possible for you to do an unselfish thing; now, therefore, prove to Him that you are grateful, that your heart is on the right side, that you of all men will not receive all these gifts in vain. Resolve now that your heart shall not be calloused by such kindnesses until there shall come from it no responses to His calls for service. I beseech you, brethren, I implore you, do your part in this hour of our supremest need.

HELPERS.

We have real helpers in this campaign. It has been a great joy to me to discover many of these, men, women, girls and boys. They are not confined to any age or sex, and I have found them in other sects. They talk for the college. And talk is most valuable. They work for the college, and that is even more valuable; they give of their time and of their means to the college. They withhold nothing from it that they count valuable. It is fine to see them work, to hear them talk, and to receive their gifts.

And, beloved, these are they who are getting ting the greatest blessing out of this campaign. There may be some who are pulling back, there are many who are indifferent, and we will build this college without them. But think of their losses. They will have their dimes and dollars, it may be they may not lose them. But I have known many instances where people have withheld from the cause of God that they might enjoy their gains in the joy of possessing them, but at the very hour when they expected to enjoy them most, they found that riches have wings, that wealth may turn into ashes, that sickness can steal from one all the power to enjoy wealth, and so although they kept in their clutches that which would have given joy and brought joy, they could not enjoy it, and their money perished with them.

EVERY OPPORTUNITY BRINGS REGRET.

No opportunity for service, for worship, for giving ever comes to us without a regret in her left hand. Receive her, use her, make the most of her, she blesses, she thrills, she makes the heart lighter all the while; but neglected, spurned, she leaves a sting whose bitterness is bitter as gall and as abiding as the eternal years. Which shall be **your** portion? Will you rejoice with those that do rejoice in the next three years? When the college buildings are dedicated and the hearts of God's people all over North Carolina are thrilled at the accomplishment of a few of his heroic sons and daughters, will you be among those who rejoice? Or will you be skulking about home, ashamed to go to the dedicatory services?

It is not yet too late to be a laborer in the vineyard. We welcome you. We will rejoice to have you come, we will share with you in every way in the honors of this work. Now come along, kind friend. Let's put this thing in fine shape and we may have no regrets after it is too late to change the issues.

Mt. Pleasant church, North Davidson charge, joins our ranks of churches subscribing the quota this week. This was done last Sunday before the time set for taking the pledges. Brothers E. S. Welborn and J. R. Stone are ardent suporters of the college enterprise. Two men at every church in the conference like them would absolutely assure us of the funds needed to get the Wills gift.

There has been appointed a chairman at every church to make the canvass for funds. Do your part, fellow chairman, and fellow members of the church, do your part in helping them secure funds. Let none pull back. A willing mind to work will be accepted as the proper qualification for services in this cause. Bring that qualification with you and do your part like a man.

R. M. Andrews, Chairman.

COLLEGE BUILDING FUND.

Amount previously reported	$58,888.01
Miss Florence Ferguson	1.00
Geo. F. Hedrick	20.00
Mrs. S. E. Hedrick	10.00
Willard G. Isley	2.50
Mrs. R. G. Hornady	25.00
Miss Clarice Edwards	10.00
J. H. Harrison, Jr.	10.00
Mrs. J. H. Allen	3.00
Mrs. Mary E. Elliott	20.00
J. H. Snotherly	10.00
J. M. Brown	6.00
Mrs. J. M. Brown	3.00
J. R. Bowman	2.00
B. T. Baynes	50.00
	$59,060.51

High Point Subscriptions.

Amount previously reported	$27,695.60
G. E. Kerr	5.00
J. W. Mitchell	10.00
C. B. Mattocks	16.00
	$27, 726.60

PLANTING THE TREE.

What do we plant when we plant the tree?
We plant the ship which will cross the sea;
We plant the mast to carry the sails;
We plant the plank to withstand the gales;
The keel, the keelson, the beam, the knee;
We plant the ship when we plant the tree.

What do we plant when we plant the tree?
We plant the houses for you and me;
We plant the rafters, the shingles, the floors;
We plant the studding, lath, the doors,
The beams, the siding, all parts that be;
We plant the house when we plant the tree.

What do we plant when we plant the tree?
A thousand things that we daily see;
We plant the spire that out-towers the crag;
We plant the staff for our country's flag;
We plant the shade from the hot sun free—
We plant all these when we plant the tree.

—Henry Abbey.

—Out of 86 recent liquor prosecutions in New Hampshire 85 were guilty.. Seventeen of the 85 were given jail sentences and 68 paid fines amounting to $7,600, according to a report by Prohibition Director Lewis.

—Keep company with good men and good men you'll imitate—Chinese.

THE TWO METHODISMS SPEAK.

A Joint Statement of Vital Concern to North Carolina Methodism.

The Joint Commission of the conferences of the Methodist Protestant and the Methodist Episcopal Church, South, appointed to cultivate more intimate and cordial relations between the two churches, at the meeting in Greensboro, January 18, 1923, caused the following address to be sent to the Methodists of North Carolina:

We are duly mindful of the common origin of our separate Methodisms, which are one in spirit, life and doctrine; and always have been a unit in the effort to spread scriptural holiness over the land. Moreover, the increasing complexity of the social order, with its problems and the readjustments going on about us, admonish us that our Methodist people must gather their forces for a more vigorous church life and unite for a mutual advance. Under the blessings of heaven, our two Methodist churches must become a still greater force for righteousness and spiritual advance in North Carolina. Every atom of energy must be mobilized against a common foe; loss of power and effectiveness, due to unnecessary friction, must cease. What can Methodists do to contribute to this end? We would suggest:

1. That our preachers and people come to know the efforts and aspirations of each by cultivating more cordial and intimate relations one with the other. Interchange of pulpits and union of efforts in revival campaigns may prove helpful to this end.

2. That wherever the two churches are working side by side in a community careful attention and serious thought be given by both churches to see that some way be found to prevent antagonisms and waste of energy in doing the work that Methodism as a whole should do. These local issues must be worked out by the good men and women who are on the ground and have been brought to see the sin of depleted strength that ought to be united against the enemies of righteousness.

3. That due attention be given to co-ordinating undertakings and to readjustments of churches in certain sections where both must continue a useless struggle until the best and wises will be convinced of the folly of present methods. Why not move to have the conferences involved in this venture in North Carolina to establish a permanent Board of Mediation?

4. That we plan and pray that our two Methodisms may this good year of our Lord be one in spirit and aim and effort in doing the work to which we are called in North Carolina.

(Signed)
M. T. Plyler,
C. B. Culbreth,
W. P. Few,
J. H. Barnhardt,
J. F. Kirk,
Fred N. Tate,
Commission for M. E. Church, South.
T. M. Johnson,
J. D. Williams,
R. C. Stubbins.
R. [illegible] Williams,
J. H. Allen,
L. [illegible] Ross,
Commission for M. P. Church.

BOARD OF FOREIGN MISSIONS

Rev F C Klein, Sec.

THIS IS FOR YOU.

Whether you are a parent, or a Sunday school teacher, or a superintendent you are under a definite obligation to your children, to your Sunday school class, to your Sunday school to do more than personally impart, and see that ample provision is made to impart such religious instruction as will tend to lead them to accept Christ and unite with the church.

That objective is an important, essential starting place, but if the largest possible outcome to them and to the Kingdom is to be secured they must receive distinct missionary instruction so that the church's true mission may be fully understood, and that their thinking, planning, giving and service may be always influenced by Christ's great commission—"Go ye into all the world, and preach the gospel to every creature."

To have your children, your scholars become Christians is most desirable, but the kind of Christians they will become, their atitude to the gospel and its power, to the church and its enterprises in accord with God's will, and to their membership vow which embraces what they are to do are paramount considerations.

People are saved not merely to get rid of sin's penalties, and enter heaven.

Jesus Christ established His church to make a conquest of the world, to destroy the works of the devil, and have the reign of love and righteousness spread over the earth.

He started his church with a few disciples, and they increased rapidly, but they did not stay in Jerusalem, or even in Judea, but went out into foreign lands in the very formative stages of the church, as Christ taught them to do; and we ourselves have been brought into the Kingdom through that continued plan, for our ancestors were pagans brought out of heathenism by the work of foreign missionaries.

Our church from its very beginning recognized that it had to follow God's plan, or cease to call itself a church, and, after getting organized and equipped, work for the heathen was begun.

The Board of Foreign Missions was earnestly sought to share with parents, teachers and superintendents in imparting missionary instruction, and for thirty-eight years it has sent out to the Sunday schools, free of cost, its Children's Day Service for foreign missions, inaugurated by Rev. F. T. Tagg, its corresponding secretary in 1885.

Annually the Service itself has given information of the work abroad, and, in recent years, pictures showing phases of the work and also workers, and large illustrated posters have ben added. while the recitations. exercises, etc., which make up the program have inculcated missionary principles, and tended to instil missionary spirit among the young of the church.

This year's Service is the equal of the best the board has ever issued and retains those features which make it the very best service for our Methodist Protestant schools, because nowhere else can be found what is therein presented for our own people.

Samples have been sent to all Sunday school superintendents and pastors whose name and address we could secure, and if you did not get one, please send a card to Rev. Fred. C. Klein, 316 N. Charles Street, Baltimore, Md. We direct special attention to the attractive mite boxes which we are sending out this year in place of the envelopes.

Send me your order now, do not delay, please. Fred. C. Klein.

HEY, BARACAS! SIT UP AND TAKE NOTICE!

(Imaginary conversation in a Baraca business meeting.)

The President. "Boys, are there any items of business this morning?"

John Smith. "Mr. President, I've been reading the Herald pretty carefully for the last few weeks, and every once in a while I see something in it from that feller Bates about the Minnis Fund. I don't know what it's all about, but it seems to me it's up to us to do the square thing and help him put it across. If I were off in India trying to keep cool and sweet with the thermometer 120 in the shade, and no shade, just for the pleasure of getting ready to preach the gospel to the natives, I think I'd be mighty glad to have somebody back home digging at the folks to show their appreciation of the sacrifice I was making by coming across with a little gift. I've been thinking of sending Bates a dollar just by myself, but it would be a whole lot better for us all to chip in and send a little more. Some of the folks who don't put any too much stock in us fellers might believe that we mean it when we say 'Standing . . . by the Church.' And, boys, we've got it to do. With Bates preaching at us, and J. Norman Wills hitting us from the other side, there's no escape. So come on, let's go! I move we take an offering." (Bill Jones seconds the motion.)

The President. "You have heard the motion that the class take an offering for Brother Minnis, our missionary to India. All in favor will please say 'Aye.' (A unanimous vote in favor.) It is carried. The ushers will take the offering and report the result."

Ushers. "The offering, Mr. President, is $10.23.

The President. "That's fine! The treasurer will please send a check for the amount to Rev. C. W. Bates, Henderson, N. C., at once."

The Fund to date is as follows:

Previously reported	$335.12
Mary Parsons, Guilford Circuit	1.00
Josephine Parsons, Guilford Circuit ..	1.00
Miss Martha Parsons, Guilford Circuit	1.00
Concord Sunday school	14.00
Mrs. Mary Collins, Enfield	2.00
Rev. Homer Casto, Weaverville	2.00
J. C. Causey, Liberty	1.00
Total to date	$355.12

Brother Shelton writes me that he "presented the matter to his Sunday school." The result is seen. My brother preacher, won't you do the same thing at your next appointment? That's all it needs—just somebody in-

(Continued on page fourteen.)

YOUNG PEOPLE'S WORK

ONE HUNDRED FIVE IN A WEEK—THE BABY DELEGATE—GRACE ENDEAVORERS OVER 100 PER CENT!

We have made a record in our Registration Campaign that perhaps no other young people's conference or convention in the entire South can equal. During the last week 105 registrations were received for the Weaverville Young People's Conference! That is an extraordinary record and we are mighty proud of it! Judging by that record, one might think that our young people are interested!

Danford E. Cutchin, of Whitakers, holds the distinction of being the "Baby Delegate." He is only six months of age and will chaperon his mother and see that she enjoys the conference. We are mighty happy to have you, Danford, and we trust that your example will interest others to come along and bring their mothers. The Field Secretary reserves the right to take the first hike with Danford and to share his first ice cream cone with him!

Grace church senior Endeavorers surely "went and done it" this week! Inspired by the record that West End made two weeks ago, when that society registered 100 per cent, Grace decided to go one better and have sent in over 100 per cent! Their society has 43 members and they have secured 50 registrations from their own members and from members of the church. Grace, that's great! We wonder if any other Christian Endeavor society wants to equal their record.

Look how the list grows:

205. D. A. McLaurin, Concord.
206. Mrs. D. A. McLaurin, Concord.
207. Eugene McLaurin, Concord.
208. Mrs. E. L. Helderman, Concord.
209. Mrs. Lee Reed, Concord.
210. L. H. Sides, Concord.
211. Floyd Furr, Concord.
212. D. F. Stalvey, Concord.
213. Miss Paulette Rogers, Burlington.
214. Miss Jessie Quakenbush, Burlington.
215. Harlan L. McPherson, Burlington.
216. Miss Ruth Cole, Burlington.
217. Miss Elizabeth Fox, High Point.
218. Henry Fox, High Point.
219. B. T. Baynes, Greensboro.
220. M. Ivey Crutchfield, Elon College.
221. Miss Bertha Black, Graham.
222. Paul Suits, Graham.
223. Rev. C. L. Spencer, Graham.
224. Alvis M. Rich, Graham.
225. Mrs. C. A. Sykes, Efland.
226. Cicero H. Jones, Efland.
227. D. A. Pender, Efland.
228. Miss Pattye J. Crutchfield, Efland.
229. Mrs. W. J. Jennings, Gibsonville.
230. Miss Lelia Hayes, Mebane.
231. Mrs. J. S. Pender, Mebane.
232. O. F. Jones, Mebane.
233. J. G. Kennett, Greensboro.
234. Mrs. J. M. Mennis, Hillsboro.
235. E. V. Neville, Ringwood.
236. Mrs. E. V. Neville, Ringwood.
237. Joseph Lewis, Enfield.
238. Miss Mattie Moore Taylor, Enfield.
239. Mrs. E. A. Perry, Littleton.
240. E. E. Hunter, Wilmington.
241. Mrs. Frances Neville, Weldon.
242. Miss Roberts, Asheville.
243. Mr. Lyday, Asheville.
244. Rev. L. W. Gerringer, Asheville.
245. Mrs. L. W. Gerringer, Asheville.
246. E. L. Douglas, Asheville.
247. Mrs. E. L. Douglas, Asheville.
248. Miss Claire Douglas, Asheville.
249. Kent Douglas, Asheville.
250. Vennoy Farmer, Asheville.
251. Miss Mattie Clayton, Asheville.
253. Forrest Monteith, Asheville.
253. Forrest Monteith, Asheville.
254. William Swain, Asheville.
255. Joseph D. Ross, Jr., Asheboro.
256. Miss Nora M. Johnson, Reidsville.
257. Miss Lelia Johnson, Reidsville.
258. Miss Blanche Weatherly, Reidsville.
259. Miss Myra Yount, Reidsville.
260. A. J. Dixon, Reidsville, Rt. 2.
261. Mrs. A. J. Dixon, Reidsville, Rt. 2.
262. Miss Bessie Holmes, Reidsville.
263. Miss Maggie Small, Brown Summit.
264. Miss Myrtle Stanfield, Brown Summit.
265. Rev. E. G. Lowdermilk, Brown Summit.
266. Mrs. E. G. Lowdermilk, Brown Summit.
267. R. P. Stanfield, Brown Summit.
268. Miss Mary Browning, Brown Summit.
269. Miss Ophelia Barker, Brown Summit.
270. Miss Lelia Wagoner, Brown Summit.
271. Rev. T. E. Pierce, Revolution.
272. Miss Nannie Trollinger, Revolution.
273. Miss Freda Steel, Revolution.
274. Rev. A. G. Dixon, D.D., Greensboro.
275. Mrs. A. G. Dixon, Greensboro.
276. Miss Vista Dixon, Greensboro.
277. Norman Dixon, Greensboro.
278. Miss Esther Rudd, Brown Summit.
279. N. W. Kirkman, Greensboro.
280. E. E. York, Greensboro.
281. Mrs. R. C. Stubbins, Greensboro.
282. Miss Adna Dillon, Greensboro.
283. Mrs. S. R. Stout, Greensboro.
284. Miss Ruth Stout, Greensboro.
295. Miss Mary Stout, Greensboro.
286. Miss Dorothy Stout, Greensboro.
287. Miss Bessie Hunter, Greensboro.
288. Miss Katie Sharpe, Greensboro.
289. Miss Willie Jewel Paris, Greensboro.
290. Miss Mozelle Paris, Greensboro.
291. Miss Alice McDowell, Greensboro.
292. Miss May Dixon, Greensboro.
293. Henry Jobe, Greensboro.
294. Miss Mary Clapp, Greensboro.
295. Bynum Clapp, Greensboro.
296. Miss Margaret Tucker, Greensboro.
297. Herbert Haltom, Greensboro.
298. Henry Hunter, Greensboro.
299. William Hunter, Greensboro.
300. Miss Louise Stubbins, Greensboro.
301. Miss May Sue Stack, Greensboro.
302. F. R. Brittain, Greensboro.
303. Mrs. F. R. Brittain, Greensboro.
304. Miss Josephine Hill, Whitakers.
305. Harold Braswell, Whitakers.
306. Miss Mary Braswell, Whitakers.
307. Mrs. J. H. Cutchin, Whitakers.
308. Danford E. Cutchin, Whitakers.
309. Henry Cutchin, Jr., Whitakers.

Lawrence Little, Secretary.
126 Tate St., Greensboro.

—Roberts Hall is to be completed next month, if work continues.

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, MAY 6.

Lessons from the Psalms. V. A Prayer Psalm. Psalm 86:1-17.

(Consecration Meeting.)

Daily Readings.

Mon. Prayer of petition. Isa. 38:1-22.
Tues. Intercession. Gen. 18:23-33.
Wed. Thanksgiving. Ps. 8:1-6.
Thurs. Communion. Matt. 17:1-8.
Fri. United prayer. Matt. 18:19, 20.
Sat. Unanswered prayer. Deut. 3:23-29.

1. One of the most evident lessons from the Psalm is the lesson of prayer. The Psalms, many of them, are really prayers. They give expression to the deep longings of the human heart. The Psalms constitute perhaps the best devotional literature either in the Bible or out of it. The Comrades of the Quiet Hour, and all other young people, will find the Psalms most valuable for their times of devotions.

2. What is prayer? It is more than simply asking our Heavenly Father for what we think we need. In real prayer will be found the elements of confession, supplication, praise, thanksgiving, communion. An examination of the Psalms will show us that all these elements find expression in the Psalms of David and of the other Psalm writers.

3. When should we pray? At any time that we so desire. But there should be an appointed time for communion with God. The record is that some of the old Bible characters began the day with God. It was true of Moses. David said, "Evening, and morning, and noon will I pray." If we would take time every morning before going to the duties of the new day to read from our Bibles and to pray to our Heavenly Father, asking Him to guide us during the day, doubtless our duties would be less burdensome and we would be saved from many mistakes. We need Him to guide our thoughts, our words, our acts, and to lead us in safe places where we can be of most service to Him.

When, then, should we pray? Every day. It is a mistake to wait until we are sick or in distress or have committed sin to pray. In sickness or distress prayer will be a greater source of comfort if prayer has been our habit when well. Constant, daily prayer will save us from many a sin for which we will never have to repent and ask forgiveness.

Mrs. L. W. Gerringer.

Asheville.

DID YOU KNOW?

Does this mean anything to you and me? Only one man in a dozen in non-Christian lands can read and write, and only one woman in twenty-five is literate. This is not because they do not desire an education or that they are feeble-minded. It does mean that they have never had the chance—the chance which we can give them for what we spend on cool drinks, etc.—the chance which so many of the young people even in our own state and towns carelessly throw aside.

Did you know—that women in non-Christian lands are nothing more than slaves and toys to be sold to the highest bidder? that girls in China are sold as slaves when babies? that thirteen is the average marriage age in India? that the non-Christian world will rise, stand or fall with its woman and that her position is changed as soon as they accept Christ and His teachings? Are we not willing to sacrifice a little that the women of other lands may enjoy the privileges which are ours?

The United States can take the world for Christ by **studying** the needs of the world, by **giving** money to send preachers, teachers and doctors where the need is so great; by **prayer** and by the **life service** of those who are willing to serve.

Sallie C. Barnhill.

Asheboro Christian Endeavor News.

The regular monthly business meeting was held at the Methodist Protestant church Thursday evening, April 19. Since this was the time for the election of officers, the following were elected: President, Mr. Lacy S. Lewis; vice president, Mr. Tyson Ferrell; recording secretary, Miss Exie Callicutt; corresponding secretary, Miss Lollie Jones; treasurer, Miss Ara Ridge; reporter, Nan Lowdermilk.

Our society is getting up a play, "The Old Fashion Woman," which we hope to give in the near future.

The senior society is glad to report the organization of a Junior society with Mr. Robert S. Lloyd and Miss Treva Beck superintendents.

Reporter.

Young People's Home Missionary Society, Thomasville.

We appreciate the nice attractive banner awarded last week at the meeting of the Woman's Home and Foreign Missionary societies in Greensboro. The awarding of the banner to Thomasville was somewhat of a surprise to us,—we did not really work for the banner, but it encourages us to greater work this year. We will work this year to keep the banner next year.

EINSTEIN THEORY UPHELD.

The Einstein theory of relativity is correct, says Prof. W. W. Campbell, noted astronomer and director of the Lick Observatory in California

Last September the Lick observatory sent a party of astronomers to Australia to observe a total eclipse of the sun. These scientists took many pictures of the eclipse. Prof. Campbell and other astronomers have been studying these photographic plates for several months. Their measurements show that light rays from stars do not always travel in a straight line, but are bent by the sun. That proves that the theory of relativity is accurate, the astronomers say.—Current Events.

—The Smithsonian Institution, at Washington, will send astronomers to Mexico next September to view a total eclipse of the sun.

—Dr. Adolph Lorenz, famous "bloodless surgeon" will sail for his home in Vienna, Austria, May 12. He held a public clinic in New York last week, his last before sailing. He examined and treated 60 crippled children without charge. Dr. Lorenz expects to return to this country in October to continue his unselfish work for humanity.

—Governor A. J. Groesbeck, of Michigan, has vetoed a bill passed by the Michigan Legislature placing a tax of 2 cents a gallon on gasoline. The bill is unjust because it taxes not only automobile owners but all users of gasoline, the Governor says.

REPORT OF CONFERENCE TREASURER FOR FIRST SIX MONTHS OF CONFERENCE YEAR.

Receipts by Charges on Both Budgets.

	A.C.B.	G.C.B.
Alamance	$ 40.00	
Albemarle	37.08	
Allison Grove		
Anderson		
Asheboro		$46.02
Asheville	5.00	65.00
Bess Chapel		4.00
Bessemer City		
Burlington	170.00	97.30
Caroleen		
Charlotte		
Chatham		
Cleveland		5.81
Concord	275.00	99.71
Connelly Springs		
Creswell		48.11
Davidson		
Democrat	4.00	
Denton		12.31
Draper		
Fairview		
Fairfield		
Fallston		7.21
Flat Rock		
Forsyth	116.05	56.59
Littleton	32.50	16.65
Gibsonville		
Glen Raven		51.44
Graham	25.00	38.50
Granville	100.00	22 56
Grace	125.00	60.75
St. Paul		16.63
West End, Greensboro		60.09
Greensville	29.00	
Guilford		10.00
Halifax	150.00	92.52
Haw River		70.62
Henderson		91.42
High Point	36.00	40.00
Lebanon		43.42
Welch Memorial	11.76	30.33
Kernersville		
Lexington Mission		24.00
Mebane	20.00	13.68
Mecklenburg		
Mocksville		14.62
Mt. Hermon		22.14
Mt. Pleasant	100.00	46.80
North Davidson	34 00	37 08
Siler City	15.00	8.83
Orange		
Pageland		
Pinnacle		
Randleman	20.00	11.88
Reidsville		
Richland		
Roanoke		21.00
Rockingham		
Randolph		26.72
Saxapahaw	14.00	17.22
Whitaker's	95.00	85.75
Shelby		
Spring Church	24.68	27.00
Stanly	30.15	8.42
Tabernacle		33.80
Union Grove		
Uwharrie		
Vance	12.55	4 25
Weaverville		2.00
West Forsyth		
Why Not		42.35
West Thomasville		
Yarborough		14.50
Winston	52.50	
Roberta Station		
Thomasville		

Total received on A. C. B.	$1,574.27
Total received on G. C. B.	1.557.58
Total received on both Budgets	$3,131.85

Special Offerings.

Christmas	$ 396.34
Easter	961.12
Special, Foreign Missions	5.37
Rally Day	3.50
Total for special offerings	$1,366.33

It will appear at a glance that the G. C. B. would suffer very materially were it not for the "Specials."

Forty-nine charges have made payments on one or both budgets. Two charges have paid the A. C. B. in full, Whitaker's and Concord.

S. W. Taylor, Treasurer.

April 23, 1923.

P. S.—This report shows an interesting comparison with the same period of last year. The A. C. B. loses $234.02, while the G. C B. gains $751.15.

WHAT ARE YOU READING?

A bright, beautiful boy, a minister's son, a student in a college in Pennsylvania, smoked cigarettes, read novels, and tales of murder and suicide, and one day after threatening another student with a pistol took a dose of strychnine and died in a few moments.

"The arrest of several boys for an attempt to rob a Burlington passenger train in August, 1898, and the verdict of ten years in the penitentiary as a result, should arouse people to the fact that the depravity of human nature is liable to show itself at a very early age, if the surroundings are favorable. These boys belonged to well-to-do families. They had the privilege of buying and reading the corrupt literature that tells of robbers and daring wickedness.. It was a natural result that they should admire the adventure and daring attributed to the heroes of their vicious novels; and, in due time, this seed-sowing brings this result.. It would have been infinitely better for the parents of these children to have furnished them some of the good books of the day to read, where they could have learned of heroic deeds of goodness that have been done to relieve and benefit humanity: and let them pattern after the good, rather than the bad."

Good reading tends to make good boys, good men, and good women. Bad reading tends to sin and death and perdition. What are **you** reading?—Selected.

—Certain students at the Johns Hopkins Medical School are paying their tuition with blood money, literally speaking. They sell their blood for transfusion purposes at $50 a transfusion. The subject must be perfectly healthy and his blood must measure up to a certain standard before he is eligible for bleeding.

Experienced Business Man—Hello, Central. would you please suggest what number I might ask for to get Main 2705?

BOARD OF HOME MISSIONS
Rev. C. H. Beck, Sec.

EMMANUEL CHURCH, PHILADELPHIA, AND BIBB STREET, MONTGOMERY, ALABAMA.

We are still talking about ourselves. We are doing so because we are sure you want to know us better. This board is ''the better America'' agency of the Methodist Protestant Church. We are proud of the work accomplished with the funds placed at our disposal. We want you to know what we have done with your money. Questions and criticisms are welcomed.

Emmanuel.

This is the third of our group of four churches in Philadelphia. St. Luke's is the oldest of the group. Taylor Memorial has been developed into a fine church during the present administration. And Emmanuel bids fair to outstrip both of the older churches. Tioga Heights is a new organization, and our board has not been called upon to render any assistance, but we have been vitally interested in the development of the other three. At Emmanuel we have 151 members, with many interested persons who will probably soon identify themselves with this church. There is a Sunday school numbering a little more than 200, which is not only self-suporting but contributes regularly to the denominational benevolences and to the building fund of the local church. There is a Christia Endeavor society of 30 members which is doing fine work among the young people of the congregation. There is a Ladies' Aid society of 70 members, and a Woman's Foreign Missionary Society which is very aggressive and helpful in every department of the society's work. This is a real church. The board purchased the lots, and assisted largely in the erection of the basement unit of the church which was completed something more than a year ago. The building should be completed at an early date, and plans are already under way looking to this end. We have also been assisting in the support of the pastor, but our pledge was completed with the close of the Maryland Conference year. The conference is making a small appropriation, but this will probably be discontinued after the current year. More than 2,000 new homes have been erected in that district, and building is still being pushed with vigor. Emmanuel church gives great promise of future development and growth.

Bibb Street.

Montgomery is in the center of our denominational life in Alabama, more than half the Methodist Protestant churches in the state being within a radius of sixty miles of this city. This church has had a checkered history, and may mistakes have been made in administration. The most serious error of course was in the decision to remain as a down-town church at a time when it was apparent to all that the future was in the suburban sections. The church has done a great work, and is still a potent moral force in the city. But the membership has been reduced until it was unable to meet the demands being made upon it. Within the last five years this historic church has taken on new life, and fine work is being done. But a new location and a new building are imperative if the work is to be permanently successful. A new work is in prospect in one of the most rapidly growing sections of the city. Of this we shall have more to say in a short time.

We have never had finer opportunities nor more insistent demands than are now being made upon us. Charles H. Beck.

ANNUAL MEETING OF THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES.

The best and most largely attended annual meeting of the Woman's Home Missionary Society was held in West End Church April 17, 18.

The meeting commenced with a very impressive devotional service conducted by Mrs. S. R. Harris.

Rev. N. M. Harrison, Jr., extended hearty greetings and Mrs. C. W. Bates responded in a very happy manner. The various officers then gave their reports, showing that much good work had been done during the year. The treasurer's report showed that we had gone over the top, exceeding our budget of $2600. The representatives of the different auxiliaries present gave the ''best methods'' used in their societies this year.

Tuesday evening Miss Laura Hill Coit of N. C. C. W. gave a very enjoyable address on the life and customs of the people in foreign lands.

Wednesday morning Dr. George R. Brown conducted the devotional, and addresses were made by Mrs. A. G. Dixon on Pine Ridge and Pittsburgh Mission and Mr. H. A. Garrett on our Children's Home. After listening to the needs of these interests we were made to feel that they are all most worthy causes. The following officers were elected for next year: Mrs. W. C. Hammer, president; Mrs. R. M. Andrews, vice president; Mrs. Major Smith, corresponding secretary; Mrs. H. A. Garrett, treasurer; Ms. H. C. Nicholson, recording secretary.

The banner for best work by Young People's societies was awarded to the Young People's Home Missionary Society of Thomasville.

Wednesday afternoon.—This was a joint session of Home and Foreign societies. Devotional was conducted by the two treasurers, Mrs. C. L. Whitaker and Mrs. H. A. Garrett.

Reports were made by district chairmen, telling of the good results of district meetings. ''Welfare Work in Local Community'' was told very interestingly by Miss Josephine Evans, welfare worker for Grace church.

''Best Methods in Missionary Work'' was very splendidly presented by Mrs. R. M. Andrews.

Wednesday evening Rev. A. G. Dixon conducted the devotional service, and Rev. Homer Casto told of the work of the Bethel Home.

A very enjoyable, as well as an unusually good moving picture, ''A Maker of Men,'' was presented by Rev. N. M. Harrison, Jr.

The meeting adjourned to meet at Asheboro next April.

Thursday was devoted to the work of the Woman's Foreign Missionary society.

Pearl McCulloch, Reporter.

TENTH DISTRICT RALLY, MAY 12-13.
Concord Methodist Protestant Church.

The following is the program as outlined for this occasion, which will be held in the First Methodist Protestant Church here on Saturday and Sunday, May 12 and 13, 1923.

Saturday.

10:30 Song Service.
10:50 Devotional Service, conducted by Rev. J. T. Sisk.
11:00 Organized for Service:
  (a) The Sunday School, Rev. L. C. Little, Field Secretary, Greensboro, N. C.
  (b) The Church, Rev. A. G. Dixon, D.D., President Annual Conference, Greensboro, N. C.
12:00 Noon Hour.
2:00 Song Service and Devotional, conducted by Rev. J. F. Alexander, Midland, N. C.
2:20 The Optimistic Outlook for Our Church, D. A. Braswell.
2:40 Open Conference on Young People's Work, Rev. Lawrence Little, Dr. Dixon.
3:10 Stewardship and the Kingdom, by Rev. A. G. Dixon, D.D.
3:35 Open Conference.
7:30 Song and Prayer Service, conducted by Rev. W. L. Carson.
8:00 The Business of the Church in the Community, Rev. J. D. Hardy, Rockingham, N. C.
8:20 Address by Rev. L. C. Little.

Sunday.

9:30 Sunday School.
11:00 Sermon by Rev. A. G. Dixon, D.D.
2:00 Song and Prayer Service, led by Rev. J. W. Quick, Pageland, S. C.
2:20 Educational Rally.
3:20 Open Conference.
6:30 Union C. E. Meeting.
7:30 Song and Prayer Service led by Rev. A. D. Shelton.
8:00 Sermon by Rev. L. C. Little.
Benediction.

Rev. Geo. L. Curry,
Chairman Tenth District.
Mrs. D. A. McLaurin,
Chairman Young People's Work.

GOD UNDERSTANDS CHINESE.

A little Chinese girl about six years old was an inmate of a mission home. One evening, after, her evening prayer, she got off her knees and turned with a very disturbed air, saying, ''Mrs. Field, do you think God understands Chinese?''

''Oh, yes,'' said Mrs. Field. ''But why do you ask?''

''Because sometimes when I feel very unhappy, I like to pray to God in Chinese; of course I always say my prayers at night in English, but sometimes I like to pray in my own language.''

She was assured that her heavenly father understood all languages, and she could relieve her overburdened heart in her own language in perfect safety.

It is a blessed thought that the language of prayer needs no translation, no interpreter. Out of every nation, kindred, tongue, and people goes up the voice of prayer and praise, and the Father of all understands all. Let us use the mighty privilege of prayer, and gain rich blessings at the hand of God.—Selected.

''Point thy tongue on the anvil of truth.''

MISS GRAY'S DESK POST-OFFICE.

‘‘Jimsy, that's nonsense. You know they haven't forgotten you just because you haven't seen them for two weeks. You have friends and friends—I don't know how many friends.’’ Mother sat on the edge of Jimsy's bed and patted the back of a tousled brown head that burrowed into a pillow.

‘‘Everybody's forgotten me,’’ came a muffled voice. ‘‘Every single body.’’

‘‘Jimsy! How your chums would feel if they could hear you! Just as if you weren't a big boy; as if you didn't understand that we have a sign on our door to keep people out of the house for four whole weeks more. Prisoners we are, you and I, in a castle, seeing a siege through. It's see it through with flags flying—shall we?’’

Jimsy turned his head half-way and opened the one freed eye. ‘‘I can hear them when they get out of school, and they run right by on the other side of the street—you said so—and they don't even ring the bell to ask if I'm sicker or weller, and not anybody writes me a post-card or a letter, and they coast down this hill the whole afternoon, whiz right past, and if I were out I could pass them all,’’ and the face again sought the comfort of the soft, fat pillow.

‘‘Their mothers wouldn't let them come even to the door, dear. I know, because in their places I wouldn't let you. And their mothers have told them to scamper by on the other side of the street. Trust me—I know it's the mothers. And Daddy comes every afternoon as soon as the train comes in and I tell him all about you through the window, and you can hear him shout to you even if you can't see him, and there's nice Dr. Benton—and I'd like to know if he isn't a pretty good friend, slipping two tiny barley-sugar fish under your pillow every single day!’’

‘‘I belong to daddy, and Dr. Benton has to come because you and daddy tell him to,’’ was Jimsy's gloomy answer.

‘‘He doesn't have to hide candy under your pillow—me disapproving of candy!’’ Mother pretended great indignation. ‘‘There's his ring now, he's late. Come, Jimsy, turn right side up before he comes in,’’ and mother ran downstairs.

That's what happened indoors. Outdoors, it happened that Miss Gray, Jimsy's teacher, strolling past in the noon hour, met the postman just opposite Jimsy's house. ‘‘He's better, isn't he? I'm so glad. I met Dr. Benton and asked,’’ and with a friendly nod indicating Jimsy's house, Miss Gray paused.

‘‘Poor little chap, and he always running and whooping.’’ The postman's voice was all sympathy. ‘‘Six weeks is six years to him. I expect, away from all his pals.’’ Shifting his leather bag, he looked searchingly and regretfully into its depths. ‘‘Never pass the house I don't wish I had a dozen letters and a few packages to cheer him up. Can't write 'em myself, though. Yes, he's better: I've asked Dr. Benton, too. Guess a good many of his friends have asked Dr. Benton about Jimsy Friendliest little chap in town.’’

‘‘Oh!’’ Miss Gray said slowly. ‘‘Does he ever get any—letters and packages, I men?’’

The kindly postman shook his head. ‘‘Every morning I hope there'll be one, anyway, but there never is. Youngsters set store by 'em—I know, nobody better.’’

‘‘How unfriendly we've been,’’ Miss Gray said. ‘‘And Jimsy such a friend, just as you say, to every living thing. You just look in your pouch tomorrow, Mr. Brown! Isn't it lucky composition is the first lesson after lunch hour! Trust my children!’’ She almost ran on her way, stopped and ran back. ‘‘Promise you'll never tell how it came about,’’ she begged. ‘‘Results will warrant the conspiracy!’’ And this time she was off.

The school children of room E, trooping in after luncheon, found an animated Miss Gray. ‘‘We're going to do something different today for composition,’’ she said briskly, ‘‘something you'll like. It's time, I've decided, that you have frequent practice in letter-writing—real letters these will be, which we'll drop in the post-box at the corner. I have the envelopes and stamps all ready, and till Jimsy comes back to us, my desk will be a real post-office. A letter mail we'll have twice a week, and if any of you have little things you'd like to send him in packages, I'll conduct a parcel-post department. And I'll furnish all stamps—glad to. Now to work.’’

No labored composition lesson this. Brown heads and bright heads bent sideways over desks; tongues protruded sightly to aid toiling hands, and letters spelled themselves out. ‘‘About things here in school or what you play outside. Try to make him feel we miss him and want him back and are saving his own place for him,’’ Miss Gray had said. And as forty pens toiled over forty sheets of white paper, Miss Gray wrote a letter too, making forty-one!

‘‘Whew!’’ Whistled Mr. Brown next morning as he sorted his mail into packets at the post-office. ‘‘Thirty-seven, eight, nine, forty, forty-one! Who on earth ever before got forty-one letters all in one mail! I wish his house was first on my route; He'll be kicking up his heels, cured, tomorrow!’’ And chuckling happily, Mr. Brown hurried on his way.

‘‘Postman, I s'pose,’’ remarked Jimsy, an hour later, at the familiar two rings.

‘‘Maybe this morning’’—began mother, hopefully.

‘‘No, there won't be,’’ answered Jimsy, reading her thought. ‘‘There never is, not one.’’

Calls from mother in the lower hall failed to interest him. Such a time as it was taking her to collect whatever Mr. Brown had poked through the slot!

‘‘I know a little boy who says his friends have all forgotten him,’’ said mother, beaming, and holding her hands behind her back. ‘‘A little boy who says he never gets a letter, not one.’’ And on Jimsy's white spread she laid six letters.

‘‘For me?’’ Jimsy's eyes were alight. ‘‘Six letters for me?’’

‘‘Six plus nobody knows how many more!’’ And mother held two hands filled with envelopes toward him.

‘‘Came by mail? All for me?’’ Jimsy was aghast. ‘‘Oh, mother, count 'em—let's count 'em!’’ Rapturously mounting upward of thirty, his voice suddenly stopped short. ‘‘Mother, did you tell anybody? If you asked anybody to write, I don't want the letters!’’ Jimsy's eyes held accusation.

‘‘Jimsy, as if I would! Though I wanted to, I admit. No, dear, it's as big a surprise and mystery to me as to you. Do hurry and count so we can read. Here's the paper-cutter if you want to slit them, shipshape.’’

Together they read them, one by one, Jimsy utterly absorbed in each. Tommy Burns said:

Dear Jimsy—We're going to write you letters, and it's better than themes. Nobody sits in your seat. Miss Gray says nobody is going to sit in your seat. It's for you when you come back. Your friend, Tommy Burns.

P. S. Jack has a new sled. He beat us with it. We think you can beat Jack with Whizzer.

‘‘Oh, mother, the snow won't be gone in a mouth?’’ asked Jimsy, anxiously. They read on:

Dear Jimsy — [wrote Margaret Reed] — Miss Gray says her desk is going to be a post-office till you come back. We began the Third Reader today. It's easy. We'll help you when you come back. And we are reviewing Arithmetic. Your friend, Margaret Reed.

P. S. I have two new pets. Their names are Nip and Nap. Guess what kind of animals they are.

‘‘I like the postscripts best,’’ said mother, laughing.

‘‘She says a post-office till I come back! Oh, mother, then maybe there'll be more, other days!’’ Jimsy's eyes looked far from sick. ‘‘This is from John Carter,’’ he said, looking at the next.

Dear Jimmy—Miss Gray lets me pass the pens while you're away, but you're going to again as soon as you come back. And my mother says I can wait till you get well to have my birthday party. I don't think it would be much fun without you. Your friend, John Carter.

P. S. There is another department to Miss Gray's post-office.

‘‘Now what does he mean’’ puzzled Jimsy, nor did he find out till next day, when in answer to Mr. Brown's ring, mother found six packages on the steps. What was in them? As Jimsy's busy fingers untied the strings, he found a picture-puzzle in one, a bird's nest to add to his collection in another—all manner of interesting things.

Such a busy post-office as Miss Gray's desk proved to be! And there was no happier boy than Jimsy, for whom the letters and packages poured in. ‘‘Mother,’’ he fretted after the second batch of letters, ‘‘mother, how'll I let them know how much I like to get them? The doctor won't let letters go out of the house, and if they don't hear from me’’—

‘‘They know that,’’ mother reassured him, then added teasingly, ‘‘Perhaps not all little boys and girls think their friends have forgotten them forever if they don't hear from them for six weeks even! But we don't believe in ‘Out of sight, out of mind,’ any more, do we?’’

‘‘Mother!’’ Jimsy looked uncomfortable. ‘‘Well, I was the sickest then, anyway.’’

‘‘And now you're better every day. Never did I know a small boy who had to have mail carried daily to his bed in a market-basket. As for your little friends knowing how happy they have made you, you see, I'm not forbidden to telephone.’’

‘‘Oh, mother, will you?’’

‘‘Will I? I have, goose of mine, the very evening after your first swamping mail came. You were asleep. I knew you wouldn't mind that.’’

"Mind? I should say not! How'd you think of it?" And in Jimsy's voice was high approval. A pause. "Mother, what was that thing you said—'Out of mind'?"

"'Out of sight, out of mind.'"

"Oh, yes," sighed Jimmy, comfortably. I'm glad it isn't."—Rose Brooks, in Zion's Herald.

FROM PASTORS AND PEOPLE

Zoar, Mecklenburg Circuit.—Sunday was a good day for us preople at Zoar again, Pastor Carson filling his regular appointment, with two services, one in the morning at 11 o'clock and one in the evening at 7:30. As usual he delivered us two splendid sermons and I am sure every one present enjoyed them. His theme Sunday night was, "The Exalted Vision." Oh, what a glorious sermon he preached on this subject! Do wish more could have heard it than did.

We are having prayer meeting every Sunday night at our church now, and we think and hope that much good is and will be accomplishehd through our prayer meeting.

We are glad to note also that our Sunday school seems to be increasing in attendance somewhat. We hope it will continue to increase, as there is yet room for improvement.

We were glad to have Mr. Perry Garmon from Stallings with us Sunday. Come again!

Our pastor announced that there would be preaching at our church on the fifth Sunday in this month, so all come that can do so.

Best wishes. Bertha Hartis, Reporter.

Piney Grove, Uwharrie Circuit.—Our pastor filled his regular apointment the third Sunday, and as usual preached for us another good sermon. There was a right good congregation, and all listened attentively unto the word preached, but hope the people will take more interest in coming out to preaching and Sunday school, and all work together in the service of the Lord.

We were glad to have Mr. and Mrs. Greenway of High Point to worship with us Sunday.

Our Sunday school is moving along nicely, but not what we would like for it to be. Hope more will come out and help our new superintendent.

Brother Riddle has been having cottage prayer meetings, and having very good attendance, and very much success. Hope this good work will continue. Will close by asking all the readers of the Herald to pray for us.

Reporter.

New Hope, Pageland Circuit—I have been so busy lately with school work and missionary program for church that I have failed to report. The day school and Sunday school gave an interesting program the second Sunday in this month. We hope the work that was done in the day school and Sunday school may so impress some of our pupils that they will heed the great call of God and be persuaded to go out as ministers and missionaries. The need is so great and the laborers so few. Let us pray the Lord of the harvest that He may send forth laborers into the harvest-field.

If our own hearts are right in the sight of God we will get the answer, but if we regard iniquity in our hearts He will not hear our prayers. Let us get our hearts cleansed and begin praying for a sweeping revival of religion. People are hungering and thirsting today for the bread of life. Let us find out why we are not moving more rapidly for God.

I am going to quote a few things I read today:

"If thou does not well, sin lieth at the door." Gen. 4:7. "This is the revised version: Sin crouches at thy door. The picture is a wild beast crouching at the door, a menace to all who dwell within. Sin is a wild beast with power of Hercules, with a cunning that is satanic.

"1. Sin is the only thing that can cut us off from God. If we have not been able to pray through let us look for sin.

"2. If we do not have a keen delight in His service, let us look for sin.

"3. Sin means slavery. No foreign nation can enslave America. Were it attempted every creek, every river would run red to the sea, but that we would expel the invaders.

"4. But slavery exists under Old Glory, (a) slavery to fashion, (b) slavery to habit—swearing, drinking, tobacco, etc.—(c) slavery that we call 'white slavery.'

"A wild beast croucheth at the door—God's picture of a sinner's life. Every man under his own vine and fig-tree—God's picture of a Christian's life." Julia St. Clair,

Reporter.

Davidson Circuit.—There will be a singing convention at Chapel Hill church, near Handy, N. C., the fifth Sunday in April, beginning at ten o'clock.

This meeting gives promise of being of special interest to all who love to hear good singing. There are to be four choirs to entertain you, separately; besides, there will be congregational singing, so all may take part. But you will have the privilege to keep guessing which choir is doing the best singing. Since there will be four choirs, there will be constant singing for about five hours. Besides what you may enjoy from the choirs, there will be male quartets throughout the day.

We have secured Mr. Ira Ridge, of High Point, and Mr. Edmund Ridge, his brother, to bring a quartet. If you have not heard them sing, don't let this time pass, for they know how to sing to thrill your soul and gladden your heart.

Come to spend the day, bring your lunch, meet your friends, talk of the days gone by, when mother and father knelt together, sang God's praises, and baptized this old camp-ground with the "sweat of their souls," wrestling with God, and now are, or soon will be, singing with the angels in the paradise of God. Young man, that dear mother might come, if you would tell her that she has stayed at home long enough, and you want her to go with you, it would do her good. Will you do that? Thanks. I thought you would, if you just thought of it. Bring your best girl, too.

Yours very truly, Robert Short, Pastor.

First Church, Concord.—Rev. D. A. Braswell preached for us at both services Sunday, in the absence of our pastor, who was away in the interest of the College. Brother Braswell was weak physically but preached splendid sermons.

Our work here is moving along nicely. The finances are in fine shape.

The second quarterly conference was held April 10 and Messrs. R. C. Brown and T. F. Newton are the nominees for delegate to annual conference.

We are looking forward with a great deal of interest to our special meeting which begins next Sunday with Dr. George R. Brown of High Point as help.

The Southern District Christian Endeavor Convention was held in the First Presbyterian Church here on April 14-15 with 100 delegates registered. We were glad to have several of the delegates visit our Sunday school.

The Tenth District Rally will be held in our church on May 12-13. Concord Methodist Protestant homes will be thrown open to all visitors and delegates, and we are hoping to have a large attendance. Will every pastor in this district please see that his churches are well represented? Send names of all who expect to attend to Mrs. D. A. McLaurin, 230 N. Kerr street, and homes will be provided for you. Dr. Dixon, Rev. Lawrence C. Little, Rev. G. L. Curry and maybe others will be present, and a treat is in store for all who attend. We want you. Come. Reporter.

Henderson.—The attendance at Sunday school yesterday was 173; the auditorium was practically full at the morning preaching hour and one new member, Brother James P. Hicks, was received into church membership, coming to us from Antioch church on Granville circuit.

Our second quarterly conference was held two weeks ago. Brothers B. Frank Harris and Thomas J. Evans are the nominees for delegate to the next annual conference.

Well, the architect has promised to have the plans for our new Sunday school building ready for the contractors by Wednesday of this week. We made the canvass some time ago for funds and received in pledges $5,333, and so it was thought wise to proceed with the work.

Our church very greatly appreciates the banner for the best foreign missionary work among the young people. Perhaps it will encourage us to work harder this year in order to hold it.

Brother R. R. Satterwhite is critically ill and the end is thought to be near. He has borne his affliction with great patience.

J. E. Pritchard.

Bethel, Alamance Circuit.—Easter service was held at Bethel on Easter Sunday. The children did well and Prof. J. A. W. Thompson gave us a good talk on Easter and what it means to us. Collection over $5. As the weather was unfavorable, our congregation was small.

Easter Monday Mr. Herbert Foust took his Sunday school class, the Young People's Bible Class, on a picnic to Mt. Vernon Springs. They enjoyed the day, the dinner, the mineral water, the beautiful play grounds, and automobile ride going and coming. In all the class enjoyed and appreciated their teacher's interest in them.

Our Woman's Home and Foreign Missionary societies met with Mrs. J. A. Foust the second Sunday in April. Our subject, ''Influence,'' was freely discussed by members and a splendid paper read by a visitor to our meeting, Mrs. J. A. W. Thompson, which was especially enjoyed because of her sweet Christian influence upon all who pass her way. Lesson was given from our study book by Mrs. W. A. Foust. Next meeting to be held with Mrs. O. C. Braxton the first Sunday in May at 2:30 P. M.; subject, ''A Friend to God.'' Our foreign society, including the young people's collection of $34.05, have collected in all $128.60 this year from April, 1922, to April, 1923, and our home society, including Busy Bee's collection of $8.50, have collected in all $48 since last April to this. Misses Marcia and Alma Foust attended the North Carolina Branch meeting of home and foreign mission work held at West End, Greensboro, N. C. They report a splendid meeting and a good time. They visited relatives who kindly took them to visit the Children's Home at High Point, and also the Methodist Protestant College, all of which they enjoyed very much.

Brother Holmes gave us a splendid sermon last Sunday on the life of Joseph.

Mr. and Mrs. R. W. Lindley are rejoicing over the advent of twin boys into their family.

Since our last report, Bethel people have been made sad over the death of Mr. Junius Braxton and Mr. Duncan Cooper. The bereaved have our sincere sympathy.

We have sick among us: Mrs. R. W. Lindley, Mrs. J. H. Allen, Miss Jewel Stafford, Mr. Annie Foust, and Mrs. F. R. McPherson.

Bethel school has closed for this term. We appreciate the interest of our teachers, Prof. J. A. W. Thompson and Miss Marcia Foust. None can estimate the influence of good Christian teachers. In after years we often find that seed has been sown where perhaps we least expected, which has grown and brought forth fruit. We many times faithfully do our work and leave the result with God. The farmers are very busy now getting ready for corn planting. May God abundantly bless and prosper us this year and may we love and serve Him more. Mrs. J. M. Foust,

Reporter.

Thomasville.—If I should report all the good things you would not give me space in your valuable paper, for the Lord has been good to the Thomasville people today. Our Sunday school numbered 219, offering $8.40. We have a good Sunday school. Miss Flora Davis, the able assistant of State Sunday School Association, was present and gave us some valuable information in the form of a story. We are glad for her presence. After Sunday school we had preaching service; text, ''I know in whom I have believed.'' Brother Troxler was favored in delivering a plain and practical sermon.

At three o'clock we attended the Township Sunday School Convention at the Main Street M. E. Church, and we were all taught by splendid teachers, Miss Davis and Mr. Sims, both whole-time State Sunday school workers. We think the seed sown will bring abundant harvest for all the churches of our township, as there are other sessions to attend. We pray the Lord's blessings on these workers and the work. Reporter.

Oak Grove, Cleveland Circuit.—Our Sunday school is very good at this writing; as the weather is getting warmer we are having a large attendance every Sunday.

On Sunday, April 22, Brother Morris preached to us a fine sermon on Sacrifice. We find that we can not sacrifice without doing our duty in all kinds of work. Neither can we expect to be blessed and not do our part toward helping others.

We were also accompanied Sunday by the Hebron quartet; they sang some beautiful songs, and after the singing Mr. Boyles gave a splendid speech on the love of money.

On Easter Sunday night the children and young people rendered a good program, the offering amounting to $5.81. We are also expecting to train the children for another program before long.

In our last report we reported that the quarterly conference would meet at this place the fifth Sunday in April, but it is postponed until the first Saturday and Sunday in June. There will be services each day and night.

We are in hopes that we can pay the $4,000 that we are asked to pay to the College this year, and hope to get a pledge from every member. May God help us to do what He wants us to do.

Best wishes to Herald and readers.

Willie Pendleton, Reporter.

Browers Chapel, Richland Circuit.—Our second quarterly conference was held at Browers Chapel on Saturday before the fourth Sunday. Our pastor, Brother W. F. Kennett, preached an able sermon at 11 o'clock. There were only a few people present to enjoy it. If people who stay at home could only realize how much they miss by not being present to hear such inspiring sermons, I am sure there would be better attendance. The business of the quarterly meeting was transacted in the usual way. All the churches on the circuit were represented except New Union. The next quarterly conference will be held at New Union.

The work on our parsonage is moving along slowly; however, we hope to have it finished soon.

Brother Kennett filled his regular appointment the fourth Sunday at 11 o'clock with another inspiring sermon. His sermons are so much enjoyed by the people at Browers that we wish we could have at least two appointments a month instead of one.

Our Sunday school is still alive and now spring has come we hope it will increase both in number and interest. Pray for us, Christian people, that our work on this charge may go forward as never before. Best wishes to all the readers of the Herald.

Mrs. M. C. Henley.

High Point.—President Dixon occupied the pulpit Sunday evening, and our people here are always delighted to hear him. He was pastor here for nine years, and is quite popular with all classes in High Point. He has many friends outside of the denomination.

The supper, which was planned to be given this week by the Ladies' Aid society, has been postponed until a later date. The last one was so remunerative, the sum of $150 having been realized, that it was decided to repeat it.

Great grief is being expressed here by the shocking news today of the sudden and untimely death of Mr. R. Otho Stone of Thomasville, a senior at Western Maryland College. He was known and admired by many of our young people, for he was a most talented, consecrated and promising young man. He would have received his diploma in a few weeks, and it was his intention to enter the Seminary next fall, and complete the theological course, thus preparing for the ministry. This is a sad loss to the church and Conference, for we need many such young men as Otho Stone. This is a strange and puzzling dispensation of Providence, and there arises the old perplexing question—why was he taken instead of some other? We must feel always that ''His ways are just, His counsels wise.'' God will raise up another to take the work which he has laid down. Much sympathy is expressed for the fond and bereaved parents, for their loss is indeed grievous. May the God of all comfort be very near them, soothe and sustain with the Everlasting Arms in their loneliness and sadness.

Mrs. George Armacost of Tenaffly, N. J., and her three small children arrived Thursday evening to be guests of her parents, Dr. and Mrs. George R. Brown.

Mrs. C. W. Bates, of Henderson, accompanied Mrs. George R. Brown home from the branch meeting at West End. She was joined here Monday by Rev. C. W. Bates and the children, and together they went to Asheville to visit relatives.

Miss Emily Galt of Southport, N. C., was the guest for last week-end of Miss Margaret Rankin.

Miss Lucille Pickens has gone to Toccoa and Atlanta, Ga., to visit friends and attend grand opera.

The condition of Mr. A. M. Idol remains about the same. Mrs. Sallie Wilburn has also been quite ill.

Mrs. L. J. Diffee has returned from a visit to friends and relatives in Richmond, Va.

Mr. R. L. Evans of Kansas City, Mo., is the guest of his sister, Mrs. J. E. Wagner, on West Broad street.

Weaverville Charge Announcements.

The vote for delegate will be taken at each church as follows:

First Sunday in May, 11 A. M., Clarke's Chapel.
Second Sunday in May, 11 A. M., Weaverville.
Third Sunday in May, 11 A. M., Mt. Zion.

Fred P. Edwards of Weaverville church and E. E. Roberts of Mt. Zion church are the candidates. Come and vote for your favorite.

B. M. Williams, Pastor.

Greensville Circuit.—With the coming of spring all our Sunday schools are running again; the roads are better, our congregations are increasing. We are hopeful of a good year.

Since our last report we have received two members, Brother Norman Pearson at Philadelphia and Mrs. W. W. Pair at Hobb's Chapel. We are glad to welcome these young people into our church and pray God's blessing upon them.

During the month of May we are planning to hold all-day services at Philadelphia the first Sunday, Matthews Chapel third Sunday, and Hobbs the fourth Sunday. We are hopeful of these services' meaning much to our church and Sunday school.

James H. Trolinger.

Triplet, Va., April 24.

Weaverville Charge.—We were delighted to have Miss Annie L. Forrest speak to us yesterday, 11 A. M., at Weaverville church. She brought us a splendid message, which was well received. Congregations were good at each of our churches yesterday. The weather is fine here now. It looks like we are to have some real spring days now.

The people are much interested in our coming District Rally, also the Young People's Summer Conference, Weaverville. Am sending Brother Little check for $31 to register 62 of our people. Check goes forward by today's mail. Hope to register more later.

Come on, Asheville and Democrat, let's register 150 from Twelfth District by next week.

Our College drive has been on for the past week. Weaverville charge is going ''over the top'' on this. Am confident pledges will be in my hands to turn over to Dr. Andrews when he comes next Saturday to cover our quota. One church over-subscribed now, another nearly out, the remaining one must go over.

Come on, you good people nearer the College, and let us put the thing across so every one can rejoice with Dr. Andrews and Dr. McCulloch.

Perhaps some time we will tell you how Weaverville charge went over. Success to Dr. Andrews and all his co-workers in the College drive. Sincerely, B. M. Williams.

West Forsyth Circuit.—We feel enough of encouragement which makes us bold enough to write a few words and I suppose now is the time.

Every church is now planning to do something that will bring the rich blessings of God upon them. The beautiful warm weather and good solid roads are a blessing to our charge. We have come out and have become accustomed to seeing our shadow and I think we will stay out until winter and bad roads come again.

We had Rev. W. D. Reed with us at our second quarterly conference. Brother Reed preached to us in such earnestness that we will not forget his message. I think we all have been trying to do better since he preached to us. We thank him very much. Come again, Brother Reed. God bless you and your work, is our prayer.

Brother R. N. Hauser, who is chairman of the Eighth District, made a visit to Pleasant Hill and Tabernacle on the third Sunday. Brother Hauser spoke at each church in the interest of our College. Since he came and spoke to our people I have noticed that every little crowd seems to be talking about the Methodist Protestant Children's Home and the Methodist Protestant College. Now I like that just fine. I have no doubt about our circuit. I feel certain that we will raise our part of the funds which we have been asked to raise.

We thank Brother Hauser for his valuable service. Now we are going to try to line up and help do this great work for our Lord because we believe that he is calling for us to do our part while the work is going on. Let us go out somewhere alone with God and talk it over with Him. Lord, what wilt thou have me do? How much ought I to give? I want to know thy will. Ask the Lord to guide you. May the Lord bless and lead us to do His will.

Yours in His name, A. M. Hamilton,
Pastor.

Revival to Begin at Winston-Salem Next Sunday.

Our spring revival will begin next Sunday, the 29th, and continue for ten days or two weeks. Rev. L. W. Gerringer, of Asheville, will come to us on Monday and do the preaching throughout the meeting. We are holding prayer services this week in preparation for the meeting and are hoping for large results. The church seems to be in good working condition and each one is anxious for a successful campaign. We ask the people who read this notice to pray that our efforts may be richly rewarded through the ingathering of many souls. R. A. Hunter, Pastor.

Welch Memorial. — Our second quarterly meeting was held on Friday night, the 23d of March. Owing to the inclemency of the weather the attendance was not as large as usual. However, the meeting was encouraging. Brothers C. R. Ward and C. C. Southern were nominated for delegate to conference.

Our Easter service this year was quite different from heretofore, owing to rough weather and so much sickness in the community and among the children. The choir prepared several selections and Mr. Fred N. Tate of this city came down and made us a splendid talk on Missions. Everybody seemed to enjoy it. The collection amounted to $21.34.

At the evening service our pastor, Brother Moton, gave us a wonderful sermon on the Resurrection. The collection amounted to $17.76. This goes in the general funds.

Last Sunday we were delighted to have Mr. and Mrs. Little, the field secretary of the young people's work, with us. At the 11 o'clock service Mr. Little gave us a splendid address on the young people's work, and it was enjoyed hugely by a large crowd. We hope to have them come again.

At two o'clock the largest crowd that has ever assembled at Welch church met to pay their last tribute of respect to J. D. Taylor, who died suddenly last Friday morning. Mr. Taylor was one of our oldest members, was a good man and will be greatly missed at his church as well as in the home. The family have our sympathy. The funeral was conducted by his pastor, Brother Moton. After the funeral he was taken to Fairfield church and a short service held for the benefit of his friends where he used to hold his membership, and that could not attend the funeral at Welch, after which his body was laid to rest in the church cemetery to await the resurrection morn.

At the evening service Brother Riddle preached a good sermon, which was greatly enjoyed. At the close of the service four or five young men came forward and asked to be remembered in prayer by the Christian people. Come again, Brother Riddle.

The first Sunday in May is when our special meeting begins and all indications are pointing to a good meeting. We are expecting Brother Pierce from St. Paul church to do most of the preaching.

The Christian Endeavor society held a social in the basement of the Sunday school rooms last Saturday night.

We have an interesting Sunday school and good attendance, but we hope to see a much larger attendance, as there are lots of children and grown folks as well that never think of going to Sunday school anywhere. We give them a hearty invitation to come to our church.

Prayer meeting every Wednesday night.

The health of the community is very good at this writing. Much love to Herald and readers. Mrs. J. W. M., Reporter.

Reidsville. — Yesterday we had five new members in our Sunday school. We have recently organized a Baraca, Philathea and Junior Philathea class, and each seems to be doing well.

Our pastor used ''Net Mending'' as his subject at the eleven o'clock service. He compared our lives to nets, telling how first a net that needs mending must be cleaned before it can be mended, and it must be mended before the fisherman can catch fish; just so with our lives, we must have the sins blotted out and accept Christ as our personal Savior before we can accomplish anything worth while.

Five members were taken into the church at the close of the service: Mrs. Ellen Crawford, Irene Taylor, Adrian Thompson, Harry Allen and Paul Bondurant. We cordially welcome them into our church.

At the evening service we had a good sermon, the text being Mark 12:34, ''Thou art not far from the kingdom of God.''

Miss Annie Forrest came over last Friday and organized the Sunshine Circle, a missionary society for the children; they seem to be taking great interest in it. Mrs. J. D. Johnson is the efficient superintendent.

The Christian Endeavor society is doing very nicely. The prayer meeting committee has appointed leaders for two omnths ahead.

Miss Mabel Williams of the Bonlee high school faculty spent the week-end with her parents. Madge T. Dixon, Press Reporter.

April 23.

Mt. Pleasant, North Davidson Circuit.—Our pastor, Rev. C. L. Whitaker, was here last Sunday, but owing to the College campaign did not preach in the morning. Mr. Idol of High Point and Mr. R. L. Leonard of Shiloh gave us a splendid talk in the interest of the College. Our church was the first to go over the top in our College campaign.

Our Sunday school is growing as spring comes on. Offering was taken Sunday for our Children's Home. Amount, $5.38; 84 present. Best wishes. Reporter.

DIED.

Miss Bertha Barrow.

With hundreds of others I have heard with profound sorrow of the passing of Miss Bertha Barrow at her home near Kernersville. In her life there was much as an example to others. She was a woman of most estimable qualities. If there was anything in her life omitted which she believed to be her duty, those closest to her never knew it. Her loyalty to her church was beautiful. She was always present at every service unless providentally hindered.

Miss Barrow was born October 17, 1882, and died March 30, 1923. In early life she professed faith and united with Pine Grove Methodist Protestant church, where she remained a faithful member until death. Her going has brought a sense of loneliness in the home, which was made up of two brothers and two sisters. May grace be multiplied to those who feel the loss most keenly and may God keep for His own service those who still remain. It was her request that the writer conduct the funeral service, but the message did not reach him in time.

She now rests peacefully in Pine Grove cemetery, within the shadow of Pine Grove church, the church she loved so much.

H. L. Isley, a Former Pastor.

In Memory of Edwyn Troxler.

Sleep on, little Edwyn, and rest your tired limbs, you have made so many steps and gladly done so many things to help me with my earthly cares, so many times you put your little arms around my neck and said, "Don't cry," as you said to me in the hour you left me. Always with the light touch, kind and sympathizing words, you lightened my burden; but today my heart is sad, for I cannot hear that sweet voice that I loved so well, or feel the little arms around my neck, or hear the little skip that I was so accustomed to hear.

When I think of you, little darling, gone from my sight, my heart aches and tears flow unbidden; but when I think of you with Jesus, how happy you must be, free from all pain and suffering, with Jesus whom you said you wanted to go live with when he had your place ready, oh, how blest, supremely blest!

Your stay with me, darling, was such a short one; yet, oh, how sweet! Little did I think when you told us that you had finished your work, that it was so true; but the many sweet things you said about that beautiful home you were going to occupy some day make me believe that you knew your work was finished. How short was the life, yet so complete.

I loved you, little darling, more than words can express; but Jesus said he must have you to make heaven more complete, and some day, I know not when, I will meet you at that beautiful gate.

"One family we dwell in Him,
One church above, beneath,
Though now divided by the stream—
The narrow stream of death."

One less at home, the family circle broken, one more in heaven. Mother.

Williams.

Mary Elizabeth Williams was born October 23, 1834, and departed this life March 23, 1923, age 88 years and five months. Before her marriage she was a Miss Clark. She was married three times: first, to W. A. Mitchell, second to J. L. Williams and third to B. T. Williams, all having departed this life before her.

For the last few years she has made her home with her niece, Mrs C. L. Pearson. She had suffered much for the past two years from the misfortunes of a broken limb, from which she never fully recovered.

In his early life when but a girl she professed faith in Christ and united with Philadelphia Methodist Protestant church, where she remained a loyal member until death and was the oldest member of her church when called up higher. She attended church as long as she was able and one of her great desires during her sickness was to be able to go to Philadelphia again. Her body was laid to rest in the Clark burying ground at her father's old homestead in Brunswick county, Virginia, to await the resurrection.

James H. Trolinger.

Dodson.

Mr. William P. Dodson, born August 27, 1859, departed this life Thursday afternoon, April 12, 1923. In his death we have lost a true neighbor, his church a devout Christian, his family a devoted husband and loving father. Mr. Dodson had been in declining health for almost a year; all that skilled physicians and loving hands could do was done, but God saw fit to call him to his eternal home. And we fully trust that he was prepared to go when the summons came.

He was married to Miss Mary Lizzer Howard and unto this union were born six children, one of whom preceded him to the heavenly home several years ago. Funeral services were conducted in the home by his pastor, Rev. H. L. Powell, Friday P. M., April 13, after which he was laid to rest in Chestnut Ridge cemetery.

He is survived by his devoted widow, four sons, one daughter, several grandchildren and a host of other relatives and friends who grieve that he has gone from us. We extend to the family our most sincere and heartfelt sympathy.

The blow was hard, the shock severe
To part with one we loved so dear;
God loved him too and thought it best,
So took him to his heavenly rest.

We cannot, Lord, Thy purpose see,
But all is well that's done by Thee.
The trial was hard, but we will not complain,
But trust in God to meet again.

A Friend.

In Memory of Hilda.

Our hearts were made sad Tuesday, April 10, when death took away little Hilda Josephine Bayne. She was born February 21, 1923. She stayed only a short time with us, but we will miss her. We will meet her on the golden shore where parting comes no more. The little form was laid to rest in Fort Mill cemetery. She leaves father and mother, little sister, and many other relatives. The funeral was preached by Mr. Keaton of Ft. Mill, S. C.

Weep not, loved ones, for Hilda: she is not dead but only sleeps. She is resting in the burying ground with a lily in her hand. I pray God to keep us safe till we meet in that happy land.

Written by Aunt Bettie and Aunt Modena.

Resolutions of Sympathy.

We the members of Bethel foreign missionary society, wish to express our sympathy and love to one of our sister members, Mrs. Oscar Braxton, who together with her husband and son are mourning a beloved son and brother, June Braxton, aged 16 years, who was a noble Christian, beloved by all who knew him.

Whereas, God has bound the members of our society together in the bonds of unity and love, when one of our members suffers, we all suffer with her, especially those of us who have been called upon to give up those who are nearest and dearest to us. Therefore be it

Resolved, That we extend to the bereaved family our sincere sympathy in their great sorrow, and commend them to our father's care. He alone can heal their broken hearts.

Resolved, That we bow humbly to His will, knowing that He doeth all things well;

That somewhere in His vast kingdom He had a place it was necessary for June to fill.

Resolved, That we follow the example June set for us all. He who, in sixteen years, lived such an upright, obedient Christian life at home and school, that, as his teacher expressed it, "His influence has been shed abroad and made better the lives of all his associates. We know his influence yet lives and many will live a better life because of him."

Dear parents and brother, we would not tell you not to weep, we would rather weep with you. Oh, how our hearts go out to you. We know how you feel, for we, too, have loved and given to God our dearest and best. God always wants those best prepared for the work He has for them to do. A lamb without blemish. We thank Him that He does. We are loth to give them up, but God knows just when they are ripe for heaven. As we weep with you, so do we also rejoice with you, that God has considered you worthy to give to Him a son to fill a glorious place of honor in His kingdom. "Oh, blessed parents indeed, who deserve a son at school in heaven, whose teachers are God and the angels. A son fitted and prepared for God's own holy work." June is not dead. He has just begun to live. Oh, glorious immortal life where he can never die. A son you can not lose, for God keeps Him for you, and you can go to him.

Mrs. J. M. Foust,
Mrs. W. A. Foust,
Mrs. R. W. Lindley.

(Begun on page six.)

terested enough to present it to the school or the class. They'll do the rest.

We lack—I am including ten dollars reported as raised but not yet received, from Burlington—less than ninety dollars on this $450. Let's raise that this week, and quit talking about it. I'm as tired of it as you are. But as long as the editor will give me space, I propose to keep on talking about it until the whole amount is raised. So if you want me to shut up—shell out! C. W. Bates.

Henderson, N. C.

NOTES.

—The Turkish Nationalist Assembly at Angora has approved the so-called "Chester concession." This grant gives American business men the right to build two thousand miles of railroads in Turkey, rebuild the city of Angora, open up mines and oil fields, and develop other industries. In payment for this work the Americans are to receive valuable mining and oil rights in Turkey.

—The Chester concession gets its name from Rear Admiral Colby M. Chester, now retired. In 1908 he was sent to Turkey by American business interests, with the aproval of President Roosevelt, and succeeded in getting the concession from Abdul Hamid, then Sultan. Shortly afterward Abdul Hamid was dethroned. The Young Turk party which took over the government, accepted the Chester concession. Then came the war between Turkey and Italy (1911), followed by the Turkish-Balkan wars of 1912-13. The World War held the matter up again from 1914 to 1918, and the Greek-Turkish war has prevented action since. In the meantime the concession was never ratified by the Turkish parliament, although approved by each Turkish government. Now the Nationalist Assembly, the parliament, has ratified it.

—The Chester concession may be the cause of international complications. Great Britain, France and Russia tried to persuade the Nationalists not to ratify it. These nations do not like the idea of American business men having so much to do with the development of Turkey. They are seeking concessions there for themselves.

—The Chester concession includes rights in Turkey as it was before the war. Much territory was taken from Turkey as a result of the war. Some of this territory the Nationalists still claim. For example, the Mosul oil fields. The Chester concession gives Americans the right to develop a part of these fields.

—After the war Mosul was taken from Turkey and made a part of the Kingdom of Irak (Mesopotamia), under mandate of Great Britain. The Turks claim Mosul, while Great Britain insists that it is not and shall not be a part of Turkey. That was the chief cause of the break-up of the Lausanne Conference.

—The work under the Chester concession will be done by an American corporation called the American Development Company. Many prominent Americans are interested in this company. Among these, besides Admiral Chester, are General George W. Goethals, who built the Panama Canal, and Kermit Roosevelt, son of President Roosevelt.

—Mrs. Olive Crawford, of Hartford, Conn., died at Trebizond, in Asia Minor, recently. She was seized with the deadly typhus while working for the Near East Relief. She is the fourth American N. E. R. worker to die since the Smyrna disaster last September.

—Stuyvesant Fish, of New York, dropped dead last week. He was a well known railroad executive and financier. At one time he was president of the Illinois Central railroad. He was seventy-one years old.

—Motor car manufacturers in the United States turned out 346,383 passenger automobiles and trucks during March. That is the record production for a single month. For January, February and March the total was nearly 900,000. The production for 1923 will reach three million, it it predicted.

—The Minimum Wage law, passed by Congress for the District of Columbia, is unconstitutional. That is the decision of the United States Supreme Court, announced last week. The law is unconstitutional, the majority opinion says, because it interferes with the right to make contracts. That right is guaranteed by the Constitution. Moreover, it gives women greater protection than men. Now that the Nineteenth Amendment is a part of the Constitution, men and women must be treated alike. Chief Justice Taft, in a dissenting opinion, objected to the decision of the majority. Congress and Legislatures, he declared, pass minimum wage laws because employers have the advantage in making contracts with their employees. Unless the law steps in, selfish employers will always pay lower wages than the services of their employees are worth. Low wages and long hours injure the health of employees. Laws to limit the hours of work have been held constitutional. There is no real difference, Justice Taft thinks, between limiting hours of work and fixing a minimum wage. Both protect the health, safety and welfare of the people. Therefore such laws come under what is known as the "police power" and are constitutional. That is the opinion of the minority.

—Henry Ford says he will not run for President. He is too busy making automobiles. Moreover, Mrs. Ford has no longings in that direction. She told reporters: "If Henry really went to the White House to live he would have to go without me!"

—Harvard University and its dormitories are open alike to all races and religions. This has just been decided by the Board of Overseers. President Lowell had at first ruled that negro students must live outside of the dormitories.

—During 1923 the railroads will haul more freight than ever before in the history of the United States. That is the prediction of officials of the American Railway Association.

—A Detroit multimillionaire who owns two large automobiles and employs a chauffeur thinks he has an excuse for not using them. "I like to ride back and forth in a street car," he says. "It is friendly, and you get into pleasant talks with people. It is no fun riding in a limousine with a chauffeur out in front and you sitting there stiff and alone. It's kind of pathetic."

—For more than a hundred years the Chinese people have drunk no milk because a Chinese empress who was tender-hearted and thought it a mean trick to deprive calves of their nourishment issued an edict against drinking milk. The Chinese have now begun to use it again, but it will be a long time before there are cows enough in China to supply milk for all the people.

—Monday's Greensboro News had on its front page a picture of Lieutenant Byron L. Reed who was a student in Adrian College, contemporary with the editor of the Herald.

—The editor of the Herald is wearing a black eye. A bar of iron used as a lever slipped and struck him on the right cheek bone. Instantly a lump as large as a partridge egg swelled out on the spot.

PROF. "HAPPY" GIVES HEALTH RULES.

Professor Cliff Goldsmith, of the Child Health Association of New York, tells school children how to have good health. His nickname is Professor "Happy." Last week he lectured in several Philadelphia schools. Here are some health rules that he gave the students:

"Eat green vegetables and reach the pink of condition.

"There is no pot of gold at the end of the rainbow—it's a pail of milk.

"Let your family tree be a fruit tree. By the way, there should be a cow at the foot of your family tree.

"Have horse sense and eat oatmeal.

"Run your engine on four cylinders of water per day.

"Just because you take a bath in private don't think the public can't tell whether you've had one.

"He who cleans his teeth has good taste.

"See that your two feet make a mile a day.

"The best way to improve your memory and keep wide awake is not to forget to go to sleep."

To high school girls Professor "Happy" gave this advice:

"Use a silver spoonful of red beets for a lip stick, let your rouge be concocted of creamed carrots, and get your vanishing cream from a cow—that's the way to be beautiful."

TEN LARGEST CITIES.

According to these estimates the ten largest cities in the United States rank as follows:

	1923	1920
New York	5,927,625	5,620,048
Chicago	2,886,121	2,701,705
Philadelphia	1,922,788	1,823,779
Detroit	995,668	993,678
Cleveland	888,519	796,841
St. Louis	803,853	772,897
Baltimore	773,850	733,826
Boston	770,400	748,060
Los Angeles	666,853	576,673
Pittsburgh	613,442	588,343

HERALD SUBSCRIPTION RECEIPTS.

Rev. N. M. Harrison, $4.50. Rev. N. G. Bethea, $6. Rev. R. L. Hethcox, $3. Rev. W. H. Neese, $1.50. Rev. J. E. Pritchard, $3. Rev. J. H. Trolinger, $3. Rev. A. O. Lindley, $3. Rev. H. L. Isley, $3. A. G. Dixon, $1.50. Rev. D. R. Williams, $1.50. Rev. J. W. Hulin, $1.50. Rev. B. M. Williams, $3. Rev. D. A. Morgan, $1.50. Rev. T. E. Pierce, 75c. R. A. Hunter, $6. E. G. Cowan, $1.50. Rev. A. Ridge, $1.50. Rev. W. D. Reed, $1.50. Rev. J. B. O'Brian, $1.50. Rev. W. M. Pike, $1.50. Rev. G. R. Brown, $1.50. J. Norman Wills, $1.50. R. L. Grubb, $3. L. M. Foust, 50c.

—We thank Miss Irene McCulloch for an invitation to the commencement exercises of Pleasant Garden High School on May 8, beginning at 11 o'clock. The senior class is a large one, including 35 young people, the majority of them young women.

—Brinkleyville post office will be closed May 1. Its patrons will be served by rural carriers.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

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IN MEMORIAM.

Norman.

William H. Norman died March 4, 1923, aged 75 years, seven months and 20 days. He was married to Sarah Elizabeth Hartman June 6, 1869. To this union were born eight children, five boys and three girls, five of whom are still living, John and Frank Norman, Mrs. Guy Wright, Mrs. Claud Bridges, Mrs. Giddie Sweezie.

He professed faith in Christ in his early life and joined the Methodist Protestant church at Kistler's, and later moved his membership to Friendship, of which he remained a faithful member until death. A good man indeed is gone from amongst us, and one who was noted for his joviality, in a good, innocent manner, making all feel good to be in his presence; and being a sufferer for his past few years, he always bore all his sufferings with Christian patience. The interests of his church always seemed to take the first place in his heart, and he loved to attend all its services, as long as health would permit, and even after he was unable to hear well enough to understand a sermon he enjoyed being one to fill his place in the church he so much loved.

He will be greatly missed in his home, church and community. While we miss him greatly and mourn our loss, it is his eternal gain. We extend our heartfelt sympathy to the bereaved widow, children, relatives and friends. A. L. Hunter.

MARRIED.

Rev. R. A. Hunter, pastor of the First Methodist Protestant Church of Winston-Salem, officiated at the marriage of two members of his choir last week, as follows:

On Thursday afternoon Miss Marjorie Johnson to Mr. J. S. Lineberry, of near Asheboro, the ceremony taking place in the pastor's study at Grace church, Greensboro.

On Saturday evening at eight o'clock Miss Clara Pegram to Mr. C. R. Simmons, of Winston-Salem, the ceremony being performed at the home of the bride's uncle, Mr. C. V. Pegram, on Sprague street, Winston-Salem.

The very best wishes of pastor and friends are extended to these splendid young people, who are far above the average.

Yarbrough Chapel.—Our revival began Monday night, April 16, and continued through Sunday night, April 22, with Rev. L. W. Gerringer, of Asheville, as our pulpit help, although he did not get here until Tuesday night, April 17. I am sure much good has been accomplished by his coming. Rev. L. W. Gerringer, we enjoyed your excellent sermons very much, I am sure that the messages will bring good results, and we invite you to visit our church again. Our people at Yarbrough Chapel think that the Methodist Protestants of Asheville, N. C., have a pastor to be proud of.

I am sorry that I did not get to attend all the services, but my absence from part of the services was due to the fact that I had been appointed by the Sunday school to attend a young people's conference in Spartanburg, S. C., before the meeting had been announced, and as I had already been appointed I felt it my duty to go, although I regretted very much to be absent from a part of the services, which I am sure were very helpful.

Our pastor failed to announce the meeting until Sunday, April 15, before it began on Monday night, April 16; this perhaps was one cause of our people's not attending the services as they should, although some did not attend as often as they could. The attendance at church service Sunday night was very good indeed, and I am also told that there was a good congregation for the service Sunday morning. I hope that the people are going to take a greater interest in their work of the church in the future, than they have in the past.

Our church has lost a good member in the death of Mrs. D. Yarbough, of which an obituary will appear later.

I wish to thank the people of our Sunday school who made it possible for me to attend the Young People's Conference, held in Spartanburg, S. C., April 20, 21, 22. I enjoyed it very much, and will give the Sunday school some points that I have received, which I hope will be helpful.

Some have asked why I do not report as often as I did; this is due to the fact that we have not elected a reporter for this year, although I think that some member of the church should send in a report ocasionally of the work of the church. So you may readily see that I am not reporter of this church, although I think the members should feel free to report anything from their church that is worth while. Hattie Lou Bishop.

Cross Anchor, S. C., April 23.

Spring Hill, West Thomasville Circuit.—Our pastor, Rev. M. L. Moose, was with us Sunday, April 15, but did not preach, as we had some speakers with us that day. Mr. C. E. Cashatt and Mr. H. A. Moffitt made splendid talks in the interest of the College.

Since our last report we have been progressing nicely with our Sunday school and church work. Our church services are increasing in interest and attendance, we are glad to say. Pray for us to have the best year in the history of Spring Hill.

Mrs. A. D. Sink, Reporter.

—The World Prohibition and Reform Federation is an organization formed by the merging of the International Reform Bureau and the World Prohibition Federation. It was announced that the aims of the federation were "to add to the hapipness of America and to develop such an understanding between the nations of the earth that as a result the whole world might be educated to the co-operative task of eliminating all causes that produce misunderstandings and result in wars."

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I am determined, God helping me, that no man shall rob me of my faith. I won't hide it away. I'll keep it right around with me, if I can. I will see that it gets exercise. I will feed it all I can, so that it shall not starve. I won't force it if I can avoid it, and make it weedy and weakling. It shall say no things it does not believe. When in real danger, if I can, I will go to some one stronger than I to help to keep it safe.. But when that necessity arises to whom shall I look for help? Surely, directly to him who I believe gave it to me. For I know whom I have trusted, and I am persuaded that he is able to keep it against that day.—W. T. [illegible]tell.

STANDING IN GOD'S SMILE.

A little boy, about two years of age, was in a room with his mother, when a bright ray of sunshine streamed in through the window on the floor. He went and stood in it, saying, "Me standing in God's smile, mamma." His mother said, "God grant that my darling boy may so live as to be always standing in his smile."

Many years passed away, the mother fell asleep, and the little boy grew to be a man. He grew in favor with the king, and tried to please him, and forgot to put God first. How to please the king was his great wish now; but God's smile was gone. One day he was looking over some old things in a drawer, and a parcel caught his eye. He opened it, and inside was a tiny pair of blue shoes, with this letter in his mother's hand-writing:

"These shoes were worn by my darling boy when he was two years of age. He stood in a ray of sunlight, saying, 'Me standing in God's smile, mamma.' God grant that he may so live as always to stand in his smile."

When the gentleman saw the little shoes and his dear mother's words, God spoke to him through them to show him how, instead of always standing in God's smile, he had stood in the king's smile and lost God's smile; and, asking God to forgive him, he turned to him with all his heart, and again stood in God's smile.

"God is light, and in Him is no darkness at all. If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:5-7.—Selected.

"Vain is the world, but only to the vain."

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXIX. GREENSBORO, N. C., JULY 19, 1923. NUMBER 36

METHODIST PROTESTANT HERALD.

J. F. McCulloch. Editor and Publisher

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

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STORY OF EVANGELIST MACLENDON'S CONVERSION.

Rev. Baxter MacLendon—"Cyclone Mack"—has an entrancingly interesting story to tell when told as he tells it. We will give you some parts of it.

When he was fourteen years old, living in the country 12 miles from Bennettsville, S. C., where his father was a tenant farmer, a distinguished preacher came to Bennettsville. His father took him to hear the great preacher. The boy was much impressed by the sermon and near the conclusion of it he felt that God had called him to be a preacher, had set him apart to be a preacher even before he was born. The prospect of being a preacher profoundly agitated him. He turned pale and trembled so that his father noticed it and asked him whether he were cold or what was the matter. But the son kept his impressions as to the call to himself. He shrank from the thought of being a minister. He didn't want to preach. His aversion to the thought of preaching drove him to a wild life. He had a brother five years younger who used to protest against the kind of language Baxter used and threaten to tell their father. This brother became a preacher and died a few years ago when the "flu" was raging. Baxter passed from bad to worse, resisting or avoiding all good influences and associating with the worst class of men. He studied the gambler's art, gathered together all of the gambler's equipment, had books and wrote one on the subject, and became a most successful expert at the business. He had numerous cases in court, but often avoided conviction by packing the jury. He knew how to manage the police by bribery, browbeating or intimidation, all except one. the chief of police, and him he hated with a perfect hatred. He constantly carried a concealed revolver and used it on slight provocation. One day he deliberately shot a man with intent to kill. He shot him twice in quick succession, thought he had killed him, then fled to the swamps. He was in hiding there for a day or two; he learned from a friend that the man he had shot might possibly recover. When he heard that, he fell upon his knees and prayed God to keep the man from dying, saying, "If he dies, I can never preach." He thought of surrendering to the authorities but was advised by his friend to flee from the state. He went to Ohio and became a coal miner. In that occupation he narrowly escaped death several time. One time a great mass of stone fell and crushed the wheelbarrow he was pushing and left him uninjured. He heard the voice of God say, "I will give you one more chance to preach."

From the mines he went to Florida and opened up a most disreputable joint. Later he returned to Bennettsville to continue the same kind of disreputable business; pretending to run a barber shop, he was running a gambling joint.

During these years he had been tippling and had become a drunkard, blear-eyed, bloated, with will-power almost gone.

At this juncture an evangelist was announced as coming to Bennettsville to hold a tent meeting.

His aged mother, heart-broken by the wayward course he was pursuing, one day called in his business manager and asked how Baxter was doing. When told, "About as usual," the tears burst from her eyes and ran down her pale withered cheeks, and she said: "I have almost given up all hope for Baxter. If he is not reached by the tent meeting that is coming, I fear he will never be reached." And she wrung her thin hands in anguish. The business manager took MacLendon into a private room and told him about the interview with his mother and urged him to pull himself together and try to do better. The reply was: "You quit talking with my folks about me. I have troubles enough of my own."

The tent meeting came. He saw the preparations for it but took no interest in it. He had no thought of going. When the opening night came he went to his place of business, expecting some of his gambling pals. But no one came. From sheer lonesomeness he decided he would walk over to the tent and see what was going on, and perhaps gather up a crowd to come to his place and do business after the tent meeting was over. He stood far back in the crowd of onlookers. After the sermon was ended and an appeal was made to the unsaved, a man named Robinson whom he described as having a most gentle manner and a face most like that of Jesus Christ that he had ever seen, walked back through the congregation, came near to where he stood and looking him straight in the face, said: "Young man, a man that looks like you do, that has the appearance that you have, the devil is doing with him a lot of dirt in this country." The words pierced his mind and he could not get them out. Like a bearded hook, the more he pulled at them, the deeper they pierced. Instead of going back to his place of business he went home. His wife was surprised that he was home so early. That night he could not sleep. He tossed upon his bed, changed his position, and moved his pillow; but still he could not sleep. That man's words were ringing in his ears. His wife noticed his restlessness and inquired what was the matter, but he gave an evasive answer. The next morning he went back to the tent meeting and when the call for seekers was made, he went forward, scarcely knowing why or how. He fell at the mourner's bench. Preachers talked to him, but he found no peace. He went home to supper and while waiting for his meal slyly drew some loaded dice from his pocket and threw them away. That, he says, was his first step toward God. His wife learned from a neighbor that he had been at the mourner's bench in the tent meeting and proposed to go with him to the night meeting. She took him up to the front, and the sermon seemed to be directed especially to him. For days he continued in a state of uncertainty. He was making progress, however, for one by one he was sloughing off his evil habits. Having given up gambling, his next step was to give up carrying weapons. He took out his guns and laid them away to be worn no more. He had been addicted to chicken-fighting. After a struggle he consented to give that up. Then came bull-dog fighting. That too required a struggle, but he triumphed over it, he gave it up forever. But still he did not find peace. The last meeting of the series had come in the tent, and he was not saved. He arose and started home resolved to give the matter up when a woman met him and urged him to consider well, saying that he was probably deciding his fate for all eternity in what he did in that hour. He paused and considered further. His duty to preach appeared to him. He said, "Lord, I will preach," and instantly peace came and he knew he had passed from death unto life. He cried out, "I am saved!" His old mother heard him, and though she was an unemotional Presbyterian, she shouted her bonnet off and her hair down, and there was also joy in heaven over this sinner returned to God.

Mr. MacLendon stood upon the top of the pulpit and said, "If you want to see a man that God called to preach, look at me. I am as much called to preach as John or Peter or Paul or Savonarola or John Wesley or Spurgeon or Moody." And many of the people expressed their approval.

—Rev. R. S. Troxler conducted a good meeting in our Randleman church last week. Brother Thompson, the pastor, was kept at home much of the time by sickness in his family.

—Rev. J. D. Williams was among the attendants at the MacLendon Tent Tuesday night.

QUIET TALKS ON THE SIMPLE ESSENTIALS.

By Mr. S. D. Gordon.

(Auspices Atlantic City Council of Churches.)

No. 2—The Big Five.

Shelter of roof, warmth of fire, shoes for little feet and bigger, bread and bed,—these, and the like, take our strength. The circle of loved ones, where one's very life centers, this must be cared for, and well cared for.

Yet our thoughts go insistently toward the real things, the essentials. The spirit life is the real life, of course. I live in my body. I think through my mind. I, myself, am a spirit. We long to understand clearly, and so to be at rest inside. We can't all be experts. The day's too short. And cross-currents run so strong. How shall the earnest man know?

Well, there are Five Simple Essentials for a strong pure true life. There is a Book of God. The outstanding thing in the morals of life is there, there is an outstanding Book. The outstanding Book of all books is this Book. This Book gives the true moral standard of life.

It states simply and clearly the moral principles that fit into every circumstance, and difficulty, and problem. Then there's more. It tells of the power that helps a man pull steadily toward that standard. And it tells of the Friend that meets your sore need, answers your perplexing questions, and solves your knotty problems. This old Book of God is utterly dependable.

Then, there is a Man. The outstanding thing about the Book is this: There is a Man. That Man lived the moral standard of life as no other has, actually lived it. He is our Brother Man, our fellow, the one solitary God-Man. In him God came to us men, and comes to us.

He was as really God as though only God, and nothing else. He was as truly a man, a really human man, as though he was only a man, and nothing more. All there is of the human was and is in him.

And all there is of God was in him as he worked in that Nazareth carpenter-shop amid the odor of the pine shavings, and then taught, and healed, and loved, and fed, and mingled freely amongst men. The outstanding thing about this Book of God is this God-Man.

Then the Man—died. The biggest thing about his life is the way his life was snuffed out. The knot on the end of that thread catches your eye at once, and holds it. There is a thread. What a thread! What a life!

Then the thread knots, a toughly knotted knot. That knot has caught the eye, aye, the heart of the race. It's been discussed and discussed. But the thing that stands out biggest is the fact of it. There is the knot. He did die, as no one else has, or could, or can.

And there's the Fourth Thing that stands out, ugly and gaunt, dirty and odorous. But it's there. That's the fact of a Break, man's break away from the Father-God. The common word is sin. The root of the thing is simply that, a break, a bad break, away from the mother-hearted Father's desire and request.

And, ''and''—the striking thing to mark just now is this, that Man tied up in an unravelable knot these two things, his Dying and that Break. He himself said that Break made the Death necessary. The more you think into it the less fully the explanations seem to explain. You feel there is always a something more. But the explanations are secondary. The fact is the thing. The Death is the out-standing fact.

And the Fifth Essential comes crowding quickly in. And shows up at once what a princely brood and breed we men are of. Every man is a king in his right to choose. The man that knows about this Man must take sides. Choice of the Man who Died covers all moral choices. And choice makes character. It is an essential that a man makes personal choice.

The oustanding thing in the morals of life is this: there is a Book. The outstanding thing of that Book is this: there is a Man. The thing that stands out about the man is this: he died.

And that Man said the oustanding thing about his death is this: it had to be. The thing called sin caused it. And the thing standing sheer out about the Man, and the Dying, and the Break of sin is this: every man that knows must choose. And every such man does choose.

And it is a striking fact, that looseness of thinking about the Book leads to looseness about the distinctive personality of the Man. Looseness there leads to loose ideas as to the distinctive meaning of his Death. That in turn breeds decidely loose ideas about sin, the Break with God.

Then follow loose ideas about the need of choosing Him in whom centers all moral source. And when moral choise loosens the moral fiber of character begins unraveling, straight away, and not slowly. Look around you today.

A London astronomical expert superintending the erection of a huge telescope in Cairo, noted the noon gun fired daily at military headquarters, and found their time-piece was regulated by the watchmaker's chronometer in the city. Inquiring there he was astonished to find the chronometer regulated by the noon gun! Does that sort of dog-chasing-his-tail standard get into the serious things, sometimes?

(No. 3—The Book of God.)

SOME HYMNS I LOVE.

By Luther Kendall.

Where Cross the Crowded Ways of Life.

This is one of the newer hymns that has already won recognition. In it Dr. North, the author, proceeds on the conviction that Christianity is a social gospel—that Jesus is deeply concerned with the condition and aspirations of all sorts of people. He remembers that Jesus came down from the Mount of Transfiguration and healed the lunatic boy. Also, he expects that the City of God, heavenly ideals, will become a reality here on the earth.

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man.

From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

The cup of water given for thee
Still holds the freshness of thy grace;
Yet long these multitudes to see
The sweet compassion of thy face.

O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again;

Till sons of men shall learn thy love,
And follow where thy feet have trod;
Till glorious from thy heaven above,
Shall come the City of our God.

—Frank Mason North, 1905.

BRICKBATS AND BOUQUETS IN LITERATURE.

By William Thornton Whitsett.

Throwing brickbats is a pastime that grows by what it feeds upon. It may be cultivated until it becomes a mania. One may become so practiced in the art that he can score many a skillful hit. There will never be a time when there are not choice objects of attack. One may be making ever so wild and unskillful flings, yet if he but assume a daring and pugnacious attitude it is easy to attract the attention of the injudicious and thoughtless. Humanity in all its various phases offers so many vulnerable points that many attacks may be warranted by a certain sense of misdirected justice. All of which comes to mind as one looks over the literary fields.. If one has once allowed himself to yield to frenzy and furor, he can find long indulgence along many lines. The cleaver and meat axe are tools that once made familiar instruments are very difficult to lay down. The revels and ravings that attend attempted destruction may drive away utterly the finer and sweeter harmonies. The jury may be all unanimous save for one obstreperous individual, yet he alone often feels that wisdom will die with him, and that all others have gone astray. The objector throws for the moment his own individuality into the limelight, and this gives him a greater satisfaction than he could possibly get from calling attention to some hitherto undiscovered merit and truth. Others may or may not get the space they deserve, but we may be sure that the kicker even at the kickshaws will have a heavy box-type headline.

We would be far from granting a general amnesty for all literary sins. Healthful sane criticism is all right; but any just critic will spend so much of his time in praise that he will soon be looked upon as a just and fair arbiter, and not as an ogre longing to pounce upon some luckless soul. The budding genius needs sunshine; he needs sympathy; he needs appreciation and honest suggestion; he needs charitable consideration. Grant that he does promising work, then it may be that encouragement will lead to a development of his powers, and a ripening of his talent, but little dreamed of in his earliest efforts. If William Wordsworth had stopped in his early days when some regarded him only as a poetaster, and a very poor one at that, English poetry would be lacking some of its masterpieces. There are those who hold that true genius in any field will finally come into its own despite any and all rebuffs, but this is a fallacy. The sensitive temperament, the artistic creature, capable of the best and highest work in the mental and spiritual realm, may not be expected to always survive "the slings and arrows of outrageous fortune." We cannot agree with that teacher of moral philosophy who once argued that the proper way to develop great spiritual leaders was to throw all inquiring souls out into seas of doubt and uncertainty, trusting that those worthy of survival would be able to swim to the shore. Some of the best would undoubtedly be drowned by this method.

When Odysseus set out for Troy he was careful to choose carefully the mentor for Telemachus, and the guardian of his household; so one setting out for the Troy of literary attainment may well long for some mentor and faithful counselor in whom he may place implicit confidence. Alas, that he must be so frequently set upon by brigands.

When critics disparage, and raise their raucous cries of disapproval it often springs this question, "By whose verdict have they become so high and mighty, and who has clothed them with the power of life and death?" By what measure shall they themselves be measured? Why clanks the armor of Saul so loudly upon their shrivelled shanks? If the average author were to indulge in half the conceit displayed by many critics he would soon be callous to all criticism whatever. As Allah the Beneficent said,—"There are two kinds of good critics: those that are dead, and those that are kind in heart in encouraging all honest attempts of sincere work."

For all practical purposes of any good to be derived, it is hardly necessary to lose time trying to combat the destructive school of criticism; the time may be spent to much better advantage in engaging all possible force in constructive efforts. Light finally triumphs over darkness whether we dispute and argue about it or not.

DENY THYSELF.

We find in 2 Chronicles, 31st chapter, about the great work of Hezekiah. He first destroyed idolatry, which must be done before anyone can worship the true God. Second, he caused the people to distribute and bring in the tithes to the Lord. So when we get rid of all our selfish desires we too will do likewise. We hope all will read this chapter and see what we can do, if we only will. We have come to believe that we can have an idol set up in the heart and hardly recognize the fact because self is so anxious to believe it should have a little privilege. We might have some appetite which if we gratify we certainly think more of that than our Lord and Master. We know if we indulge in too much food and in some kind that will prevent our being at our very best, self comes first. In other words which do we think most of—our own selfish desire or the Lord? We say we will gratify self when we say it is so much satisfaction to me that I just will use tobacco, and we might gratify that appetite and please self and also might weaken our bodies and spend a large sum of money. Which do we love most—tobacco or God? Thou shalt have no other God beside me.

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee."

Are we to give account of what we spend? What will we answer at the last about the money we have chewed and smoked up all for self? This is something we feel is worth our consideration. We older people especially should see to it that we show to the world that God's grace is sufficient and if we desire to overcome we shall have the victory. We must deny ourselves of everything that does not strengthen us spiritually. If thy right hand offend thee, cut it off. The dearest idol I have known, help me to tear it from thy throne and worship only thee. I have almost come to the conclusion that it is a sin for me to pay any preacher the means God has put into my hands if he uses some of that money for such a selfish and needless purpose as to please the flesh by using tobacco. How can he preach the Gospel of the Son of God and leave that part out of it that says (Gal. 5:24) "And they that are Christ's have crucified the flesh with the affections and lusts." Is it not the flesh crying out to be gratified when we partake of these things? We can not be honest and deny it. (1 Peter 2:11) "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul." (Matt. 16:24) "Then said Jesus unto his disciples, if any man will come after me, let him deny himself and take up his cross and follow me." We can not be any more justified in using tobacco than strong drink, for it all costs us money and we are just only doing the things to gratify the flesh, satisfy our appetites; six of one and half-dozen of the other. that's all; and yet we condemn the man that spends his money for drink and does not feed and clothe his children as he should. (Prov. 23:2) "And put a knife to thy throat if thou be a man given to appetite." We would not use tobacco if we did not have the appetite. So it's all about the same: we are pleasing self and the Word teaches us we must deny ourselves daily. So we see when we give over to our desires and appetites we have not left all but are partially following the Lord. We read a story once about the things that we allow to remain in our lives after that we have decided for Christ; this story said that we could do lots of good things, but we were crippled Christians, not free but were hindered by these desires and appetites. So we could not do and be our very best for God. Some one asked Mr. Booth, the founder of the Salvation Army, the secret of his greatness; he said, "I told God he could have all my life to use for himself." "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world. but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable will of God."

Martha Parsons.

EVANGELISM.

(Paper Read at Summer Conference.)

I realize very keenly that my subject is not confined within narrow limits. When I have revealed all that I may, within the time allotted me, there will still remain a vast array of truth unrevealed. In the presentation of this theme, I propose to emphasize, in a practical way, a few thoughts that merit our consideration.

I. Reaffirmation of Our Faith. As a starting point toward successful evangelism, we would do well to re-affirm our faith in the divine program. An intimation here of the possibility of a lack of the essential grace of faith, may gender an unpardonable protest; but the tendency of the world today is to cut loose from the moorings to which our fathers clung with tenacious grip, and to grasp only the problems of life that are not dependent upon faith for solution. The Scripture is replete with evidence that in the remote beginnings of time, Jehovah wrought out a universal program, and assigned to each member of the race a definite part for execution. The ultimate results of either harmony or discord on man's part, will reveal how nearly each individual has acted his particular role. To the minister of the gospel, God has committed a trust that is tremendously significant. The interests of His kingdom are either retarded by skepticism and doubt, or augmented by a living faith.

It occurs to me that the divine program for a successful evangelism is rooted and grounded in faith. The Evangelists of the apostolic days adhered unwaveringly to the doctrines which they preached, for they knew that the gospel of Christ is the power of God unto salvation to all who believe. The secret of the success obtained by evangels like John, Peter, Paul, Philip, the Wesleys, Moody, Sankey and others, was their unflinching faith in the God of the gospel which they preached. No greater challenge has ever faced the ministry than the challenge facing us today. The priests and prophets of Baal have erected their altars, placed their sacrifices thereon, and are now challenging us to prove by our faith, and by our loyalty, and by our lives, that our God is greater than theirs. Fellow ministers, are we equal to the task? It is not primarily a question of ability, since all the divine resources of both heaven and earth are at our command. It means a willingness on our part to accept it. It also means faith. If carried to the extreme test, it means a faith that subsists only in martyr's blood. Today marks the beginning of a new period in evangelism. Tomorrow, and each succeeding day marks the beginning of new and untried experiences. To the end that the victory may be ours for God, let us each day renew our faith in Him, as we rally our forces around the cross. Then will we rejoice in His salvation, and in His name will we set up our banners.

II. Doctrines Emphasized. I now call attention to some of the cardinal doctrines that should be emphasized in evangelism.

First, the doctrine of sin. No doctrine in the Bible is treated more extensively than that dealing with sin. If it were eliminated from the Book, the fact of the existence of sin and the depravity of the human heart, with their consequent out-growths, would eternally declare that all have sinned, and come short of God's glory. While sin may be viewed from many angles, it does not in any case offer a pleasing theme. In these modern days the world is asking for a palliative gospel, and there is a tendency to present a gospel that pleases, rather than a gospel that purges. No exponent of evangelism dare to speak with uncertain sound regarding sin, since the progress of the Kingdom is retarded only by such hindrances as are rooted and nurtured in it.. Sin killed the prophets, drove the martyrs to the stake and the Savior to the cross. In our day sin is robbing the heart of its purest joys; it is scattering shattered fragments of once happy homes that crumbled and fell; it is piercing the heart of the world with its venomous sting, leaving it bruised and bleeding and sad. The dethronement of sin, and the hastening of everlasting peace is the goal to be sought by every divinely sent exponent of eternal truth. The command to us is no less emphatic and impelling than the command to Jonah: ''Arise and go to Nineveh, and cry against it; for their wickedness is come up before me.''

The advent of sin into the world necessitated the coming of a mediator to set man aright, who, by his sin, was wholly at variance with God. With the restoration of the race in view, the angel appeared unto Joseph, announcing the coming of the divine Incarnation, saying: ''Thou shalt call his name Jesus: for He shall save his people from their sins.'' The divine and unalterable decree had long before gone out that ''the soul that sinneth shall die.'' Thus the penalty of death passed upon all men, and all men alike must share in paying the price. But, happily for the race, the divine incarnation of the Son of God provided a remedy for man's chosen state of sin and depravity, by which man might not eternally die, but by which he might eternally live.. Now, unhappily for the race there springs forth a class of disbelievers, who boldly attempt to question the veracity of the Bible, particularly that portion relating to the divinity of Jesus Christ. Scientific men are delving into the intricate forces of nature, in search of a scientific formula by which they may solve the problem of Jesus' divinity. Failing to find a formula that will harmonize with scientific reasoning, and the teachings of faith, many are ignoring the doctrine of faith and clinging for support to the findings of science. Let us concede for a moment that the extreme modernist is true. Then what have we? A church without foundation, a gospel without the cross, and an evangelism shorn of every enduring hope, and the world without a Savior. Brethren, shall we renounce a fundamental doctrine of our faith, and bow to the unholy dictates of a disbelieving world? I answer, No! a thousand times. No! In the doctrine of the divinity of Jesus, clings the sweetest, the purest, and the most ennobling emotions of the human soul. Our fathers and mothers have wended their way to the valley of the shadow, praising God in the sunlight of its influence, its inspiration and its power. The old ship of Zion, piloted by the once incarnate Christ, has carried her millions, and is destined to carry millions more has been rocked by adverse winds of criticism and doubt. Today we feel a slight jar; the horizon is somewhat beclouded, and the haven of safety seems far away; but the old ship has never missed port, nor lost a soul. By and by, the sky will be dismantled of her clouds; the sun of righteousnes will shine in all his glory, Jesus will rebuke the winds and the waves will cease; then the mists will rise, and all on board shall see the harbor, and shall anchor their souls to the eternal Rock of Ages Unless the Divinity of Jesus is emphasized in evangelism, our ministry will lose its power and the cross its charm.

Another vital doctrine needing added emphasis is repentance. Every minister knows too well that this doctrine is becoming too unpopular with the sinner; he knows also that many professors of Jesus in the church are too dignified and proud to repent. The forerunner of Jesus who blazed the trail for the coming of Him whose doctrine we profess to follow, began the preparatory work by preaching repentance. Later, Jesus began his ministry preaching and emphasizing the same doctrine. Still later, when the twelve were divinely commissioned as evangels, ''They went out and preached that men should repent.'' So far as I know, the doctrine of repentance has never been repealed by divine sanction. In the earlier days of our ministry, the aged veterans of the cross who grace us with their presence today, were not only emphatic in their denunciation of sin, but repentance was a common theme, inspiring unmatched oratory that drove conviction to the hearts of men. Under their voice, sinners trembled and strong men wept. We have undergone a change, and men are neither trembling nor weeping today. Are we better than our fathers who needed to repent, and repented? Or, do we belong to a higher order of men, that need no repentance? We may think that we have found a better way, and emphasize something else. A few days ago I tried to recount the number of sermons that I have preached during my ministry dealing exclusively with this vital subject. Then I tried to recount the number of sermons that I have heard by others dealing with this same theme. I must confess that my review has revealed a situation that is alarming. A vital doctrine of our faith is being passed over without due emphasis, and souls by thousands are being admitted, perhaps on terms easier than the terms of repentance. I am not a stickler for the Methodist mourner's bench, so much so as to recommend it as being the only open gateway to glory, but I am determined to cling till death to the eternal realities for which it stands. It is immaterial which way our recruits come. Whether they come by way of the mourner's bench, or by way of the extended hand, or by way of the signed card, makes little if any difference, provided they come by way of repentance and the cross.

I wish to call attention to one other doctrine that is vitally related to repentance, that should be emphasized in evangelism, namely: restitution. While there may not be an abundance of scripture setting forth a sepecific command that restitution in kind must be made for all offenses against our fellowman, we do have scripture telling by whom it was carried out, in principle at least, if not in fact. I refer here to Zaccheus. In his position he had unusual opportunity to appropriate the money belonging to others, to his own personal use, and may have been accused of doing so. When Jesus came into his home and touched his heart, Zaccheus said: ''Lord, half of my goods I will give to the poor; and if I have taken anything by false accusation, I will restore fourfold.'' It was not until the sinner was bent on making restitution that Jesus said, ''This day hath salvation come to thy house.'' As previously intimated it is difficult to persuade men to accept Christ these days. There are bad debts, crooked accounts, offended neighbors, family grievances, together with a long list of sins of varying shades that must be uprooted, and in some way perfect satisfaction made with the sufferer. On easy terms and broad propositions, scores may land in the church, paying a low fare without any reference to the past. It is easy to stimulate a soul to start a new day aright, and weave a perfect pattern; but few there are who are willing to gather up all the broken threads in the fabric of life, and readjust them so as to make a perfect pattern.

Men are not in harmony with men, nor with God. There are many broken harps in our world, and some are badly out of tune, filling the world with discordant music that grates upon the ear. It would be a great task to gather up and repair these broken harps. It would be a greater task to transform all the music that has been vibrated, and is being vibrated by lax strings, so as to harmonize with all the vibrations of all the instruments that are in perfect tune. Restitution will help repair and retune the broken human harp. It should by all means be emphasized.

In recent years there has arisen a tendency to shift the emphasis from the fundamentals of our faith to the less essential. We emphasize social activities, and we magnify the spirit of generosity; we glory in numerical gain, while cold and lifeless formality in many instances is royally displayed. Excepting the last indictment, each has its proper place, and I would not minimize their importance; but we can never carry on a program of effective evangelism, unless we stand firm and united on the basic principles of God's eternal Truth.

IV. Compensation and Results. In the next place I shall notice the compensation and results of evangelism. As before intimated, those who would be citizens in the kingdom of God's ministry, must not only adhere unwaveringly by example and by precept to the fundamental principles of our faith, but be regulated and attuned, so as to triumph in suffering, and for Christ's sake glory in tribulation. It is natural to ask, what shall we have therefore? Will the end justify the effort?

If there is a note in evangelism that sounds sweeter than any other, save the note that proclaims God's love, it is that of the inner consciousness attesting divine approval. We may wear our lives away working, planning, and praying for those we serve; we may cry against sin, and emphasize the fundamentals of our faith, and eloquently magnify God's love,—and then be excluded by the world and disowned. But all this is compensated for by the Spirit's gentle whispering: ''Well done, thou good and faithful servant.'' No experience in Paul's life was sweeter than that consciousness which inspired the immortal sentiments of his message near the close of his life: ''I am ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have kept the faith.'' It is worth all it costs to minister in Jesus' name, and having done so to know that God approves.

As a result of an effective evangelism, sectarian prejudice will be eliminated. I am not saying that denominational lines will be abolished, and all come under one creed and government. That may never happen. There are witnesses here today to the fact that in some instances, the power and influence of a given church are being crippled by others, whose only object is to make numerical gain. Thus the plan and purpose of God to unify the world is defeated. When the heart of Jesus burst forth in a plea for unity, He was not craving union that would fuse, for example, the Methodists and Baptists, or Presbyterians and Disciples into one ecclesiastical body, but was craving unity of purpose, unity of spirit, unity of effort, and harmonious co-operation by all churches, in one great combine to save the world. This is to be one result of effective and efficient evangelism. I cannot tell when that good day will come, further than to say, it is your task and mine to hasten its approach.

IV. An Electrified Evangelism. Under the next general head, I urge the necessity for an electrified evangelism. What do I mean by an electrified evangelism? I mean an evangelism whose ministry is on fire for God. The great need of the ministry is contact with the spirit of the Divine. May we become so permeated, and so filled, and so electrified with the divine spirit of the master, that when we come in contact with men, a spark of the divine spirit will set men's souls on fire for God. When the captain of the hosts of Israel descended from the mount upon whose peak his soul was charged with the Spirit of God, he was so electrified with pity, compassion, and love for the sinning hosts of Israel, that he besought God to blot his name from the book of remembrance, rather than witness the destruction of the people whom he was chosen to deliver. Whenever the ministry of Jesus Christ awakens fully to the consciousness of the tremendous responsibility resting upon it, and travails under the weight of that consciousness, then and not until then, will souls be born into the Kingdom of God.

In tracing the life of Jesus from the cradle to the cross, and from the cross to the ascension, we notice that His supreme passion centered around souls that were lost in sin. Sometimes there is a marked contrast in the impelling motive of men, and the supreme motive of Jesus. Once a minister who had an unusual affinity for chasing game, rather than chasing men, was assigned to a certain charge. One day when the minister and several friends were out hunting, he was called to conduct a funeral. He accepted the call, though reluctantly. Just as soon as the last sad rite was over, he mounted his horse and rode rapidly in pursuit of his comrades. On his way he met an aged woman, of whom he asked information regarding the whereabouts of his friends. She very pointedly replied: "Follow this road to the top of yonder hill; there you will see a minister. Take the right hand road, and you will likely overtake them soon." "But why," asked the minister, "do you call a sign post a minister?" She replied: "Before you came into this community, we called them sign-posts, but now we call them ministers; because though they point others the way, they never go themselves." Brethren, the Kingdom will never be taken by men who merely point the way to Jesus. It is reserved for those only who lead the lost to Gethsemane, and with them, bathe their souls in Gethsemane's tears. The Kingdom is reserved for those also who resign themselves to the humiliation and pains of Calvary.

According to an old legend, a traveler was walking a street in a city, and stopped to gaze upon a magnificent marble edifice that was nearing completion. Hearing a voice nearby he went a few steps further and stopped again, this time to look upon a huge block of marble that was partially covered in dust and debris. A voice from within the marble was saying "Glory! Glory!" The passerby asked: "What is there about your unsightly environment to inspire you to ascribe glory?" The voice replied: "A few moments ago Michael Angelo passed by, and I heard him say: 'I see an angel in that stone!' He has gone now to get his chisels and mallets to carve out the angel. Glory! Glory!" Two thousand years ago the master artist came to earth. As he walked among men, realizing their lost and dying condition, and seeing only a remnant of the original image of God stamped upon the race, the Master was heard to say: "I am come that ye might have life, and that ye might have it more abundantly." An unconscious, but instinctive cry of "Gory!" is finding expression today in the heart of the race lost in sin. Like the imaginary soul in the unsightly dust-covered stone, lost men and lost women are exultant in hope, that the final strokes of the Master's hand will transform them into real living personalities of matchless purity, and charming grace. The Holy Spirit is the directing and impelling power; the minister is the instrument in God's hand that he would use to transform the race. God forbid we should prove unfaithful, and thus make the joyous cry of the hope of the lost to be in vain.

Despite the discouraging elements in the field of evangelism, today is an inopportune time for pessimism. The Kingdom is at stake, but victory is ahead. For centuries men have died for the faith, praying meanwhile that the hour of victory might come.

During Napoleon's eventful career, he was sent with an army of men on a tour of conquest to Egypt. When they landed on Egyptian soil, the men became disheartened, and their spirits sank within them. But Napoleon who has been characterized as the man of destiny and the scourge of God, looked across the blue with his penetrating eyes, and gazed upon the great pyramids pointing their peaks toward the zenith. Impressed with the spirit and the indomitable courage of the personalities back of those enduring landmarks, he exclaimed, "Men! forty centuries are looking down upon us." These words inspired Napoleon's men; they went to battle, and won the victory.

The call to Napoleon to battle was far less significant than the call to us. The incentive to fight till death is more inspiring. Our goal in the conquest is not victory over world kingdoms, but victory over the forces of sin. From the birth of Jesus unto now, heroes and heroines of the cross have died in the fight. The history of Jesus, and the martyrs of our faith, as written and sealed in their own blood, is an eternal vindication of the power, and the personality, and the eternity of the gospel which we preach. Twenty centuries of sacrifices and martyrdoms for the faith are looking upon us today! May we imbibe that faith, which our fathers died to secure, that uncounted generations yet to come may triumph gloriously in the goodly heritage that we in turn hand down to them. Wm. H. Neese.

June 23, 1923.

REPORT OF TREASURER OF COLLEGE BUILDING FUND.

Amount previously reported	$65,623.90
G. B. Anderson	15.00
Mrs. L. A. Garrett	3.00
Altruistic Bible Class, Bethel, Randolph Circuit	10.00
Adult Bible Class, Bethel, Randolph Circuit	10.00
Mrs. C. F. Johnson	5.00
Lolita Foster	5.00
Mrs. H. F. Bass	1.00
Mary Elizabeth Cheek	2.50
Mrs. J. B. Cheek	2.50
G. P. Sykes	5.00
W. F. Grabs	5.00
W. T. Bryant	5.00
J. H. Hawkins	1.00
Ed Dickens	1.00
Elvorado Faison	1.00
R. Faucett	1.00
R. D. Wilson	1.00
Mrs. J. W. Clodfelter	10.00
Mrs. G. L. Curry	2.00
Jessie Curry	2.00
Ruth Curry	2.00
Margaret Curry	2.00
Virginia Curry	2.00
Mrs. S. E. Rogers	10.00
Mrs. J. B. O'Briant	10.00
Myrtie Faison	1.00
Miss Emma Harris	1.00
Mr. and Mrs. J. W. Thacker	50.00
Mrs. Thacker's Teen-Age Class	12.60
	$65,802.50

High Point Subscriptions.

Amount previously reported	$28,494.10
C. S. Welborn	20.00
C. A. York	20.00
B. H. Bradner	20.00
R. L. Pickett	50.00
G. C. Kester	10.00
Dr. Hiatt	15.00
Dr. Mann	25.00
J. V. Apple	10.00
J. A. Cecil	20.00
D. L. Barker	20.00
D. A. Fowler	5.00
Mrs. J. C. Welch	20.00
W. I. Saunders	5.00
	$28,734.10

Living Endowment

Amount previously reported	$895.00
S. F. Phillips	50.00
H. C. Jones	20.00
	$965.00

Pickens' Reunion.

The Annual Reunion of the Pickens family will be held at the home of Mr. and Mrs. W. G. Burgin, Weaverville, N. C., Thursday, August 2, 1923. All members of the family and friends are invited.

Mrs. C. W. Bates, Secretary.

BOARD OF FOREIGN MISSIONS

Rev F C Klein, Sec.

EVANGELISTIC TOURS IN INDIA—CONTINUED.

Last week we began reporting Rev. Mrs. F. W. Theophilus's evangelistic tours. She is the board's missionary at Dhulia. This continues it.

“Soon the men began to gather at our tent to hear what we had to say. We sat until late, and thanked God for such an opportunity. The women, of course, were nowhere to be seen—a stranger might think it was a womanless village—but they were there, many too, and all had no doubt looked at us well.

“Then the old Nyak, headman, told me that I could talk with the women-folk early the next morning, when all men would have to leave the Thanda—village. For this I was happy, and retired for the night.

“Soon after our arrival in the village we heard drums sounding, and were told that it was the gods-evening worship. I had also noticed a light burning in a new temple a short distance from our camp. A few years ago plague was raging here, and the villagers got together and built this temple that the plague might be stopped.

“Overcome by fatigue we were soon sound asleep, but not for long. Perfect quiet prevailed, even the huge dogs that had been hanging around us were quiet, when suddenly from the temple the mournful voice of a worshiper broke the stillness of the night singing praises to the gods and goddesses of Hinduism. Over and over in this mournful strain he repeated the names of Tukaram, Sita, Ram, and many others, praising them and their deeds, and giving them the victory.

“The friendly stars looked down upon that lone, hopeless, mournful worshiper as he tried to relieve his soul of a terrible burden, and those same stars looked down upon others in that same village whose hearts were filled with peace and happiness with a knowledge of sins forgiven, a Savior found.

“Early in the morning, according to promise, all the men disappeared, and the women were free to come out in a body. At first they were very timid, and looked as if the slightest movement would cause a general stampede. So my Bible woman and I were very cautious.

“First we talked about the babies, then schools for boys, gave them out-of-date Sunday school cards, and gradually they grew less nervous and came closer.

“We told them about the wonderful Christ, the Savior of the world, and how He could help and bless Hindu women who had so little in their lives. They were pleased, fascinated, and two old gray-headed grandmothers came and fell at our feet.

“As I looked upon those eager, upturned faces I felt that it was not what the lone worshiper had cried out in the night, Tukuram-Ki-Jaia, but that it was Christ-Ki-Jai—Victory for Christ.

“The dress of this caste is most peculiar. The women wear from ten to twenty yards of cloth gathered into a skirt, the jacket, which is all embroidered in beautiful blended colors, extends to the sides and arms leaving the whole back exposed. Heavy bell-shaped jewelry hangs all about the face, fastened to the hair at the sides of the forehead, while at the back fastened to the coil of hair, is a tapering wooden peg about one foot long, which stands up forming a center pole for the head-dress that hangs like a tent over face and upper part of the body, covering the jacketless back. This wooden peg affair is not put on until the day of marriage, and then must be worn until the woman becomes a widow or grandmother.

“It was with hearts full of praise and gratitude that we left the Thanda at Palad, and we believe that seed was sown, a wedge driven in, and we also believe that you will again hear about these dear Wanzaris.”

To be continued.

THE JAPANESE BANNERS.

The two beautifully embroidered Japanese banners will be awarded again this year: one to the Sunday school sending in the largest amount for foreign missions, the other to the Sunday schol sending in the largest amount in proportion to membership.

Be sure to send in the total membership of your school, when you send the offering to your conference treasurer. If you have sent in your offering, please drop him a card stating what is your school's membership, if you omitted that.

Fred. C. Klein.

THE HOLY SPIRIT AND THE SECOND COMING.

It is surprising how few people think of the Holy Spirit as the third person of the Trinity. As the Father and Son are real persons, so must the Holy Spirit be also. We are baptized into the name of the Father and the Son and the Holy Spirit, three equally distinct persons. The same distinct personality appears in numerous instances. “Well spake the Holy Ghost by Esaias the prophet unto our fathers” Acts 28:25. He teaches: “He the Holy Ghost shall teach you in the same hour what ye ought to say” Luke 12:12. “He **will reprove** the world of sin, and of righteousness, and of judgment” John 16:8. “**He helpeth** our infirmities and maketh intercessions for us” Rom. 8:26. “He may be grieved” Eph. 4:30. “**The Holy Ghost** said, Separate me Barnabas and Saul for the work whereunto I have called them” Acts 13:2. “**He shall testify** of me” John 15:26. He guides. “He will guide you into all truth” John 16:13.

For several years I have had free access to all kinds of literature on the second coming of Christ and have heard and read several sermons on the subject by different evangelists, all of which and whom seem to me to convey the wrong idea with the exception of one recently by our beloved pastor which to my mind is more in accord with the teaching of the Word than anything I have heard or read on the subject. It seems to me most of those discussions on this subject forget the fact that there is such a person as the Holy Ghost, the third person of the Trinity, and that when the Son finished his work and ascended to the Father leaving his disciples dumfounded. They stood gazing up into heaven and there they must stand watching and **waiting** for his return perhops thousands of years. But not so, two men stood by in white apparel which **also** said (this implies that the son had said it before), Why **stand** gazing up into heaven? this same Jesus which is taken from you into heaven shall so come in like manner as ye have seen him go; go up to Jerusalem and **tarry until** you be endued with power from on high (and I take it from heaven). So they went and assembled in an upper room all of one accord in one place and after ten days, suddenly there came a sound from heaven as of a mighty rushing wind and they were all filled with the Holy Ghost, the third person of the Trinity, and “He is to abide forever,” John 14:16. “Lo I am with you alway, even unto the end of the world” Matt. 28:20. His mission, the Son came to redeem the world and make it possible for all men everywhere to be saved. The Holy Spirit to “convince the world (mankind) of sin and of righteousness and of judgment” John 16:8. “He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” John 14:26. “He maketh intercession for the saints according to the will of God” Rom. 8:27. He is to cast out devils. Matt. 12:28. We through the **Spirit**, do mortify the deeds of the body. He will guide you into all truth. He fills us with power to be witnesses at home and abroad. Acts 1:8. He bestows gifts to profit withal. 1 Cor. 12:4, 7. We are commanded to be “filled with the Spirit and grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption.” “Quench not the Spirit.”

The Holy Spirit associated in the creation (Genesis 1:2, 26), in redemption (Mark 1:9, 10, 11), and is now in the world building the church together for an habitation of God Eph. 2:22). The church guided by Him (Acts 20:28) is to send the gospel of the blessed Son of God to the uttermost parts of the earth. “Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine. Make full proof of thy ministry.” “Thus hasting the coming of the day of God” 2 Peter 3:12, 13, 14.

I must confess I am not as much interested when this day will be as I am that I may as one of God's humble servants do my full part in hasting it as I pass through this life.

E. C. Harris.

“BOUGHT WITH A PRICE.”

One of the profound truths of God's Word is that Christians are not their own, but are bought with a price, and that they are bound to glorify God in their bodies and in their spirits which are His. Arthur Detmers has put the thought into verse:

To know that what I have is not my own,
To feel that I am never quite alone;
This world I pray from day to day.
For then I know my life will flow
In peace until it be God's will
I go.

—Unprecedented wages offered in the building trades this side of the border have resulted in the stimulation of emigration from Canada to the United States within recent months.

BOARD OF HOME MISSIONS

Rev. C. H. Beck, Sec.

"IN JOURNEYS OFT."

Southfields Church, Chicago, Illinois.

This new church was featured in the Methodist Recorder of July 7, and the story of the dedication was told by Dr. Davis editorially. Dr. Davis was the preacher of the morning. This is the third of our denominational enterprises in the city of Chicago and this new church is the best of the three. It has been under construction for some time, it having been deemed wiser to begin the erection of the permanent building, than to spend any part of the available funds on a temporary building. The day set for dedication was June 24, and the program for the day was fully carried out. The Board of Home Missions is making some investment in this enterprise, but the credit for the development is due to the aggressive leadership of the organizer, Rev. C. O. Harvey, D.D., and the loyal support of the North Illinois Conference. Friends in other sections of the church have also contributed to the support of this work. Your secretary was present during the day, and was glad to be a participant in the program of dedication.

Berwick, Pennsylvania.

On Sunday, July 1, I was to preach at Berwick. This has been one of our most difficult fields. The population is almost static, and the attitude of the American Car & Foundry Company, the one dominating industry of the city, toward other proposed additions to the industries of the city make it very difficult to secure other factories. The work has been in the hands of one of our best men, Rev. A. C. Struthers, and he has been working day and night to bring the work up to a high standard. However, it is hard to build up a church membership from a decreasing population. We shall have more to report concerning this church at a later date.

Trinity Church, Atlantic City, New Jersey.

Sunday, July 8, was spent in this city. The church is in what has become almost entirely a Negro district, and the only thing that seemed to be possible was to sell the old property to the colored people and secure a new location for our work. Contracts of sale have been signed and initial payments made. The transfer will be completed in the early fall.

A new location has been purchased in Ventnor City, corner Ventnor and Melbourne Avenues. A temporary chapel has been erected and services were formally opened on July 8. The day was ideal, and the services were a pleasure and a delight. This church gives fine promise of success in this wide-open field. The pastor, Rev. Geo. D. Jones, has been untiring in his efforts here. Services will be continued at the old Ohio Avenue location until the final transfers are made.

There is a field too in Venice Park, where several of our people live, which is well worthy of consideration. The one limitation set for our work is financial. If this can be overcome, we can organize churches more rapidly than we could find men to take charge of the new fields. To us it seems almost a crime that the church should fail to make the largest development possible in the homeland. Our Heavenly Father will hold us responsiblbe for our every oportunity. Charles H. Beck.

THE BOY MARTYR.

In the earliest ages of Christianity the wrath of the heathen world was directed against the apostles and preachers of the gospel. It was, however, found that if preachers were scattered or slain, there was still a power remaining in the Gospels, the Epistles, and the sacred books of the Christians, and that Christianity could never be uprooted till the Scriptures were destroyed.

Accordingly, in the year 303, the Roman Emperor Diocletian signed a decree to tear down the places of worship and destroy the copies of the sacred Scriptures, hoping thus to blot out Christianity from the earth.

The scheme failed. Some timid traitors delivered up the sacred books for destruction, and thus brought on themselves the censure of the church. Others secreted and preserved them to the peril of their lives, while some handed over certain worthless books, and kept the treasured volumes which they loved.

The Scriptures could not thus be destroyed. Probably sixty thousand copies of them were then in existence, all copied out beforehand, and scattered throughout the Roman Empire; and all the power of Rome could not hunt them up and burn them. Besides, these books were copied into other writings, so that to this day two-thirds of the New Testament can be picked out of the writings of one single ancient writer, the learned Origen, who wrote about A. D. 200, or a hundred years after the death of the Apostle John. There are not a dozen sentences in the New Testament that cannot be found quoted in the writings of those Christians who wrote within three hundred years of the time when our Savior died. So it was impossible then for a heathen emperor like Diocletian, to root out the Holy Scriptures. A few years later, his successor, Constantine, publicly favored the Christian religion. About A. D. 331 he caused fifty copies of the Scriptures to be beautifully written out by careful penmen, that they might be placed in the churches of Constantinople, his capital, and there read publicly every Lord's day. So the Scriptures are still preserved by various names and we may read them daily.

But this was not the last effort that was made to destroy the sacred Word. When wicked priests and governors have ruled, they have often hated God's Word, and have labored to destroy it.

There are men today who would burn the Scriptures if they could lay their hands upon them. And when a man is opposed to the Scriptures, it is usually because the Scriptures are **opposed to him.**

One day when the persecutors were trying to drive the Bible out of Scotland, a party of soldiers who were riding along the road met a lad carying a book.

"What book is that?" said they.

"The Bible," said the little hero, with a fearless glance.

"Throw it into the ditch!" shouted the commander.

"Na," said the Scotch laddie, "it is God's Word."

"Throw it into the ditch!" repeated the captain; but the lad grasped the book more firmly.

"Then pull your cap over your eyes," said the cruel officer. "Soldiers, prepare to fire!"

For a moment the soldiers hesitated, but their leader's face was stern.

The lad did not flinch or waver. He knew what was before him, but the Lord was his strength.

"I will not cover my eyes," said he, firmly. "I will look you in the face, as you must look me in the face at the great judgment day."

Another moment, and the faithful boy lay upon the ground, shot through the heart by the cowardly persecutors.

It was by such heroes as this that the Scriptures were preserved and handed down to us. Do you wonder that Scotchmen love the Bible? Do you wonder that all Christians prize it as a precious treasure? Do you wonder that they want their children to read it, and learn it, and love it? Let us cling to the blessed word, and we shall hear the Master say to us, "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:10, 11.—The Little Christian.

"God never would send you the darkness,
  If He felt you could bear the light;
But you would not cling to His guiding hand,
  If the way was always bright;
And you would not care to walk by faith,
  Could you always walk by sight."

"'Tis true He has many an anguish
  For your sorrowful heart to bear,
And many a cruel thorn-crown
  For your tired head to wear.
He knows how few could reach heaven at all,
  If pain did not guide them there.

"So He sends you blinding darkness
  And the furnace of sevenfold heat;
'Tis the only way—believe me—
  To keep you close to His feet;
For 'tis always so easy to wander
  When our lives are glad and sweet.

"Then nestle your hand in your Father's
  And sing if you can you go;
Your song may cheer some one behind you
  Whose courage is sinking low;
And well—if your lips do quiver,
  God will love you better so."

DETERMINED BY THOUGHT.

A man's thought determines the moral climate of his life, and will settle the question whether his conduct is to be poisonous marsh or fertile meadow, fragrant garden or barren sand. The post of the mind determines the disposition, and will settle whether a man shall soar with angels in the heavenlies or wallow with swine in the mire. What we think about the things that are greatest will determine how we do the things that are least. What are your primary thoughts about God? The prints of those thoughts will be found in your courtesies, in your intercouse, in the common relationship of life, in the government of commerce, in the control of the body, and in all the affairs of home and market and field.—J. H. Jowett, D.D.

YOUNG PEOPLE'S WORK

WEAVERVILLE REGISTRATIONS.

The following registrations were received during the last week of the Weaverville Registration campaign, consequently did not appear before the conference. I am sending them in now for publication. The total registration received up to opening of the conference on June 22 was 653—153 past our goal!

Lawrence Little, Field Secretary.

603. Miss Ida Guyer, High Point.
604. Mr. Jake Bowling, Democrat.
605. Miss Gladys Bowling, Democrat.
606. Paul Bowling, Democrat.
607. Elizabeth Carter, Asheville.
608. Mr. Prate, Asheville.
609. Miss Verdie McIntyre, Asheville.
610. Miss Novella McIntyre, Asheville
611. Mrs. McIntyre, Asheville.
612. Mrs. Carom, Asheville.
613. Mr. McNeil, Asheville.
614. Mrs. McNeil, Asheville.
615. C. F. Morris, Weaverville.
616. L. H. Michael, Weaverville.
617. Dr. J. M. Crawford, Weaverville.
618. Mrs. J. M. Crawford, Weaverville.
619. E. M. Reagan, Weaverville.
620. C. P. Reagan, Weaverville.
621. Eugene Presson, Weaverville.
622. Mrs. Eugene Presson, Weaverville.
623. Dr. C. P. West, Weaverville.
624. Marion Yost, Weaverville.
625. J. R. Reagan, Weaverville.
626. Morris Roberts, Weaverville.
627. C. C. Brown, Weaverville.
628. Herman Cook, Weaverville.
629. Lynn Garrison, Weaverville.
630. E. S. Reeves, Weaverville.
631. Mrs. E. S. Reeves, Weaverville.
632. Mrs. Fred Reeves, Weaverville.
633. Miss Verona Brittain, Weaverville.
634. Miss Dorothy Pearson, Weaverville.
635. Miss Maydala Brittain, Weaverville.
636. Rev. A. M. Mitchel, Weaverville.
637. J. Fred Osborne, Weaverville.
638. Dr. Harbeck, Weaverville.
639. Mrs. Harbeck, Weaverville.
640. Dr. Trowbridge, Weaverville.
641. Mrs. Trowbridge, Weaverville.
642. Miss Fannie Gordon, Greensboro.
643. Miss Eleanor Young, Henderson.
644. Miss Ethel Rich, Graham.
645. Miss Eva Routh, Greensboro.
646 J. H. Wright, Weaverville.
647. W. B. Ward, Greensboro.
648. Miss Flossie Denny, Greensboro.
649. Miss Velna McCulloch, Greensboro.
650. Mr. Pusick, Greensboro.
651. Miss Ruby Sapp, Winston-Salem.
652. Miss Agnes Carlton, Winston Salem.
653. James Hanner, Winston-Salem.

Thomasville Baraca Class.

One of the largest and livest organizations of Thomasville church ns the Senior Baraca class. The class recently elected officers for the last half of this year. They are as follows: W. J. Loftin, president; J. W. Clodfelter, vice president; J. T. Beatty, secretary; S. R. Westmoreland, assistant secretary; E. Teague, treasurer; J. W. Boyles, teacher; J. E. Templeton, assistant teacher; C. B. Way, press reporter.

Last Sunday morning a contest which had been on for several weeks came to a close. The class was divided into two groups, the Blues and Reds. The contest was in the form of a race around the world. Each new member counted for a certain number of miles. The Reds were victorious, winning the race by 3,500 miles. The Blues made 20,950 miles, while the Reds made 24,450. The losing group will entertain at a social to be held some time soon.

The class has 92 members on roll, and there were 40 members present last Sunday morning. J. W. Boyles, the teacher, is a very able teacher, and has a well prepared lesson each Sunday morning.

C. B. Way,
Press Reporter.

NOTICE TO THE CHURCHES AND PASTORS OF FIRST DISTRICT.

All those persons who will attend the Young People's Summer Conference of the First District are requested to send me your names and when you will arive at Pleasant Hill. We want to know if you will come by train, and when, and if you come by automobile or Ford.

The good people of Spring Church charge are anxious to have you come and enjoy the week with us, and if you will give us the information we ask for, it will help us to help you have an enjoyable trip to this field.

Whether you come by train or automobile, Pleasant Hill is the place for which you are bound. and the parsonage is headquarters of the information department.

We hope to see all the pastors and as many of the laymen and laywomen as can come.

Yours for service, J. L. Trollinger,
Pastor Spring Church Charge.
Pleasant Hill, N. C.

I want to add this word in regard to the Summer Conference at Pleasant Hill: We have the best course it is possible for us to get together. The leaders include Rev. A. G Dixon, D.D., president of our Annual Conference, and Mrs. A. G. Dixon, his capable helper in the work; Rev. H. F. Surratt; Rev. N. G. Bethea; Rev. Lawrence Little, field secretary of young people's work; Miss Sallie Barnhill, superintendent of missions of Young People's Board, and others.

The sessions will begin at 8:30 A. M., Tuesday, July 24, and close Friday night, July 27.

Pastors and Sunday School and Christian Endeavor Leaders: Please see that your church is well represented. It is going to mean much to have a number of your young people there for four days of capable leadership and instruction. It is a rare opportunity. Let's make the most of it.

Lawrence Little,
Secretary.

SERMON TO YOUNG PEOPLE.

The Sin of Indifference.

"And Gallio cared for none of those things." Acts 18:17.

Gallio was the deputy, or civil magistrate at Corinth. A mob of Jews had seized Paul and brought him before this deputy for judgment and punishment. Gallio refused to pass judgment on matters of religion. He had no convictions on that score. The Greeks, who were friendly to Paul, took the ringleader of this Jewish mob, and beat him in the very presence of the deputy, who did not interfere in the least. He was perfectly indifferent as to whether the right or wrong triumphed. "And Gallio cared for none of those things."

He was a type of a large class in our day. Thousands appear to be entirely unconcerned about the great conflict of the ages. They are neutrals in the battle of life. They stand off and let others fight it out. They don't care whether Christ or Satan is the victor in this struggle. They don't care whether people go to heaven or to hell. And they don't care where they themselves are going to spend eternity. In a word they are indifferent to the interests of the immortal soul, the welfare of the race, and the issues of eternal destiny.

Let us first note their

Indifference to the Immortal Soul.

Jesus said: "What is a man profited, if he should gain the whole world and lose his own soul? "The undying soul is worth more than all the world of riches, honors, and pleasures. No material price can be placed upon the human spirit. The sacrifice of Jesus Christ upon the cross is God's measure of the soul's value. "Ye are bought with a price." Jesus "loved me and gave himself for me." It was a big price to pay, but God loved man so much that He was willing to pay this big price.

"What is the thing of greatest price,
The whole creation round,
That which was lost in paradise,
That which in Christ is found?

"The soul of man, Jehovah's breath,
That keeps two worlds at srife;
Hell moves beneath to work its death,
Heaven stoops to give it life."

To be indifferent to such a priceless heritage is a great crime against humanity and a great sin against God. To reject the only plan devised to save the soul is a most damnable iniquity. To say no to the gospel, to the Holy Spirit, and to conscience is to say yes to the fallen nature, to Satan, and to all the horrors of hell. To take it easy and drift with the tide of worldly conformity is to slide on the toboggan of unbelief into "the lake that burns with fire and brimstone."

Let us note next the

Indifference to the Welfare of Mankind.

Personal unconcern is bad enough, but indifference to others is even worse, because there are so many more of them. "Am I may brother's keeper?" exclaimed the angry Cain. Paul replies to this question of the first murderer, when he wrote: "None of us liveth unto himself, and no man dieth unto himself." We must live for others if we live at all to any worthy purpose. There is so much sin and misery and need in the world that call for sympathy, relief and uplift.

Besides what God has done for each individual by way of nature, providence, and redemption puts him under obligation to those for whom Christ died. Paul gives expression to this obligation in these words, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise."

But so many are like the priest and Levite who see their brothers in need and distress and pass by on the other side. The wail of the

(Continued on page sixteen.)

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.
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THE WILLING WORKERS CLASS.

We want to commend to other Sunday schools the plan of the Willing Workers class of Mt. Carmel church, Forsyth charge. This band of workers has agreed upon a definite amount for the college and has gone to work to get it. They have a quilt, the squares of which are sold to those willing to help the cause along, for so much. The quilt remains the property of the class and may be donated to the college later on. Already a nice sum has been realized by them and they are just beginning to work it.

In sending check for instalment for his little folks Brother Curry tells us that they made their money selling bread, ice cream, etc. It reveals a well known fact that when people want to do a thing bad enough they are sure to find the way to do it.. These are fine little girls and I commend their zeal and good works to others. One fact is becoming quite plain as this campaign moves on, many children are deeply interested in the college, more so than their parents. And this cheers us as the days go by.

We have started the list of subscribers who want to pay the cost of furnishing a room in the dormitories. Already two are taken and we believe these rooms will be quite popular It will cost about $150 to furnish them. The money will be called for within six or eight months; it is not payable in three years as the regular subscriptions, as we will want to furnish these rooms before the school shall begin in the fall of 1924. We are willing to allow July, next, as the final date for payment of this subscription.

ARE YOU COMING?

It is to the August picnic, Saturday, August 18. We are expecting a big crowd, a good dinner, and great time. Put this date on your calendar and be sure to be present.

SIX GOOD "I WILLS."

I will respect my body and care for it.

I will keep good natured, cheerful and responsive.

I will take pride in work and in thrift.

I will show courage and self-control.

I will be dependable and do my duty.

I will each day turn to my Heavenly Father for strength and forgiveness.

SEND ALL SUBSCRIPTIONS TO ME.

Please to send all subscriptions to the college direct to me; it saves time and the possibility of losing them. All pledges are handled in this office, all subscriptions are listed here and credits are given by us on these subscriptions, and it saves others of having to be troubled with them.

Brother J. G. Rogers, having increased his subscription goes into the Hauser $1,000 class, and Brother J. W. Shaw into the F. R. Stout $500 class.

We are again reminding you of our need of funds. It is impossible for us to go forward any faster than our subscribers send us. If those of you who are in arrears would send in the amounts due it would greatly aid us at this time. Please to respond to this appeal without delay.

Very truly yours, R. M. Andrews.

Zoar, Mecklenburg Circuit. — Our pastor filled his appointment Sunday with a splendid sermon. I am sure every one present enjoyed it very much. His sermon was along the line of "Prayer." He preached only one sermon Sunday, as he had other arrangements. We were sorry of this; but it could not be helped this time. As we did not have preaching Sunday night we had our regular Sunday night prayer meeting.

Our special meeting will begin at Zoar the fifth Sunday in this month, the pulpit help being Rev. Mr. Riddle. There will be two services on this day, with dinner on the ground.

So, dear friends, let us all pray for this meeting. Let us pray that there may be many souls saved.

Since my last report, I am sorry to say that we have lost one of our members, Mrs. M. A. Greene. May God comfort the bereaved ones.

Best wishes to all.
Bertha Hartis,
Reporter.

There is an old story of a hero who, when an overwhelming force of the enemy was in full pursuit, coolly dismounted and repaired a broken buckle on his saddle girth. Then, at the very moment the prancing hoofs and eager spears seemed about to dash upon him, he leaped again to his steed, and, like a swooping falcon, vanished from their view.

Many Christians have yet to learn that in their daily life there is a precipitancy that is ruinous, a delay that is highly profitable. The man who, never pausing for prayer or communion with God, rushes madly into the business of the day, might seem at first thought to be gaining an advantage over the man who pauses to lift up his heart in prayer to God. But how often do we find that the one who has rushed impetuously into the thick of the day's conflict, finds himself left ingloriously in the dust of defeat before the day is over!
—Exchange.

THE BOY WHO DARED.

Boys are boys the world around, no matter whether their skin is white or black or yellow. You might as well try to hold a tiger when he is after a goat as to keep a boy from going to see the circus parade as it goes through the street.

When the strange white face of a missionary appears in a village in the interior of China, it certainly is a whole show. Many a boy then turns out to see the "circus."

"I dare you to touch him," said Lien Hung to Li Ching. "I dare you," two or three others chimed in. Li Ching made up his mind he would show the boys that he dared to touch the white-faced foreigner. Slowly he edged up to the missionary, stopping now and then to screw up his nerves a little more. Eventually he got near enough to me. Reaching out his hand, he touched my arm—and then ran as fast as he could back to the group standing some distance away. "Good for you, Li Ching, you surely are brave!" Yes, he dared touch me and escaped without the least hurt! He was the hero of the day.

But why was he considered a hero? What danger is there in touching a white-faced missionary? I must tell you a story to answer your question.

A lady missionary had started a Sunday school for non-Christian boys and girls. After some months she had quite a number of them present every Sunday afternoon. She rejoiced over her success and thanked God for the many boys and girls she was reaching.

One Sunday afternoon as she was on her way to Sunday school she was thinking of those Chinese boys and girls whom she would soon see again. Generally she found some of them waiting for her in front of the little chapel. This day as she approached the chapel, she did not see a single boy or girl. She wondered if she was late. She looked at her watch. "Why, it's still fiften minutes before time to start," she said to herself. As she got to the door and looked in, her face was blank with surprise, for the room was entirely empty! Not a single voice greeted her with the usual "Bing-ang" ("Peace be with you"). She wondered if something was wrong with her watch, but as she looked at the chapel clock, she found it agreed with her watch. "Maybe something prevented them from coming early today," she said to herself. So patiently she waited. Two o'clock came and went, but not a boy or girl appeared. She waited until half-past two and then decided to visit the homes of those boys and girls, to find out what had happened.

Now, these children lived on sampans. Their ancestors for centuries past had lived on such boats. Yes, even pigs and chickens live on these small boats. These children were, as their ancestors, all born on these boats. When the child is still young, the mother ties a rope around him and then if he falls overboard, which happens at times, she just pulls on the rope and brings him back to safety.

In order to visit these homes the lady had to engage a sampan and row from boat to boat. This she had often done before. She knew just about where the little boat of each boy and girl in her Sunday school was anchored. Their mothers always met her with a smiling face and held out their hands to help her over into the boat. Then hurriedly a cup of tea and some watermelon seeds were brought to the foreign guest, after which they had a delightful chat with her.

But how different today! As she drew near to the boat where lived one of her Sunday school scholars, she noticed how the children hurried under cover, and how the mother dropped the bamboo shutter and would not come out, even when the sweet voice of the lady missionary called. That voice had always been welcomed before. The missionary could not understand what had happened. She had the boatman row her to one boat and then another, but the same reception awaited her at each one. At last she got desperate. She had herself rowed to the home of one of her best friends, and without waiting for an invitation or an outreached hand, she stepped over on to the little boat, lifted the bamboo shutter and looked in. There she saw the frightened mother and her frightened children sitting close together.

"Mother, please tell me what is wrong today. Why are you all so afraid of me? You never were afraid of me before. Why did none of the boys and girls come to Sunday school today?"

The kind face and sweet voice of the missionary lady soon gave the Chinese mother courage enough to talk. "Oh, have you not heard the terrible news?" she said.

"Why, no, what do you mean?"

And now that frightened mother told the missionary lady how last night a little boat came down the river with two white-faced foreigners in it. They caught two Chinese boys and carried them away. Then they took out their eyes and made medicine of them! "Of course, when we heard that, we would not let our children go to Sunday school, for fear they might be caught also."

The missionary then asked what boat the children were taken from. When told what boat she at once rowed to it, but the mother there said, "Oh, not mine, but Mrs. Li's." So she rowed to Mrs. Li's. But Mrs. Li said, "No, not mine, but Mrs. Dang's." All the afternoon the missionary rowed from boat to boat, but nowhere could she find the family whose children had been stolen. It was one of those strange stories, started by some one, which spread like wild-fire, everybody believing the tale to be true.

As a boy I used to hear the words, "If you are not good, the bogy man will catch you!" Well, in China the naughty boy will hear mother say, "If you are not good, the white man will catch you."

But you must not think that the boys in China are cowards. Even though they hear strange stories about the white-faced foreigner, they dare to touch him, as you have already seen. Yes, even better than that, thousands of boys have grown to know and love the white-faced missionary.

I want to introduce you to Liao Guoh In, another boy who "dared." I came to know him a few years ago while itinerating in the interior of China. As I entered a little chapel I met the boy. "Little brother, how old are you?" "Eleven years old." "Can you read?" "A little." "How many years have you studied?" "About five years." Thus I began my conversation with the lad in that melodious Chinese language.

I soon found out that he was a bright chap. He had been taught mostly in Chinese classics. He knew very little about modern science and modern history. The longer I talked with him, the more I realized that in him was the possibility of a coming leader in China. My heart burned with a desire to get him to go to our Boys' Boarding-School. I found he was anxious to go, so I asked his father. He said, "Yes, I'm willing, but you'll have to ask grandpa." "Well, what's grandpa got to do about it?" you may ask. In China, grandpa is highly respected, and as long as he is alive, his advice is asked and generally followed. So there was nothing else for the white-faced missionary to do but to go to see grandpa.

As I looked around that Chinese house I saw many idols. I soon realized that they had a powerful influence over grandpa. He worshiped them daily. When I talked to him about his little grandson's going away to school, I got a decided "No!" There were two things that caused grandpa to speak thus. In the first place, he did not want to offend the idols by sending his grandson to a Christian school, and then he did not want him to go so far away. No telling what might happen to the rat-boat while it shot down the rapids, and especially down the Ladder. He did not want his grandson, whom he dearly loved, to be drowned.

While in the house I looked into another room and saw a number of Chinese instruments hanging on the wall. "Who plays these?" I asked. "Why, little Guoh In can play every one of them!" I now wanted the boy more than ever, but I had to go away rather discouraged. Before leaving I told the Chinese pastor to try his best to get the boy to go to our school.

The next term, when school opened, I was happily surprised to see little Guoh In among the new students. He proved to be the bright student I knew he would be. He became the leader in his class.

About a year later, I again went up the Ladder in my rat-boat. My trip included a day's stop in the village where Guoh In lived. I was there only a little while when I received an invitation to a Chinese feast. It was not the invitation to the feast that made me happy (Chinese food is good if you like it, but it does not always agree with me), but because the feast came from grandpa!

The first thing I noticed on entering the house was that there were no idols to be seen. As we were sitting around the table, all eating out of the same dish, with our chopsticks, the pastor said to me: "Teacher, do you know that grandpa is the most hot-hearted [meaning most earnest] Christian we have?" "What do you mean?" I said,—for only a year ago he would have nothing to do with Christianity and refused to let his grandson go to our school. He then told me that after Guoh In got to school, he wrote letters home to grandpa, teling him about the school, about the missionaries, about his studies, and at the close of his letters urged grandpa to go to the little chapel. Grandpa loved Guoh In so much that he could not refuse his request. So he went to the little chapel, and soon became a most earnest Christian.

Take notice, boys, that the white-faced missionary could not get grandpa to go to church, neither could the Chinese pastor, but the little boy got him to go! Yes, that whole family became Christian. Here was a coming leader.

Now, Guoh In was a boy who dared leave home; he dared shoot down the Ladder in a rat-boat; he dared to go where the strange, white-faced missionaries lived. What has become of him? Well, after graduating from the Boys' School he taught school for a year; then preached for another year; after that he went to another school, from which he was graduated. He is now a teacher, helping train young men who shall have a vital part in shaping new China.—Rev. Frederick Bankhardt, in Zion's Herald.

CHILDREN'S HOME.

Report of Superintendent.

Sunday Schools—	
Henderson	$22.00
Mizpah, Haw River	2.85
Baracas, Grace, Greensboro	10.00
Baracas, Liberty	5.00
West End, Greensboro	4.93
Worthville, Randleman	4.18
Mt. Carmel, Lexington Mission	1.00
Yadkin College, Lexington Mission	1.30
Haw River	2.78
Hickory Ridge, Forsyth	4.90
Mebane	6.15
Ray Bible Class, Graham	4.00
Harmony Grove, West Forsyth	2.25
Flag Springs, Why Not	2.10
Bethel, Flat Rock	1.35
Harmony Egg Club, Yarborough	3.25
Deep River Church (Friends) Community Singing	10.70

We thank "J. W. C.," Asheville, for three work bags and 14 wash cloths. We don't know your name but we appreciate your gift.

There are many fine Philathea classes among our Sunday schools and we are fortunate to have one of those classes near us as they visit us sometimes. Last week the Lebanon class and some of its friends came and showered us with a sheet, a center-piece and a number of pillow cases, towels and wash cloths. A class like this one is an inspiration to any Sunday school.

Brother Marshall Byerly, superintendent of Friendship Sunday school, North Davidson charge, and about 100 men, women and children came on a picnic one day last week and had their dinner on the picnic table at the College. After a sumptuous dinner all inspected the College and then visited our Home for inspection.

They were so pleased with both College and Home that they returned to their homes feeling that from that time on the Methodist Protestant Church would mean more to them than ever before. They rejoiced because of what they have done and feel it will be so much easier to do their duty in the future.

We were favored with a visit from Mr. Millsaps, who has charge of the Thomasville Baptist orphanage farm, and a group of jolly girls from that home last week. They were so complimentary of our Home and seemed to enjoy their visit so much we have promised our girls to return the visit.

Look at the contributions. Have you done your part? Our number is increasing and we must increase our monthly offering.

A good rain has helped our crops wonderfully.

Don't forget the picnic on the College campus Saturday, August 18. The table is ready and water near. People more than a hundred miles away are planning to be there. It will afford you a splendid opportunity to see the College and the Home. H. A. Garrett.

BILLIONS FOR AUTOMOBILES, HOW MUCH FOR CHRIST THE KING?

The American people spend seven billion dollars a year on automobiles. This includes the yearly cost of the motor cars, the cost of up-keep and the cost of operation. Probably it does not cover the fines assessed upon motorists for violation of traffic laws nor does it include the loss of work and wages of men who are sent to prison for murder by motor.

But seven billion dollars is nearly one-third of the annual income of the people of the United States; also it is nearly one-third of our national debt.

Probably the pleasure, luxury, convenience and help to mankind afforded by the motor car—these are worth the seven billion dollars. But any nation which can afford such an expenditure can certainly give more to the finer works of righteousness. Benevolences need more money. Missions need more money. Religious education needs financial assistance. —Christian Statesman.

DEFINITENESS IN PRAYER.

Much prayer is wasted breath because there is no definite aim or purpose. So much so-called supplication is formal and insincere. The following of such a good custom as praying will amount to little unless the heart is in it. Wandering thoughts at the throne of grace will make our petitions altogether in vain. To stay the mind on the Father of all mercies is indispensable to successful supplication. For "prayers without thought never to heaven go."

The teaching and practice of Jesus lay peculiar emphasis upon definiteness in prayer. He promptly responded to all such appeals. To the leper's direct entreaty, "Lord, if thou wilt, thou canst make me clean," He replied, "I will, be thou clean." The indirect request of Bartimeus, "Thou Son of David, have mercy on me," met with no response. But when Jesus asked him, "What wilt thou that I should do unto thee?" and he replied, "Lord, that I might receive my sight," he got what he wanted.

It is a mistake to pray for everybody in general. Such praying usually benefits no one. But to pray for one or more persons by name is most likely to bring results. It is also unwise to invoke all the blessings of redemption in one general supplication. Those who do this don't really want anything from God. It is the definite longing of the soul, definitely expressed, that God graciously answers. "We are not heard for our much speaking." It is the short, direct, and definite petitions that prevail with God.—The Word of Life.

—Brother Stubbins was preaching in the western part of the state last Sunday and for days after. His pulpit was filled very acceptably by Rev. Claude C. Jones, pastor of Elm Street Christian Church, whose place was taken by Brother J. Norman Wills. Brother Stubbins is expected home by next Sunday.

FROM PASTORS AND PEOPLE

Henderson.—Yesterday was a day with a variety of experiences. Late Saturday afternoon Rev. J. R. Anderson, President of the Georgia Conference, drove up to the parsonage and after being invited to spend Sunday with us he accepted the invitation and preached a splendid sermon at the morning church service. Immediately after dinner the pastor was called to the hospital on account of the death of Walter Lambert, a young man from out in the country a few miles and brother of Mrs. J. J. Taylor and Mrs. Pearl Sprouse of our church here. He had been hanging between life and death for several days. When the writer visited this young man in the hospital last Wednesday he said that his greatest regret was that he had neglected the spiritual side of life. After quoting the promises to him he accepted Christ as his Savior and seemed to be happy in his new experiences. Just before he died yesterday he told his sisters he was dying and asked them to meet him in that better land. The funeral will be held at Mt. Auburn Christian church this afternoon.

Then at three o'clock yesterday the funeral of Mrs. Samuel Currin who died in Winston-Salem Friday afternoon, was held in the church. Mrs. Currin was 73 years of age and had been a member of our church here since 1881. Before her last marriage a few years ago she was Mrs. Wm. A. Hart. Some time after Mr. Hart's death in 1912 she was united in marriage to Mr. Currin. Mrs. Currin had not lived here since the writer became pastor of this church, she having lived in Durham and Winston-Salem. She was well known and highly respected by those who knew her best. It seems that many are going from us to the glory world these days.

At eight o'clock last evening there was a union service of all the churches in our city held in our church. These union services will be held during July and August.

The usual hot weather and vacation slump has hit us right hard but we are trying to keep our courage up. J. E. Pritchard.

Monday morning.

Thomasville.—The reporter for the Thomasville church and Sunday school requested me to report for the Herald this week, and I gladly consented to do so. It is a pleasure to write for the Herald, and since I have been writing reports for the past several years, I could not refrain from complying with the request.

There were 220 in Sunday school last Sunday. This was an increase of 55 over the previous Sunday, there being 165 on that day. The singing class that was conducted on Thursday nights at the church for the benefit of the young people of the church has closed. A prize, a gold wrist watch, was offered to the person making the highest grade in the singing school. Miss /Grace Hankins won the prize, which was presented by C. B. Way at the close of Sunday school last Sunday. The second highest place was won by Edith Myers, and she will be presented with a prize later.

The Sunday school orchestra continues to furnish some splendid music for the school Pastor Troxler takes a leading part in the orchestra.

The morning church service last Sunday was attended by the usual sized congregation. Brother Troxler delivered one of the best sermons this writer has ever heard from him. The scripture text of the sermon was Rom. 6: 15-23. The discourse dealt with servants of sin and unrighteousness and servants of God and righteousness. The pastor declared that every individual has a crowned king in his life; a king that dominates his life, either for righteousness or for sin and unrighteousness People were declared to be servants of money. fashion, ambition, pleasure, home and sin. The application of the sermon was that Christ, the King of kings and Lord of lords, should be crowned king of our lives and we should be servants of God only.

At the evening service the pastor delivered another good sermon on the texts, John 1:29 and Heb. 13:8. The congregation was composed largely of young people. The singing of the choir was excellent. The Christian Endeavor met at seven o'clock with a good attendance and a helpful service was held. About 25 persons were present.

The Sunday school will have its annual picnic Thursday evening of this week at the Children's Home. A report of the picnic will be given later. The Sunday school has held its picnic at the Children's Home in former years, and it is a very popular picnicing place for the school.

All of the regular services will be held next Sunday. C. B. Way.

Weaverville.—The series of revival services began here July 8. Rev. R. C. Stubbins came to us in time for the service Monday night, July 9, and remained with us until the closing service last night, July 15. He preached for us 12 times. His sermons were of a high order and were well received.

The visible results were not what we had hoped for. Still we feel much good was accomplished.

Am certain Weaverville will be glad to have Brother Stubbins any time he can come this way again. B. M. Williams.

Friendship, Stanly Circuit.—Last Sunday at 11 o'clock our pastor filled his appointment here. He certainly did preach a wonderful sermon. Mr. Ridge has been on this circuit for nearly two years, and he brings us a new message each time.

Singing school begins July 23. We are also looking forward to the first night of August for our revival meeting to start. Reporter.

Rockingham Charge. We held all-day service in our new church on the second Sunday in July with a large crowd present. We had Mr. B. F. Reynolds to make an address at 10:30 Sunday morning, his subject being. "The Business of the Church in the Community." We also had Dr. Dixon to preach for us at 11 o'clock, with dinner at 12:30 and preaching again at two by Dr. Dixon. We were very glad indeed to have Mr. Reynolds and Dr. Dixon with us; we also thank the good people of Pee Dee for their co-operation in helping serve dinner.

Our Sunday school is improving rapidly since we moved in our new church. We had 116 at Sunday school and practically everybody remained for church service at eleven o'clock.

We held our Children's Day program Sunday night. The children rendered a very fine program. The collection was also good, which was approximately $22, which will be sent to Mr. J. F. Minnis, the foreign missionary. We thank Mr. and Mrs. Hardy for the way in which they helped the children to get up such a fine program. Myrtle Baldwin.

July 15.

Cid, Uwharrie Circuit.—Rev. A. G. Dixon filled his apopintment at Cid Saturday night and delivered a very able and interesting sermon to a large congregation of attentive hearers. He also gave out some good business facts on the church line. A general interest collection was taken and was real good.

We are planning to remodel Cid church to some extent; a part of the money has been made up.

Our Sunday school is increasing. We had the largest attendance on yesterday that we have had in a long time; had 21 new scholars; not boasting, but just watch Cid grow.

Brother Riddle did not fill his appointment at Cid on yesterday, owing to the fact that he had to be with Dr. Dixon at Piney Grove and then go to Mt. Zion in the evening. May Dr. Dixon's words sink into many hearts and may many be made fishers of men.

The special meeting will begin at Piney Grove the first Sunday in August. The special meeting begins at Walters' Grove next Sunday at 11 o'clock (Baptist) conducted by Rev. Mr. Hough of Denton. The community prayer meetings are still in progress around Cid. The prayer service at Walter Hunt's was largely attended. It is to be at Mr. Ben Parrish's next Saturday night. Also prayer meetings are being held at Piney Grove church on Sunday nights.

A Bible class was started up at Cid on yesterday. We sure did miss Mrs. J. S. Riddle at Cid yesterday as she is our organist and has been so faithful to serve us. May the Lord reward according as He said He would.

A well wisher to the Herald and its many readers, a worker in His vineyard,

Reporter.

Mt. Zion, Uwharrie Circuit.—Yesterday afternoon President Dixon was with us and delivered an excellent sermon to a small but attentive congregation of hearers. There was a singing near by that caused our crowd to be smaller than it would have been. As it seems. folks would rather go to a singing than to preaching. And another thing, we did not know of our president's coming in time to get the news around very much.

Our Sunday school is moving along with the faithful few attending. We do not know just when our protracted meeting will be but let us be praying and hoping for a good meeting whenever it may be. Reporter.

Lebanon, Lebanon Charge.—Brother Suits filled both of his appointments on the second Sunday with most helpful sermons. Those that are missing Brother Suits' sermons are certainly missing great treats. Come out the fourth Sunday and see for yourself.

These hot summer days find the Christian Endeavorers rather drowsy. But we are not fast asleep. We meet every Sunday evening at 6:30. On the fourth of July you would have thought we were wide awake if you had seen us gathered around the picnic table at Carolina Lake, Oak Ridge. Even Rev. Mr. and Mrs. Suits seemed to be active. Monday night, July 16, the Christian Endeaver executive committee met at the church. There was a good attendance. Plans, too numerous to mention, were discussed and some adopted which we hope will bring results that may be reported later.

Tuesday night, July 17, the Vera Philathea Class met at the church. Our attendance was the best we have had in months. The class is to give an entertainment in this month. Watch for the date and come.

After the adjournment of the Philathea class, the Christian Endeavor society, with the help of our pastor, organized a Woman's Foreign Missionary Society with 18 charter members. Officers were elected, committee appointed to bring in constitution and by-laws, and a time decided on for our meetings, after which we adjourned to meet again July 25. He felt as we went on our way home that it had been an evening well spent in the Master's service.

Wednesday evening, July 18, the Philathea class, with some of the Baracas visited the Children's Home, carying them a few gifts for the Boys' Dormitory.

Mrs. E. A. Hammer's grandchildren from Raeford, N. C., are paying her a visit and we are glad to have them in our Sunday school.

Miss Allie Stadler, Burlington, N. C., was the guest of Ida Guyer the first week in July.

We are very glad to have Mrs. J. W. Thacker back in her regular place in our Sunday school.

We are very glad to report that Mrs. Joe Harvey, who has been ill some time, is recovering and we hope that her health will be speedily restored.

Mrs. Troy Coltrane and children from Newport News are visiting Mrs. Coltrane's parents, Mr. and Mrs. J. R. Cook.

Best wishes to the Herald and all the readers. Assistant Reporter.

Charlotte Tidings.—The fourth of July was a great day for the Charlotte church in that we participated in a grand union picnic joining with the people of Mecklenburg circuit at the old Antioch camp ground. There were perhaps as many as 500 people on the ground. A great table had been prepared and it was loaded with good things to eat. Every one was able to eat to his own satisfaction and then there was lots left. Almost enough for another picnic dinner. It was a great day and a great success. The Weddington band furnished music which was very much enjoyed and these gentlemen have the hearty thanks of the many who heard and enjoyed the music.

Some time ago Miss Lola Ezell, one of the finest spirited young ladies and one of the best workers this church has ever had, left the city of Charlotte. Miss Ezell will never again return to us, for since she has become Mrs. W. E. Lee. Mr. and Mrs. Lee were married in the city of Norfolk, the home town of Mr. Lee, and where Mrs. Lee was employed in the U. S. Navy during the World War. This happy couple are now making their home in Syracuse, N. Y., where Mr. Lee is a railroad employee. Our congratulations and best wishes follow these fine young people whom we have learned to so much appreciate as we have learned to know them. Miss Ezell will ever be remembered by our people because of her many fine graces and the fine work she did in our church during the past three years. Her going was a great loss to our church but we could not expect to keep her always when another who dwells in a far-off land had won her heart and hand. O Cupid, thou art a grand old robber.

Wedding bells have again been ringing in our midst. In this case Miss Jessie Searboro. one of our very finest young ladies, became the bride of Mr. Roy Barbee, a fine young gentleman of our city. These happy young people were married in our parsonage. The pastor conducted the marriage ceremony while Mrs. George L. Curry rendered Mendelssohn's Wedding March. Miss Ethel Ward and Mr. L. L. Turner were attendants. Mrs. Barbee is a fine Christian young lady with many charms. She has all the while been one of the faithful members of the Charlotte church. Mr. Barbee is a Methodist Protestant but his membership is in one of our country churches. Now that their home is to be quite near our church we are hoping that Mr. Barbee will see his way clear to become a member in the same church with his good wife. To these happy young people we extend our best wishes and congratulations.

We are to have our Children's Day service next Sunday night. We are a little late with this service, but for good reasons it has been found necessary to render it at this time.

Geo. L. Curry.

The Postal Card, W. F. Kennett, Editor.

"My Little Children."

Yesterday was Children's Day at Giles Chapel, Richland charge. Brother Ermin Trogdon, son of Rev. Joel B. Trogdon, is the interested superintendent of the Sunday school. He, together with his faithful helpers, had been preparing for this service for some time. The day was propitious and by 10:30 A. M. the house was about full of people and still they came. The exercise reflected favorably on those who trained the children and upon the children themselves. A quartette of singers came over from Denton composed of three Ridge brothers and a Mr. Wilborn. These men delighted the audience with their singing. Rev. Joel B. Trogdon and family honored us with their presence, this being their home church. Brother Trogdon spoke briefly at both the morning and afternoon services, as did the pastor also. The offering amounted to $25, a check for which will be forwarded to Treasurer Taylor. Just before closing an offering was taken for the singers from Denton which amounted to something over $10. The attendance was large. The service was splendid. The order was fine. The offering was good and the dinner was abundant and palatable. Giles Chapel had a good day. We congratulate all who helped to make it a success.

Shelby Station.—As there has not been a report from Shelby church for some time, the readers of the Herald may think that we are asleep or out of working order, but we are not.

We have had our third quarterly conference, with good reports, with nearly $500 paid on pastor's salary. Building and Loan dues are being paid every week on our new parsonage. Brother Amos Ledford was elected delegate to the annual conference. Good Sunday school every Sunday and collection usually double of that last year. But still we have not done our best, and are hoping to do better still.

On the fourth Sunday night in June we did not get to complete our Children's Day service on account of a heavy cloud, but are planning to have it next Sunday night if the weather permits.

Rev. R. M. Andrews was with us last Sunday night and gave us a helpful message, after which $196 was pledged and equipped two rooms in the dormitories.

Our pastor, Rev. J. M. Ridenhour, brings us a helpful message every appointment, which is twice every Sunday unless some other service interferes. Our choir is doing some good singing now and is still improving all the time. Also very good attendance at prayer meeting every Wednesday night. Have organized a junior choir that will do some good singing when trained. Best wishes to Herald and its readers.

F. H. Glenn.

Philadelphia, Greensville Circuit.—We are still living and doing the best we can to upbuild our church and Sunday school. Sunday school attendance has been very good for the past two Sundays, although there are some whose attendance has been quite irregular. We hope that they will overcome that irregularity and help us out in all our church services.

Last night, July 15, our pastor delivered a very helpful sermon. I certainly was sorry that we did not have a large crowd out to hear him.

We are planning to have Children's Day service here the fifth Sunday in July, children's service in the morning; and we are expecting to have preaching in the afternoon. We are going to try to make this program the best we've ever had.

Our Sunday school will give a lawn party at this church next Saturday night for the benefit of the church. Everybody come. Now don't forget the date, Saturday night, July 21.

Several of our members are planning to attend the conference which will be held at Spring Church. Everybody go that can, for I'm sure you'll be greatly benefited by attending.

The revival meetings on this circuit will soon begin. Pray for us, for this whole circuit is in great need of a revival.

Best wishes to the Herald and its many readers.

Dora Pearson, Reporter.

Mt. Pleasant, Mt. Pleasant Circuit.—The Green Township Sunday School Convention was held here last Sunday and was attended by a large number of people from various places. The speakers of the day were: Rev. Lawrence Little, E. F. Craven, J. Rom Smith, S. A. Alexander, Miss Miriam Spoon, Rev. W. C. Shaw, Mrs. R. C. Causey, Rev. W. A. Bowman, and Rev. D. I. Offman, and devotional exercises were held by Rev. G. F. Millaway.

We were indeed glad to have with us Mr. David Lashley and a part of the choir from Pleasant Hill. They helped to make the singing a success.

Our Christian Endeavor was held Sunday evening at seven o'clock, with Miss Trixie Amick as leader. After a rather interesting program Rev. L. Little preached a very helpful sermon. His text was: "Trusting in the Lord Jesus Christ for strength, I will strive to do whatever he would have me do."

On Saturday evening before the fifth Sunday in this month ice cream will be sold at the parsonage for the benefit of the ladies' societies of the church. Everyone is cordially invited to be present.

The third quarterly conference will convent at Pleasant Union church next Saturday afternoon at 2:30. Best wishes to the Herald and its readers.

Mrs. J. T. Shoffner,
Reporter.

July 17.

Pageland Circuit.—Our revival meeting will begin at Bethesda the fourth Sunday, July 22. Brother T. E. Martin will be our pulpit help. We ask all Christian people to pray for the success of this meeting. Our third quarterly conference will be held at Bethesda on Thursday, July 26, at 12 M. Official members please take notice.

J. W. Quick, Pastor.

Mitchell's Grove, Guilford Circuit.—There will be all-day service next Sunday, July 23 in honor of the fathers and mothers. We expect Brother T. F. McCulloch to occupy the pulpit in the morning and Brother J. H. Stowe in the afternoon: both of them are former pastors. We are planning to sing old songs that our fathers and mothers sang and we extend a cordial invitation to all. Come and bring your lunch and enjoy the day, as we are hoping to have a profitable day.

Martha Parsons.

Reidsville.—Our pastor has been on the sick list, but we are glad that he is able to be with us again, and is preaching some splendid sermons. Yesterday his subject was "Practical Christianity."

Our Children's Day service will be held next Sunday at the 11 o'clock hour. We will not have any more services after that until the first Sunday in August, as our pastor will be on his vacation.

Our Sunday school held their annual picnic last Tuesday at Ogburn's pond. Quite a number went and report a great trip.

A Junior Baraca class has recently been organized in our Sunday school. Mr. G. M. Reed is the efficient teacher of this class. We now have Junior and Senior Baraca and Junior and Senior Philathea classes.

The Christian Endeavor society met with Mr. and Mrs. H. S. Dixon Friday evening, July 6, and held their regular monthly business meeting. Committee reports were given and plans were made to start a library. After the business session refreshments were served.

Reporter.

IN MEMORIAM.

Neal.

Dallie Mae Neal was born September 5, 1921, died June 6, 1923, aged 21 months.

Our Heavenly Father: In Thine infinite wisdom and great love Thou has seen fit to call back to Thyself the sweet, pure spirit of Dollie Mae, the infant daughter of Mr. and Mrs. H. C. Neal. We sympathize with Brother and Sister Neal in the loss of their dear child, but may they be comforted with the blessed thought that hell has no children, heaven has them all.

"There is no death: the stars go down
To rise upon some fairer shore;
And bright in heaven's jewelled crown
They shine forevermore."

D. R. Williams.

Robert Henry Weaver.

On June 30 death entered the home of Mr. and Mrs. Richard Weaver, and took their little baby boy. He was only two years and 14 days old. We do not understand why he was taken so young but Jesus, who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven" knows best and has only taken little Robert Henry from sin and all suffering and transplanted his little life in the kingdom above, where no sorrow or death can enter.

His little body was laid to rest in the cemetery at Philadelphia church.

Farewell, little Robert Henry, you were to us so dear;
We know you're in that happy land where fall no more sad tears.
We miss your little pattering feet, we see your empty chair,
Your little voice which was so sweet we can no longer hear.
But we pray to live so we may meet in that land over there,
Where pain and sorrow flee away and we are free from every care.

His Cousin.

Sarah H. Kiger.

Sarah H. Kiger, generally known as Aunt Tip, was born November 11, 1839, and departed this life July 6, 1923, being at her death more than 84 years old. She was married to Adam Kiger of Old Germanton, August 5, 1857. Her husband preceded her to the beyond two years ago. To this union eleven children were born, nine of whom are still living. She also had seventy grandchildren, and ninety great-granchildren and many friends to mourn her loss.

She professed faith in Christ when she was 22 years old and joined the Methodist Protestant church at Hickory Ridge and remained a faithful member there until about fifteen years ago, when the Methodist Protestant church was established at Rural Hall and she moved her membership there, where she remained a faithful member until death. For the past few years she was too feeble to attend church often, but we are told by her closest friends that she was still willing to speak a good word for her Lord and Master.

The funeral service was conducted by the writer at the Lutheran church near Rural Hall. The grave of Mrs. Kiger was covered with beautiful flowers in token of their love and devotion for her and her friends. We extend our sympathy and prayers to the bereaved ones.

E. A. Bingham.

Matthew E. Blackwelder.

Matthew E. Blackwelder, the son of Lawson and Polly Blackwelder, was born December 2, 1855, and departed this life June 30, 1923.

On December 23, 1881, he was united to Mrs. Martha Frances Lilly Means. To them were born 14 children, five boys and nine girls. Two of the boys and two of the girls died in infancy, and one of the boys and one girl died in their youth; one son and six daughters and the wife still survive.

He had been in declining health for some time but his condition had not been considered serious until just a few days before the end. He was taken to Charlotte for an examination by a specialist but upon arriving his condition was found to be so critical that he was left at the Charlotte Sanatorium for treatment. While all was done that could be done, he grew weaker until the end came.

The funeral service was held at the church Sunday, July 1, at 11 A. M., by his pastor, and interment was made in the Roberta cemetery, where he shall remain in quietude until the resurrection, and those that remain shall not prevent him from risng then, for all those that sleep in Him shall hear His voice and come forth to meet Him in the air.

In September, 1907, he united with the Fairview Methodist Protestant church (now known as Roberta) as a charter member, of which he was a loyal member.

Brother Blackwelder for more than three years had been a door neighbor to the writer, and watching him as a pastor naturally would I saw no fault in him, he was always ready to do his part for the cause of Christ "To know him was to love him." As a friend and as a neighbor he was always kind, generous, noble and true. He was a dear loving husband and father, always ready to sympathize and console. His life was full of inspiration and hope, and the influence for good which he exerted in his community will live on. Therefore we feel that he is not dead but gone before to enjoy his reward and await our coming. While we shall miss him as his footsteps are hushed and his smiles are memory, we know that "all things work together for good to them that love the Lord." Therefore we say with Job of old, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Weep not, dear friends, for our dear one up in mansions of glory. He enjoys an eternal gain; would you call him to earth again? No, let him rest on the Savior's breast, for there he waits to welcome you.

J. T. Sisk, Pastor.

Hill.

Julia Hill, wife of Milba Hill, born October 15, 1844, died July 4, 1923. She leaves to mourn her loss a companion, two children, six grandchildren, two brothers and three sisters and a host of friends. Sister Hill was a member of the M. E. Church and lived a quiet life and always instructed her children in the ways of righteousness and pleaded with them to shun the evil. She has passed but her life will live on and no doubt will be a beacon light to guide her loved ones to higher and nobler ideals in life and to home at last.

On the fifth of July she was laid to rest in the family graveyard near her home, amidst a large crowd of friends. May the blessing of God abide with the loved ones left behind and may they live that life that will lead them home.

Joel B. Trogdon.

Tucker.

Jonathan Tucker, born March 14, 1847, died June 30, 1923. He professed faith in Christ early in youth and joined the Methodist Protestant church at Love Joy, later moved his membership to Mount Ebal church and lived a faithful member until death. In 1869 he was married to Rinda Halton; to this union were born eight children, of whom six still live. He leaves behind six children, 26 grandchildren, 20 great-grandchildren. and a host of friends, but we feel our loss is his eternal gain. He lived a quiet, unassuming life but always stood for what was right. He expressed himself in few words and always stood firm. He proved to all by his daily walk his firm belief in God. He will be missed in his church and community, but he will be missed most of all by his dear companion and children. May God supply them with His grace and lead them by His spirit until they reach the Home to which we believe he is gone, the home of the saints.

Joel B. Trogdon.

The Spainhour Reunion Called Away From Pinnacle.

Soon as the late article (as being referred to) came out, some of the relatives reported that the majority of those interested wanted the coming meeting to serve at Tobaccoville. Pinnacle is nine miles north of Tobaccoville.

The following comes in to explain:

Spainhour Reunion.

We representing for the Spainhour Reunion to convene on the fifth Sunday in this July, ask the relatives and friends to come to Macedonia church, Tobaccoville, for a meeting to begin at 11 o'clock A. M. Come prepared for a table dinner. The meeting will be consistently conducted.

C. W. Spainhour,
C. A. Spainhour,
Mrs. J. H. Vogler.

P. S. The event for July 29 is near at hand. The secretary, being very busy, gave me leave to work up for the desired meeting. It seems to be providential for the meeting to be at the church.

W. F. Grabs.

Surprise Birthday Dinner.

On Tuesday at the beautiful colonial home of Mrs. Mary Hayes, Grandma Hayes, as she is familiarly called, the children and grandchildren assembled for the purpose of celebrating her eighty-third birthday.

Mrs. Hayes is remarkably active for one of her age. Her mind is still very clear, and she can walk several miles and can read without glasses. She had often expressed herself as wanting to meet at the old home place with her children once more. "Grandma" has reared a large, interesting family, of which she is profoundly proud. She is the grandmother of 21 children and greatgrandmother of six. All the children are living and attended the reunion, and only five of the grandchildren not present.

Grandma is loved and honored by a host of friends for her beautiful Christian example. She is often seen reading her Bible and is still a regular attendant at church.

Grandma thoroughly enjoyed the occasion and expressed herself as that being the dearest place on earth to her, it being where she had spent all her happy married years. It was indeed a very happy occasion in some respects for the children, and yet at these reunions we are always made to feel sad, for so many of our dear loved ones have passed away. Some of the children had not been there since home was broken up. Mrs. R. K. Pender of Mebane is the only daughter. Mr. Charlie Hayes of Charlotte, T. R. Hayes, Durham, George Hayes, Durham, S. N. and Bud Hayes, of Mebane. It was our privilege to spend a few hours with this noted family and enjoy with them this happy occasion. Kodaks were furnished and pictures made of the family and the beautiful table, to be used as memoirs of this happy occasion for years to come. Many gifts were given as tokens of love and the most beautiful was the large birthday cake which was beautifully decorated. Rev. H. L. Powell, her pastor, made a short talk and offered prayer, after which a long table was spread under the large oak trees. The table was attractively decorated in keeping with the occasion. The center was ornamented by a large birthday cake.

About five o'clock the guests departed, wishing grandma many more happy birthdays. Mrs. H. L. Powell.

MY LORD AND I.

I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me;
I tell Him what annoys;
He tells me what I ought to do,
He tells me what to try,
And so we talk together,
My Lord and I.

He knows how I am longing
Some weary soul to win;
And so He bids me go and speak
The loving word for Him;
He bids me tell His wondrous love,
And why He came to die;
And we work together,
My Lord and I.

I have His yoke upon me,
And easy 'tis to bear;
In the burden that He carried
I gladly take a share;
For then it is my happiness
To have Him always nigh;
We bear the yoke together,
My Lord and I.

—Unknown.

—"What is more to be desired in an accident than presence of mind?"

"I don't know. What?"

"Absence of body."—Iowa Wesleyan News.

—Germany was the only country which failed to supply its quota of immigrants in the fiscal year ending June 30.

HIS MOTHER'S SERMON.

The Scottish mother is dying and she calls to her bedside her son, her only son, who hopes one day to be a minister.

"I canna see ye noo, John," she said, feebly, as she felt for his hand and stroked his hair, "but I know yir there, an' I've just one other wish. If God calls ye to the ministry ye'll no refuse, an' the first day ye preach in yir own kir, speak a good word for Jesus Christ, an' John, I'll hear ye that day, though ye'll no see me, and I'll be satisfied!"

They buried her, and the years slipped away. He had passed through a brilliant course at the university; had taken the Mac Khammel scholarship and had accepted a call to his first church. His aunt—his mother's sister—went with him to keep house, and he settled down to prepare his first sermon. He felt that, in view of his distinguished academic career, something particularly scholarly would be expected of him, and he tried to rise to the occasion. His aunt looked dubiously at the forbidding manuscript and catching sight of her clouded face, he pressed her for an explanation.

"It's no for me tae advise ye, laddie," she said. "I'm only a simple old woman, but I'm just anxious about the flock o' sheep the Lord has given ye tae feed for Him. They're no clever or learned like what ye are, but just plain country folk, ilka ane wi' his ain temptation an' a' sair trackled wi' money cares o' this world. They'll need a clear word to comfort their hearts and show them the way everlasting. Ye'll say what's right, nae doot o' that, and a'body 'll be pleased wi' ye, but, oh, laddie, be sure ye say a guid word for Jesus Christ!"

The clever manuscript went into the fire that night and next day a sermon was preached in Drumtochty that brought tears to the eyes of old and young.

His aunt met him in the study and when he looked on her his lips quivered, for his heart was wrung with one wistful regret.

"Oh, Auntie, if she had only been spared to see this day and her prayers answered!"

But his aunt flung her arms around his neck.

"Dinna be cast down, laddie, nor be unbelievin', for ye did it in remembrance of her and yon was yir mither's sermon!"

Yes, partly! Partly his mother's and partly his aunt's! The mother's sermon would never have been preached but for the aunt's gentle reproof and tactful reminder. Blessed are all they who carry to the perfect consummation life's broken ministries!—Ian Maclaren.

BLESSED IS THE MAN.

Blessed is the man whose calendar contains prayer meeting night.

Blessed is the man who is faithful on a committee.

Blessed is the man who will not strain at a drizzle and swallow a downpour.

Blessed is the man who can endure an hour and a quarter in a place of worship as well as two hours and a half in a place of amusement.

Blessed is the man who is generous to his neighbor in all things except the application of the sermon.

Blessed is the man whose watch keeps church time as well as business time.—Selected.

A CAT'S JOURNEY.

It is not certain at what time domestic cats were introduced into England, but some suppose they were brought by the Romans. They were very valuable, the price of a new-born kitten being one penny; after its eyes were opened and it had killed a mouse, it was worth two pence; and when it was known to be a good mouser the price was four pence. This was quite a large sum, being equal to about a dollar and sixty-five cents in our money at the present time.

J. G. Wood, in one of his interesting sketches of animals, tells of a cat which belonged to a family living in a country place in England. The family had occasion to remove to a town eleven miles distant, and took the cat and her five kittens with them. But pussy was not contented in her new home, and wandered disconsolately around the house. The night after she had been brought there the kittens mewed in vain for their mother, and when one of the family investigated the cause of their distress he found only four kittens and no cat. The next morning she came to the door, evidently very tired, and all day she kept quiet, sleeping most of the time. The next night she disappeared again, taking another kitten with her, and continued in her course until all her little family had been removed. Then the gentleman went back to the house from which he had moved and found the cat and her kittens safely housed in their old place in the shed. The poor cat was so exhausted with her journey that she could not walk, and could scarcely eat, but seemed so glad to be at home again that she was left in peace, and the new family that took possession of the house willingly cared for her.

Some years ago a celebrated doctor in London owned a pretty tabby cat, and made quite a pet of her. She would sit with him when he was reading, generally on his shoulder, or on the table at his elbow, and would occasionally rub her head against him or pat him with her paw to attract his attention. One day the doctor noticed his little pet seemed in great pain. She would run about the room shaking her head and mewing, and would uneasily rub the side of her head with her paw. He took her on his knee, hoping to find the cause of her trouble, and when he opened her mouth he found she had a badly decayed tooth. He stroked her until she became quiet, and then he gently took his forceps from the table and with one quick movement extracted the tooth. The poor animal sprung to the other side of the room and crouched in the corner, spitting and growling. She soon felt easier, however, and then showed her gratitude in every possible way. A few days afterwards she scratched at his room door, and when he opened it she walked in followed by another cat, whose head was much swollen. The doctor's cat mounted to the table and invited the stranger to follow her. She then told her master, in a way he could not misunderstand, that she wanted him to help her friend; so to please his pet he drew the tooth. His cat then went to the stranger and purred around her and licked her face, and they left the house together. Some time after the cat brought still another cat for treatment, whose tooth was badly decayed and ulcerated. This the doctor had the misfortune to break, and with a howl of rage and pain the cat darted out of the door, followed by the doctor's cat, who vainly endeavored to comfort it. It is needless to say the doctor had no more patients of that kind.—Selected.

—Brother C. B. Way, of the Chairtown News, Thomasville, was among our callers last week.

—Germany's coal tar dye exports are shrinking rapidly as a result of the French hold in the Ruhr, and the American industry is correspondingly stimulated.

—The nation's cotton acreage according to latest estimates, is nearly 10 per cent more than last year, and the season's production is expected to approach 12,000,000 bales.

—Four hundred and sixty thousand men, women and children left the Nation's farms last year to seek city homes. Taking 1920 figures for purposes of computation, this means 1.5 per cent of the agricultural population which was reckoned at 31,359,000 three years ago. The movement from the land to the city was relatively more pronounced on the Pacific Coast, but the farm land's percentage of loss was above the National average in West, South, Central and New England States.

—In the Minnesota election of United States Senator held last Monday, Magnus Johnson, Farmer-Labor candidate, won over the Republican and Democratic candidates There is much unrest in the West over conditions.

—Prof. Wm. J. Thompson, of Drew Theological Seminary, has yielded to his physician's advice and gone away for a rest. Referring to our summer conference he writes: "I was more than repaid in the coin of fellowship—the coin that has currency in heaven. I esteem those ministers as the anointed of the Lord."

—Siberia has its bootleggers and illicit stills. Of 1,120,000,000 pounds of corn harvested in the Government of Omsk last year, 180,000,000 pounds were used for illegal distilling. Within a month 900 stills were confiscated and more than a thousand persons were arrested for illicit traffic in liquor.

HERALD SUBSCRIPTION RECEIPTS.

Rev. B. M. Williams, 75c. Rev. G. W. Holmes, $4.50. Rev. Edw. Suits, $3.

(Begun on page eight.)

widow, the cry of the orphan, the appeal of the destitute, and the agony of the lost make a harmony of woe that ought to stir the hardest heart. To be deaf to this combined supplication is to become responsible and accountable for the continuance of such conditions. Wilful neglect is therefore moral murder. And the everlasting curse of God is pronounced against all who are indifferent to the needs of others. "Curse ye Meroz; curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord, to the help of the Lord against the mighty."

In the last place let us note the

Indifference to Eternal Destiny.

The soul is endowed with a creative immortality. This breath of the Alimighty is everlasting. This world cannot be the eternal home of the human soul. Two places have been assigned for destiny. heaven and hell, the one the place of supreme happiness, the other the place of supreme misery. And character determines destiny. And salvation determines character. And faith in the Lord Jesus Christ determines salvation.

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Prospectus for 1923-24 on application

To be unconcerned about where you are going to spend eternity is the height of folly. To escape the wrath to come is a matter of greatest importance. To make sure of the many-mansioned Home in the skies ought to engage the attention of young and old. To miss heaven is to miss everything that is worth while.

Let me entreat you to make your calling and election sure. Don't let the devil rock you to sleep in the chair of indifference. Don't let him cheat you out of your heavenly home. Get on the Lord's side at once. Take Jesus Christ as your Savior. Let Him rule in your life.—The Word of Life.

Halifax.—Our Children's Day services on this charge were good. Hollister, offering $19.42; Eden, $20; Union, $20.63; Ringwood, $20.15; total, $80.20. The children did well and reflected credit upon those who trained them at each church. The pastor appreciates very much the faithful work of those who had this work in charge.

We are now talking and planning for our special services. We hope that many are praying with a spirit of expectancy for a gracious revival in each church.

These meetings will be held at the following times and places with pulpit help as named: Eden, first Sunday in August, J. L. Trollinger; Union, second Sunday, T. E. Pierce; Harmony, third Sunday, C. W. Bates; fourth Sunday, Ringwood, C. L. Spencer; second Sunday in September, Bethesda, G. F. Millaway; fourth in September, Hollister, Mrs. A. G. Dixon. We are calling upon the membership of this charge to pray earnestly for a great outpouring of the Spirit. Willl appreciate the prayers of any who read these lines.

Sincerely, N. G. Bethea.

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—Brother Lowdermilk writes: Meeting now going on at Friendship. Rev. J. D. Williams is doing the preaching.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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J. F. McCulloch. Editor and Publisher

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AN UNFORTUNATE LETTER.

Two ministers through years of association had become intimate friends. They consulted each other about all important matters and told each other their secrets. They had such faith in each other that neither would hear anything reflecting on the other without at once springing to his friend's defense.

At conference sessions these two brethren were much together. Their mutual attachment was very noticeable and was a subject of common remark for a time; but after years of continuance it was taken as a matter of course and ceased to be much talked about. Many were the letters that passed between these two brethren when they were absent one from the other—letters full of confidence and steadfast affection. It hardly seemed possible that one of them should ever write to the other a letter of a wholly different character.

But it came to pass in the course of time that a misunderstanding arose between them. How it started is not known; but one of the men began to suspect that the other was not sincere in his friendship. He even went so far as secretly to blame his friend for some unpleasant changes that had come in his own ministerial career. He thought the man that knew him best had taken advantage of him in communications to those in authority. He regretted that he had ever made the man his confidential friend, though as a matter of fact his friend was as true as steel, and was absolutely innocent of the thing charged against him.

Had the offended friend gone to the other in a spirit of frankness and asked for an explanation, the misunderstanding might have been cleared up and their friendship saved; but that course was not pursued, and suspicion grows upon what it feeds upon. The offended brother treasured up every scrap of seeming evidence against his friend until his wrath was wrought up to the highest tension. His state of mind became unendurable. He could find relief from his pent-up feelings only in a letter of terrible severity. He wrote such a letter and mailed it.

* * *

Three days later he read in the daily paper that his friend had been found dead in his bed. A coroner's inquest was held and the verdict was that the deceased had died of heart-failure.. There was nothing about the room to indicate that death had been anticipated. The only unusual thing found in his room was some fragments of a letter that had been burned in the fireplace. These fragments were insufficient to constitute a clue. The inference was that the letter was of an unpleasant nature and that the receiver of it did not wish any one to know that such a letter had been written.

Whether the letter hastened the end of his friend's life may never be known, but the writer of that letter would give his right hand if he could thereby recall that letter. What a shock it must have brought to the faithful friend! If it did not cause his death, it certainly robbed his life of one of its strong attractions.

Let no poisoned word fall from thy tongue or flow from thy pen!

HOW TO HAVE A GOOD CHURCH SERVICE EVERY TIME.

Going to church services is somewhat like going to one's meals. Whether one is benefited or not does not wholly depend on what is spread before him: it largely depends on his condition. The most wholesome dinner may prove poison to the system not prepared to receive it.

Many people go to church and are not benefited, not because the service is poor, but because they are not in a spiritual condition to be helped.

If you would have a helpful church service every time, go prepared to be helped. Pray that it may be a helpful service. Pray for the preacher especially, that he may be led of God to say something adapted to your case, something your soul may feed upon. Pray for all who take part in the service, the choir, your fellow-worshipers, and especially for the unconverted. Cry mightily to God from the depths of your heart for those who have no saving knowledge of Christ.

Pursue this course every time you go to church, and we confidently predict that you will find every church service a feast to your soul. Your pastor will be exalted in your esteem, the church will become a veritable house of God, and your fellow-worshipers will become saints of the Lord.

—We repeat—we cannot publish reports of marriages without knowing who is responsible for the reports.

—Memorial service is to be held at Tabernacle church the third Sunday in this month.

—We recently called on Brother D. H. Hunter of Tabernacle. We found him sitting quietly at home (he is about ninety years old), but able to converse with his wonted lively interest in affairs. He is much interested in our college. He remembers when Yadkin College was built. In fact, he was one of the carpenters that built the first building.

—We thank Principal D. T. Curratt for an invitation to the closing of the Tyro High School May 2d.

—The editor, accompanied by Mr. Arthur Lewis, a ministerial student, went to Moriah church last Sunday afternoon to hear Rev. J. A. Burgess preach. We found the church equipped with an acousticon. By the aid of this, the deafest man present could hear every word the preacher said.

—Mrs. W. O. Donnell, of Oak Ridge, mother of Mrs. A. B. Kimball, passed away last week at the age of 85 years. Hers was a gentle spirit, and her good influence was widely felt.

WHEN I GET BIG.

"It was in thy heart to build a house for my name." One night I stood on the chapel steps with a nine-year-old boy. Work had been given his father, food and coal had been sent to his home. The old threadbare clothing which was worn by the boy and his sister had been replaced by complete outfits new and becoming. The coat transformed the boy. It warmed him to the heart. "Say," he said, "What would become of us if there wasn't no church here?" His face lighted up and he laid his newly mittened hand lovingly down on the brown stone. "When I get big," he said, looking over at his sister, "I'll build one down on ——— Street, where there ain't none."—Exchange.

MY LIFE AND THE KINGDOM.

"I will place no value on anything I have or may possess except in relation to the kingdom of Christ. If anything will advance the interest of that kingdom it shall be given away or kept only as by giving or keeping of it I shall most promote the glory of him to whom I owe all my hopes in time and eternity.

"May grace and strength sufficient to enable me to adhere faithfully to this resolution be imparted to me, so that in truth. not in name only, all my interests and those of my children may be identified with his cause."—Selected.

—The constitutional guarantee of the freedom of the press does not impose on editors the obligation to publish everything that might be offered, as one brother supposes. That would soon become a physical impossibility.

—We ask earnest attention to the proposition of the brother who signs his name "X. Y. Z." He is a man not only of faith but of energy and action.

OUR PREACHERS AND OUR READING.

By William Thornton Whitsett.

Our preachers fill a large place in the life of our people. We are safe in saying that in no section of all our country do the ministers of the gospel exert a larger influence than here in the South. Our population is largely a native population, and it comes of lines of ancestors who have given a large place to religious worship for generations. Ministers preaching week after week to large gatherings; meeting them in the work of prayer meeting services; and visiting constantly in our homes, are in constant, close touch with practically all classes and conditions of our people. In almost every community the ministers are frequently visiting the schools, talking before the student body, mingling in our fraternal organizations, and in all these various ways they are in very intimate touch with us from day to day, and from week to week. Such ideas and ideals as our ministers may have may thus be easily communicated to our people, and a large per cent of those who hear will be ready to accept any reasonable suggestions that may be offered by the ministers.

This condition suggests the very large field for service that the minister may fill in giving attention to the reading matter that should go into the homes of our people. It goes without saying that the minister is supposed to be a man given to reading and study himself. It is presumed that he is a constant reader of the newspapers that he may keep in touch with the current affairs of the day in which his work is cast; it is further taken for granted that he is a constant buyer of such of the new books as he finds he can afford, and that he is making every possible effort to keep in touch with not alone matters of a theological and religious nature, but also of the higher and better things that are being done in more purely literary, educational, social and economic lines of thought. This he must do if he is to command the attention and respect of a constantly growing intellectual life. Should he for one moment decide that he can draw from week to week from pools of thought that are never moved and stirred by newer currents, and never replenished from fresher springs, he will soon find that his work will lose its vitality, and that at the most he can only hold a certain respect and attention, paid simply because of the hallowed associations that cling around his calling, and not because of any real moving force and effect that his work would possess if allowed to lose its touch with the life of his day and time. A non-reading, and a non-studying minister will soon find himself becoming a non-drawing and a non-effective minister. If he is to measure up to the possibilities of his great commission, "Go ye into all the world," he must carry with him an open mind, a receptive intelligence, an adaptive capacity, and an ability to take the thought of his time and mould and fashion it by the moral and scriptural standards of eternal truth for the instruction and guidance of those under his care. Otherwise, he must find year by year the events of a constantly changing civilization leaving him stranded amid the fossils of by-gone things. Principles are eternal, but they must be applied and re-applied as time passes to the events of new times.

"New ocasions teach new duties,
Time makes ancient good uncouth;
We must ever up and onward
Would we keep abreast of Truth."

It is asumed as a matter of course that the minister is one of the trained and educated men of his community. Preparation for this great work is taken as a matter of course to include not alone inclination and consecration, but the most thorough preparation possible in halls of learning; bringing to the active duties that lie before him his whole energy with a heart turned to higher things, and a mind so furnished that he can cope with the problems of the mental and spiritual realm. In all humility he has chosen a field where he is to be a leader, and he is expected to pay the price for this high choice in such equipment as will forbid any criticism upon his scholastic and mental furnishing so necessary to command respect. He must be a workman "Who needeth not to be ashamed" in the great field of his wonderful opportunity.

In what is here said we are not overlooking the duties of many others in regard to the direction of the reading matter of our people. We have in mind the duties incumbent upon teachers in schools, parents in homes, editors, and all others who stand in vital relationship to the choice and selection of proper reading matter. These are not forgotten, but we are here atempting to stress what may rightly be expected from the thousands of our ministers who occupy a strategic point and from whom we may properly expect co-operation, suggestion, and active help that no one else can give in the manner and method open to them.

No one wants a literary essay or discourse to take the place of a sermon; and no one wants our ministers to change their place for that of the critic of literature. It does not, however, seem to be asking too much or expecting too much to hope that they will be ready to use the continual opportunities that are theirs to make mention of such lines of reading as should engage those who look to them week after week. If a congregation is well supplied with proper reading matter in the daily, weekly, and monthly publications, and if it is a congregation in which the best books find homes, the minister has opened to him a fruitful field that will yield an hundred-fold in ready response to every proper call that is made upon it.

Think for one moment of the limited field of the minister if he has to deal with an illiterate, uneducated and non-reading people. Consider the church without intelligence and education. How necessary then for the minister if he is to rise to the heights of his mission that he see to it that his people are taught line by line, and precept upon precept, the necessity of giving ample attention to the matter of reading. In the homes, in the community, in the pulpit, then, wise suggestions from the minister as to books, and reading, and literature, will surely be words fitly spoken that will be "as apples of gold in pictures of silver." We are not making any plea that our ministers become book agents, save as we would argue that all intelligent people should be agents for the spread of good books, and seekers continually for larger and fairer fields of thought.

Imagine if you please a minister who reads no papers; who reads no books; and then you may easily imagine what kind of feast one can spread who has none of the essentials at hand for preparing a meal. Granted, even, that the minister in days long since gone was for some years in college classes; still we must wonder what he did there receive, or rather not receive, that he has done nothing along these lines since those far-gone days. Was he there so well filled, and so well furnished, that he has never needed since to replenish his stores? Did he even then learn the one simple truth, a very great truth, that all education is only a beginning for greater things day by day? Does he really expect God, his great leader and guide, to give him continual supplies without any effort on his own part? Has he read His promise that he will give to those who do **not** seek? That He will open His doors to those who do **not** knock?

Discussions are on from time to time as to the church's losing its hold upon our people. In these discussions it may be well to remember that all over our land we have churches crowded to their capacity, week by week, and we may well inquire whether such pulpits are filled by men mentally alert, keeping in close touch with life and its expression in literature, and ranking with the thinkers of their time; or whether it is otherwise. Hungry people naturally seek food. They want food, and they seek for it. If it is supplied they return for more. If not supplied, they turn elsewhere. Then for his own sake of success the minister must be interested in reading; certainly for the sake of young, hungry minds; and older inquiring minds, and the hosts of mankind who have a right to look to him, he must strive not alone to spread continual supplies before them, but to suggest where proper supplies may be had in the hours when he cannot serve them.

Our preachers and our reading; certainly a topic worth the serious consideration of those who preach, and those who listen to what is said. No moral and spiritual leader worthy the name can afford to overlook his responsibilities along this line.

NORTH CAROLINA BRANCH, W. F. M. S.

The twenty-third annual meeting of the Woman's Foreign Missionary Society convened in West End Methodist Protestant Church, Greensboro, N. C., April 18-19, 1923.

Mrs. Geo. R. Brown, of High Point, N. C., our esteemed president, presided throughout the session.

The devotional service was conducted by Mrs. J. F. McCulloch.

At the opening session of the conference, the pastor of West End Church, Rev. N. M. Harrison, Jr., host of the conference, was introduced and extended greetings.

Young People's Work.

Missionary education among our young people and children has increased in interest and enthusiasm. Eight new societies were organized during the year in the four divisions of the work: namely, Precious Jewels, Sunshine Circle, Mission Band and Young People's Societies. Mrs. J. W. Boyles, secretary of young people's work, reported 27 societies enrolled in the North Carolina Branch, with a total membership of 477. Let us continue to emphasize the importance of organization and missionary instruction among the young people of our church. They are the future hope of the great work the women are engaged in today.

New Auxiliaries.

Through the efforts of our field organizer, Miss Annie Forrest, fifteen new auxiliaries were organized during the year: namely, Salem, Saxapahaw circuit; Albemarle; Fair Grove, Haw River circuit; Pleasant Hill, West Forsyth circuit; St. Paul's Greensboro; Midway, Greensboro, R. 3; Midway, Reidsville, R. 2; Bethel, Mocksville circuit; Shady Grove, Tabernacle circuit; Bethesda, North Davidson circuit; Lexington Mission, Lexington; Pleasant Union, Mt. Pleasant circuit; Friendship, Albemarle, Stanly circuit; Friendship, Haw River circuit; West End, Greensboro.

The results of Miss Forrest's splendid work were seen this year in receipts of more money and a larger increase in membership.

The corresponding secretary gave a very comprehensive report of the year's work and on motion same was accepted with a rising vote of thanks.

The treasurer, Mrs. C. L. Whitaker, made a splendid report. Total money for dues, $931.77; thank-offering, $905.57; Union Colleges of the Orient, $600. Total amount sent to Mrs Lida East, executive treasurer, for the year ending May 1, 1923, $6,330.75.

Mrs. J. E. Pritchard, secretary of literature, reported leaflets, pageants and study books sent out on request.

The report of secretary of native workers was read and accepted.

Mrs. S. R. Harris reported 50 Life Members enrolled, an increase of 20. Memorial Members, 23, an increase of six; Perpetual Members four, an increase of one.

Mrs. J. M. Stone, our faithful Record Agent, who has been untiring in her efforts, giving encouragement or suggesting methods to increase circulation and interest in our official organ, reported 363 Record subscribers, a slight increase over last year.

The report of the auditor, Mrs. W. P. Pickett, showing that the books of the treasurer had been neatly and correctly kept, was read and accepted.

The president introduced to the conference the following ministers and visitors: T. M. Johnson, A. G. Dixon, R. C. Stubbins, T. E. Pierce, W. H. Neese, Geo. R. Brown, J. F. McCulloch, T. F. McCulloch, R. A. Hunter, J. A. Burgess, R. M. Andrews, E. G. Lowdermilk, J. D. Williams, J. R. Hutton and Miss Annie Forrest.

Officers for the year were elected as follows:

President emeritus, Mrs. J. F. McCulloch: president, Mrs. Geo. R. Brown; first vice president, Dr. Harris Glascock; second vice president, Mrs. W. C. Hammer; third vice president, Mrs. S. W. Taylor; recording secretary, Mrs. J. M. Millikan; corresponding secretary, Mrs. M. P. Harrel; treasurer, Mrs. C. L. Whitaker: secretary of young people's work, Mrs. J. W. Boyles; secretary of native workers. Miss Velna McCulloch; secretary of Life and Memorial Members, Mrs. S. R. Harris; secretary of correspondence department, Mrs. J. J. Cawford; secretary of literature, Mrs. J. E. Pritchard; Record agent, Mrs. J. M. Stone; assistant Record agent, Miss May Bain; auditor, Mrs. W. P. Pickett.

Recommendations.

Your finance committee desires to congratulate the auxiliaries of the North Carolina Branch for the splendid reports of the past year, and we pray for a continued interest in this great organization for missions. We recommend—

I. That the budget for the coming year be $7,000, and suggest means of raising this amount:

1. Securing new members.
2. Every member become a tither.
3. Life, Memorial and Perpetual members.
4. Scholarships.
5. Pageants and plays.
6. Decide upon some definite object and then ask for special contributions not only from members but from others.
7. Public thank-offering service.

Recommendations from the secretary of scholarships and native women:

That all Bible women, native workers, teachers and nurses be placed under one general head—that of Native Workers.

Recommendations from committee on extension of work. Resolved—

I. That our slogan for this year be, "A Missionary Society in Every Church. A Missionary Record in Every Home."

II. That the study of missionary education which is in our Sunday School Journal be used in all our Sabbath schools.

III. Realizing that the district meetings have created interest and advancement along missionary lines we recommend that they be continued and, if practical, that new districts be made.

IV. We further recommend that co-operation of pastors and Sunday school superintendents be urged.

V. We recommend the presentation of missionary pageants and motion pictures which will be of interest and educational value.

Realizing that systematic giving through tithing is one of the best methods of securing funds, we recommend—

VI. That this be emphasized throughout the year and that space be provided on report blanks so that tithers may be reported annually.

Believing that inspiration is gained through information, we recommend—

VII. That the Missionary Record be taken in every home in the North Carolina Branch.

VIII. We recommend joining with the Woman's Home Missionary Society in the employment of a field secretary who will work with the district chairman in organizing new societies and stimulating old ones; and we further recommend—

IX. That special stress be laid on organizing young people and children.

X. That the Student Loan Fund be continued and each auxiliary be asked to pay ten cents per member to help finance this fund, to assist worthy young women in securing an education to become missionaries.

XI. That the superintendents of the Sunday schools be requested to use the missionary information the first Sunday in each month, by having some one give this information in the place of review of lesson. We suggest that one person be appointed a week in advance to give this information in an attractive way.

The outstanding feature of the closing session was the election of delegates to the executive board meeting which will be held in Columbus, O., in May. Delegates are Mrs. Geo. R. Brown, Mrs. M. P. Harrell, Mrs. C. L. Whitaker, Mrs. J. M. Millikan, Mrs. C. W. Bates and Mrs. R. H. Brooks.

In all lines of endeavor the North Carolina Branch has had a year of splendid achievement. Many of the auxiliaries are to be commended for increased efficiency that marks their progress.

We now have 55 auxiliaries enrolled in the North Carolina Branch, with a total membership of 903, an increase of 307. Honorary members, 208, an increase of 44, making a grand total of 1155.

It was unanimously decided to accept the invitation to meet next year at Asheboro, N. C. The meeting at West End Church, Greensboro, was one of the most enthusiastic and largely attended in the history of the State convention. The gracious manner in which we were received, the genial hospitality, the bountiful meals served and the automobiles for our convenience, made our stay one long to be remembered. Nothing was left undone for our comfort Minnie P. Harrell,

Corresponding Secretary.

MONEY OR MEN?

It occurs to me that ours is fast becoming a nation of lopsided people. Things having only a specific monetary value seem to be the chief things sought by the great majority. We are eager to invest our money where it will produce the greatest income in cold cash. Men bank their savings, invest in government bonds and in real estate, with the expectation of being personally enriched thereby. No business proposition is turned down that offers a reasonable income. An income there must be, else no investment.

Many church members have become so intoxicated with money-getting that they refuse to finance the church and her institutions. When they are approached for church aid they seem unable to see how even a small investment in the church can profit them in the least. They expect no interest on the outlay. So a great many investors prefer to invest where they can see their investment come back in multiplied form. Money is a great asset. It represents much value. The majority value it for what it will procure on the open market. Its real value is in its transmutative power. Money invested in the church, in good schools, and in Christian education, becomes transmuted, or transformed into the product of intelligence, personality, and character. Which is best—an investment that returns a cash dividend, or one that polishes the intellect, refines the character, and purifies the heart? Which appeals most to you—money or men?

Wm. H. Neese.

—The United States and Mexican Governments are trying to settle their disagreements. That was announced by President Harding and secretary of State Hughes last week.

—May 1 was fixed as the date for the opening of what are known as the twelve intermediate farm credit banks. These banks are authorized by the Farm Credits law passed by the Sixty-seventh Congress just before it adjourned.

THE WORK AND THE WORKERS.

OUR SLOGAN:—As Faithful in Service for Christ as for Self.
OUR AIM:—1. A Family Altar in Every Methodist Protestant Home.
2. The Church Paper in Every Methodist Protestant Home.
3. A Revival in Every Church With a Worthy Increase in Members.
4. Every Member a Contributing Member.
5. The Budgets in Full on Every Charge.
6. The Full $300,000 Subscribed for the College by June 1, 1923.
OUR MOTTO:—It Can Be Done.

All of the above and more can be done if all our workers are as faithful in service for Christ as for self.

Saturday and Sunday, April 21 and 22, were given to the district Rally in Dictrict No. 7, which was held at Pleasant Grove church on Lebanon charge. It was a good meeting from beginning to end, though not largely attended on Saturday. All the pastors of the district except three were present at some of the meetings, a few of the official members came, and a goodly number of Sunday school and Christian Endeavor workers were present. There were large congregations on Sunday. The meetings closed with a splendid educatioonal rally on Sunday afternoon, led by Mr. H. A. Garrett.

I had a short but very pleasant visit among friends in High Point, and enjoyed preaching to a good conggregation at our First Church there at the evening service. It is always a joy to preach to these people.

April 28 and 29 were spent west of the Ridge. Considering the fact that our Young People's Summer Conference is to be held at Weaverville June 12 to 22, we were urgently requested to give the fifth Sunday to this district. Brother Little and I were ably assisted in this district rally by Dr. R. M. Andrews and Rev. C. W. Bates. All the pastors of the district were present in the meetings and their people showed great interest. It was rainy both days and thus many could not come who otherwise would have been there. Besides the district meeting we scattered out and reached several of the other churches. Dr. Andrews went to Asheville and to Mt. Zion, Brother Bates to Weaverville and Clark's Chapel, and Brother Little to Clark's Chapel and Asheville. I preached at Pensacola and in Asheville. The work in this territory, it seems to me, is very encouraging. Many of you will see and learn more about it when you go to Weaverville in June.

That Test.

Please see last week's Herald, page 3, for full questionnaire for pastors' second quarterly report. If you have reported before reading this I thank you. Several have reported before this writing. If you have not reported please do it now.

Next Rally.

Our next rally will be held in Asheboro on Saturday and Sunday, May 5 and 6. The pastors, the official members, and the Sunday school and Christian Endeavor workers of Asheboro, Richland, Why Not, Randleman, Davidson, Denton and Uwharrie charge are asked to meet us in Asheboro Methodist Protestant church at 10 o'clock Saturday morning, May 5.

The Tenth District.

The Rally for this district will be held in the Concord Methodist Protestant beginning on Saturday, May 12, at 10 A. M. Charlotte, Concord, Midland, Allison's Grove, Mecklenburg, Roberta, Rockingham and Pageland are the charges in this district. A goodly number of people from each charge are expected in this meeting. For program see page nine of last week's Herald.

May 19 and 20.

These dates will be given to a meeting in the Eighth District. Announcement will be made next week of place of meeting.

District No. 5—May 26 and 27.
" No. 9—June 2 and 3.
June 12 to 22—Young People's Summer Conference, Weaverville, N. C.
June 25 to 29—Pastors' Summer Conference, High Point, N. C.

Yours in the Master's Service,
A. G. Diron.

PROGRAM FOR DISTRICT RALLY, ASHEBORO, N. C.

May 5-6.

Saturday.

10:30 Song Service.
10:50 Devotional.
11:00 Address, "The Business of the Church in the Community," by Rev. N. M. Harrison.
11:45 Open Conference, led by Rev. Lawrence C. Little.
2:00 Song Service.
2:20 Organized for Service.
  (a) The Sunday School, Rev. Lawrence C. Little.
  (b) The Church, Rev. A. G. Dixon, D.D.
3:40 Open Conference, led by Rev. N. M. Harrison.
7:30 Song Service.
7:50 Educational Rally.
  (a) Address, Rev. R. M. Andrews, D.D.
  (b) Open Conference, led by Rev. A. G. Dixon, D.D.

Sunday.

9:45 Sunday School.
  (a) School Assemble.
  (b) Talk to Children, Rev. Lawrence C. Little.
  (e) Study of Lesson.
11:00 Sermon, Rev. A. G. Dixon, D.D.
2:00 Song Service.
2:30 "Stewardship and the Kingdom," Rev. A. G. Dixon, D.D.
3:00 "Our College," J. Norman Wills.
3:00 Open Conference.
6:45 Song Service.
7:00 Union Christian Endeavor Meeting.
7:30 Open Conference, led by Rev. Lawrence C. Little.
7:50 Song Service.
8:00 Sermon, by Rev. Lawrence C. Little.

Albemarle.—Our special meeting will begin second Sunday in May, with Rev. R. C. Stubbins of Greensboro as pulpit help. We are expecting to run ten days or two weeks and are praying that God will bless us abundantly.
T. A. Williams.

—Yale University is to have a school for nurses. The money to establish it will be furnished by the Rockefeller Foundation.

CAN WE DOUBLE OUR CAPACITY IN FOUR YEARS?

The writer has been told that the first organization of the Methodist Protestant Conference had its birth in Whitakers Chapel, Halifax county, N. C., in the fall of 1827. If this be true history the North Carolina Conference is older from 1827 to the spring of 1828 than the denomination.

Now let's dream for a moment, and then open our eyes for real work. In November when we go to Annual Conference let's outline a home mission program in the North Carolina Conference which will cover a period of four years, and in this four years' time double our present capacity as a church. We should increase our membership from 25,000 to 50,000. Double our preaching force. Have just twice as many Sunday schools and Christian Endeavor societies. Twice as many church buildings with a well equipped parsonage for every station and ccircuit. To put a modern church in every town in North Carolina by November, 1927, would be a good motto.

This program would not only fit the North Carolina Conference, but would be a work worthy of every conference in the denomination. When we celebrate our 100th anniversary in 1928 as a general church, we want to rehearse our past history with pride. Why not make the four years to come the greatest of all?

Who will be the next to discuss this dream in the pages of the Herald? X. Y. Z.

THE FAITH OF AN INDIAN.

An Indian and a white man, being at worship together, were brought under conviction by the same sermon. The Indian was shortly after led to rejoice in pardoning mercy. The white man for a long time was under distress of mind, and at times almost ready to despair, but at length he also was brought to happy experience of forgiving love. Some time after, meeting his red brother, he said: "How is it that I should be so long under conviction when you found comfort so soon?" "O brother!" replied the Indian, "I will tell you: There came along a rich prince; he promised to give you a new coat; you look at your coat and say, 'I don't know: my coat is pretty good; I believe it will do a little longer." He then offered **me** a new coat; I looked at my old blanket, and said nothing; I flung it right away and accepted the new coat. Just so, brother, you try to keep your righteousness for some time; you loth to give it up; but I, poor Indian, had none; therefore, I was glad at once to receive the righteousness of the Lord Jesus Christ!"

Reader, do as did the poor Indian, and you will obtain immediate peace with God.—St. Louis Presbyterian.

—English musicians are planning to celebrate the one hundredth birthday anniversary of the famous song, "Home, Sweet Home," on May 8. They hope that on that day "Home, Sweet Home,' will be sung at concerts in all parts of the world. It was sung in public for the first time May 8, 1823, at the Covent Garden Theater in London.

—More trees were planted in the United States during April than ever before in one month.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.
607 Guilford Avenue, Greensboro, N. C.

$1,000 HAUSER CLUB.

R. N. Hauser	$1,000
Dr. F. R. Harris	1,000

$500 F. R. STOUT CLUB.

F. R. Stout	$500
R. H. Shouse	500
B. T. Baynes	500
Clifton L. Whitaker, Jr.	500.00

$500 MILLAWAY CLUB.

Rev. G. F. Millawawy	$500
Rev. R. M. Andrews	500
Rev. N. G. Bethea	500

$500 MISS JOBE CLUB.

Miss Annie Jobe	$500
Mrs. H. A. Garrett	500

$100 MRS. THACKER TEEN-AGE CLUB.

Lebanon Teen-age Class	$100

NEW PLEDGES.

Mrs. Lewis Holt (paid)	$ 10.00
Geo. O Rightwyer	10.00
Pensacola church, Democrat charge—	
E. C. Simpson	15.00
Elmer Beaty	75.00
W. H. Arrowood	30.00
J. U. Beaty	200.00
Oliver and Brock McMahan	6.00
From Asheville church—	
Annie May Carson	3.00
Mrs. E. F. Carson	36.00
Malcome Carson	3.00
R. E. Baynard	1.00
Miss Irene McKinnon	3.00
Ralph Baynard	1.00

WEAVERVILLE CHARGE GOES OVER.

The first pastoral charge in the North Carolina Conference to subscribe the entire quota assigned it in this campaign is Weaverville, Rev. B. M. Williams, pastor.

There are three churches on this charge, Weaverville, Clark's Chapel, and Mt. Zion. There are not a great number of members, I do not know just how many, but rather a small membership. Their quota was $2,000, and it is all subscribed, and part of it already paid.

There are some things about this circuit I want to tell you. First, it is located more than two hundred miles from the college. The nearest church to High Point is two hundred miles away. These three churches have for years been on what was known as Buncombe charge, a charge with seven appointments; could not therefore receive much of the time of their pastor and many times left without a supply or with a pastor for only a part of the year.

For the first time in the present arrangement, these three churches are paying their pastor one thousand dollars; almost as much as the entire seven churches paid last year. There are many children on this work and some very old people who are not now earning anything. But the charge subscribed its quota.

The pastor does not have a car now; has worn his old one out and has not been able to get a new one. But this did not hinder him in his putting the charge over. Taking a staff in hand, like a patriarch of old, he visited from house to house, and canvassed every member in the household until the work was done and he could say "Weaverville charge is over". He did this on foot, very largely.

The people were not all in favor of giving; many argued with the visitor about it. Some claimed poverty, sickness, others declared that the conference had not treated them square. But nothing daunted, the pastor and his co-laborers kept up the work until the charge went over.. And last Saturday and Sunday I saw some of as proud people as there are in any part of our conference. They have just cause for being proud, and we rejoice with them. They have gone over.

Several churches on different charges had gone over before; but remember, keep the history straight, Weaverville charge is the first pastoral charge to subscribe all its quota in this campaign.

Congratulations, Pastor Williams; thanks, dear people. You have greatly heartened me in this campaign. And may your success be prophetic of the entire charge.

What about it, Guilford? What about it, other charges located so close to the college? Come along and show Weaverville that we are all of one body, that we can do a heroic thing just as well as they can.

We are not publishing the entire list of subscriptions received. We may later on publish in the Herald these, but they take a great deal of space and where a charge secures the quota we will not publish the entire subscription in the Herald, rather devote the space to other inspirational purposes.

ARE YOU FROM MISSOURI?

This is an expression which is understood to mean that you "must show me." When we began trying to raise the money to build our college, there was quite a host of them who took refuge in this cloister. It was regarded as a respectable corner to sit down in. One might maintain his dignity and keep his cash too. But, of course, the ostensible object was to maintain his dignity; but some of us knew that most of that sort were really more interested in maintaining their financial isolation to the enterprise.

But the rivers kept flowing, the clocks didn't stop and this sort of thing is becoming obsolete, it is now becoming out of date. This kind who are from Missouri have been shown a few things which they had hoped not to see, and now they say, "Well, you have the college building, but—" These doubting Thomases will doubtless have another reason for not helping us when we get our faculty and the college begins to function. Then we will begin to find that down beneath all these fabricated reasons was one, only one, and this one was just the one that has kept others from supporting missions, and the other benevolences of the church except where they just had to.

LEADERSHIP COUNTS.

One thing this campaign has revealed so clearly—where there is real leadership the college enterprise moves smoothly and in proper form. Where there are no real leaders it does not.. One or two laymen in every one of our churches would absolutely assure the quota for the entire district. We have tried to get this type of people to head-up our campaign in each local church; if we have failed, we will know when the campaign closes.

But you must co-operate with these leaders. Nothing short of sickness or death of a relative or self ought to keep you from doing just what they ask you to do, and to do it when they ask you to do it. It is a fine evidence of real manhood to co-operate with others when we are not in the lead and when we would not bear any stigma or blame in the mind of the public if the thing should fail which others are carrying on and which we can help. And this co-operation makes leadership count. R. M. Andrews, Chairman.

—The Fortieth Commencement of the Westminster Theological Seminary comes May 6-8, 1923.

REPORT OF TREASURER OF COLLEGE BUILDING FUND.

Amount previously acknowledged	$59,060.51
L. B. Ezell	5.00
Miss Bessie Wagner	10.00
W. T. Threswith	5.00
Purvis Neese	20.00
Mrs. Sallie J. Holt	10.00
Mrs. W. B. Ellis	5.00
J. E. Reynolds	20.00
Mrs. J. M. Cheek	60.00
Rev. J. A. Ledbetter	5.00
Mrs. Theresa Pickens	1.00
J. M. Presnell	2.50
Miss Gladys Sutton	10.00
Mrs. S. S. Glenn	9.00
Miss Kate Eller	1.00
A. F. Edwards	3.00
E. E. Roberts	10.00
D. W. Roberts	1.00
S. S. Welborn	50.00
Mrs. S. A. McCommons	5.00
	$59,293.01

High Point Subscriptions.

Amount previously acknowledged	$27,726.60
Chas. F. Barton	5.00
J. M. Betts	10.00
M. C. Auman	100.00
	$27,841.60

DIED.

Pully.

Jesse E. Pully died at his home near Littleton, N. C., April 27, 1923. He was 39 years and nine months of age. He joined the church at Weaver's Chapel M. P. church when quite a young man.

According to his own testimony he lived a life not always as near the Savior as he ought to have lived, but he was a good citizen and a very conscientious man, and no doubt felt his imperfection very much. In my visiting him I found him doubting but was easy to instruct. We prayeed with him and he was soon restored in faith and he died trusting Jesus.

He leaves behind a wife, six children and one brother, who have the sympathy of the church and comunity.

On Saturday, April 28, he was buried in the family burying ground near his home. The funeral was held in the home, conducted by his pastor. May the good Lord bless and comfort the bereaved family. J. B. O'Brian,

BOARD OF FOREIGN MISSIONS

Rev F P Klein, Sec.

WHY DO YOU WANT IT?

Why does the Board of Foreign Missions ask the Sunday schools to make a larger Children's Day offering this year?

That is a very reasonable question, and I cheerfully answer it in some detail.

All foreign missionary work derives its authority from Christ's command, and it has one objective, i.e., to preach the gospel to all peoples of the earth.

In such an undertaking there had to be gradual expansion, because conditions demanded it, and Christ emphasized it by requiring his witnesses to begin "in Jerusalem," and go on "unto the uttermost part of the earth."

Great progress was made in the early days of Christianity, and in later periods, and in our day more people own allegiance to Jesus Christ than ever before, and greatest opportunities to win the nations to Christ crowd upon us.

The Methodist Protestant Church, to maintain itself as a living part of Christ's Kingdom, is conducting work in Japan, China and India.

The work falls under three heads or departments—1. Evangelistic, consisting of all work by pastors and evangelists, etc., the buying of lots, building churches, opening new appointments, conducting Sunday schools, in short all that an annual conference does in America, for we have mission conferences in Japan and China, and will soon have one in India. 2. Educational. Includes school for the blind, night schools, and Nagoya College in Japan; boys' schools, night school in China; and boys' school in India. Educating young men for our ministry. 3. Medical. Dispenaries in China, one to be opened in India.

It must be remembered that foreign missionary work is largely a benevolent enterprise. God gave His Son, the Son gave His life, and we, His disciples, must give our lives and money and labor to save the world.

It is absolutely necessary for the churches at home to give the means needed to develop the work abroad.

From the beginning the effort has been to develop self-supporting churches abroad, but progress is slow where the people are poor.

A self-supporting church means a self-governing, self-propagating church, for it is recognized that heathen nations are to be won to Christ largely by their own people who are Christians.

To answer the question raised figures are necessary. They represent facts, they ought not to be "dry," they ought to be of great interest to pastors and members who preach, pray, and give for the Kingdom's success.

The expenses in each mission for 1923-1924 indicated in a detailed budget, were passed upon carefully by the board, and granted because closely cut and actual needs.

In Japan, evangelistic department calls for salaries, rents (includes taxes, repairs, fuel, light, etc.)	U. S. $19,230
Assets from churches	3,496
Board provides	**$16,037**
Educational Department—	
Yokkiachi Night School expenses	$125
Tuition	112
Board provides	$ 13
Tokyo Blind School expenses	$3,573
Assets	1,750
Board provides	$2,823
Yokohama Night School expenses	$2,161
Assets, tuition	1,825
Board provides	$ 336
Nagoya College expenses	$28,335
Assets, tuition, Government grant	25,905
Board provides	$ 2,430
Grandtotal educational department	$5,602

But Nagoya College students, graduates, friends have raised $21,500 for buildings and equipment, on their $25,000 fund, and wing of main building is being built now. 1,000 students are expected to be enrolled at opening of school year this month, April.

General mission items, conference erpenses, insurance, superannuates, conference paper, ministerial education, etc.	$4,435
Total for Japan for all departments which board provides	$26,074

The board asks our Sunday schools to give a much larger Children's Day offering so the church and Science Hall may be built which the board agreed to build when the students and friends agreed to raise $25,000 for the institution. Methodist Protestants cannot let the Japanese, many of them not connected with our church, do their part and we fail to do ours. **We must provide that church.** We cannot do our religious work among that great body of students without it. We depend on you to help provide the money.

More next week. Fred. C. Klein.

THE MARTYRS OF MOSCOW.

The sustaining power of Christian faith has had no finer demonstration than in the conduct of the Roman Catholic priests in Russia before their savage judges. The story, as reported by an eyewitness, in the New York Herald of April 6, deserves a place on the same page which records the constancy of the Christian martyrs in all ages.

Some of these Christian ministers were young men, men to whom life and liberty must have seemed sweet. Yet they did not shrink from admissions in open court that they had broken the Soviet law against giving religious instructions to minors or celebrating the Eucharist in halls after the Commissars had closed their churches and banned the rite. One of them confessed that he had continued to teach the catechism to classes of children and others courted martyrdom by declaring that they had said the forbidden mass in private rooms. They were questioned one by one and "each stood up and declared proudly that he would continue to say mass and teach children the catechism, no matter what the consequences to himself." The youngest among them faced the judge unflinchingly. He knew the law. "And," said the Red judge, "will you continue to teach the catechism?" "Yes," said the priest, who had been taken from prison and was now before a merciless tribunal, "with God's help I will."

It is not for any Protestant to lessen the glory of these martyrs by saying that they were obedient to "Rome" rather than to God. They have been bred in the belief that the voice that speaks to them through the church is the voice of God. And in their defiance of that Soviet law which offends the dictates of conscience they have displayed a heroism which links them with all who through the ages have said, "We know that we ought to obey God rather than man." They have all been condemned. One has paid the death penalty. The others at this writing are still in prison. The spectacle of their Christian constancy ought to bring Protestants and Romanists to a clearer realization of their common origin and common destiny, and their obligation to their common Lord.—Editorial, N. Y. Christian Advocate, April 12.

CO-OPERATION IN WESTERN STATES.

The committee on co-operation in states and other areas of the Home Missions Council and the Council of Women for Home Missions joins with local administrators of church work of the different denominations, this summer, in holding conference for a better understanding of the common problems and the religious needs of the people. These conferences will be as follows:—

Idaho, June 10 to 19.
Northern California, June 21 to 30.
Wyoming, July 12 to 20.

Secretaries of national home mission boards will accompany bishops, superintendents, secretaries and field men in seeing typical conditions and needs and then in shaping programs for better work and fuller co-operation.

These conferences will repeat, it is hoped, the very successful experiences in the state of Montana in 1919, in carrying out what was known as the Every Community Service Endeavor.

Briefer conferences of two days each will also be held as follows:—

Seattle, Washington, July 2 and 3.
Spokane, Washington, July 5 and 6.
Portland, Oregon, July 9 and 10.

DEATH OF CORRESPONDENCE AUXILIARY.

The branch meeting has come and gone. When I made out our report I did not know a single member had sent in any money, so all I could do was to report its death. I learned later that two had sent their money to Mrs. Whitaker, our branch treasurer. Did I diagnose the case directly, or did you go to sleep and take a longer nap than you intended and let the year slip by?

I regret very much to give up this department of our work, for I know there are so many women scattered over the conference who would make splendid missionary workers, if they were only in reach of a society. And we do need the help of every one. I believe I will suggest that instead of your dropping out, that we will only make a division. Our local members at Orange Chapel have been wanting to organize into a regular society for some time. Now, if you are not dead, and really do not want to die, suppose every woman who is the least bit interested in foreign missions send your name and $1.20 dues to Mrs. C. L. Whitaker, Lexington, N. C., and tell her you want to join the correspondence auxiliary—and do it right away before you forget. The way is open for you to have the biggest society in the branch.

I am resigning as your president, but I believe I am showing you a better way.

Words cannot express the pleasure and benefits I have received through the auxiliary; it has opened my eyes to our great missionary work. And when the next branch meeting comes around, I sincerely hope you will have the biggest and best auxiliary there. I know some of you will always pay to missions in some way, so why not join together and do something worth while.

I am also going to suggest that Mrs. Whitaker have the names and addresses of the members printed in the Herald, so you will know each other. And you may be sure I will be watching for the list.

I don't suppose it is against the rules and regulations for us to mix up our articles, so while I am writing I just must say "College." Wonder if some of your are not getting tired of it. Well, you needn't be, for we really and sure enough have one that looks like it might stay with us for ages to come. And it is something to be proud of, too, but you have to put a few dollars in it before you can feel that way. Not every one knows it, but I am one of those O. C. pigs, and I am just pig enough to wish I could build a whole dormitory, whereas I can only pay for a few brick.

But isn't it funny how big some little folks can feel over that college? Here comes Brother Bethea with the statement that **Halifax** is going to have a college. Now he is a mighty little fellow to feel so big over it. I verily believe he feels like he owned the whole thing. All right, Brother Bethea, I only weigh 94 pounds, but I am touched a little bit with the same feeling, and I want you all to understand that **Saxapahaw** is also going to have a college (provided they do their part in building it). Can't tell till the campaign comes how our teams are going to pull, but hope we, as all the other charges, will not have any balky horses, for we all know when one horse refuses to pull its share of the load it throws double work on the other. I believe the world in general has more respect for a sleeping pig than it does for a balking horse.

So the right and best thing to do is for all to do the best they can and in the end be able to to say "our charge" has a college It is going to be built, and co-operation is so much better than standing afar off and letting the ones who are willing, but perhaps not so able, do all the work. Sometimes I fear we don't know what we can do till something comes along and drives us. It is better sometimes for us to stop long enough to count our blessings than it is to try and tell how poor we are when a call comes from the church.

Mrs. J. J. Crawford.

President Harding stands squarely in favor of the United States becoming a member of the Permanent Court of International Justice.

—Mothers' Day will be observed throughout the country on Sunday, May 13. The Government will help Miss Anna Jarvis, of Philadelphia, to make the day a success. Miss Jarvis is president and founder of the Mothers' Day Association.

BOARD OF HOME MISSIONS

Rev. C. H. Beck, Sec.

MORE ABOUT OUR HOME MISSION WORK.

Harger Memorial Church, Detroit, Michigan.

The following facts were given by Rev. Howard J. Hescott, the present pastor of the church. The Harger Memorial Church was organized six years ago by Rev. W. C. Harger, of precious memory, in response to a plea from a former member of the Methodist Protestant Church who had moved to Detroit from North Branch, Mich. The work was begun in a small chapel built by an appropriation from the Michigan Conference. Rev. H. B. Hayes was the first pastor. The Sunday school grew so rapidly that it was necessary to have more room. The conference and congregation appealed to the Board of Home Missions to come to their assistance in this situation. After careful investigation, it was decided to assist in building a good church in this part of the city. The basement unit is now occupied. The church is in the center of a large community, the nearest church being about three-quarters of a mile away and seems to have a fine opportunity for service.

First Church, Jacksonville, Florida.

The First Church, Jacksonville, has been assisted by the Board of Home Missions for the past two years. Two years ago there was no property, and no money. A building was needed but the board was unable to assume further building obligations. The congregation, under the leadership of the pastor, Rev. G. H. Hendry, secured a lot in what seems to be a good location, and has gone forward with the erection of a chapel. The property is worth about $5,000, and is already outgrown. Plans are under consideration for the erection of a community house on a part of the church lot. The time is here when the first unit of the permanent church should be built, and anything less than that must be regarded as being but a temporary expedient. We have several fine opportunities as a board and denomination in Florida, and some of them will not wait. The First Church is well organized, with a good Sunday school, a Young People's Society of Christian Endeavor, and a very interesting organization among the boys. We have 91 members. Pastor Hendry insists that we could plant five or six new churches in and about Jacksonville, with modest appropriations of money, if the right men can be found for the work. This work will receive careful consideration by the board at the annual meeting.

Berwick, Pennsylvania.

This work has made its best advancement along material lines. We have a fine Sunday school with an attendance for the year averaging about 130. Our church membership is about 50. The services attract attention throughout the entire community and receive much favorable comment in the city papers. This has been accomplished on a decreasing population. Berwick is spoken of sometimes as a "one industry town," the big business being that of the American Car and Foundry Company. With better conditions among the railways, business will be better in Berwick, and our work will reach more people. Much credit is due to Rev. A. C. Struthers for the work accomplished. Other members of his family have rendered conspicuous service.

Charles H. Beck.

CHILDREN'S HOME.

Report of Superintendent.

Sunday Schools—	
Burlington	$80.00
Caroleen	9.65
Bellemont, Mt. Hermon	7.00
Fair Grove, Why Not	3.78
Vickrey, Guilford	1.42
Friendship, Haw River	5.00
Moriah, Tabernacle	4.19
Knob Creek, Fallston	5.30
Mt. Pleasant, North Davidson	5.38
New Hope, Why Not	3.66
Spring, Spring Church	1.73
Bethesda, Halifax	1.42
Pleasant Union, Mt. Pleasant	1.77
Hebroon, Orange	6.00
Flat Rock, Flat Rock	4.00
Friendship, Fallston	5.55
Pensacola	4.00
Midway, Haw River	5.00
Mt. Carmel, Forsyth	3.65
Pilot Church, Pinnacle	2.00
Bess Chapel	2.04
C. E., Reidsville	80.00
Sunday Eggs—	
Mrs. J. C. Beam, Bess Chapel	3.00
Mrs. W. R. Boyles, Bess Chapel	4.32
Bethesda Club, Halifax	4.50

The Woman's Home Missionary Society, Moriah, Tabernacle circuit, one dozen teaspoons.

NOTICE TO W. H. M. S. MEMBERS.

The budget adopted by the W. H. M. S. at the last branch meeting is $3,600, apportioned as follows:

Children's Home	$2,140
Pine Ridge	400
Pittsburgh Mission	100
Bethel Home	400
Executive Contingent	60
Scholarships N. C. M. P. College	500

Three hundred dollars of the scholarship money is for a loan fund for Methodist Protestant irls in our Methodist Protestant Col, lege, High Point, and two hundred dollars to be added to a loan fund for boys and girls attending our college from the Methodist Protestant Children's Home.

The four hundred dollars for the Bethel Home is to build a sleeping porch. Please send in your part at once so those sick men may have the benefit of the porch this summer.

If your delegate did not remember your part of the budget the treasurer will be glad to inform you.

Let every one begin now and do her best to "go over the top" this year.

Mrs. H. A. arrett. Treasurer.

—The second Near East Peace Conference opened at Lausanne, Switzerland, April 23. The first Lausanne Conference broke up, February 4, after the Turkish delegates refused to sign the treaty submitted to them by the Allies. Joseph C. Grew, U. S. Minister to Switzerland, is attending the conference as an "observer."

YOUNG PEOPLE'S WORK

It was June 12th, and a large crowd of young people were gathered together in Greensboro, N. C., and amid excitement were anxiously waiting to start to Weaverville, N. C. We were a bunch of Methodist Protestants and from all over North Carolina, but we acted and seemed as intimate friends of one big church.

Finally we started in cars, and with several good chaperons, toward the west. On the way we sang songs, told stories, yelled, laughed, talked, ate, etc. About sunset we reached there, the beautiful "Land of the Sky," and the beauty of our surroundings was beyond words to describe. We went into the college, registered, and were assigned to our rooms. After a bountiful supper we gathered in the auditorium and heard the plans of the conference. Following this was a pleasant get-together social and then a peaceful night of good sound sleep in plenty of pure fresh air.

At 6:30 in the mornings did the bugle blow to call us from fairy dreamland, and then, in the quiet early hours of the day we looked unto the hills and communed with Him from whence cometh our help. After a wholesome breakfast we had inspirational chapel services and next a closed study period. Happily we entered the class rooms and received the best instruction to be given on phases of Christian work by the best instructors to be found and by ones we all came to know and love. In the afternoons, after an hour of rest, we had much fun by hiking, picnicking, kodaking, sight-seeing and the like. At sunset we again assembled in the quiet hush on the shore of the lake and held devotional vesper services. Following this we were entertained in the auditorium by some of the best speakers the United States contains.

Ten days glided swiftly by and June 23 found us again in Greensboro, brushing a tear from our eyes at the thought of parting, but rejoicing that we had met.

I suppose this dream was caused by having attended the Young People's Conference in Burlington, N. C., in 1922, where we had such a delightful time in all ways. The instruction given me there has been of much good to me since. Hardly a Christian Endeavor meeting or the like passes but that it deals with something we were taught about at the conference.

I have registered to go to Weaverville in June and am looking forward to going with much anticipation. You too would enjoy it from all standpoints, so come on, let's go!

Bessie Holmes.

Reidsville, N. C.

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, MAY 13.

Why Do We Believe That Jesus Christ Is the Son of God? John 20: 24-31.

Down through the two thousand years since Christ lived and worked among men on earth has come the question to many of his followers, "Why do we believe that Jesus Christ is the Son of God?" This seems, however, to be a natural question with a large number of professed Christians, because they have not spent much time in prayer, and in Bible-reading, and in inner fellowship with Jesus. If we are to know Jesus Christ we must live near him in prayer and Christian experience.

Some say that they do not understand the Sonship of Jesus. That may be, but do we understand everything we believe? No. And it is not as necessary that we understand as it is for us to believe, for did not Christ say, "Thy faith hath made thee whole?"

There are a large number of reasons why we believe that Jesus Christ is the Son of God. Some of the main ones are:

I. Jesus Himself claimed He was the Son of God.

II. Because of the testimony of His apostles.

III. Because of His works on earth.

IV. Because we believe the Scriptures.

I. Jesus claimed Divine Sonship. He Himself has told us what he is. He came, he says, from God, and was going back to God. He had glory with God before the world was. He does not say he was a son but the Son. These words of Jesus should be sufficient.

II. Jesus' apostles, who lived, rejoiced and wept with Him, give most convincing testimony of Christ's Sonship. They knew Him. They felt the charm of His personality. When they tried to explain Him, His character and His works, the only theory that fitted the facts was that He was the Son of God. And then, of course, they remembered that He had told them that He was the Son of God. Surely the testimony of His apostles should make us believe that He is the Son of God.

III. If we judge Jesus by His works surely we will have to believe He is the Son of oGd. His work as a teacher and healer has not, nor ever will have a parallel. He did things that only God can do. He raised the dead. He walked the waves. He forgave sins He claimed the right to do so. This expresses his opinion of Himself, and surely He knew who He was and what His authority was. Jesus labored among all classes and had a message for everyone. No teacher before or since has ever had a message that meant so much to the world. Not only did He bring a message but He applied the principles of that message. He had power over disease, life and death. All these things should strengthen our belief that Jesus is the Son of God.

IV. If we believe the Scriptures, and we do, it is natural that we believe their chief message, which is the revelation of God through Christ, the Son. In the Old Testament we find the prophecy which pointed forward to One that was to come, a Savior, and all the longings of prophets find fulfillment in Jesus. He is the end of the process that began in the calling of Abraham, the preparation of a nation through whom God might send His Son to bless the whole world.

R. H. Gunn.

Brown Summit, N. C.

ATTENTION!

All Who Registered for Weaverville.

We recognize the fact that many who have registered did so to lend encouragement to the young people's work, and did not at the time intend to go to Weaverville. The "on-to-Weaverville" spirit has so gripped them that they are now planning to go. Of course I do not know who intends to go and who does not intend to go, therefore I am herein asking you to please let me know at once. I cannot guarantee transportation, nor accommodation after we get there, to any except those who let me know that they are going. Do more than register, write me and say, "I am going."

Because of the preliminary expense to which the board is put in preparation for the conference, it made a ruling at its last meeting that every one be required to deposit five dollars, this to be credited to their $15 board and room bill at Weaverville. In other words, five of the fifteen dollars expense there will be paid before going. It will be of great convenience to the board if everybody will make that deposit as early as possible. All moneys thus received, if it is found that those who sent it cannot attend the conference, will be refunded, provided the board is notified before the tenth of June. After that no moneys will be refunded, and same will be used to carry on the work of the board.

Those who make deposits will be given preference as to transportation and accommodations. It will be wise to send in the deposits early. Send your deposit to the undersigned.

N. M. Harrison, Jr.

Greensboro, N. C., (Box 283).

REPORT OF TREASURER, BOARD OF YOUNG PEOPLE'S WORK.

The following payments were received from Sunday schools and Christian Endeavor societies during the period from April 9 to April 30:

Mt. Pleasant Sr. C. E. society, Mt. Pleasant charge, $2; St. Paul Jr. C. E. society, St. Paul charge, Greensboro, $1; Asheboro Sr. C. E. society, $2; Bethel Sunday school, Alamance charge, $2; Creswell Sr. C. E. society, $2; Bethel Sunday school, Alamance charge, $2; Creswell Sr. C. E. society, Creswell charge, $2; Mt. Pleasant Sunday school, Mt. Pleasant charge, $2; Burlington Sr. C. E. society, $2; Henderson Sr. C. E. society, $2; Whitakers Sr. C. E. society, Whitakers charge, $2.

The above list shows that seven Christian Endeavor societies and two Sunday schools responded to the requests that have been made through the columns of the Herald and by letters sent by Rev. N. M. Harrison, president of the Young People's Board. The present conference year for the young people's work is nearing a close, and there are many Sunday schools and Christian Endeavor societies that have not yet sent in their assessments of $2 for Sunday schools and senior C. E. societies and $1 for Intermediate and Junior C. E. societies. Please attend to this matter at your earliest convenience, as much more money than is already in hand will be needed to meet the expenses of the Weaverville conference.

C. B. Way, Treasurer.

Burlington, N. C.

In every walk of life today men are requiring trained, efficient service. The day has passed when everybody can do everything. To keep up with the times we must prepare for our job—we must specialize.

Ought we not to do this in our religious work as well as in our secular work?

A MOUNTAIN SCENE NEAR WEAVERVILLE. THIS AND OTHER PLACES OF BEAUTY AND INTEREST WILL BE VISITED BY THE DELEGATION ATTENDING THE YOUNG PEOPLE'S SUMMER CONFERENCE IN JUNE.

Does your office equipment today look like it did thirty years ago? Would the office help of thirty years ago be able to do effective work in your office today, if they used the old methods?

How about your Sunday school?

Mr. Sims tells the following very amusing story. Does it fit your Sunday school?

The modern Rip Van Winkle went to sleep about thirty years ago and only woke up one day last week. He went home and found everything so much changed that he felt very much out of place.

Finally he asked if Bill Jones still lived down the road and upon being told that he did he called to his grandson to hitch up the mule and take him down to Bill's.

''But,'' said the grandson, ''we don't drive the mule any more.''

''What!'' said grandfather, ''have you gone back to riding mule-back''

''No, grandfather, we go in the Ford.''

''The Ford! What's that?'' asked grandfather.

''Why, that's our new automobile,'' said Johnnie.

''But,'' said Johnnie, ''grandfather. I think I'll 'phone to Mr. Jones and see if he is at home. Grandfather, wouldn't you like to speak to him over the 'phone?''

''A 'phone! What's that?''.

So Johnnie went to the wall, took down the receiver, gave the number and was soon talking to Neighbor Jones; but poor grandfather couldn't take it in.

Neither could he take it in when they started down the road without anything hitched to the buggy. He couldn't understand why it went without a horse and why it stopped without lines.

When he got to Farmer Jones's home he couldn't understand all of the talk about tractors, reapers and binders, silos, balanced rations for hogs, testing cows, etc., so he soon asked to be taken home.

When night came he asked to be taken to his room as he was tired; and inquired whether they were using candles or lightwood knots. So they explained that they didn't use any of those things, but were using Delco lights, which they immediately turned on, by pushing a button on the wall.

Grandfather was taken to his room and left to retire. Away in the middle of the night some one heard grandfather wandering around in the hall and asked if he were sick.

''No,'' said grandfather, ''but I wish you would come and blow out this light. It is in a bottle and I can't make it go out.''

The next morning Johnnie said to his mother, ''Mother, poor grandfather seems so lost I want to take him to Sunday school with me. I bet he'll feel at home there.''

So grandfather journeyed to Sunday school with Johnnie and upon returning said, ''My! I enjoyed that service. Why everything was just like I left it thirty years ago. They opened with the same song, read the same scripture lesson, and old Deacon Brown prayed the same prayer. Even Elder Green is still lecturing to the men in the corner so loud that he is the only thing that can be heard in Sunday school.''

If this is your Sunday school, there is only one way to catch up with the times: that is, to have a real, wide-awake teacher-training class among your young people and let them learn that there are better ways than the old ones.

Mary E. Young,
Superintendent Teacher Training,
Board of Young People's Work of N. C.

EXPRESSION OF THANKS.

Dear Mr. McCulloch: Please allow us space to express our deep appreciation of the many expressions of sympathy received in the deep sorrow through which we are passing. Especially to the ministers who came and rendered every possible service in their power to lessen our grief in the funeral service of our dear boy, R. Otho. Sincerely,

J. R. Stone and Family.

Loss by Fire.

Last week the well furnished, beautiful home of T. P. Troxler of Reidsville. R. 1. was destroyed by fire, including almost every piece of their house property. A number of other buildings were also burned, some of which included 200 bushels of wheat, 200 bushels of corn, a quantity of meat, potatoes and such like. There was no insurance. Their loss is estimated at some eight or ten thousand dollars.

Brother Troxler is a member of Fair Grove church. His family belongs to Mizpah church. Their many friends very greatly sympathize with them in this great loss.

BOYS' BUILDING, WEAVER COLLEGE, WEAVERVILLE, N. C., WHERE THE YOUNG PEOPLE'S SUMMER CONFERENCE WILL BE HELD, JUNE 12-22.

BRIN.

Dr. Wilfred T. Grenfell tells the story of the instinct for following the trail of one of the Northern dogs. Dr. Grenfell is the wonderful doctor-missionary and leader of the people on the Labrador coast. He tells this story in St. Nicholas:

One evening, as he was feeding his dogs, there came upon them suddenly another team driven by Joe, who had come to call the doctor to Island Harbor, where there was a case of sicknes, and "they doesn't know what t' sickness be." It was sixty miles across the country, and twice that distance around the shore, but there was no trail over the cross-country route.

Around the fire that night they were discussing the cross-country trip, when Harry, an old acquaintance, came in, beating the snow off himself as he entered. Harry, who was familiar with the route, had an errand over part of the route to bring in two stags that he had killed, and so it was agreed to make the attempt to go that way.

Dr. Grenfell and his fellow-doctor had left their experienced dogs at the hospital, and were breaking in a new team. The only dog of their last year's team was a yellowish-brown animal, with black-striped markings somewhat like a tiger. These lent to his face the suggestion that he was eternally grinning—an impression intensified by an odd way he had of turning up the corners of his mouth when he caught one's eye. The dog was named "Brin."

Long before daylight the next morning, they were astir, for it would require all the day to drive the sixty or seventy miles. Harry, with his good team and knowing the route well, led the way until about ten o'clock, when he had to turn aside to bring in his game. Before they parted, all halted under some spruce trees to boil "a mug of tea."

Then the doctor and his companion set out on an unmarked trail. Their only assets were their pocket compass, giving the general direction; their axes to clear a path when they should get stogged; a hopeful disposition which never spoiled for troubles until they should come along; and—Brin. A trackless marsh lay before them. Dr. Grenfell's companion said: "Don't say a word. Let's see if Brin will head right—across the marsh, anyhow."

"All right," replied the doctor. "Mum is the word. Go!" Brin, with his good team, led off in a gallop in the direction the compass indicated should be the course.

Their friend Harry had told them of certain landmarks—a tall, lone spruce at one place; at another, a forked juniper tree from which the top-boughs had been stripped, and the skull and antlers of an old caribou placed in the forks. As the galloping dogs ran on, Brin led them by the lone spruce. Some ten miles farther, the doctor's companion shouted, "There she is!" "There is what?" exclaimed the doctor. "Why, the skull in the tree," he responded. As they passed this they both thought that Brin looked around and grinned, but if the dog did not the doctors did, for their spirits were high that another ten miles lay behind them.

The shadows of evening were now falling, and between them and their goal were miles of rolling forest. How much longer could they trust Brin? At one point he swung off, almost at right angles from the direction they had been traveling. Passing down a long slope, they came to a long lake onto which they ran at right angles. Facing them was a steep bluff, and the lake seemed to end in a narrow defile, through which they supposed the river had escaped, and toward which they expected to turn, but no such notion entered Brin's head. He made exactly for the opposite direction, and then, crossing a narrow portion of the lake, he started to climb the hill in front of them. The travelers had hoped before this to come upon the snow-tracks of hunters, but nothing of the kind could be seen.

As they swung around a big drift of snow, a fresh fox-track ran directly down a bluff. Without looking back, Brin jumped right into the track and followed it. The men found it hard not to "butt in" and tell a mere dog that he was probably foolish in following a fox track, but the men did not know just which way they did want to go, and on they went.

It was now almost dark, and if they meant to make a camp for the night it had to be done. The team was stopped, and they were about to gather wood for a fire when the doctor's companion said: "I am for giving Brin another chance." "All right," replied Grenfell, and Brin gas given the signal to go. It was now dark. Running into a tree, they were compelled to stop. Getting out of the sledge, Dr. Grenfell found they were in a well-cut path. Taking his trail, they were soon at the Gray Cove, and by eight o'clock had reached the patient's house.

Before turning in that night, Dr. Grenfell went out to see if the dogs were all safe, and as he was about to re-enter the cottage door, something warm and furry rubbed against his leg. By the light that streamed from the open door, he found himself looking into Brin's eyes. They were asking, "How did I please you today, master?"

"I could not help putting my arms around his neck and hugging him," says Dr. Grenfell. "Then we both went to our beds the happier for it."—Selected.

BIBLE ENIGMAS.

A was a man who was youthful and fair,
But he hung in an oak by his long curly hair.

B was a prophet who rode on a mule,
He tried to curse Jacob and died like a fool.

C was a river of ancient story
Where once a prophet had visions of glory.

D was a woman who served for the poor.
They mourned her as dead, but long life was in store.

E was a preacher, though short was his name;
He built a high pulpit and preached from the same.

F was a governor, pompous and grand,
But preaching on judgment he never could stand.

G a cute general, quite early one morn,
Did rout a great army with pitcher and horn.

H was a man who brought shame to his mother;
He hanged on a gallows he built for another!

I was a boy who was vulgar and rough,
Whose impudent mocking brought him trouble enough.

J a good wife with a nail and a hammer,
Slew her country's great foe without army or banner.

K had a son, a very tall boy;
They made him a king and then shouted for joy.

L married two wives, the poor, silly man!
For at that very moment his troubles began.

M was a woman, both loving and kind,
But careful and troubled and fretful in mind.

N was a captain with servants and gold,
But his leprosy filled him with horrors untold.

O was a land that was far, far away,
Where the ships went for gold in King Solomon's day.

P was a preacher of wonderful fame,
Who in all the wide world did the Gospel proclaim.

Q stands for one whom Paul calls a brother,
And in all of the Bible 'tis the name of no other.

R was a maiden, and strange 'tis to tell,
She first met her lover beside an old well.

S stands for a man who a lion could tear,
And yet he was bound by a woman so fair.

T was a twin; he was given to doubting,
But some Christians now are addicted to pouting.

U was a land from which nature recoils,
Where once an old patriarch suffered from boils.

V was a beautiful queen in the East,
Who refused to be seen at a grand royal feast.

W is that which is better than gold;
Who'll seek it and find it? It's price is untold.

X is for one who another name bears
In the Bible accounts of his kingdom and wars.

Y is for year; now tell, if you can,
At what time it was that the Jews' year began.

Z is for zero, where each one will fall
Who learns not these riddles, to answer them all.

—M. W. Gifford, in Indian Epworth Herald.

HOW TO FIND OUT THE WILL OF THE LORD.

First: Pray.

Second: Think.

Third: Talk to wise people, but do not regard their decision as final.

Fourth: Beware of the bias of your own will, but do not be too much afraid of it. It is a mistake to think that God's will is necessarily in the line of the disagreeable.

Fifth: Meantime, do the nearest duty; for doing God's will in small things is the best preparation for knowing it in great things.—Selected.

FROM PASTORS AND PEOPLE

Lincolnton.—It has been some time since we reported but nevertheless we have not been idle at all. The Sunday school and all the church work is in splendid working order. The attendance is increasing to such an extent that the classes are almost running together. Secretary's report for last Sunday was excellent: attendance, 151; collection, $9.31.

Our pastor was unable to fill his appointment at the evening service last Sunday, as there is a revival now in progress at Bessemer City, so he sent Brother Rabb instead. It seemed that all who were present enjoyed the message he delivered very much, and were benefited to a great extent, as it was mostly to young converts.

Both societies are doing fine. The seniors and intermediates went to King's Mountain last Saturday on a picnic. The majority of them enjoyed it very much and want to go back, but some say they don't ever want to go again. The Juniors are planning a picnic for Saturday week at McDaniel's Spring.

We are getting along very nicely toward raising the money to build the addition to the church; hope it will continue to be so, as we need the building so very badly. Reporter.

Friendship, Fallston Circuit.—We believe in doing things at our church. The Methodist Protestants have a new house, practically, to worship Christ in. Some time ago the outside was painted and now it is painted white on the inside and the benches stained. Mr. W. A. Gantt has given a nice present of new carpet for the aisles. Just a few more finishing touches in the pulpit and the work will be complete.

Regardless of the rough winter Sundays and the great influenza epidemic in this country, we had Sunday school just the same. Our faithful superintendent of Sunday school (N. J. Wright) is always present.

Since spring has come we are more active in larger numbers. Our pastor is doing his duties in a fine way as usual. We were sorry to learn of the death of one of his daughters and we sympathize with him and his family in his new experience of such sadness. She was a Christian, though, and has gone to a much better world.

Brother E. Ivester filled his appointment the third Sunday in April. Mr. Ivester gave an excellent talk on the need of a Methodist Protestant college, and how easily we can complete the undertaking if every member will do his part.

We are looking forward to the third Sunday in May. There will be Memorial Services and Mothers' Day combined. Reporter.

S. C. May all be comforted with the promise of the Eternal Spirit that said, "Blessed are the dead, who die in the Lord."

The funeral services were conducted in the home by her pastor, Rev. N. Brittain, and Rev. F. C. Owens of the M. E. church, Cross Anchor, in the presence of a large number of friends and relatives, after which her body was gently laid to rest in the Yarbrough Chapel cemetery, beneath a mound of beautiful flowers, to await the resurrection morn.

Hattie Lou Bishop.

Asheboro Woman's Foreign Missionary Society.

We have just closed a very successful year's work in our society. Have held all regular monthly meetings, held our Thank-offering Service in February, and notwithstanding the extremely cold day, had a right good collection, $43.42. We had a most interesting program for the Thank-offering Service.

Our membership consists of forty active members, twelve honorary members, and also ten life members. For the past few years we have been having the August meeting as our annual picnic, and have found this to be very helpful to our society, as well as being something we all enjoy.

Our assessment for this year was $275; we raised $277.42. Our society was well represented at the branch meeting held in Greensboro last week, and quite sure we that were permitted to attend thoroughly enjoyed it.

Mrs. A. R. Winningham,
Corresponding Secretary.

Pageland.—Sunday the weather was very bad and the attendance was not so good, although I am sure the few faithful that were present enjoyed the service. Our superintendent was not present, but it was not due to carelessness on his part, for he has been faithful over thirty years.

Sunday afternoon we had the pleasure of having with us Brother Hardy from Rockingham, N. C., to speak to us concerning our Methodist Protestant College; his object was to raise more money for the College. We feel it our duty and hope that every Methodist Protestant will contribute as liberally as possible. Leo Sowell, Reporter.

Baltimore, West Forsyth Circuit.—Brother H. A. Garrett and his class from the Home were to have had all-day service at this church yesterday, but could not reach here for the downpour of rain. We are glad to announce that they will be here next Sunday, the 6th of May. We hope to have a large congregation to hear them.

Baltimore is one of the best churches in Yadkin county. We have some fine people here.

We expect to have the people from Stony Knoll and Union Hill churches with us at Baltimore afternoon, May the 6th. May the Lord belss and give us a good day.

Yours in His name, A. M. Hamilton.

Thomasville.—Sunday school convened at 9:45 with 150 present. The downpour of rain made our number small, but there were many signs of life in our Sunday school.

Preaching service at 11 o'clock. Text, "Come and go with us and we will do thee good, for the Lord hath spoken good concerning Israel." From this Brother Troxler showed us that the church needs us and our service and we need the church. May God help us as a people to see this opportunity to grasp it before it is too late, and make this world a better place in which to live.

Christian Endeavor society met at 6:30 with 35 present and a good service. Subject, a Trained Leadership for the Church and Sunday School, showing that leadership is developed by service.

Preaching service followed at 7:15; text, "Prepare to meet thy God." We were made to feel the need of preparation and shown the need of preparedness for success along any given line we may be inclined to follow in life. Pray for us that we may make better preparation to meet our God. Reporter.

Twelfth District Rally, Democrat Church.

This was pronounced a success in spite of the rainy weather. Each church in the district was represented, with the possible exception of Mountain Valley.

Drs. Andrews and Dixon, Rev. C. W. Bates and Rev. L. C. Little from the outside brought us ringing messages which will bring results.

The pastors of the district each appeared at different times and expressed their sentiments. Also there were addresses by some of our laymen. The congregations were not as large as we had hoped for, but much interest was shown.

Weaverville Charge.—We were delighted to have Rev. C. W. Bates and L. C. Little speak at Clarke's Chapel Saturday night. Sickness in the community prevented many of our people from coming; however, those who did come were well paid for their trouble.

Dr. Andrews spoke at Mt. Zion. Several of the young people were out to hear him talk about our College.

Rev. C. W. Bates preached at Weaverville church last night. Sorry we could not hear him. Am certain those who heard him are to be congratulated on their good fortune.

The pastor wishes to thank all these brethren for their interest in our mountain charges and the helpful messages they brought to us.

Our College.

Weaverville charge has gone "over the top" by subscribing our full quota for the college. We wish to thank all who have had a part in making this announcement possible. We feel like singing "Praise God from whom all blessings flow."

Our Summer Conference.

To our own knowledge 65 have registered from this charge for the conference. Some of our young people have worked faithfully to enable us to make this report. We thank them.

Sincerely, B. M. Williams.

Burlington.—Last Sunday was a rainy day, and consequently there was a decrease of about 150 in Sunday school, there being 153 present. The Sunday school orchestra rendered a very beautiful selection entitled, "One Sweet Solemn Thought," which was accompanied by a vocal solo by Miss Kay Sellman. There were three preachers present besides the pastor, namely, Rev. J. H. Abernethy, Rev. H. L. Isley, of our denomination, and Rev. Russell Branson, ministerial student of Guilford College and member of the Friends' Church. C. B. Way was called on for a brief report of the recent state Sunday School Convention held at Winston-Salem, but did not attempt to make a full report on account of the lack of time. He stated that it would require an hour's time to give a complete report of the convention.

There was a large number of people present for the morning church service in spite of the down-pour of rain during the morning, preceding and following the Sunday school hour. Pastor Taylor held the congregation with rapt interest for 45 minutes, during which he delivered one of the most forceful and helpful sermons heard here in several weeks. The theme of the discourse was, "An Overmastering Interest," and the text was St. John 4: 28-29, which was a part of the conversation Christ had with the woman of Samaria at Jacob's well. We were glad to have Rev. J. H Abernethy and Rev. Russell Branson worship with us at the morning service. Brother Abernethy and son spent the week-end at Gibsonville and Burlington with friends, visiting those he had learned to know during former pastorates at Gibsonville and Burlington. Brother Branson was here for the state intercollegiate peace oratorical contest which was held on Friday night and in which he participated. He visited his brother, C. C. Branson, during the week-end.

The Junior and Intermediate Christian Endeavor meetings were held at their usual time Sunday afternoon and evening. At eight o'clock Sunday night the senior Christian Endeavor society presented a Christian Endeavor pageant which took the place of the preaching service.

Rev. and Mrs. D. R. Williams, of Enfield, visited their daughter, Mrs. Staley Garrison, in this city from Thursday morning till Saturday morning, making the trip in their automobile.

Pastor Taylor announced last Sunday morning that our spring revival meeting will begin next Sunday morning. Rev. C. M. Compher, of Washington, D. C., has been engaged to do the preaching and is expected to arrive on Monday or Tuesday of next week. Preparatory prayer services will be held on Wednesday, Thursday and Friday nights of this week. The Sunday school classes that are organized have been asked to co-operate with the pastor in the services by securing and furnishing a list of the unsaved persons of each class above the primary department. We ask the praying Christian and preachers of the North Carolina Conference to pray for the success of the meeting.

The pastor will preach at both services next Sunday. In addition to the beginning of the revival, the other regular services of the church will be held. C. B. Way, Reporter.

Midway, Haw River Circuit.—In spite of the hard rain Sunday we had fifty present in Sunday school; collection $1.15. So you see we have a faithful few. We are sorry to report that our faithful superintendent, L. R. Dixon, has been sick and not able to be with us for two weeks. He has been our superintendent for a number of years and we ask all Christians to pray that he may be restored to health, and be with us many more years. He has been a faithful worker in the church so long, that when a Sunday school teacher asked her class one day, "Whose house is this?" one of his little grandsons answered, "Grandpa's."

Our pastor was with us the fourth Sunday and preached a splendid sermon on church going. We were glad to have him and his good wife visit in our home.

Our school closed last week with programs which were enjoyed by large crowds. We will miss the teacher in Sunday school and church.

Mrs. G. W. Apple, Reporter.

May 1.

Financial Report, Weaverville Charge.

Pastor's salary	Due	Paid	Bal. due
Weaverville	$150.00	$104.50	$ 45.50
Clarke's Chapel	212.50	103.80	108.70
Mt. Zion	137.50	123.23	14.27
Totals	$500.00	$331.53	$168.47

Sincerely, B. M. Williams.

April 30.

High Point.—On Sunday morning the pastor, Dr. Brown, delivered a very helpful sermon on the dignity of labor, from the text as found in 1 Cor. 3:9, "For we are laborers together with God." To those of us who must work the performance of even the most menial tasks becomes glorified when we consider that we are working together with God. The old couplet comes to mind,

"Who sweeps a room by God's laws,
Makes that and the action fine."

Jenny Lind, one of the world's sweetest singers, exclaimed: "I sing, I sing to the glory of God." The farmer, who guides his plow through the fallow earth these glorious spring days, and listens to the joyous symphonies of the birds, is indeed one of nature's noblemen, and is performing worthy and useful work in helping to feed earth's hungry millions; the groceryman, who sells the farmer's products in the city, is doing worthy work in helping this great cause; the manufacturer, who employs his time, money, and talents to make needful furniture for countless homes in our land, is performing a noble work; the hosts of teachers, who are laboring day by day to educate children and youth, to inspire them with high ideals, and to mold their character aright, are engaged in blessed work second only to the ministry of the gospel, and what shall we say of the humble house-keepers? They push on day by day, year by year, on the same monotonous round of duties, cooking, washing, sweeping, making innumerable little garments, cleansing baby faces as well as soothing wounds and heart-aches, and training their children for citizenship and life's duties. We often wonder what our grandmothers would think if they could return to earth and see all our improvements and labor-saving devices, such as electric washing-machines and irons, vacuum cleaners, gas stoves, furnaces for heating and many others.

Your reporter on a recent Sabbath afternoon's drive stopped at old Fairfield church, seven miles from High Point; here rest two of the founders of the Methodist Protestant Church in this section, Rev. Alson Gray and Rev. Alexander Robbins. These consecrated men toiled and labored all their lives under many difficulties to blaze a way for future generations. They rode horseback on circuits hundreds of miles in length to preach and encourage their people; we often wonder what they would think of our fine macadam and sand-clay roads penetrating even into remote districts, and the thousands of automobiles passing thereon daily. Surely we are living in a grand and glorious age with a world of possibilities for the men and women who see their opportunities and grasp them.

On Sunday evening the young ladies of the Christian Endeavor society gave a pretty pageant in the church with special music.

Dr. Brown left yesterday afternoon for Concord, where he will assist Rev. A. D. Shelton in a series of meetings for a week or more. He announced that he will help in only one more meeting this summer, for he is exceedingly anxious to stay at home and watch the daily progress of the new church. He says the hole in the ground is getting bigger!

Shelby.—On April 15 the good people of Shelby station took me over to town and dressed me so fine my good people thought they had a new preacher Sunday morning. I have never serveed better people. They surely look after their preacher.

Well, I had better close for fear some of the good brethren who are wearing old clothes will want my place. Ha! Ha!

We are having a good Sunday school and the interest is growing every Sunday. Your brother in Christ, J. M. Ridenhour.

Union Hill, West Forsyth Circuit.—We are still living and doing the best we can to upbuild our church. Our Sunday school is very good. But could you believe that we have people living right here at the church, you might say (not over a mile) who go to the church only when there is a burying?

There is going to be a community singing at Union Hill second Sunday in May, and we hope that everybody will come with a song. We are looking for Mr. J. W. Johnson and his singers from High Point and we hope to have the Green Street singers with us again. Now don't forget the second Sunday in May—we are looking for you.

Lots of love to the Herald and its readers.

Hester Hutchens, Reporter.

Friendship, Haw River.—Since the assemblage of the young people's convention here we have been putting forth a stronger effort to improve our church and religious activities. Sunday school attendance has been very good and the interest shown by attending members has been pleasing. Although there are some whose attendance has been quite irregular, we hope that they will overcome that irregularity. New supplies, such as new song books, Christian Endeavor supplies, etc., have just recently come in.

Our Junior Christian Endeavor meets each Sunday. Last Sunday afternoon quite an interesting program was rendered, each member taking an active part, some voluntarily. The children have shown a spirit of enthusiasm from the very beginning of the society, which we hope will continue on, and on, and on.

The W. H. M. S. is endeavoring to do a greater work in the following year than it did in the past. We are to meet soon and put into action some new ideas which we feel will help our society. Dear reader, we ask your prayers that we may become stronger.

Lelia Wagoner, Reporter.

—Grace church's second quarterly conference was held last week (Wednesday night), President Dixon presiding. We had a good meeting. Brothers J. M. Stone and J. W. Causey were nominated for delegate to Annual Conference.

Graham Church.—Our revival services started here last Sunday, April 29. Rev. J. D. Williams arrived yesterday and took charge of the services last night. He preached a soul-stirring sermon last night from the subject of Soul-Winning. Brother Williams will remain over next Sunday and probably a few days next week. We are praying for and expecting a good revival.. Rev. J. M. Morgan, pastor of Glen Raven circuit, was with us last night.

C. L. Spencer.

May 1.

Littleton Circuit.—On Saturday, April 21, 11 o'clock A. M., we held our second quarterly conference. Churches were all represented except Vaughn. Business was gone through with in the usual order. Reports were not at all flattering, but the brethren manifested some spirit that made us feel that it would be better. Brother J. H. Harrison, Jr., and A. B. Wilson were put in nomination for delegate to annual conference.

Easter services were held in part and some collections were taken for home missions. Some of our people are planning for Children's Day to be held in June.

Our Littleton people desire to have a piano in their church and Sister W. N. Thornton has worked faithfully for this end. She laid her needs on the hearts of the good people of Littleton and a number of our friends in Littleton helped her and made it possible to put on a play in Littleton of which proceeds amounted to $105. They took the same play to Norlina and Roanoke Rapids with some results but not so much. They hope to get the piano in some way, though they have not enough money in hand as yet.

We are remembered by our friends, not by storm, but in time of need. Brother E. B. Pair gave us $1 to buy gas. Sister Alice Glasgow, sweet corn to plant. And Brother and Sister E. G. Glenn, fruits, candy, etc., for the children. We have a little boy and girl with us most of the time and these Sister Glenn says are hers and she does not forget them.

J. B. O'Brian.

WEAVERVILLE CHARGE TAKES THE LEAD!

Under the fine leadership of the pastor, Rev. B. M. Williams (who is in the habit of leading these days!) the Weaverville charge forges ahead of all the other charges in registrations for the Young People's Conference. Imagine the delight of the writer when a big letter came last week bringing **62 registrations at one time!** And to this were added four more later, making a **total of 66 from Weaverville charge!** You'll have to watch out, though, Weaverville. Grace is close on your trail with 58! And F. R. Stout, the chairman of District Four, is determined that some church in his district is going to win that banner! Let's all get into the game and make it interesting!

Here is the list received this week:

310. Mrs. T. C. Amick, Elon College.
311. Miss Frances Deviney, Elon College.
312. L. A. Williams, Enfield.
313. Mrs. J. R. Locke, Enfield.
314. J. W. Hardee, Enfield.
315. R. P. Benson, Concord.
316. J. M. Blackwelder, Concord.
317. Clarence Teeter, Concord.
318. Miss Versie Nash, Concord.
319. Miss Virginia Dare Braswell, Whitakers.
320. M. W. Turnage, High Point.
321. C. R. Ward, High Point.
322. Mrs. D. B. Eldridge, High Point.
323. Mrs. C. R. Ward, High Point.
324. Chester Burton, High Point.
325. Rev. Edw. Suits, High Point.
326. J. W. Montgomery, High Point.
327. J. W. Hinkle, High Point.
328. J. E. Veach, Thomasville.
329. Walter Burton, Thomasville.
330. B. E. Kennedy, Thomasville.
331. I. A. Teague, Thomasville.
332. Ralph Kennedy, Thomasville.
333. Mrs. Coniellen Boles, Greensboro.
334. Jeff. D. Carter, Weaverville.
335. Rev. Homer Casto, Weaverville.
336. R. C. Pickens, Weaverville.
337. Mrs. R. C. Pickens, Weaverville.
338. W. M. Reagan, Weaverville.
339. R. E. Carmichael, Weaverville.
340. Fred P. Edwards, Weaverville.
341. Mrs. Fred P. Edwards, Weaverville.
342. Mrs. Wiley Garrison, Weaverville.
343. Mrs. Lee Morgan, Weaverville.
344. Rev. B. M. Williams, Weaverville.
345. Mrs. B. M. Williams, Weaverville.
346. Benjamin Currie Williams, Weaverville.
347. Ben Burgin Williams, Weaverville.
348. William Burgin Williams, Weaverville.
349. Dr. C. N. Sprinkle, Weaverville.
350. Doc Roberts, Weaverville.
351. Earl Holcombe, Weaverville.
352. Rev. B. C. Reavis, Weaverville.
353. Rev. H. B. Dendy, Weaverville.
354. J. M. Garrison, Weaverville.
355. Henry C. Bailey, Weaverville.
356. W. Guy Edwards, Weaverville.
357. Mrs. W. Guy Edwards, Weaverville.
358. H. G. McLeon, Weaverville.
359. Robt. Edward Williams, Weaverville.
360. Lester Watts, Weaverville.
361. Mrs. Lester Watts, Weaverville.
362. Miss Alma Black, Weaverville.
363. Miss Lucy Parker, Weaverville.
364. Miss Elinor Webster, Weaverville.
365. Miss Stella Cheek, Weaverville.
366. Miss Estie Swain, Weaverville.
367. Miss Mary Kennedy, Weaverville.
368. G. A. Webster, Weaverville.
369. Mrs. L. B. Kennedy, Weaverville.
370. W. D. Parker, Weaverville.
371. A. N. Eller, Weaverville.
372. B. R. Watts, Weaverville.
373. T. H. Weaver, Weaverville.
374. Mis Carla Mae Cheek, Weaverville.
375. Miss Merla Watts, Weaverville.
376. Will Black, Weaverville.
377. Mrs. Will Black, Weaverville.
378. Harry Webster, Weaverville.
379. Mrs. B. R. Watts, Weaverville.
380. Roy Watts, Weaverville.
381. Liston Cheek, Weaverville.
382. Mrs. Liston Cheek, Weaverville.
383. Miss Louise Cheek, Weaverville.
384. Stanley Weaver, Weaverville.
385. Billie H. Cheek, Weaverville.
386. Mrs. Billie H. Cheek, Weaverville.
387. Fletcher Keith, Weaverville.
388. Joe Roberts, Weaverville.
389. Mrs. Joe Roberts, Weaverville.
390. Mrs. Fulton Roberts, Weaverville.
391. Fulton Roberts, Weaverville.
392. Mrs. Delnora Phillips, Weaverville.
393. Walter Cheek, Weaverville.
394. Miss Geneva Carter, Weaverville.
395. Mrs. Florence Hughey, Alexander.
396. Miss Mary Joe Hughey, Alexander.
397. Mrs. E. E. Roberts, Alexander.
398. E. E. Roberts, Alexander.
399. Miss Ada Roberts, Alexander.
400. A. J. Hunter, Alexander.
401. J. U. Beatty, Pensacola.
402. Mrs. Hattie Holcombe, Democrat.
403. J. Thad Carter, Weaverville.
404. Mrs. Ralph Beacham, Asheville.
405. Mrs. E. L. Winslow, Jr., Weaverville.
406. Mrs. T. L. Gale, Asheville.
407. Mrs. L. M. Joyner, Asheville.
408. Miss Aline Hanner, Asheville.
409. Miss Louise Hanner, Asheville.
410. E. F. Allman, Asheville.
411. Mrs. E. F. Allman, Asheville.
412. Mrs. U. S. Miller, Asheville.
413. Miss Kathleen Swain, Asheville.
414. William Swain, Asheville.
415. Mrs. Y. D. Eller, Asheville.
416. Mrs. Robert Greenwood, Asheville.
417. Mrs. H. M. Miller, Asheville.
418. Geo. M. Foster, Asheville.
419. Rev. J. S. Williams, Asheville.
420. Mrs. J. S. Williams, Asheville.
421. Carl Jones, Greensboro.
422. Miss Mary C. McCulloch, Greensboro.
423. Miss Nora Coltrane, Greensboro.
424. Miss Hazel Stephens, Greensboro.
425. Dr. Hornady, Greensboro.
426. J. M. Millikan, Greensboro.
427. Boyd Hinshaw, Greensboro.
428. Rev. J. D. Williams, Reidsville.
429. Mrs. J. D. Williams, Reidsville.
430. Miss Mabel Williams, Reidsville.
431. J. D. Williams, Jr., Reidsville.
432. Miss Lola McCollum, Reidsville.
433. W. F. Dixon, Reidsville.
434. Mrs. G. M. Reid, Reidsville.
435. G. M. Reid, Reidsville.
436. C. J. Roberts, Reidsville.

Lawrence Little.
126 Tate Street, Greensboro.

IT IS TIME.

It is time to be brave. It is time to be true.
It is time to be finding the thing you can do.
It is time to put by the dream and the sigh,
And work for the cause that is holy and high.

It is time to be kind. It is time to be sweet,
To be scattering roses for somebody's feet.
It is time to be sowing. It is time to be growing.
It is time for the flowers of life to be blowing.
It is time to be lowly and humble of heart.
It is time for the lilies of meekness to start;
For the heart to be white, and the steps to be right,
And the hands to be weaving a garment of light.

—Selected.

—Since January 1 more than 77,000 immigrants have entered the United States.

—Chauncey M. Depew, of New York, was 89 years old April 23.

IN MEMORIAM.

Resolutions.

Whereas, our Heavenly Father has seen fit to remove from us our beloved brother, Mr. E. R. Spruill, who died April 11, 1923, age 66 years, we, the members of Rehoboth Methodist Protestant church, wish to express our appreciation for his faithful Christian life and character. He was for many years a steward and loyal member of his church and was ever ready to help in any good work. We shall see him no more on earth, but we feel sure we shall meet him in Heaven. We wish to offer the following resolutions:

1st, While we feel our loss keenly, we know God doeth all things well and our loss is his gain, for he has gone where there is no pain or sorrow.

2nd, That we extend to his wife, Mrs. Pattie Spruill, and to his daughter, Miss Mary Spruill, and his four sons, Edie, Leaon, Henry and Jimmie, and also his many friends, our heartfelt sympathy and pray God to comfort them in their sorrows, praying at the same time that all may live close to our Lord and Savior Jesus Christ, who is the great Mediator between God and man. Since we, too, measurably feel their loss, if "to live in the hearts of those left behind is not to die," surely he liveth evermore.

3rd, That a copy of these resolutions be sent to his bereaved family, and a copy to our church paper.

C. V. White,
G. L. Davenport,
J. B. White,
W. E. Blount.

Ridings.

J. M. Ridings was born December 11, 1860. He died aged 62 years, four months, five days. On October 12, 1883, he joined the Methodist Protestant church at Harmony Grove. From that day to the day that he was called from this world he has been a faithful member. He never was a slacker and his pastor could always depend upon him, for he never was known to fall out with the stewards or superintendent and quit the church as some people do. He has been true and loyal to his church and to his pastor 40 years. He loved his church and was always present at every meeting.. He has never been known to shirk a duty. A good man indeed is gone. He will be greatly missed in his home church and community. While we miss him and mourn our loss, it is his eternal gain.

We extend our heartfelt sympathy to the bereaved widow and three sons and four daughters, who are all Christians.

The blow was hard, the shock severe—
To part with one we loved so dear;
God loved him too and thought it best,
So took him to his heavenly rest.
We cannot, Lord, Thy purpose see.
But all is well that's done by thee.

A. M. Hamilton, Pastor.

Yarbrough.

On April 16, 1923, the people of Cross Anchor, S. C., were made sad when they heard of the death of Mrs. Evelyn Yarbrough.

Mrs. Evelyn Yarbrough was born in Lawrence county, S. C., in 1845. She was converted when she was just a girl and united with the church.

She was married to Mr. Daniel Yarbrough, after which she, with Mr. Yarbrough, joined at Yarbrough Chapel Methodist Protestant church of Cross Anchor, and has been a member here for fifty years. Mrs. Yarbrough was indeed true to her church in every respect. She was indeed a faithful worker, although she has been an invalid for fourteen years. Her hip was broken in 1909 and she had not walked a step since, although she still came to her church. Some member of the family would bring her, leaving her seated in the car near the door, that she might listen to the preaching of God's word, which she enjoyed so much.

Mrs. Yarbrough was confined to her bed for only a few days. We do not know just the suffering she endured, but she was indeed cheerful and patient until the very last. Mrs. Yarbrough was a sweet woman. She was always thinking of others instead of herself. She enjoyed so much for people to visit her. Her home has always been the home for all the preachers. She was widely known, and greatly loved by all who knew her.

Her husband preceded her to the grave ten years ago; one of her sons, Mr. Calvin Yarbrough, also preceded her to the grave about eleven years ago.

She leaves to mourn her loss five sons, Mr. John Yarbrough, Mr. Lafayette Yarbrough, Mr. Hiram Yarbrough, Mr. Charlie Yarbrough, Mr. Lewis Yarbrough, and one daughter, Miss Lily Yarbrough, all of Cross Anchor,

Eli Pritchard.

The funeral services for Eli Pritchard, aged 73 years, were attended by a large number of friends and relatives of the family. Mr. Pritchard was well known and liked, having been born and reared in the county. His parents were Mr. and Mrs. Joseph Pritchard who lived in the northern part of the county. Rev. H. F. Fogleman conducted the services, assisted by Rev. Talton Johnson, of Mebane, a former pastor of the deceased, having served the pastorate at the Asheboro Methodist Protestant church for a number of years. Dr. Johnson spoke in high terms of the deceased, saying he was a man who ran the even tenor of his way and was always the same to those with whom he came in contact, reliable, unassuming and substantial. Mr. Fogleman, in a few well chosen words, spoke of the love and respect in which Mr. Pritchard was held by his associates. The choir sang old familiar hymns, favorites of the deceased and the family. Surviving him are, besides a wife, who was Lou J. Vuncannon, daughter of the late Peter Vuncannon and wife; Garland Pritchard of Asheboro, Miss Ethel Pritchard, of High Point, Mrs. W. Ellis Luck, of this place, Mrs. Boyd Little of Charlotte, and Mrs. Oscar Austin, of Mt. Gilead. Mr. Pritchard had been in ill health for over a year.—Asheboro Courier.

Jesse Hathcock.

Our hearts were made sad on April 12 by the death of our much loved member, Brother Jesse Hathcock. He was born August 7, 1893. He was married to Onnie Lowder October 18, 1919. He leaves, to mourn, his dear wife and one son, J. C., Jr., and one little daughter; also four brothers, one sister. He was a member of Friendship Methodist Protestant church. He seemed to love the house of God. He delighted in its services and ordinances and gave prayerful attention to the instructions given.

He only suffered a few days. We can not understand fully why he was taken from a good, loving wife, as Sister Onnie was. He was greatly loved and needed, and out of a church where he loved so much to be and which he served. Yet the Master had greater need of him. We know sometime we will understand the things that are mysteries now.

The funeral services were held at Friendship Methodist Protestant church by the writer. The day was rainy and cold; however, a large crowd of people attended the funeral, which showed the high esteem in which the deceased was held. Weep not, dear ones, as those who have no hope; he is not here, but yonder; he can not come to you but you can go to him. A. Ridge, Pastor.

Letha Hatley.

Our hearts were made inexpressibly sad on February 5 by the death of sweet little Letha. She was only three years, four months, 22 days old. We can not understand why she was taken out of a home from her father and mother, where she was greatly loved. But the Master had greater need of her. We know some time we will understand the things that are mysteries now.

The funeral services were held at Friendship church by the writer.

We humbly pray that the sweet comfort of faith may fall with healing grace upon each of the sorrowing hearts of those to whom she was nearest and dearest. He that has power to raise from the dead, to close the lion's mouth, to open the prison, to forgive sins, has power to gather the little lambs and transfer them to His heavenly fold. The little rosebud that just began to open will bloom fully there. Who would disturb the little lambs playing on the green shore, and basking in the sunlight of God? What pen or tongue can describe the beauties of this scene in heaven? Little Letha is at rest now; harm cannot come to her.

Dear father and mother, you have contributed to this beautiful scene. Heaven is nearer you than ever before. You have more for which to live.

"What cheering words are these?
This sweetness who can tell?
From time unto eternity,
'Tis with the righteous well.
Then shall we see and feel and know
All we desired or wished below;
And every power find sweet employ
In that eternal world of joy."

Lord, keep us faithful unto the end for Christ's sake. A. Ridge.

Whereas, It has pleased our Heavenly Father in His infinite wisdom to remove from us our dear sister, Mrs. A. S. Renn, on March 25, 1923, be it resolved by the members of the Aid society of Methodist Protestant church,

That, while we mourn her death, we bow in humble submission to the will of Him who doeth all things well.

That we will cherish her memory as a faithful member of our society, and a kind and helpful friend.

That we extend our heartfelt sympathy to her bereaved husband and children.

That a copy of these resolutions be sent to our church paper in Greensboro, a copy be sent to her family, and a copy be recorded upon our minutes.

Mrs. O. O. Young,
Mrs. L. R. Gooch.

HOW FAR WE MAY TRUST THE LORD.

For many years I have been a professor of the religion of Jesus Christ, and had truly believed that in His hands might safely be trusted all our soul's interest. To Him I had prayed, and unto Him rendered thanks. When sickness came and the dark shadow of death approached those who were dearest to me, my faith ventured another step, and I prayed not only for the salvation of the child, but that it might be restored to health; beyond this I never used to go. That wide field of temporalities, where the Christian finds his trials, his defeats or his conquests, to me was practically beyond the care of the Almighty. The everyday business of life I dared to transact without praying to Him for success in it or asking Him to guide me. Thus I passed through several years of extensive business transactions with almost unvaried success, and was esteemed rich.

But the terrible financial crises which fell so suddenly and with crushing force upon every part of the country, brought embarrassment for me also. My property was not lost; my securities had not depreciated; and my name had not been dishonored; yet I owed money; not in large sums; only such sums as I ordinarily could have obtained in an hour. The times were very hard, my neighbors were begging for loans; still I felt confident that I could obtain what I needed from any of several quarters. The time of payment came nearer, and with it the pressure grew harder; and, more than all, came that universal distrust which made men doubt even their own flesh and blood. I applied to one after another for temporary loans and went away disappointed. Then I attempted to sell property, which at another time would have found ready sale and at its full value; but now it would not sell at any price. The money must be paid; a business reputation, which had cost years of labor and many sacrifices, was at stake, and to preserve it I was willing to give all the wealth that I possessed. But no one of my friends could or would help, and none would buy.

I had but a day left, and went home at night with a sad heart. My dear wife was as devoted and faithful as ever, and when I saw the sweet joy that my coming gave her, I thanked God for the gift of such a wife. My only son came with beaming eyes to tell me of his success in his school examination, which had that day taken place. His joy was contagious, my heart was softened, and I thanked God for that child. Then little Ellen came, the youngest, so fair, so innocent and happy, and climbed up into my lap; in her little hand my heart became a harp of sweetest melody. Again I thanked God for His infinite and constant love. And with the prayer a blessed thought came into my mind: "You are discouraged; you have applied to friends for relief; you have used all the means in your power to obtain it, and have been everywhere disappointed. Why not go to your Father in heaven?"

This seemed to be whispered not into my ear, but into my heart. It seemed to me to be a suggestion from above, and I followed it. That night I prayed that the Lord would relieve me from my embarrassment; and no one who has not experienced the same feeling can tell what burden that prayer removed or how much courage it gave me. "The Lord is my Shepherd," came instantly into my head, and up to my lips for utterance. A sweet and refreshing night's sleep was enjoyed, and in the morning I went to my office—without money, it is true, but with a faith and hope that felt no place for fear, and patiently awaited for the fulfillment of its desire. Before that day had gone, a gentleman to whom I had before applied and who refused me assistance, called and asked me what amount of money I required. I named the sum; and he sat down and made out his check for that amount. That day my debts were paid, my property was saved, my business reputation was preserved—and, best of all, I that day learned to trust the Lord in temporal matters as well as in spiritual concerns.—Selected.

SINGING AND SIGNING.

A gentleman in the city of Boston who was in the habit of using wine was asked by one of his promising boys if he might go to one of the Cold Water Army meetings.

"Yes, my boy, you may go; but you must not sign the pledge."

Now, in our Cold Water Army we did not allow the children to sign the pledge without the consent of their parents. We believe the boy's first duty is to obey his father and mother.. Well, the boy came. He was a noble little fellow, full of life and fire and ingenuousness. We sang and sang, and the chorus was shouted by the children—

"Cheer up, my lively lads,
In spite of rum and cider;
Cheer up, my lively lads,
We've signed the pledge together."

We sang it eight or ten times; and the little fellow I speak of sang it too.. As he was walking home, however, the thought struck him that he had been singing what was not true—

"We've signed the pledge together."

He had not signed the pledge. When he reached home he sat down at the table, and on it was a jug of cider.

"Jim," says one of his brothers, "will you have some cider?"

"No, thank you," was the reply.

"Why not? Don't you like it?"

"Oh, I'm never going to drink any more cider—nothing more that is intoxicating for me."

"My boy," said his father, "you have not disobeyed me—you have not signed the pledge?"

"No, father," said he, sobbing, "I have not signed the pledge; but I have sung it, and that's enough for me."—John B. Gough.

A little while, and then
Shall come the glorious end;
And songs of angels and of men
In perfect praise shall blend.
—John Ellerton.

A RULE FOR LIVING.

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made,
And keep it to the letter;
Remember those who lend you aid
And be a grateful debtor.

Remember all the happiness
That comes your way in living:
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you,
And you will find, through age and youth,
True joys, and hearts that love you.
—Youth's Companion.

Birthday of Mrs. Teletha A. Boggs.

Sunday morning, April 15, 1923, a number of friends and relatives assembled at the home of our dear grandmother to celebrate her 87th birthday.

Guests began to arrive about 8:30 and continued until two P. M. Among the number was one of grandmother's old friends, Mrs. Bett Crutchfield, and yet she seemed to enjoy the occasion so much. It does one good to see older people enjoy the pleasant days with others. We were glad to have our pastor, Rev. H. L. Powell, and Mr. Fletcher Williams, of Burlington, N. C., with us, also the speaker from Chapel Hill.

Each one seemed to enjoy the day, and there was not one long, solemn face in the crowd of about 80 people.

About 12 o'clock they began to spread the table-cloths out on the front porch, for there was not room in the house for such a long table; then all began carrying out rations to put on it, until it seemed there was no room for more. It was a nice spread of rations for any one to see; everything looked good and all that we tasted was good. More variety on one table I've never seen for this time of the year. One hardly knew which to eat for the best. After all had eaten, there was lots left.

After enjoying ourselves as best we could after eating too much, we wished dear grandmother many more such birthdays, and departed for our homes.

Her granddaughter, Annie C. Squires.

—Mrs. Teletha A. Boggs is very ill. Dear readers, please pray for her soon to recover.
A. C. S.

—There are signs that Germany is about ready to make a reparations offer to France.

—Let us be of good cheer, however, remembering that the misfortunes hardest to bear are those which never come.—Lowell.

—The Commoner, a monthly magazine founded by William Jennings Bryan, will no longer be published.

FAITH AND SIGHT.

We wept—'twas nature wept, but Faith
Can pierce beyond the gloom of death,
And in yon world, so fair and bright,
Behold thee in refulgent light.
We miss thee here, yet Faith would rather
Know thou are with thy Heavenly Father.
Nature sees the body dead,
Faith beholds the spirit fled;
Nature stops at Jordan's tide,
Faith beholds the other side;
That but hears farewells and sighs,
This thy welcome in the skies;
Nature mourns a cruel blow,
Faith assures it is not so;
Nature never sees thee more,
Faith but sees thee gone before;
Nature tells a dismal story,
Faith has visions full of glory;
Nature views the change with sadness,
Faith contemplates it with gladness;
Nature murmurs—Faith gives meekness,
"Strength is perfected in weakness;"
Nature writhes and hates the rod,
Faith looks up and blesses God;
Sense looks downward—Faith above,
That sees harshness—this sees love.
Oh, let Faith victorious be—
Let it reign triumphantly.
But thou art gone! Not lost, but flown,
Shall I then ask thee back, my own?
Back—and leave thy spirit's brightness?
Back—and leave thy robes of whiteness?
Back—and leave thine angel mould?
Back—and leave those streets of gold?
Back—and leave the Lamb Who feeds thee;
Back—from founts to which He leads thee?
Back—and leave thy Heavenly Father?
Back—to earth and sin? Nay, rather
Would I walk in solitude!
I would not ask thee if I could,
But patient wait the high decree,
That calls my spirit home to thee.

Selected.

UNTIL SEVENTY TIMES SEVEN.

A writer in the Australian Record tells this story:

John and Gladys were out at the front of the house. Gladys was making a bead necklace for her doll.. The beads were on a little work-table beside her. John was playing at trains. His train was a toy cart, with a funny collection of dolls and animals in it for passengers. He was the engine himself, and he was steaming and whistling with all his strength.

"Don't come here, John," said Gladys, as he came near the table.

"Puff, puff," went this snorting human engine.

"Take care," cried Gladys again, as he came nearer to the table, "you'll spill my beads." Away John went, and soon forgot his sister's warning. The train came round the corner, and before he knew, the table was upset, and the beads scattered in all direstions.

"Oh, John," cried Gladys, with an angry face, "what did I tell you?"

"I'm awfully sorry,' said John, as he helped to pick up the beads. John was always sorry, but it did not make him careful. Gladys did not answer for a moment, but then she said, "Never mind, John, I'll forgive you."

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

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She remembered the lesson she heard on Sunday about Jesus' telling Peter how he ought to forgive his brother seventy times seven. Gladys was a hot-tempered girl, but had resolved to obey Jesus. She had been saying to herself—although John did not know—"I will forgive him 490 times, but after that—" She shut her lips tight. "I'll keep a forgiveness account,' she thought, "so as to know when it's seventy times seven. Before she went to bed she wrote at the top of a clean page in a last year's exercise book:

THE TIMES I FORGIVE JOHN.

And under this:

"Monday—For spilling my beads."

Then she remembered how that very day she had upset a tower John had built with his bricks to show father when he came home, and John had not been the least cross with her. "I suppose I ought to count that on the other side," she said slowly. She then wrote on the opposite page:

THE TIMES JOHN FORGIVES ME.

"Monday—For knocking down his tower."

That made them even.

One day she had the longer list, and another day John had it—sometimes they were even. So Gladys was beginning to feel very humble, and after awhile said to herself: "I guess if I forgive all I can without keeping any list, it will take me all my life to make 490 times. Perhaps, after all, that was what Jesus meant. I will try."

The Forgiveness Account was not kept any longer; it had done its work.

JUST ONE DRINK.

It was at a children's party. A beautiful little girl with a face as sweet as a cherub, and yet marked with sadness, sat in a small rocking-chair watching the other children play, and taking no part. A dainty white cape, edged with lace, was thrown about her. More than one child wondered why, but presently they all found out "why." During one of the games, one of the guests approached the beautiful stranger with kindly attention. They were playing "Barbie Brunt." "Put out your hands," she said, "and I'll fill 'em to the brim."

But the gentle request was not obeyed. "Put out your hands, I say," demanded the leader. "Don't you want to play?" Still the child did not put out her hands. Her face paled. She tried to speak, but could not find her voice. At this moment, the little hostess, a charming child, entered the room. Finding her guests watching the little visitor (who was spending a few days at her home), who looked disturbed, she asked,

"What is the matter?"

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"She won't play 'Barbie Brunt'," was the answer.

"She can't play 'Barbie Brunt'," said the hostess sorrowfully.

The little stranger had no arms. She was the child of wealthy parents, who did all they could for her comfort and pleasure, but they could not bring back to her her arms.

It is a sad story. One day she was sitting on the front door-step of her beautiful home—a happy, laughing child. While she sat there singing a lullaby to her dolly, her brother came home. He had a gun in his hand and was staggering. She thought he was staggering for fun, and she laughed with childish glee.

"I'm going to shoot you," he said angrily. Then she was afraid. As he raised the gun, she bent her head and threw up her hands. The boy fired. The dear little hands of the child were almost completely shot off. They had to be amputated at her wrists, and later—to save her life—her arms were cut off.

The boy was broken-hearted; he wanted to put himself out of the world. He had always loved his little sister, but "just one drink" had made him wild. He never took a drop of intoxicating drink after that "black day" in his life's calendar. But even his remorseful agony could not bring back the dimpled arms to his beloved little sister. His hair grew white before he was of age. Notwithstanding his father's wealth his days are spent in hard manual labor. He wants to forget that black day, but he cannot. No matter how tired he is, he never rests his weary head upon the pillow without this thought haunting him:

"Janie's dear little arms! Janie's dear little arms! The price of just one drink."—Temperance Banner.

Mike—'Tis a fine kid ye have here. A magnificent head and noble features. Say, could you lend me a couple of dollars?

Pat—I could not. 'Tis me wife's child by her first husband!

"Have you got so that you can distinguish classicaal music?" asked Mrs. Newrich.

"I think so," replied her husband. "When a piece threatens every minute to be a tune and always disappoints you, it's classical."

—The hope of immortality makes heroes of cowards.—Thomas Guthrie.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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Miss Ida M. Tarbell says: "Count up all the bootleggers, the hip-pocket carriers, the lawless country club drinkers, the personal liberty agitators and their sympathizers and can you muster five per cent of the population of the United States?"

—Threats of a new war between Greece and Turkey have disappeared. The Greek and Turkish delgates to the second Lausanne Conference have come to a full agreement on the question of reparations.

—Claude Kitchin, member of the House of Representatives from North Carolina since 1911, died in Wilson, N. C., May 31. He served as Democratic leaders in the House from 1915 to 1919. He was 54 years old.

—Mrs. J. M. Stone, of Grace church, is enjoying a great prize—a free trip to California won for her splendid work as a solicitor of insurance for a woman's organization. We believe she is attending the annual meeting of the ladies directing the organization in Los Angeles. At any rate she is having a trip of a lifetime and will have much to tell when she returns.

—Brothers York and Wall, with their wives, presented their babies for baptism in Grace last Sunday morning. Brother Wall also joined the church, Mrs. Wall being a member already. Mrs. York was formerly Miss Paris, and Mrs. Wall was Miss Hanner, daughter of the late Nathan Hanner.

—At the recent memorial service at Gray's Chapel, Rev. D. A. Highfill was the preacher. He spoke with the apparent strength of youth, though he is, we believe, the second odest man in our conference.

—The governor of South Carolina has called his people to prayer for deliverance from the boll weavil.

—Germany is preparing another reparations proposition. This time it is said she will ask the allies to join her in a conference in an effort to reach an agreement.

Bible (ion.—Did the number of the Israelites increase or diminish during their long wandering in the desert between Egypt and Canaan, and how much?

LET'S SING THE DOXOLOGY!

At last the Minnis Fund is complete—we've gone over the top! Went over rather suddenly and unexpectedly. One of my own churches did it Sunday morning. At the close of the sermon at Rehoboth, Brother E. C. Harris got up and said a few nice things about this preacher, and then told the congregation that he'd match dollars with them to complete the Minnis Fund. In much less than five minutes I had in my hands $30 in cash. You can't imagine how greatly I appreciate that money. When the churches you serve get behind the thing you are trying to do, it makes a fellow feel extra good.

There will probably be some response to my last appeal, so I shall not make a final report until next week. I am expecting to send Brother Staley, the general treasurer, check for the entire amount by this Thursday, when, I figure, any additional amount from my last appeal will be in hand.

At this writing the Fund stands at $449.47. It's been a hard pull to get it out of some of the folks, and I've well-nigh grown weary in well doing. But I'm glad, and so are you, that we've stuck to it until the goal is reached. So, I say, let's sing the doxology! And I don't have to say: Send your money to C. W. Bates, Henderson, N. C. You've done gone and done it. Final report next week.

C. W. Bates.

THE PASTORS' SUMMER CONFERENCE.

In my article last week I failed to say that the rates this year woud be the same as usual, a registration fee of one dollar and board at one dollar a day.

Will not some layman on each charge see to it that the pastor is able financially to go? Speak to him about it and if he says he is not able then get busy, raise some money for him and send him on, for it will be a good investment. The truth of the matter is, your pastor needs to get away from the regular grind of the work for a few days. Then the information and the enthusiasm of the conference will be helpful.

Also, let each pastor write Mr. H. A. Garrett when you will arrive and whether to meet you at the train or whether you will come by your own conveyance.

I'm saying some of these things a little early this time but I remember that next week will be the Young People's Summer Conference and there will not be much time for other things.

Please remember the date, June 25-29.

J. E. Pritchard, President.

—We met with the Building Committee at the college Tuesday afternoon to determine the location of the boiler house and laundry. We found some parts of the building nearly complete and painters at work on other parts. It is a magnificent building. We wish all our people could see it. Looking at a picture of it does not enable one to appreciate the building. Its substantial character, its commodiousness, its beauty, the convenience of the arrangement, can only be realized by a personal inspection. Prices of building have so advanced since we let the contract that we estimate that we saved at least $20,000 by letting the contract then instead of new. While it necessarily takes much time to build such a building as it should be built, when it is done we will not regret that time was taken to do the work well. From the tower one has a fine view of the surrounding country. From the upper window of the tower, to which the stairway is not yet complete, the workmen tell us that they can see the new skyscraper in Greensboro.

ONE OF OUR MINISTERS WEDS.

Mr. and Mrs. A. Nathaniel Zentz announce the marriage of their daughter, Eurath Rebecca, to Mr. Jerry David Hardy, on Tuesday, June the 5th, 1923, Westminster, Maryland. At home after July the 1st, Rockingham, N. C. President Elderdice was the officiating minister. The wedding tour embraces an auto trip to Washington and Asheville. Mrs. Hardy was a Sunday school teacher and pianist in the M. P. church, Westminster, Md. She had taken a special musical course in Peabody, Baltimore. We cangratulate Brother Hardy and also Mrs. Hardy.

Another Parish Paper.—The Christian Evangel is the name of a new parish paper published by Brother T. G. McAllister, pastor of Caroleen charge. The aim is to promote the religious work of the church and community. It is published monthly at 50c a year. We thank Brother McAllister for sending us a copy, and wish for him the realization of his hope in awakening the people to a higher realization of the importance of the things for which the church of Christ stands and for which the Methodist Protestant Protestant Church stands.

Material Nearby.—A campaign to double our church membership was recently proposed by a brother signing his name as X. Y. Z. There is no scarcity of people outside of any church in North Carolina. A bulletin sent out by the State University gives the following as the number of people over ten years of age outside the churches in the counties named: Alamance, 8,987; Guilford, 22,447; Randolph, 9,232; Forsyth, 11,252; Vance, 4,329; Granville, 5,639; Halifax, 11,680; Mecklenburg, 16,278; Buncombe, 12,572; Davie, 3,494; Orange, 3,866; Davidson, 8,704; Surry, 11,177. Here are people enough in these few counties who are unchurched to add several hundred per cent to our membership. Why not pray for all of them and try for some of them? Why not?

WHAT CONSTITUTES TRUE LITERATURE?

By William Thornton Whitsett.

True literature must have within it the elements of the universal and the general, rather than the special and the particular. True literature must make its appeal to the universal heart and thought of mankind, regardless of any lines of boundary or limitation. States and nations may have their lines of boundary, and limitation, but a work of real, genuine literature knows no limitations. Its appeal is to the universal heart of mankind, regardless of race, creed, country, or local habitation. Any poem, any essay, any work of enduring fiction, any form of literature of the highest type, must have a general appeal, rather than any local claim.

A writer as a mere huamn being must have his local habitation, but in his mental scope and range, he is cosmopolitan, of necessity, if his work is to take any place among the enduring things of the permanent expressions of his race. Hence, when we think of a work of real literary value that is to win its way to the select company of the immortals, we must at once dismiss all thought of ''Southern,'' or ''Northern,'' or ''Eastern,'' or ''Western,'' or ''Oriental,'' or ''Occidental,'' in short, the local and the transient must be utterly lost in the larger thought of the general and the universal.

Any writer whose work is to live must enter the field of world-wide competition, and so interpret the heart and passion of humanity, as to show himself a brother of all mankind, and a citizen of all times and countries. Sections and localities may shower their tributes of praise and adulation upon their richly dowered sons of genius, but they must not expect in return a local limitation to literary expression.

Exaggerated state pride, and sectional enthusiasm, have nothing whatever to do with making literary reputations that will endure. They may for a moment throw into the limelight names and productions that must of necessity die all the sooner because of the pitiless publicity turned upon them. The edict has gone forth from all time that only those names may find permanent place in the annals of literary renown that had the gift and the power to serve as interpreters of the heart universal. The great voices of truly great writers speak for their fellows in all ages and in all climes.

Sectional and local pride may be worthy and helpful if properly directed to be ever seeking to encourage and strengthen those sons and daughters who show evidence of the capacity to attune their voices to the music of universal and world-common aspirations and ideals.

Not alone the native mental endowment of strong intellectuality, but added to this also, such scholarship, such sincerity, such vision, such spiritual grasp and reach, such breadth of sympathies, as raises the writer to become the voice of all his fellows, is necessary to enable one to even aspire to dream of a lasting place in letters. The orator whose fame marches securely down the ages is the man who stands before his fellows and speaks not of himself, and for himself, but who hurls forth the burning sentences pulsating with the sufferings and wrongs, and dreams and desires, of all his fellows who stand around him stricken dumb by their own inability to voice their yearnings and desires. He has become the mighty medium of expression for his time, and so passes to a security of remembrance in the affections of his day. Homer, and Vergil, and Milton, and Shakespeare, and Dante and Goethe, spoke not for themselves, but spoke for those of their day and time, and for you, and for me, and so we entwine their names with the laurels of immortality.

A true poem, or essay, or novel, has nothing to do with state lines. Zones and hemispheres have no special claim upon it. It goes forth as a common possession of all those who have the capacity to receive it. It enters into the life of all kindred souls who can share its gift.

When we wish the history written of some certain event we usually have to wait until time has passed, and some one can see it in its true perspective, and in all its right relationships. This is acknowledged by all who know anything about historical work. If this, then, be true about some one, certain historical happening, make the application to all phases of pure literature. All times, all seasons, all events, must be lost in the one sincere attempt to interpret the profoundest secrets of the human soul. In the realm of enduring literature the local and the sectional must be lost forever. The appeal is to the heart universal.

The highest and best forms of genuine literature are known and recognized alike in all the markets of mankind. In every port where anchor the ships of understanding and thoughtfulness these wares are appraised and estimated by world-standards. The echoes of puff, and push, and pride, have no effect whatever upon such commodities. Those who seek these rare importations never ask as to shipping-points, and care but little for source and origin. The article itself is its own argument. By its own inherent worth it makes its appeal.

All time spent in attempting to place emphasis upon sectional lines in literary matters is time lost that might be employed to great advantage in advancing the cause of true literary progress. The effort should be put into the search for true gold, and yet undiscovered sparkling gems, rather than into any discussions as to the territory and the boundary that may limit them. No one ever found a gold mine by giving his entire time to deciding just where he would locate its boundaries. To set up his well-marked boundaries would only serve to call attention to his vanity and futile effort in case there was no panning out of the rare metal itself.

Thomas Carlyle justly claims that for any vision worth while ''we must look beyond the individual man and his actions or interests, and view him in combination with his fellows. . . . Man stands as in the center of Nature; his fraction of Time encircled by Eternity, his handbreadth of Space encircled by Infinitude.'' The microscopic eye then of local limitations is not the eye for seeing the pictures that are to be collected for general exhibition.

How, then, shall a state advance the cause of literature within its own borders? Certainly not by regarding itself as separate and apart from the world at large, and claiming special merit for any local product. Rather by coming into a due appreciation of the entire field of literary effort, and giving its hearty commendation to such of its own people as prove their ability to enter the lists and maintain their standing in competion with the best from any source and from any section. Know this, that no writer's permanent fame can ever be enhanced simply because he happens to have been born, or happens to live, in any special section. Misguided zeal manfested in misguided efforts to help may prove rather the undoing of some otherwise promising aspirant for literary honors.

In whatever field of effort one with ambitions would work in the realm of letters, it is for him to take in with comprehensive sweep the work already done is that special field the entire world over; it is for him to so equip himself with the tools of scholastic attainment and wide research that he is rich in supplies that may be needed; it is for him then to raise his voice among the myriad of world voices on some particular theme, and by his special ability, his special gift, his own unusual and particular talent, attract such favorable attention as it may be possible for him to win. In this way alone may one hope for anything that is lasting in the domain of letters. He must climb upon the shoulders of all the past until he has lifted himself above the special and the particular into the free air of the general and the universal, and must attempt to give to others the revelation which has burst upon his sight. He moves then as a man among men, as a thinker among other thinkers; asking and claiming no special favors, but simple justice, and only honest recognition as may be merited by the products which he displays. He would scorn any laurels because of the fact that he may hail from any particular locality; he would only ask that he be heard as one who sincerely believes that his message is worth the hour he asks his listeners to give.

Well may any section of any land, or any state of any group, long for gifted pens to write in burning letters its stories and its songs; but in this longing must be kept ever in mind the fact that there are wise and proper and helpful ways of doing things, as well as very foolish and very unwise ways that may result only in feebleness and disaster. In all the years examples are constantly multiplying of mistaken ways of seeking the laurels in fields of literary endeavor.

IN THE CULT KINGDOM.

By Rev. John E. Brown.

This is a day of many Christs. We have the Christ of Christian Science, the Christ of Mormonism, the Christ of Russelism, the Christ of Spiritualism, the Christ of Theosophy, the Christ of Sociology, the Christ of New Thoughtism, and the Christ of New Theology. These Christs, with a score more, are being paraded over the land today.

Nothing will expose the sham, the cheat, and the swindle of these imitation Christs like the demand that they show the nail prints. These Christs of today are advertised apart from the marks of the nails, the wounded side, the open forntain, and the cleansing blood.

How successful this satanic attempt to deceive the world has been, one can best understand by looking out over our churches. Literally tens of thousands have renounced the evangelical church and severed their connection therewith, to become identified, bag and baggage, with these blood-rejecting, cross-repudiating cults.

When Jesus said, ''If any man would be My disciple he must deny himself, take up his cross,'' He literally meant that he must deny himself by taking His place upon the cross, there to suffer, and there to die.

Too many people today are seeking to become disciples of Christ without going by the way of the cross; and to these unregenerated people, scattered through all our churches, the cult literature makes a profound appeal.

This is a day in which people are not alone seeking something new, but it is a day in which men and women are seeking for that which promises an immediate return. In other words, the day of ''Jacob'' is slipping away from us, and the day of ''Esau'' has been ushered in. Jacob had the spiritual vision and built for the future. Esau thought only for that which would bring him immediate comfort or imemdiate help.

In giving some of the striking similarities of these three religions—Mormonism, Eddyism and Russelism—Brother Brown lays special emphasis on the fact that each in turn does violence to the New Testament teachings concerning the Christ. Mormonism, like Eddyism and Russellism, appropriates to itself Christian phraseology and church forms, but practically denies every fundamental doctrine of the Holy Word.

Mormonism teaches the world that there are gods many.

Mormonism teaches that Adam is the God of this world.

Mormonism teaches that Adam had many wives; Eve was but one of the many.

Mormonism teaches that the gods were once men as we are now.

Mormonism teaches that, as men, we may become what these gods are now.

Mormonism teaches that these gods have been exalted to their high estate through faithfulness and fruitfulness; and that faithfulness and fruitfulness are the sure steps toward a throne for us.

Mormonism teaches that these many wives, plural wives, with their progeny, are to constitute the ''kingdom,'' over which these faithful men are to reign. Woman's welfare depends an her being united to one of the faithful.

Mormonism teaches that on the other side we are to retain our human forms and functions, and that the relationships entered into here between these husbands and their wives are to be continued through eternity.

The Mormon heaven is a heaven in which carnality and sensuality are sanctified and glorified.

Mormonism teaches that in the other world there are different realms, or spheres, or states and conditions.

Mormonism divides these different realms into the terrestrial, celestial, and telestial.

Mormonism teaches that to die unbaptized by Mormonism is to be lost, unless your loved ones are thoughtful enough to have the job done for you. Should they become your proxies and pass through certain forms and ceremonies, there is a possibility that you will manage somehow to pull through.

Mormonism teaches that there are certain sins that God Himself cannot forgive, and that when these sins are committed, there is only one avenue of escape, and that is by human sacrifice.

Mormonism teaches, or has taught, that you are loving your friends as Christ taught you to love them, if you take these friends who have thus sinned, and shed their blood; that ''the smoke thereof might ascend to God'' as an offering to appease the wrath that is kindled against them.

Students of history, of course, recognize in this human sacrifice teaching of Mormonism the identical teaching of ancient Moloch, when men were sacrificed to appease the wrath of their god.

Mormonism has its own absurd ideas concerning the return of our Lord. According to Mormonism, Christ will come and gather Isreal, including the ten tribes of Mormondom; and when He thus comes the enemies of the ''saints'' are to be destroyed.

Mormonism teaches that Christ was the son of polygamous parents.

Mormonism teaches that Christ was not conceived by the Holy Ghost. Mormonism teaches that Christ, Himself, was a polygamist; that Martha and Mary were His wives, and from these and other wives He had children.

Mormonism teaches that Christ's death on the cross had nothing whatever to do with our sins, but had to do with the sins of Adam. Mormonism teaches that to get rid of your sins you must work out your salvation through the teachings and ordinances of the Mormon church.

Such a religious system, with such astounding, silly theories, it seems, would need no refutation, and no denunciation. But this crude and lewd humbug is gathering in dupes by the multiplied thousands.

Mormonism denies the deity of Christ and robs the cross of its meaning and power.

The Mormon Christ lacks the ''nail prints.''—Reidsville Paper.

THE WESTMINSTER THEOLOGICAL SEMINARY.

By action of the Board of Governors in their last annual meeting, May 8, 1923, there has been established a Course of Study for Graduates of any Theological Seminary and candidates may begin next September.

The Graduate Course.

This course is designed to give to qualified persons advanced instruction in the various branches of theological learning.

1. **Students**—The courses are open to all graduates of approved theological seminaries, both those who are and those who are not candidates for degrees. Other persons who do not wish to take the examinations may be admitted to the lectures as auditors.

2. **Curriculum**—The needs of graduate students are so varied that no graduate course of studies is outlined. The courses are elected by the students, with the approval of the faculty. The amount of work required is indicated under the requirements for the various degrees.

3. **Methods of Instruction**—The lecture and the research method are both used. (1) The lecture method requires that the student do a certain amount of his work in residence. He must attend the class lectures. Credit for such work is given on the unit basis. (2) The research part of the work may be done wherever there is access to a good library. Research work must be pursued under such measure of personal direction and instruction as the faculty may determine in each case. Credit will be placed upon the thoroughness of the word done.

4. **Degrees** — The degrees conferred are Bachelor of Sacred Theology (S. T. B.), Master of Sacred Theology (S. T. M.), and Doctor of Sacred Theology (S. T. D.)

5. **Bachelor of Sacred Theology**—In order to become a candidate for this degree the student must be a graduate of an approved theological seminary. This requirement may be waived in extraordinary cases, with the unanimous consent of the faculty, approved by the Board of Governors. For the attainment of this degree 32 units of work are required. Sixteen of these must be taken in class, and not more than eight of the sixteen may be taken in one department. A thesis upon some subject directly connected with one of the courses of study pursued must be presented by the student and approved by the faculty. This work may be completed within one year.

6. **Master of Sacred Theology**—To become a candidate for this degree the student must hold the degree of Bachelor of Divinity, or Bachelor of Sacred Theology. Thirty-two units of work are required. Of these, sixteen must be done in class. One-half of the lecture units and one-half of the research units must be in one department. At least twelve of the thirty-two units must be in other departments. A thesis upon a subject connected with the major group of studies must be presented by the student and approved by the faculty. In addition to the examinations in each course pursued, the student must pass a general examination before the faculty on some subject connected with the major group of studies. This work may be done within one year.

7. **Doctor of Sacred Theology**—To become a candidate for this degree the student must hold the degree of Bachelor of Arts, or its academic equivalent, and the degree of Bachelor of Divinity, or its theological equivalent. Before it is conferred the student must also have been a graduate, for five years, of a theological seminary. In case of marked theological scholarship this term of years may be shortened. Such action would require the unanimous vote of the faculty and the approval of the Board of Governors.

Sixty-four units of work are required for the degree of Doctor of Sacred Theology. One-half of the entire work shall be done in one department and shall be known as the major group of studies. The rest of the work shall fall into two minor groups. No two groups shall be in the same department. One-half of the sixty-four units shall be taken in class. The other one-half may be earned in research work under the supervision of the professors in whose departments are the groups of studies. The work may be completed within two years.

A thesis must be presented upon a subject in the major group. It must represent original work and independent research and be a distinct contribution to theological learning. In addition to the examination in each of the courses pursued, the student must pass two examinations, one written and one oral, in each of the three groups of studies.

8. **Credit for Work in Other Schools**—Work done in other schools of theology of recognized standing may be credited by the faculty of this seminary in partial fulfilment of the requirements for a degree. To receive a degree from this school, however, a students must take at least one-half of the required work for the degree in this school.

9. **Semester and Unit**—A semester is one-half of the school year and a unit is one hour of class work a week for one semester. Eight lecture periods a week for the school year constitute sixteen units. These eight periods may be taken at the rate of four a day, thus requiring attendance for but two days a week.

10. **Other Information**—May be obtained by addressing President H. L. Elderdice, Westminster, Maryland.

WHAT THE CHURCH MISSES.

In the presence of the great hour that overshadows the world, with problems modern and ancient concentrated, the human heart instinctively longs for an enlightenment and an assistance more than human. Baffled by our thronging perplexities, we turn to religion, and, lo, we find the ecclesiastical leaders of the organized church pattering and puttering about money-raising projects, and the other conventionalities of the old routine, as if humanity had not been afresh in a garden of sorrows, and as if the penniless Christ and his equally poor apostles had never founded a church upon something more worth-while than silver and gold. "Church work" has become almost a synonym for raising funds.—Selected.

THE CAPITAL OF THE UNITED STATES CHANGED FROM PHILADELPHIA TO WASHINGTON.

In 1800 Congress met for the first time in Washington. In 1789 the location of the capital was considered one of the most important questions before Congress. New York had continued to be the capital after the Constitution was ratified, but this was not satisfactory to most of the people. Alexander Hamilton, Secretary of the Treasury, was not particular where the capital was located, but he was tremendously interested in his financial system. Therefore he made a bargain with Thomas Jefferson. He arranged for some northern votes for a southern capital, in exchange for some southern votes for the assumption of State debts by the National Government. In July, 1790, Congress created a commission to select a site, with President Washington at its head. They chose the land ceded by Maryland and Virginia. This district, ten miles square, included the site of Powhatan's village and the village of Georgetown. The plan for laying out the city in the District of Columbia was suggested by Washington. Major L'Enfant, a French engineer who served in the Continental army, made the complete plans and superintended the work. From 1790 to 1800 the capital was in Philadelphia. By 1800 it was possible for the Government to move to Washington.—Current Events.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.
607 Guilford Avenue, Greensboro, N. C.

$1,000 HAUSER CLUB.

R. N. Hauser	$1,000
Dr. F. R. Harris	1,000
L. H. Sides	1,000

$500 F. R. STOUT CLUB.

F. R. Stout	$500
R. H. Shouse	500
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Rev. G. F. Millawawy	$500
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$100 MRS. THACKER TEEN-AGE CLUB.

Lebanon Teen-age Class	$100
Miss Ethel Stout's Sunday School Class	100

NEW PLEDGES.

Gibsonville Church—	
W. F. Hawks	$15.00
S. B. Ridge	10.00
C. W. Overman	5.00
Myrtle Prichette	25.00
J. L. Hawks	15.00
Cortez W. Ferguson	75.00
Dr. J. V. Dick	30.00
Rehoboth Church, Granville Circuit—	
Owen C. Edwards	$15.00
H. B. Hicks	10.00
Mrs. Breedlove	1.50
Mrs. Fannie F. Cheatham	1.00
Pensacola Church—	
A. A. Ghan	$ 5.00
A. G. Wilson	50.00
W. M. I. Parnell	1.00
Mrs. Elizabeth Wheeler	5.00
Democrat Church—	
Mamie Dillingham	$5.00
Ai Church, Kernersville Circuit—	
Sap Peoples	$ 9.00
R. M. Whitt	10.00
Reidsville Church more than subscribes its quota—	
C. H. Garrison	$ 25.00
G. M. Reed	15.00
Miss Lela Jordan	50.00
Mr. and Mrs. J. D. Johnson	100.00
W. F. Dixon	5.00
Myrtle Ware	3.00
Nannie Pegram	2.25
L. E. King	6.00
Chas. J. Roberts	16.00
Cordell Gunn	3.00
Mrs. J. A. Gunn	5.00
J. A. Gunn	5.00
Blanche Weatherly	6.00
Mrs. Mary Hopkins	50.00
T. J. Taylor	6.00
E. L. Somers	45.00
J. F. Moore	50.00
Lola McCollum	10.00
Florence Williams	30.00
Mamie Pegram	15.00
Harry Allen	3.00
Mrs. D. L. Carroll	5.00
J. H. Allen	100.00
Mrs. S. J. Kernodle	1000.00
Lebanon Church, Lebanon Charge -	
J. R. Cook	$ 25.00
J. M. Harvey	30.00
Chas. Brown	24.00
V. L. Cook	15.00
J. N. Hutchins	30.00
F. F. Briggs	30.00
W. C. Montgomery	30.00
Mrs. J. W. Montgomery	30.00
S. M. Hines	30.00
C. M. Montgomery	15.00
Enos Blair	15.00
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J. W. Thacker	100.00
S. E. Montgomery	15.00
Avery Cook	15.00
Percy Payne	25.00
Junior Baraca Class	50.00
H. B. Johnson	10.00
C. B. Welch	30.00
J. H. Montgomery	15.00
B. F. Rice	5.00
Philathea Class	100.00
Orange Chapel Church, Saxapahaw Charge—	
Mrs. J. J. Crawford	$100.00
Foust Thompson	5.00
Mrs. Foust Thompson	10.00
Allene Thompson	5.00
Shady Grove Church, Tabernacle Circuit—	
W. F. Neese	$12.00
J. S. Wilkerson	30.00
W. L. Pegg	30.00
Oak Grove Lincoln Circuit—	
J. E. Martin	$15.00
Union Grove Church, Forsyth Charge—	
George Tesh	$ 5.00
Simeon Tesh	15.00
Bertha Mock	10.00
Anna Tesh	5.00
Ella Tesh	15.00
Annie Berrier	2.00
Lillie Berrier	1.00
Frank Berrier	1.00
Estella Berrier	1.00
Jonsen Berrier	1.00
Mrs. D. T. Berrier	1.00
David Berrier	2.00
D. T. Berrier	5.00
Ollie Hege	2.00
Lewis Hege	1.00
Charley Berrier	2.00
Frank Berrier	2.00
V. A. Berrier	25.00
Friendship Church, Haw River Charge—	
J. M. Weatherly	$100.00
Mrs. J. M. Weatherly	15.00
Harvey Weatherly	6.00
M. T. Weatherly	50.00
Howard Gordon	6.00
M. C. Wagoner	5.00
Fairgrove Church, Haw River Circuit—	
J. T. Chilcutt	$30.00
J. W. Troxler	12.00
Mizpeh Church, Haw River Circuit—	
G. W. Huffine	$9.00
Brown Summit Church, Haw River Circuit—	
J. W. Pugh	$ 5.00
Mrs. I. W. Troxler	12.00
J. R. C. Bevill	10.00
Glen Raven Church—	
D. H. Thompson	$ 3.00
L. C. Jones	30.00
E. H. Thompson	15.00

B. M. Lashley	3.00
Sarah Thompson	3.00
G. C. Fogleman	15.00
Carl Dixon	15.00
Mary Rumley	9.00
John Tickle	15.00
P. E. Troxler	25.00
C. E. Amick	25.00
J. S. Tickle	15.00
Mrs. Nora Tickle	10.00
Broady Tickle	15.00
Lydia Jones	6.00
J. B. Jones	6.00
Thurlow Jones	3.00
Lonnie Jones	3.00
Leffie Jones	3.00
Florence Garrison	15.00
Jessie Vaughn	10.00
Josie Vaughn	4.00
Florine Vaughn	3.00
Marie Vaughn	3.00
Miss Rosa Stinson	10.00
Mrs. T. L. Hornaday	15.00
R. L. Hornaday	3.00
Inez Jones	3.00
Gladys Perry	3.00
Hermie Jones	3.00
L. A. Johnson	9.00
Dora Johnson	6.00
Howard Johnson	3.00
Lonnie Johnson, Jr.	3.00
C. R. Ephland	30.00
Guy Ephland	15.00
J. E. Parsons	9.00
Mrs. J. M. Morgan	15.00
Vinia Gerringer	15.00
Mrs. Bettie Loy	3.00
Howard Glenn	3.00
Mrs. J. O. Glenn	15.00
Mr. and Mrs. R. N. Isley	12.00
J. C. Johnson	6.00
Mrs. J. C. Johnson	6.00
Woodrow Johnson	3.00
Lola Johnson	15.00
Flossie Johnson	3.00

Corrections.

Mrs. J. E. Deviney, $15 instead of $5.

J. S. Deviney, $75 instead of $25.

CAMPAIGN NOTES.

Brother L. H. Sides, Concord, joins the $1,000 Club.

Shiloh Church, Randolph charge, has subscribed its quota.

Pilot Church, Pinnacle charge, has also gone over.

Robert E. Williams, son of Rev. B. M. Williams, paid his college pledge this week by selling some chickens he raised. This is a suggestion to other boys.

ALL PLEDGES WANTED.

Just as soon as your church has completed the canvass, please to send in at once the pledge cards. Be sure that the names are plainly written, that the post office address is given and that the total amount is so stated that there will be no mistake in reading it.

THE CAMPAIGN CONTINUEES.

So many of the pastors have not been able to complete the canvass on their charge during the month of May that we are saying to them, Keep it up, boys, until the goal is reached.

We are very glad to have the good news of Brother Sides joining the Hauser Club; mighty good copmany in this club and we want to see a great number of our laymen there before the year closes.

Several of you preachers who have been debating the Millaway Club have waited long enough. The water is fine, but you will never know how good it is until you come in.

THE YOUNG PEOPLE'S RALLY.

Next Monday at 6:30 it is our expectation to have a fine meeting of the young people enroute to the Weaverville Conference. The High Point Endeavorers will serve lunch, the Thomasville orchestra and male quartet will furnish music and there will be several brief addresses of welcome. We will look over the College and the College ground and then the Children's Home and the good people of Greensboro will take you and put you to bed that you may be fresh for the mountain trip Tuesday morning. Remember the time, Monday, 6:30; the place, our College, High Point. We hope to have a great number of our friends from the community present at this meeting, please remember the date and join us in this fine meeting. R. M. Andrews,

Chairman.

COLLEGE BUILDING FUND.

Amount previously reported	$61,933.15
Anita Sartin	10.00
W. W. Oakes	20.00
S. A. McCommons	5.00
Mrs. Fannie C. Cheatham	1.00
A. S. Pickett	100.00
Mrs. C. L. Whitaker	10.00
Mrs. A. S. Pickett	50.00
M. A. Howell	2.50
Mrs. Elizabeth Wheeler	5.00
W. M. Parnell	1.00
Mrs. Mary Hopkins	90.00
Mrs. D. L. Carroll	5.00
Harry Allen	1.00
G. W. Pearson	20.00
Mrs. Cad Neville	1.00
Mrs. Kate H. Wills	10.00
H. S. Routh	2.00
F. R. Stout	10.00
G. W. Riley	20.00
J. M. Lloyd	2.00
E. M. Ivester	5.00
M. C. Ivester	10.00
F. O. Upton	10.00
Mrs. Foust Thompson	2.00
Aene Thompson	1.25
Foust Thompson	5.00
Robert E. Williams	2.00
J. M. Trollinger	20.00
M. C. Wagoner	5.00
M. L. Wagoner	5.00
H. G. Jones	5.00
Mrs. J. R. Shreve	2.50
Mrs. J. W. Troxler	13.00
J. R. C. Bevill	10.00
Lewis Allen	1.00
E. H. Thompson	5.00
L. C. Jones	10.00
D. H. Thomas	1.00
B. M. Lashley	1.00
Mrs. C. E. Self	10.00
A. A. Self	25.00
J. J. Stone	2.00
John H. Fox	10.00
Mrs. Elizabeth Fox	1.00
Mrs. Maggie Stafford	20.00
Mrs. Thacker's Teen-Age Club	19.50
Mrs. J. W. Montgomery	10.00
Lebanon Philathea Class	4.00
	$62,513.90

Mrs. Mary V. Pair.

May 20, 1923, Mrs. Mary V. Pair passed away at the age of 78 years, three months and 11 days.

Sister Pair had been in poor health for a long time, but was a very patient sufferer. We never heard her complain or speak ill of any one. She was of a sunshiny disposition and no matter what came, it seemed to be all right with her. We never will forget her smiles when we called to see her. She had a smile that time, age and disease did not rub off.

Sister Pair was converted and joined Smith's M. E. church early in life. She afterward moved her membership to Hawkins Chapel M. P. church and remained a very consistent member until death. She belonged to Hawkins Chapel for about 50 years.

She did not fear death. She was patiently waiting for time to go. Sometimes in her last illness she would sink away and her friends sometimes thought that she was gone, but she would revive again and when she became conscious she said, "I was almost home." We are sure that she is now enjoying "Home, Sweet Home."

Her husband and one son preceded her to the glory world several years ago. She leaves behind two sons, one daughter, nine grandchildren and 14 great grandchildren, and many friends who loved her and will miss her. These mourning ones have the sympathy of the entire church and community. On Monday, May 21, the funeral services were held at the home of her son, Brother E. B. Pair, with whom she had lived for a long time. Then her body was laid to rest in the old family burying ground nearby.

We read the following lines somewhere, and just now we feel the weight of truth they express.

"O mother, when I think of thee,
'Tis but a step to Calvary.
Thy gentle hand is on my brow,
'Tis leading me to Jesus now.
Yes, mother, when I think of thee,
'Tis but a step to Calvary."

J. B. O'Brian.

Today we are receiving answers to prayers uttered it may be a thousand years ago. They tell me that but last night or any night there arrives light that started three thousand years ago, and the planet from which it started may have perished from its place in the heavens. Who knows whether there is not some analogue, religious and deeply spiritual, in the fact that there may have arrived this morning a kiss from lips in heaven sent a thousand years ago? This is the harvest time.—Joseph Parker.

—The French government seems to be about ready to ratify the five-power Naval Limitation treaty made at the Washington Conference. The French Parliament will act favorably before it adjourns for the summer recess, reports from Paris say. France is the only nation that has not ratified this treaty. The four powers that have ratified are the United States, Great Britain, Japan and Italy.

THIRTIETH ANNUAL REPORT OF THE WOMAN'S BOARD OF HOME MISSIONS OF THE METHODIST PROTESTANT CHURCH.

Pine Ridge, Kentucky, May 9-13, 1923.

(Continued From Last Week.)

The daily sessions were attended by the mountain folk, both men and women, and they were just as eager to see and know us as we were to see and know them, and at one meeting in particular there was pathetic, open-hearted confession by these friends, with tears running down their faces, of their early lack of opportunities, their longings, and their anxiety for their children to have what they had missed. They are sacrificing to send them to school. They love Mrs. Everett dearly, and told all she meant to them. They hold Alvan Drew school in high esteem, as they do Dr. and Mrs. Woodford. There was no place in that meeting for the self-satisfied, pleased-with myself individual, as it was one to shake the soul into greater endeavor and realization of one's obligation to one's neighbor and one's God, to which wet eyes attested.

Mrs. Everett frequently had a message for her dear people, as they loved to have her talk to them in that beautiful, simple speech she always employs in speaking to her mountain people. When Dr. Woodford, superintendent of Alvan Drew school, was introduced, he was tendered the Chautauqua salute while we stood. He spoke feelingly of the sacrificial efforts of the society, of his appreciation of the support he had received in his labor and the prosperity and blessings that had come. His report on the year's work does him credit as an excellent manager. He first told of his ministerial work: 92 sermons were preached, 154 Sunday school sessions, 54 Christian Endeavor meetings, 30 Junior Christian Endeavor meetings, 174 visits, four Children's Day, seven Christmas and three Easter programs, and 42 prayer meetings. The school enrollment is 92, 64 being boarding students. Fourteen students are in eighth grade. This year an accredited high school has been assured them, which makes the parents and students very happy. Dr. Woodford has established a special fund which covers a multitude of emergencies,—all sales of clothing, all donations of money, or whatsoever may be sent by churches, branches, classes or individuals, unless designated for a certain purpose, are put into this fund. Fifteen years ago, $1 was given at Pine Ridge; twelve years ago, $900 was raised; last year, from clothing sales alone, $704.75 was realized. The school children have first choice of merchandise. Monthly sales were arranged and many amusing things are told about sale days, the people will have none of charity but are hungry to buy, and prices from 15 cents up are charged, thus putting apparel within the slender resources of his customers. Messrs. J. C. Cox and Dick Riggs, two men of the community, lend staunch aid and advice when necessity requires it, and have proven themselves true friends of Dr. Woodford and the school. This admirable and gratifying report was accepted with a rising vote of thanks, and "Praise God from whom all blessings flow" was sung with fervor. Dr. Woodford's staff of workers are as follows: Mr. and Mrs G. W. Andrew, Miss Minnie Byrd, Miss Mabelle Shaffer, and Miss Mary Land, and an efficient, lovable corps it is. Miss Shaffer's report on her field work was acclaimed with a rising vote of thanks and waving of handkerchiefs. She gave most efficient aid during an epidemic of influenza among the students during the last term. She will resume her field work almost immediately. Mrs. Andrew was a student at a Deaconess' school in Indiana and Mr. Andrew was studying for the ministry when they became interested in Pine Ridge. They sing beautifully together, and in this gift are able to give great pleasure to the mountain people. Mrs. Andrew has charge of the younger boys' dormitory, and teaches domestic science—sewing, mending and carpet weaving. She has the first organized Sunday school class in the district. Mr. Andrews is the man of the hour at Pine Ridge, always being in demand. His address, which was enjoyed very much, contained neighborhood happenings and Sunday school work, and then closed by saying that he did just anything that came next. Miss Byrd, whose home is in Texas, will take a course in a Bible school this summer; she, too, has a sweet voice and sings beautifully. She conducts the Junior Christian Endeavor on Sunday, the Friday night "good times," socials, games and plays, pictures and slides The neighbors enjoy dropping in for these pastimes. Miss Mary Land, who presides over the culinary department, was introduced, and a verse of "Mary Land, My Mary Land" was sung, much to her amusement. Miss Land has a pleasing personality and her art has demonstrated itself, as those at the board meeting can testify, as the proof of the pudding is in the eating. Ranie Collier, aged sixteen, and little James Ledford, aged ten, are remaining at the school, and cheerfully do the milking, some field work and chores. There is fine material in each of these boys. Four girls, Georgie, Nettie, Sargent and Eunice are also staying, and fine looking, lovable girls they are: they each have their duties, but during the meeting looked after the comfort of the guests and waited on table. Not anything could have been finer than the way Dr. and Mrs. Woodford managed every detail for our comfort and happiness. They are wonderful people in a wonderful place—no confusion, no friction, a tactful regard for everyone. Words fail their office when we wish to voice our appreciation for what they have done for the school and the community, and their own spiritual growth is reflected in their faces. Dr. Woodford is still firm in his conviction that it is worth while to preach the Gospel to these mountain people. There are 400 people enrolled in the five Sunday schools that come under his supervision and that is half the Sunday school population of Wolf county.

Mrs. Woodford's address, "Rewards of Service," was fine, and was followed by reading "A Starless Crown." Mrs. Woodford gave a schedule of an average Sunday: Rise at six o'clock; 6:50, inspection; 7:50, Bible verses, sentence prayers; breakfast; chores; 9:30, Sunday school. Second and fourth Sunday, Dr. Woodford preaches; 12:30, dinner; 1:00 P. M., quiet hour; two to three, Junior Christian Endeavor alternate Sundays, heart-to-heart talks with boys and girls on Life Ideals. Other teachers and students go for walks or calls; supper, 5:30; 7:00, Young People's Society of Christian Endeavor, led by either students or teachers, and is open to the community. Quite a full day.

Mrs. Reed, as a delegate from Onondaga Branch, and her daughter, Miss Laura, who came as an applicant for field work, were introduced, and after an inspection of her credentials and a short address by her as to why she chose missionary work, a motion was made and carried that she be employed. The North Carolina ladies immediately engaged her services. Mrs. Badger has a fine surprise in store for the branches in the form of an album of original letters written by the students of their own volition—without help, which will prove a revelation to us at home. Mrs. W. C. Hammer, recording secretary of the board, made a motion that letters of sympathy be sent from the convention to Miss Mary Marshall, Pittsburgh, and Mrs. T. R. Matthews, Baltimore, and a letter of appreciation to Mrs. Jane A. Gordon, Pittsburgh. Carried. A round table on the organization of people was conducted by Mrs. A. P. Badger in her characteristic and enthusiastic manner, and it proved very instructive. She said, "Get into the spirit of the work." "In neglecting our young people we are losing our strongest forces, young and old must be given something to do." Mrs. Charles Knight, national secretary of scholarships, made an encouraging report of $1,728.78. Mrs. E. J. Heath was elected secretary of Buds of Hope. A motion was made and carried that the name Thankful Box be changed to Blessing Box. Mr. B. F. Gadd, of Indiana, and Mr. F. G. Douglass, of Pittsburgh, were introduced by the committee on courtesies as the two lone men who dared brave a woman's convention. A motion was made that no child wishing to attend school should be turned away, but that a way should be found to take care of him. Carried. Election of officers took place Friday morning. The only change made was in the election of Mrs. Arthur Hinkle, West Virginia, as national secretary of literature. The secretary of the board, Mrs. W. C. Hammer, cast the ballot for the election of the old board.

Standing committees appointed were: Foreign Work in Ohio, Ohio Branch; Programs, Maryland Branch; Constitution, North Carolina Branch; Life, Memorial and Perpetual Membership, Pittsburgh, in co-operation with Miss Mary Marshall; Report Blanks, Mrs. Gordon, Mrs. Cooke, Mrs. Stewart and Mrs. L. M. Hockenberry. Historian, Mrs. Elmer E. E. Stewart.

An invitation for next board meeting was extended by Ohio, place to be decided later. On motion made and carried, the invitation was accepted.

Friday evening the session convened for the first time in the church edifice, and we found it a very comfortable, well lighted room. Mrs. Everett led in prayer; memory verses were then asked for; the special music was beautiful; boys and girls from the student body gave an amusing dialogue and several of Mrs. Woodford's elocution class gave readings in a manner worthy of their teacher and themselves.

Mrs. Bates, of North Carolina, spoke on "Goals to be Reached." She demonstrated her idea on a blackboard, using the hub of a wheel as the W. H. M. S. and the spokes as the branches. Each delegation stood and gave the goal of their respective branch. Mrs. Dixon spoke on Construction and Reconstruction, comparing the work of Pine Ridge to construction among children, paying high tribute to the workers and asking for closer co-operation from the community. Mrs. Elmer E. E. Stewart told the story of the Vision of Service. The committee on award of pennants reported the increase of membership pennants for West Virginia; Thank-offering pennant for Washington-Virginia, and the pennants P. P. circles, Y. P. clubs and Buds of Hope, to Ohio. Congratulations to Ohio. The presentations were made by Mrs. B. F. Gadd, of Indiana, who told a story of the World War to illustrate what a banner means on a firing line and what it stands for to the soldier. We cannot close this report without calling special attention to the singing of Miss Byrd, Mr. and Mrs. Andrew, Mrs. E. J. Heath and Mrs. W. B. Gilligan, who were most lavish in their gift of song, their solos and duets being a delight to the sessions.

The committee on resolutions returned thanks to God for all he had done for the prosperity of the work and His care for us: to our hosts for every phase of our entertainment; to the community people for their interest in the meetings and for their regard for the school; to all those who in any way contributed to our comfort and happiness.

The last session adjourned at noon, Saturday, with singing, "Till we meet again," and the Mizpah benediction.

Epilogue.

Dinner—the last together under the most ideal circumstances. Haste in packing, haste incidental to departure. Last messages of appreciation and pledges of future meetings. Pictures taken as mementoes of a glad occasion. Then the tiny Mountain Central train, with much clanging of bell, coming to a swaying, jerky stop. Again last words, hand waving, and the little train takes up its bumping, tortuous way down the mountain with its precious freight. Ten delegates are staying over Sunday and turn within doors to seek diversion as may be found. A walk is suggested, and several foolish ones start out the railroad track. Beautiful scenery is the compensation for this tie-stepping, when, without warning, more rain—torrents of it, real mountain rain that fills the creeks and gullies quickly. A scamper for shelter. Another mountain store, which is, miraculously, near. Home again, dry clothes, a warm supper and a long evening for music and tales—tales of the hill folk, their problems, sorrows, and romance. Then to bed in preparation for an average mountain Sunday. A gorgeous morning, birds singing, glistening pines swaying to a gentle breeze, a thousand perfumes in the air,—a fine setting for Mothers' Day. Sunday school at 9:30 in the auditorium, preaching service abandoned in favor of messages the guests might have to bring—warm and loyal tributes to a mother's memory. This was, indeed, a beautiful hour of reminiscence. A story for the mountain children, of her sojourn in Japan, was told by Mrs. R. C. Dean. At one o'clock two wagon loads of delegates start for Sunday school, one for Meadow Branch, the other for Rodgers. A quaint experience, really primitive this time. The visitors, were, of course, the center of curiosity. The drive home in the lengthening shadows of the pines was delightful. Christian Endeavor —visitors and mountain people intermingling songs and prayers in this last service. A social half-hour following,—the mountain people loath to leave. The dawn of a new day—bright, crisp and fair, at breakfast a picnic is hastily planned to Natural Rock Bridge, eight miles distant; a scurry of preparation; wagon and automobile in commission this time; riding and walking in relays; a wonderful trip. The scene when reached fully repaid everyone, the encircling mountains forming a great cup, in the bottom of which lay the gorge, a fairy land of light and shadow. Nature's majestic handiwork, Rock Bridge, spanning a rushing roaring torrent of water, keeping guard through the ages. The miller's deserted cabin lying some distance from the old millsite, and, over all, God's glorious sunshine. Luncheon is eaten on a large rock, after the return climb to the top, and, refreshed, the return trip is begun. One o'clock, again a hustle and bustle of departure; the same speeding of departing guests, the same reiterations, with that beautiful quality of sincerity that suggests something found at the end of a perfect day. Again the little train comes bobbing to a stop; all hands aboard; bell clanging, steam hissing, and again the unknown is unfolding. A trip **down** a steep mountain side this time, with, in some places, only room for the ties on the rock overhanging the depths below; only faith can keep the pulses quiet as the descent is slowly made; finally the bottom land and Campton Junction is reached. With many a backward glance the eventful trip to Pine Ridge draws to a close. An experience of a life-time; one of those sunny spots along life's highway—long to be remembered and garnered into the picture store-house of the heart and mind. The unit formed under such happy auspices gradually breaks, each one taking his own way home, taking to each home circle, home branch, auxiliary and church, new energy, new inspiration, new resolves for the ensuing year. Mrs. Elmer E. E. Stewart, Reporter.

Pittsburgh, Pa.

WORSHIPING GOD AT THE GATES OF ENTRY TO THE PROMISED LAND.

Religious Services at Ellis Island.

A most significant innovation has taken place at Ellis Island, the gateway to America. Regular religious services are now being held every Sunday. Definite opportunities for worship through religious services have been made possiblbe through the splendid co-operation of the present Commissioner of Immigration, Mr. Robert Todd. Every Sunday morning three types of religious service are held: At 8:15 o'clock the Roman Catholics have their mass; at 9:15 o'clock the Protestant service is held; and at 10:15 o'clock all Hebrew immigrants have an opportunity for worship, with a rabbi presiding.

These religious services were inaugurated through a special committee of the "General Committee of Immigrant Aid," composed of 33 religious and social agencies. Representatives of the three distinct religious groups from the General Committee were appointed to this special "Committee for Religious Services." It was very gratifying to watch this committee of Protestant, Roman Catholic and Jewish representatives at work, and to note their spirit of co-operation and the conviction of every member of the great need for religious worship at Ellis Island to comfort distressed immigrants in detention. A Protestant sub-committee was organized through the helpful assistance of the offices of the "Home Missions Council to take charge of the Protestant services every Sunday.

For the Protestant services, a monthly schedule was worked out, thereby allotting four Sunday services for each month to a different Protestant denomination. To date eight denominations, including the Methodists, Presbyterians, Congregationalists, Episcopalians, Lutherans, Dutch Reformed and Baptists, have all rotated in taking charge of the Protestant services.

Dr. Millard L. Robinson, Chairman of the Sub-Committee for the Protestant services, writes:

"We regard the religious services as a real success. The plan has in it large possibilities for developing religious welfare of the aliens who are detained."

The testimony of one of the matrons is:

"For the first time in the history of the Island, it seems like Sunday over here."

Every effort is made to secure speakers and clergymen of outstanding personality, who can give a short and simple but spiritual and comforting message. Their remarks are translated by an interpreter into two or three languages, depending upon the dominant nationalities of the immigrants present.

A beautiful pipe organ has been installed especially for these religious services by the present Commissioner at Ellis Island.

Imagine yourself at Ellis Island. It is Sunday. The detention rooms are crowded with men, women and children of all nationalities. Time hangs heavily. The official business has ceased for a much needed day of rest. Interviews of friends and relatives with detained immigrants are not possible. The organ in the Hall of Inspection begins to peal out a musical strain of religious devotion. The guards call out in the detention rooms in various languages "Church, church, who wants to go to church?"

It is an impressive sight to see these immigrants from many lands assemble in the main Inspection Hall at Ellis Island and attend the Protestant service; to notice their real appreciation while they listen to the beautiful music of the organ and hear a vested choir; to study their faces while the Scripture is read and a simple message concerning God and His love is given and translated by interpreters; and to observe their deep reverence when prayer is offered.

Thus spiritual and mental comfort in a very definite way is given to every detained immigrant as he passes through Ellis Island. Many of them have great sorrows and disappointments to bear. They need the strengthening influences which only religion and a belief in God can bring. Besides, each one is also given the impression that the "Spirit of America" is fundamentally religious.

Charles H. Beck.

Mother is the name for God in the lips and hearts of children.—Thackeray.

185 170 METHODIST PROTESTANTS CONTRIBUTE $1.999 PER CAPITA FOR ALL BENEVOLENCES IN 1922; $1.88 PER CAPITA FOR DENOMINATIONAL INTERESTS.

Statistical Report For 1922—Part IV.

The contributions of the churches for the General Conference and the annual conference interests for 1922 are here given, together with the total for denominational interests, the "external" benevolences and the total of all benevolences. By "external" is meant causes not among those for which either the general or the annual conference levies an assessment. Not all the conferences report external benevolences. If they did, the total for all interests would be much larger, no doubt.

Two conferences, Michigan and Washington, do not divide the general and the annual conference offerings in their reports. No record is kept in Virginia.

The figures show that the Methodist Protestant Church gave for all benevolences in 1922 almost $2 per capita, and that $1.88 was the per capita offering for denominational interests.

Approximately 65.4 per cent of all denominational money is contributed to causes under General Conference management.

This report shows, first, the totals; second, the distribution among the annual conferences.

Total Benevolences for 1922.

General Conference Interests	$227,761
Annual Conference Interests	96.580
General and Annual, Undivided:	
Michigan	23,097
Washington	850
Total Denominational	$348,288
External Benevolences	20,278
Total Benevolences Reported	$368,566

Explanation of Columns.

Denominational Benevolence.
1. General Conference.
2. Annual Conference.
3. Total.
4. External Benevolence.
5. Total Benevolence Offerings.

Distribution Among the Conferences.

Conference.	1	2	3	4	5
Alabama	$ 1,071	$ 724	$ 1,795	$ 222	$ 2,017
*Alabama (Colored)	100	150	250	62	312
Arkansas	694	1,877	2,571		2,571
Colorado-Texas	138	391	529		529
*Colorado-Texas (Colored)	95	780	875	5	880
Eastern	12,377	4,235	16,612	1,068	17,680
*Florida	50	50	100		100
Ft. Smith-Oklahoma	698	1,027	1,725		1,725
Georgia	268	242	510		510
*Georgia (Colored)	24	186	210	68	278
Illinois—North	6,538	1,995	8,533	1,150	9,683
Illinois—South	254	379	633		633
Indiana	10,358	7,221	17,579	1.518	19.097
Iowa-Missouri	3,660	938	4,598	176	4,774
Kansas	1,724	387	2,311	27	2.338
Kentucky	115	49	164		164
Louisiana	197	288	485		485
Maryland	80,402	31,880	112,282		112,282
Michigan			23,097		23,097
Mississippi	152	1,451	1,603		1,603
Missouri	189	751	940		940
North Carolina	17,178	17,084	34,262		34,262
North Mississippi	20	20	40	350	390
Ohio	39,739	9.670	49,409	3,092	52,501
Onondaga	4,284	2,217	6,501	1,500	8,001
Pittsburgh	33,189	5,249	38,438	9,912	48,350
South Carolina	5	110	115	263	378
*South Carolina (Colored)		107	107	107	214
Tennessee	158	96	154		254
Texas	1,429	2,041	3,470	108	3,578
Virginia					
*Washington			850	650	1,500
West Virginia	12,655	4,785	17,440		17,440

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*Mission Conference.

Crates S. Johnson.

THE WORK AND THE WORKERS.

OUR SLOGAN:—As Faithful in Service for Christ as for Self.

OUR AIM:—1. A Family Altar in Every Methodist Protestant Home.
2. The Church Paper in Every Methodist Protestant Home.
3. A Revival in Every Church With a Worthy Increase in Members.
4. Every Member a Contributing Member.
5. The Budgets in Full on Every Charge.
6. The Full $300,000 Subscribed for the College by June 1, 1923.

OUR MOTTO:—It Can Be Done.

All of the above and more can be done if all our workers are as faithful in service for Christ as for self.

The last one of our District Rallies for this year was held June 2 and 3 at Oak Grove church on Cleveland charge. Dr. R. M. Andrews, Rev. L. C. Little and I, with my nephew, Norman Dixon, drove through the country in a car and spent Saturday and Sunday in the rally with the good people of Oak Grove and surrounding churches.

Despite the fact that two of the pastors felt that, because of the backwardness of crops and the busy season there would not be enough people present on Saturday to hold a service, the people came in goodly numbers and the meetings were fine all day Saturday. Then on Sunday there were twice as many people present as could get in the church. This was the largest crowd we have had in any of the rallies.

Brother Little and I have given fourteen weeks to these district rallies. The chairmen have planned the programs well and have cooperated splendidly in every way to help make the rallies a success. The people where we have been have expressed the highest appreciation for the meetings. We believe much good has been done.

In this way we have covered the entire conference. After the Summer Conference for Young People at Weaverville, and the Pastors' Summer Conference at High Point are over we will endeavor to visit just as many local churches as possible before the next annual conference.

Plan of Appointments.

I shall make out the plan of appointments for this visitation as soon as convenient, and notify the pastors. There are some fields that I must visit, so my time will be given to these and to a few others that need me most.

Children's Day.

I am glad to note that so many of our Sunday schools are holding the Children's Day service. I trust your offerings will be good and that you will send the offerings promptly to Rev. S. W. Taylor, Burlington, N. C., and designate that they are for foreign missions. These offerings should not be held, and they should not be directed to any other purpose.

Young People's Conference.

This is the last call for the Young People's Summer Conference. Lots of folks are going, and you will miss it if you are not there. A fine program has been prepared.

Pastors' Summer Conference.

June 25 to 29 should be reserved by every pastor in the conference for the Pastors' Summer Conference at High Point. This meeting is planned for the fellowship with each other and for the development of ourselves. You owe it to yourself and to us to be there. We need you whether or not you need us. See Herald of last week for program.

Where ministers live near each other it will be fine for three or four or five to go to the Children's Home in one car and thus lessen the expense for each one.

Also Remember That June 29 Is Educational Day at the College. Be Sure to Be There.

Yours in the Master's Service,

A. G. Dixon.

The minister is to be a live man, a real man, a true man, a simple man, great in his love, great in his life, great in his work, great in his simplicity, great in his gentleness.—John Hall.

YOUNG PEOPLE'S WORK

THE LAST WORD ABOUT WEAVERVILLE.

The Train.

Lacking just a few of having the required number to get the special train to run from Greensboro to Asheville, I guaranteed that number, because I have faith in the young people of the Methodist Protestant Church, and I believed that the sufficient number would send in their names to go. The special train will run, leaving Greensboro nine A. M.; High Point 9:25 A. M.; Thomasville 9:34 A. M.; Lexington 9:50 A. M.; Salisbury 10:20 A. M. Other points will be made on flag, or if you will write the undersigned we will have the train stopped. The fare from all of these points is $8.25 round trip, including the bus fare from Asheville to Weaverville.

Those coming from the eastern part of the state will come to Henderson, and start from the Methodist Protestant church there, 11. A. M., Monday, June 11, arriving in Greensboro about five o'clock that afternoon. Free entertainment will be given by the Greensboro Endeavorers, provided you let me know that you are coming, and we will all take the special train the next morning out of Greensboro. The round trip fare from Henderson by bus and train is $10. We cannot guarantee accommodations from Henderson for more than the number who let me know that they want transportation from that point, but we can accommodate as many as come, up to a thousand, from Greensboro. Send in your reservations NOW; it is not too late.

What to Carry.

Everybody will have to provide their own blanket, sheets, pillow case, towels. Take a sufficient number for the ten days. I would suggest that you send all of these things by parcel post so you will not have so much luggage. Address them to yourself in care of the Methodist Protestant Young People's Conference, Weaverville, N. C. Arrangements have been made for these to be taken care of until you arrive. They will be at the college when you get there. It would be a good idea to insure them.

Likewise take with you whatever tennis outfit you have, basket ball and base ball outfit.

More Rooms Have Been Secured.

More accommodations have been made to take care of the crowd. We can take care of as many as come; however, you can save considerable trouble and inconvenience if you will let me know that you are coming, and when and how you are coming. If you expect to come late, and are coming by train, and will let me know, I will see that you are met at the station in Asheville and conveyed to Weaverville. **But why not go with the crowd? Everybody is saying, "On to Weaverville."**

N. M. Harrison, Jr., President,
Board of Young People's Work.
Greensboro, N. C.

Speak out in acts; the time for words has passed, and deeds alone suffice.—Whittier,

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, JUNE 10.

Lessons From Every-Day Objects.

Prov. 24: 20; 26: 20; 27: 17; Jer. 23: 29.

"Where no wood is, there the fire goeth out: where there is no talebearer, the strife ceaseth." Unguarded words are often fuel to flames of anger. Making unkind and unjust remarks about others or repeating the unkind things we hear about our neighbors is only adding fuel to this fire of anger. Much less fuel would be added if each of us would ask ourselves these three questions, Is it true? Is it necessary? And, Is it just? The power of speech is a great blessing but oh, what an ocean of trouble it causes.

Everything is good for something. We know that cinders are all right on the path, but they are out of place in the eye. Everything has its proper use and, when it gets out of place it often causes pain.

What about us is more useful than fire or heat? Its many uses are known to all of us. So is it possible to imagine living without fire? Yet think what a great loss of lives and the damage is often caused by fire as a result of a moment's carelessness on the part of some one person.

I know of no surer proof that God is, and that God is good, than that found in the greatness and beauty of nature. All common things are lovely so far as man loves them as such. And in their loveliness we read the very presence of God. We look upward and there is the overhanging vault fretted with the golden fire of its sunrise and sunset. We see the clouds lined, as it seems, with silver, showing us some of the beauty of which our God thinks. We look downward and there is the green grass with its daily miracle of humble flowers which our Creator has placed there to beautify our lives. The hills and dales, the yellow wealth of harvest, the trees as their buds burst forth, the dewdrops sparkling like diamonds in the rays of the early morning sun, and the merry ripple of the streams, are not all these signs to constantly remind us that God is, and that God is love?

Since knowing that God is everywhere, we should seek to see more of Him and to ever be on our guard lest we become blinded to His greatness.

Perhaps we have had the pleasant experience of training a vine about our window and know that we must have a definite plan of how it is to grow before we start training it. Then it is necessary to direct the young tendrils everyday in the direction we want them to grow. If we miss only one day they have grown larger, then there is more danger of breaking the young, tender shoots. The same is true about the many young lives about us.

Oftentimes while waitng for a string of freight cars to go by we see these words, "Perishable; do not switch off," meaning the car contains something that requires attention and to take that car off on a side track would mean a great loss to some firm. In a similar way, if our boys and girls are allowed to yield to temptation they are being switched off the main track to the loss of the Master. Let each of us strive to ever see God in all things about us and we will be brought closer to him.

Gladys Routh.
Greensboro, N. C.

CHARACTER COUNTS.

Ripon College, at Ripon, Wisconsin, will keep "character records" of all its students in the future. In this way the college officials hope to limit the number of students to five hundred. The president of Ripon, Dr. Silas Evans, has this to say of the plan:

"This character record will be kept in addition to the scholastic record. In addition to its consultation as a basis for limiting our attendance, it will be used as a basis of recommendation of our students in the varied activities of life. It is a constructive means of recording creditable items to the great majority of our students who are aiming to do the right thing, and to fit into the spirit of the institution.

"Good habits, loyalty, industry, honesty, initiative, good manners, respect for law and property value, good campus citizenship, forensic, musical, athletic, social and varied other activities will be made a matter of record, as also will church attendance.

"Character defects and failure observed in meeting requirements for good citizenship also will be recorded, and a student failing to establish a satisfactory record will be unfit for Ripon College."—Current Events.

In Memory of Dalton Ward, of Canaan.

On Friday, May 11, at the early hour of five A. M., Father Time leisurely strolled into the home of Mr. and Mrs. John Ward, and with his avenging scythe, reaped the beautiful life of their little beloved one. His loving spirit sweetly and peacefully left its abode and went to its eternal home, to God, after suffering five weeks horribly, the pain being so intense that he was compelled to let it be known by his pitiful cries and groans.

His kind and sweet countenance, which shone like a sunbeam, and intelligent character like an angel, will be greatly missed in the home and among his friends. Although a child of not quite three years of age, he possessed a loving disposition, was a devoted child and loving brother. He was loved by every one he came in contact with. The lovely wreaths of flowers bespoke their great love for their departed one. We deeply regret his early summons from labor to reward, and we, like the child and brother, must submit to our heavenly Father's will, who doeth all things well. May his gentle spirit hover over and about the parents, brothers and sisters and let the dear relatives and sympathetic friends strive to be more faithful. May they have their lamps trimmed and burning like dear Dalton when the summons shall come for them. We find these consoling words in Rev. 21:4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Isn't this consoling?

"Oh how sweet it will be in that beautiful land,
So free from all sorrow and pain;
With songs on our lips and harps in our hands,
To meet sweet Dalton again."

Alma Crouse.

If you wish to remove avarice you must remove its mother, luxury.—Cicero.

CHILDREN'S CORNER

THE COUNTERFEIT SHILLING.

Dick Manning went into his uncle's store, where his cousin, Thomas Downs, was looking over some coins. "There, Dick," said he, shoving a piece of money toward him on the counter, "there's a counterfeit shilling." "That counterfeit!" said Dick; "it looks real." "Yes, but it has a yellowish brassy look, which silver never has—silver is white." "But it will pass," said another boy; "somebody passed it here, why not pass it on somebody else?" "Because, if one fellow cheats, it is no reason why we should," answered Thomas Downs. "Well, what shall I do with it?" asked Dick, balancing it on his finger. "Anything but pass it," answered Thomas; and presently Dick pocketed the piece and left the store. He showed it to several of the boys, and none of them guessed it was counterfeit until he told them.

"Come, treat us on it," said Henry Morris. "No, no; it is against the law to pass counterfeit money, and if he does he'll get taken up," shouted four or five of the boys.

Dick kept it a great while in his pocket, but how often when he passed the confectionery at the shop windows was he tempted to pass it! "They won't know it's counterfeit," he would say to himself. But still the small voice ever whispered, "It is."

One afternoon a party of boys went down to the Neck, two or three miles from town, to play on the rocks and catch crabs. On their return they passed some small houses, in one of which a poor old woman had kept beer and cakes for many years. She was a kind, pleasant old woman; and as the earnings of her little shop helped to maintain an idiot son, people of the town seldom passed by there without buying of her; and the children were often sent down with kind charities to the good dame. "She's got some chestnuts," said the boys, looking at the shop window. But none of them had any money. "Dick," said Henry Morris, "now's the time to pass that shilling; she'll never know it, that's certain." "Yes, yes," said two or three, while the rest had hastened on, "would it not be a good joke?" "Come, Dick." "No; it would be mean to cheat this poor woman," said one of the better boys. "She's got specs; she can see for herself," said another. "Oh, it would be such a good joke!" cried Henry Morris; "besides, the chestnuts! Come, Dick, there is no danger of being found out."

Meanwhile Dick had drawn the shiling from his pocket, and looked at the chestnuts in the window, which the boys declared would be such a treat on the rocks. The voice within said, "No, Dick;" but somehow or other the boys' voices were the loudest, and the chestnuts looked tempting, and they wanted him to treat and it would pass for a joke. At last Dick went into the shop; his conscience smote him as he entered, but in he went, and out he came with a great paper of chestnuts, and away he ran, the boys after him; nor did he stop until he came to a pile of rocks, behind which he threw himself on the sand. "There they are," cried he, throwing the paper to the boys as soon as they came up with him. "And what did she say?" they asked. "She never suspected," said Dick. "She looked very much pleased, and put it into her drawer, and said, 'Thank ye, sonny'."

The boys set up a shout of laughter, but Dick did not join in it. I do not know how they enjoyed their chestnuts; but I do know when Dick's mother asked him about the excursion, he told her nothing about them; and after he went to bed, it did not appear such a good joke, after all, to cheat a poor woman out of her chestnuts. Turn it which way he would, the affair had a mean and shabby look, and Dick felt very much ashamed of himself.

The next day when he went to school, Henry Morris met him and asked him to do his sums for him. "I can't; I can't stop to," answered Dick. "Yes, yes," said Harry, "or I will tell about that shilling, and then somebody will go to jail for passing counterfeit money!" Poor Dick was terribly frightened. How he wished he was innocent. But as it was, he found himself a bondsman to a wicked, idle boy, who kept threatening to inform against him if he did not do as he wished, and Henry's demands were pretty hard sometimes. Indeed Dick had so little confidence in Henry, that he was constantly afraid lest the police officers might be at his heels, and he was very miserable. Dick despised Henry, but guilt made him serve him. There was a quarrel at recess one day, when one of the boys feling angry with Dick, said, "Pooh! a fellow that would cheat a poor old woman, will do anything." To be twitted in this way was almost too much for poor Dick to bear; and now he keenly felt what bad friends bad boys are, for the very boys who urged him to buy the chestnuts, were the first to turn against him.

On his way home he suddenly met his cousin, Thomas Downs. "Halloo!" said Thomas, "let us see that shilling again." "Haven't got it," answered Dick, hurrying by. "Stop; it isn't lost, is it?" "No," said Dick. "Well, where is it? surely not passed?" It was on the end of his tongue to say, "No;" but Dick never lied, and great as the temptation was, he could not lie now.. Poor Dick, thus "holden with the cords of his sins," turned very red, and seemed as if the veins in his face would burst. "Oh," he cried, choking with mortification and grief, "I wish I had never taken that counterfeit piece; it has been a temptation in my pocket ever since. I have passed it, and what shall I do?" and the boy looked wretched.

Thomas was very sorry and surprised, and took him down a lane where they could talk by themselves. Dick made a full confession of what had happened, and asked what he should do. He thought he should rather have it all known, and go to jail, than live in such fear of himself and everybody else. Thomas told him that he ought to carry a real shiling to the woman, and own what he had done. "Could I not go and put it under her shop door?" said Dick; "it will be just the same; she'd get it, and not lose by the counterfeit." "Just as well for her," said Thomas; "but for ourselves, when we have done wrong and are really sorry we must make clean work of it. Now go like a man, be honest about it; here, take this real shilling," putting his hand in his pocket; "go down to the woman, own it all, and do works meet for repentance, as the Bible says."

"I will,' cried Dick, with a freer feeling than he had had for many a day; "but this is not mine." "No matter," said Thomas, "take it; I give it willingly for my share in the business, and it will be a good lesson to me to be careful how I put temptation in the pockets of my friends." Dick felt badly at the straits he was reduced to, but having done wrong, he was resolved to repair the wrong like a man, and he did. And when he came out of the old woman's shop, he ran down to the rocks on the shore, and tossed the counterfeit shilling into the waves. "Now," said Dick, "I am free again. I am afraid of nobody. May God forgive my sins, for Christ's sake, and help me ever to do what is right."—Tract Association of Friends, New York.

CHILDREN'S HOME.

Asheboro	$ 9.54
Pleasant Hill, Cleveland	4.10
Mt. Pleasant, North Davidson	3.40
Caroleen	5.09
Milway, Haw River	3.07
Shiloh, North Davidson	5.77
Vickrey, Guilford	1.26
Mt. Ema, Creswell	1.50
Hope, Why Not	4.70
Antioch, Mecklenburg	1.00
Beulah, Mecklenburg	1.00
Moriah, Tabernacle	4.10
Vaughan, Littleton	4.00
Spring Church, Spring Church	1.43
Pensacola	3.00
Hollister (and Church), Halifax	5.21
Gillburg, Vance	2.65
Elbaville, Mocksville	3.00
Brown Summit, Haw River	.80
Bellement, Mt. Hermon	5.10
First Church, High Point	7.50
C. L. Bevill Estate	125.00
Mrs. S. W. Duke, Hollister	1.00
Sunday Eggs—Harmony Club, Yarborough	3.75

W. H. M. S., Tabernacle, one dozen teaspoons; W. H. M. S., Hollister, half-dozen teaspooons.

The closing exercises of our school take place Wednesday, eight P. M.

Colon Haltem, who left here in 1920 and cast his lot with the North State lumber Co., Charleston, S. C., is spending a few days with us while on his vacation. We congratulate him on having been elected assistant secretary for the company. We are expecting several of our former boys and girls for our commencement.

Through the kindness of the Rotary Club the larger children and all the workers enjoyed the Redpath Cautauqua. It was greatly enjoyed by all of us because it was of a very high order and instructive.

We trust our pastors will arrange to attend all the Summer Conference. They can't afford to miss it. I want to suggest that you provide for your pastor to come, it will pay you. He comes back to give a better service. Look at the program given last week.

It was a real pleasure to meet with Pastor Moose and the people of the West Thomasville charge last Sunday at Spring Hill. The people had a Sunday school rally, and a class of our children gave a program in the afternoon to a crowded house. H. A. Garrett.

BOARD OF FOREIGN MISSIONS

Rev F C Klein, Sec.

THE BOARD MEETING.

The Board of Foreign Missions met in the Baltimore Book Concern Building on Tuesday, May 22, 1923, with the president in the chair.

A gratifying annual report of the work in Japan prepared by Dr. Layman was read.

The Atsuta proposition, involving the building of the third church, Nagoya, was referred to the Joint Committee representing the society and the Board. The addition of two rooms to the Shizuoka parsonage was approved, the expense to be covered by the regular budget.

The Isebara church was proceeding to buy a lot, and the mission's approval was endorsed by the board, and commendation of the church's efforts was recorded.

The new rules of the Japan Mission Conference were considered, but as changes were to be suggested by the board they were referred to a special committee to report at the next board meeting.

The occupancy of Lafayette Cottage by Brother Auman was approved. Dr. Layman's wife, having returned to America in advance of his coming on deserved furlough after seven years of active service, is to be joined by him in August next.

The adjustment of the budget as made by the mission was approved.

The mission's request that they be made members of the National Christian Council of Japan was laid over until the next meeting, to enable the board to secure more information.

The quarterly and the yearly evangelistic work, and also financial reports, and those of the educational department were read, and pleasure was evinced at the good showing.

The treasurer's quarterly and annual reports were reported correct by the auditing committee.

At this juncture Rev. J. M. Sheridan, representative of the Board of Home Missions, appeared before the board, and discussion upon matters of much interest to both boards followed, which it is hoped will be developed shortly.

Mr. Walter D. Manrow, of New York, attended the board meeting, and agreed to give to the board's Annuity Fund the sum of $2,000, the board giving its bond guaranteeing interest during his life and that of his wife.

An intertesting comparative statement, compiled by Dr. Layman, showing salaries paid by different institutions in Japan made it clear that the board's teachers are faring very well indeed.

China. The board commended Dr. C. S. Heininger in purchasing property at Chaikoupu for Mex. 1780, about U. S. $890, for the church and school, etc. He hopes to finance it without addition to the regular budget, but needed improvements must be delayed.

Two young men graduated at the theological seminary in Peking, and were at the conference to take work, much to the gratification of all.

The board expressed its appreciation of Brother A. D. DeCamp's generosity in contributing $325 to purchase property in Hsiheying. It has greatly encouraged our pastor and people there, as the buildings have been rented and used for church and school for some time.

He is considering supporting the Chinese pastor, and will thus have the joy of providing a whole outstation in China for a very nominal sum.

We can duplicate that investment, if you will give us the money, friend.

The mission conference elected Dr. C. S. Heininger and Wang Shou Chih as messengers to the General Conference.

The report of the conference president, Rev. Dr. C. S. Heininger, was read, and note was made of the growing co-operation between the Chinese and our missionaries, and the good work being done by the executive and the educational committee.

At this point a committee from the Woman's Foreign Missionary Society appeared before the board, and discussion followed upon a number of matters connected with the work abroad conducted by both organizations.

The belated India budget for 1923-1924 was referred to a committee to report later. It was decided to allow Rev. Mr. Minnis to remain in the language school at Poona until the October examinations, if found desirable.

The erection of a small building for the boys' school, to cost $700, was approved. Regret was expressed that the board is still unable to send the funds for a house for Rev. and Mrs. Minnis and one for Mr. and Mrs. Theophilus, but hope was expressed that the church would ere long supply the money.

Rev. Mr. Minnis's plan of teaching the young men candidates for the ministry, and the holding of special classes for Bible study, etc., as a summer conference here, was approved.

Communications from Rev. Mr. Minnis and Mrs. Theophilus were read, and the secretary was given instructions as to the replies.

Mrs. Theophilus was commended for her effort to secure a lot for a church in Dhulia from the government, and concerning the one hundred acres she was seeking to obtain for natives more information was requested, though the board understands there is to be no financial responsibility attached thereto for the board.

The thanks of the board were extended to the agents of our Book Concerns in Baltimore and Pittsburgh for their generous donation of space as an advertisement to secure orders for Children's Day supplies.

The three large illustrated posters gotten out in connection with this year's Children's Day Services were explained, and the Service also.

The thanks of the Board were tendered to Rev. C. W. Bates of the North Carolina Conference for his service in securing special funds for Rev. Messrs. Auman and Minnis, the board's missionaries in Japan and India.

The date of the next board meeting was left to a special committee.

Fred C. Klein, Corresponding Secretary.

Reason should direct and appetite obey.—Cicero.

FROM PASTORS AND PEOPLE

Pinnacle.—Hurrah! Three of the churches on this charge have gone over the top on College quota, viz., Mt. Zion, Shoals and Pilot. Pinnacle church is yet to land. But I am confident that they will go over when they see R. N. Hauser. Brother Hauser was with us at Pilot Sunday and in a short while the quota was raised. Pilot is learning how to do things.

Memorial services were held at Mt. Zion Sunday evening. There was a large crowd present and the services were very effective. It was their first experience in a service of the kind.

Yadkin Township Sunday school convention will be held at Mt. Zion church on Saturday, June 30.

Our special meeting will begin at Pilot the first Sunday in July, Rev. A. D. Shelton the help.

W. D. Reed.

Weaverville Charge.—Children's Day yesterday at Weaverville church, eight P. M. Offering $13, good for Weaverville. Mrs. Fred Edwards and Mrs. Mamie Garrison took the lead in training the children. The pastor was sorry he could not be present; but glad Brother Casto was on hand and addressed the congregation.

Memorial Day yesterday, 11 A. M., Cark's Chapel. The graves were decorated. The service was well attended. Splendid attention was given to the preaching of the word.

Good congregation at Mt. Zion, 8:00 P. M. yesterday.

Signs of material improvement are in evidence around the parsonage and Weaverville church. Plans are being formulated whereby Clarke's Chapel and Mt. Zion hope soon to improve church buildings and grounds. The whole work shows signs of progress, which is encouraging to the pastor.

Other things not mentioned above are being set on foot, of which we will speak later.

We are looking forward with pleasure to the coming of the young people from the age of Brother Bethea down and also up, if there be any in North Carolina who are older than Brother Bethea.

May we have a profitable conference.

Sincerely, B. M. Williams.

Concord.—Our special meeting began the fifth Sunday in April, and closed on Tuesday night after the first Sunday in May.

Dr. Brown, of High Point, was the pulpit help, and his preaching was of a high order.

The meeting was not what we had hoped and prayed for, but we are sure that the good preaching and faithful work done by Dr. Brown will bear fruit in days to come. There were two professions during the meeting.

We are still hammering away on the building project, and hope to accomplish something definite before Gabriel blows his horn.

A. O. Shelton.

Pleasant Hill Church, Spring Church Circuit.—Our pastor, Rev. J. L. Trollinger, filled his appointment here Sunday evening. He preached a forceful and touching sermon, telling us what the really true and great men of our country think of Christ at the present day. Communion service was administered after the sermon.

The roof of our church has been repaired recently and we hope that we will not have any more leaky roof, as it has been a hard job to get it fixed satisfactorily.

The ice-cream social held by the Ladies' Aid a week ago was enjoyed, and although we had a small crowd we cleared $10.

Children's Day services will be held here the third Sunday night in June.

Best wishes to all. Mrs. W. L. Alston,
Reporter.

Albemarle.—Our special meeting began second Sunday in May. Rev. R. C. Stubbins came to us on Monday and remained ten days. We had a glorious revival, the church greatly revived and several converts. Brother Stubbins did some wonderful preaching that was enjoyed by all. He did a great work here among our people.

Brother D. A. Braswell preached a good and helpful sermon for us yesterday. We were glad to have him in our midst. His health is greatly improved. T. A. Williams.

Matthews Chapel, Greensville Circuit.—Another short report to let the readers know we are still living. Our Sunday school is doing nicely; 60 present last Sunday. We have a wonderful school now, more older people than usual.

We are expecting M. P. Chambliss of Roanoke Rapids with us next Sunday at the 11 o'clock hour; he will give us a talk, so everybody come, we wish to have a large congregation.

Several of our people attended services at Olive Branch (M. E.) church Sunday afternoon and enjoyed a splendid sermon by Brother King. We have some church-going people in our community. They will go to church somewhere on Sunday, which is a pretty good idea, I think. Reporter.

June 4, 1923.

Cid, Uwharrie Circuit.—The third quarterly conference will convene at Jerusalem next Saturday, the 9th. Hope to see a large audience.

The third Sunday in May we had communion at Cid church. Our Sunday school is moving along nicely.

Rev. J. S. Riddle got him a tent and put it up in the forks of the road near N. W. Lanier's store and he began services Saturday night and we are having an old-time revival. One got saved the first sermon, others convicted, and on yesterday and last night more were made righteous. One old man seventy years old or more got saved last night and some others and many were made to praise God aloud and we had such a large congregation; I believe there were 400 people or more.

To our heart's delight Rev. Robert Short and family of lower Davidson came up to worship with us Sunday night. The people around here learned to love these dear people when they served us and true love never dies.

Brother Riddle is preaching some old-time Holy Ghost religion and not compromising with Satan, and if nothing prevents he expects to run the meeting three weeks or more. And if he is not a man after God's own heart, looks like we had just as well lay down the Bible and go home. We are just now beginning to see the fruits of our prayer services.

The prayer service at N. W. Lanier's on the 26th ult. was largely attended and there have been several converts at these meetings.

Mrs. C. H. Conville of Pomplin, Va., spent a few days more last week with her sister, Mrs. N. W. Lanier, and will now go and visit relatives in High Point, Greensboro, and then go on to her home. It is joy to meet our friends here on earth, but so sad is the parting and the five sisters, of whom all are living, may meet on earth again, but if not may we all live so as to meet in heaven. Mrs. Conville has been in North Carolina for seven weeks. She had not been here before in eight years. This is her native home, and while here she had the pleasure of meeting so many of her old friends, and still more of them she would have loved to see.

Now, brethren, pray for us that we may accomplish much more good in saving precious souls. We have services only at night so far, and Sundays. So now, everybody that can, come and help us. Come!

So, much success to the Herald and its readers. The Herald is such a welcome visitor in our home. It brings us good news from the Methodist Protestant work, and many other good thoughts. Yours in the Master's work.
Reporter.

Friendship, Stanly Circuit. Our Sunday school is progressing nicely, with the attendance of about 176. Our superintendent is loyal to the church and his greatest desire seems to be to make it the very best.

Our pastor filled his regular appointment Sunday with a splendid sermon. We were more than glad to have Mr. Braswell with us Sunday night: he will soon be seventy years old and preached such an excellent sermon. We trust he will soon be back in the ministry, like he once was, with a strong body.

The Christian Endeavor society will meet Saturday night, June the 9th, at 7:30 o'clock: please be present. Vina Harwood.

Vance Circuit Since my last report we have been remembered quite generously. We were a bit surprised on the fourth Sunday afternoon at Harris Chapel, when they presented a pounding, as follows: R. C. Clark, Mrs. B. W. Brame, Mrs. Mittie Clark, Mrs. M. H. Clark, John Wells and Mrs. S. A. Burroughs, each five pounds sugar; J. E. Burroughs, coffee; Sallie and Virginia Burroughs, dress for Sara Marie; Mrs. L. F. Boyd, preserves; Mrs. J. T. and Mrs. G. E. Knuckles, corn and tomatoes: Mrs. Nettie Burroughs, butter; Mrs. Louisa Ellington, eggs and sugar; a friend, matches; Mrs. G. W. Harris and H. G. Ellington, cash; Miss Bettie Daniels, tomatoes.

From New Hope—Mrs. J. W. Dowling, one ham; Mrs. Bud Paschall, four pounds honey.

Flat Rock—Mrs. Henrry Satterwhite, vegetables; Miss Pearl Reavis, canned peaches.

W. C. Hight, Henderson, one bag high grade guano.

Our gratitude for all the above is inexpressible.

A hopeful sign on the field is an increasing attendance at church services.

Our special meeting at New Hope will begin on the first Sunday in July. Rev. J. H. Bowman is our engaged help. One the second Sunday we begin at Harris Chapel, and on the third Sunday at Flat Rock. Rev. C. L. Spencer and Rev. J. E. Pritchard respectively are our engaged help. Wm. H. Neese.

Siler City Charge.—I have been on this work about one month and now I know, in a measure, what it means to be a pastor. As the work was left without a pastor, naturally it was in a run-down and disorganized condition, yet not so much as one might expect. The Sunday schools at both churches were in fair condition, the attendance being a little below normal. Now the schools have new life and added interest and we are working and praying that each school may be even more successful and fruitful.

During the first week on the work, we held a quarterly meeting in our church at Liberty. Both churches were well represented and we had a good meeting. The conference elected nominees for delegate to the next annual conference. They are: Brother Floyd Deaton of Liberty and Brother Ed. Woody of Siler City.

I would like to say a word about our mid-week prayer services. When we began these meetings they were poorly attended and the outlook was not so bright. But now the people come out splendidly. Last week at Liberty we had a very large crowd. Some one told me that we had 45 present and that that was the largest crowd they had had for years. At our church in Siler City we had an unusually large crowd last week also. These facts are very encouraging and we are praying that these services will continue to be well-attended because a praying church is an effective church.

The young folks are very enthusiastic and they have good Christian Endeavor societies in each church. The young folks at Liberty have a large society and they are doing good work. They have a good president, Miss H. L. Hanner, and the members rally to her support. The society at Siler City is just in its infancy, as it was organized since I have been on the work. But it is one of the most enthusiastic societies one ever saw. The number of members is small, but they believe that quality counts and so under the capable leadership of Miss Margaret Siler they are pressing onward.

Thus the work in all departments is advancing. There are still some problems, yet not amny pastors are free from these, so we patiently go forward. We are praying in both churches that God's Kingdom may be extended and that the summer's work may be abundantly fruitful.

Yours in His service,
Fred W. Paschall.

Sandy Ridge.—We are planning to begin our special meeting the second Sunday in July. Pray for our success. We had the glad privilege of meeting some of the members of this charge at Spring Hill last Sunday; we had a fine time and enjoyed some of the best singing and the best talks I ever heard. Many of our people were sorry they could not go; but on account of sickness and measles they could not go. Our Sunday school is doing very well and our prayer meeting is holding up fine, I think, considering the epidemic. Mr. John Gordon and his family are all down with the measles and several others, from one to two. Aunt Charity Raper, as we call her, is very sick, we are sorry to note. Mr. L. G. Wood carried his son Fred to the hospital in High Point last Monday, where he was operated on. He is reported as getting along nicely. Pray for his recovery.

I would be glad if we could get up a nice Children's Day exercise; and we could if we would all go at it. There are plenty of children that will speak to have a nice time. We would be glad for Spring Hill, West Thomasville and Canaan to come over and sing for us sometime. They did some fine singing; they impressed me so I just had to mention it again.

Our regular preaching day is next Sunday, and Sunday night. Best wishes to the Herald and its readers. Assistant Reporter.

Burlington.—The following members of the Burlington church were in the graduating class of the Burlington High School this year:

Miss Jessie Petty, Miss Blanche Thornburg, Miss Mable Hargrove, Miss Lula Mae Glenn, Mr. James Rogers, Mr. Aubrey Amick.

The graduating exercises were held June 1.

S. W. Taylor.

New Hope, Vance Circuit.—Yesterday morning Pastor Neese delivered another splendid sermon to a large congregation. It is indeed encouraging to see so many of our people coming out to church again. At the close of the service the sacrament of the Lord's Supper was observed.

On the first Sunday in July we expect to have our Children's Day service. We are planning, working and praying for the best service ever held in New Hope church. The children will hold their service at 11 o'clock and that evening our special meeting will begin. Mr. Neese has secured the services of Mr. J. H. Bowman. He has the reputation of being a good revivalist, so with him to work with us we are sure of helping many lost souls to find the way to Christ. Pray that we may have the best meeting that ever was held at New Hope.

On next Sunday night, June 10, at eight o'clock, we will hold a special Christian Endeavor service. Miss Bertha Paschall is leader, and we feel quite sure of a good service.

I am glad to report that our Sunday school has greatly increased in attendance and we are hoping that still more will begin coming. With best wishes to the Herald and all its readers. Kathleen Paschall, Reporter.

Spring Church Charge, Take Notice.

At the last meeting of the quarterly conference, Brothers R. C. Crew and R. M. Robinson were nominated as delegate to annual conference, which meets Wednesday, October 31, at First Church, Thomasville, N. C.

In accordance with the election law of the North Carolina Conference, the date for the election of said delegate is appointed as follows:

Pleasant Hill, June 17, at the evening service.

Spring Church, June 24, at the morning service.

Lebanon, June 24, in the afternoon service.

All those who are entitled to a vote in this election are hereby notified to be present on the above named dates; and please vote at the church of which you are a member.

Fraternally, J. L. Trolliinger, Pastor.
June 4, 1923.

—Rev. S. W. Taylor will help Rev. J. L. Trollinger in a meeting at Lebanon beginning August 12.

Spring Hill, West Thomasville Circuit. On the third Sunday in May we observed Mothers' Day, at which time our pastor brought us a fine message, enjoyed by a large congregation. The altar was decorated with flowers. After services we marched together to the cemetery and there decorated the graves of our departed ones. This was a great service to us, for it brings our mind back to our childhood days and mother. May God help us to be true mothers indeed. We have a fine Sunday school with 116 on roll and still growing in interest.

The first Sunday in June was observed by a Sunday school rally by West Thomasville circuit at Spring Hill, which proved to be a great day with us. The first on program was Spring Hill school, the next West Thomasville, Sandy Ridge, Canaan. The program for the morning was rendered by the different schools. An address at twelve o'clock was delivered by Mr. George Berrier; at 12:45 we adjourned for dinner on the ground. At two o'clock we reassembled for devotional services, which were in charge of the pastor. We were indeed glad to have with us Brother Garrett and Sister Bowman and a class of the children of the M. P. Children's Home, who had charge of the afternoon program. The program was fine.

We enjoyed having the good people of our sister churches to spend the day with us and we extend to you a hearty invitation to come again. May God help us all to get the spirit of co-operation.

Mrs. A. D. Sink, Reporter.

Clark's Chapel, Buncombe Circuit.—We were very much pleased with the services yesterday. The Sunday school continues to increase in both interest and attendance.

Immediately after Sunday school a meeting of the Board of Trustees was called by the pastor, Brother Williams. Mr. A. N. Eller was elected chairman of the board and Miss Elinor Webster secretary. The meeting adjourned.

The memorial service was then held. Brothed Williams delivered a splendid sermon, after which he asked if any one else had anything to say. Mr. L. F. Eller came up, and I only wish I had his talk written so I could send it to the Herald. It was our privilege to hear it and I wish it were yours to read it. He tried briefly to tell something of what Brother Williams has done this year on this work, walking from church to church. He asked everyone interested in helping to get a Ford for our pastor to please give one dollar each. In a very few minutes $21 was made up. Mr. Hampton of Jupiter was the first to start this work, if I was rightly informed. Each church is working to secure the machine as early as possible. Mr. Eller said that he wanted "to see our pastor equal with the other preachers expected to come to the Young People's Summer Conference." He is that now, but we certainly want to see him riding in a new Ford anyway. There's certainly no one else responsible for this charge's going over with the College pledges except by his faithfulness.

Mr. Lester Watts has succeeded in getting 52 registrations for the Young People's Conference, half of our membership.

Louise Cheek, Reporter.

Harmony Grove, West Forsyth Circuit.—We are still trying to keep our little band of faithful Sunday school workers together.

The past two Sunday s have been splendid days for us. The fourth Sunday in last month was our regular preaching day and Pastor Hamilton delivered us a good and helpful sermon at eleven o'clock and then we had dinned and got in our cars and drove over to Sharon M. E. church to our Township Sunday School Convention.

The first Sunday in this month we had a community singing at our church, conducted by Mr. Hoke Hunter of Clemmons. We had quartet from Jamestown and the Green Street Quartet from Winston and a part of the Twin City Quartet.

We were glad to have with us Mr. and Mrs. H. F. Merritt and Mr. and Mrs. James Wood of Jamestown and Dr. Surratt. Hope they all will come again. With best wishes to all Herald readers, Margaret Moser, Reporter.

James Monroe Parks.

James Monroe Parks departed this life Monday, May 28, 1293. He was born in Rockingham county January 18, 1860. His parents died in his infancy, and he was adopted and reared by Mr. and Mrs. D. Brailey. He was married to Miss Ellen Rominger March 23, 1884. To this union ten children were born, five girls and five boys. Mrs. Parks, four boys and four girls and two grandchildren survive to mourn his loss. He was converted and joined Mt. Carmel Methodist Protestant church 26 years ago, and reamined a faithful member until his death.

Brother Parks will be greatly missed by his home, church and community. For several years Mr. Parks has had poor health, and could not attend the services as he would like to have done, but we believe he was faithful to his Savior in his home. I have been told that he thought so much of the flowers and when able helped to cultivate them. His friends brought beautiful roses and other flowers in abundance to his funeral. Very seldlom do we see such a display of flowers. Surely this is an index to his character. The funeral service was conducted by the pastor, assisted by Rev. James E. Hall, and Rev. J. F. Christian, at Pleasant Fork Union church. We extend our sympathy and prayers to the bereaved, and pray that we may all live so that we will be prepared to meet God in peace when our summons comes. E. A. Bingham, Pastor.

We never know a greater character until something congenial to it has grown up within ourselves.—Channing.

TONSIL AND ADENOID CLINICS.

Definite schedules have been announced for June, July and August as follows: Halifax and Northampton counties at Roanoke Rapids, June 4-8; Franklin county at Louisburg, June 11-21; Vance county at Henderson, June 25-29; Stokes county at Danbury, July 2-6; Davie county at Mocksville, July 9-13; Iredell county at Statesville, July 16-20; Alexander county at Taylorsville, July 23-27; Caldwell county at Lenoir, July 30-Aaugust 3; Avery county at Newlands, August 6-10; Mitchell county at Bakerville, August 13-17; Madison county at Marshall, August 20-24.

Dates for Randolph, Scotland, Brunswick and Hoke are to be announced later.

The medical societies of Nash and Henderson counties have arranged to conduct clinics for the children of their respective counties. Similar arrangements have been in operation in Buncombe, Haywood, Wake and New Hanover counties for some yaers.

A complete traveling hospital unit for the care of 25 children daily is in the field. This includes a truck for the transportation of the necessary equipment, such as cots, bedding, towels, hospital supplies. A staff of ten nurses, an orderly, and an experienced physician for making physical examinations and administering anesthesia is maintained. The specialist performing the operations is selected by the local medical society.

The value of the work accomplished in these clinics has been demonstrated by the increasing demand for them each year. Last year 2,488 children were treated. This year the number will approximate 3,000.

R. B. Wilson.

FOR THE PEOPLE.

The national name of the Greenlanders, by being interpreter, said "The People"—hence they called themselves "the people." By the expression they meant the most intelligent creatures in sight. Besides seeing their own tribe they saw the creatures that only contrived by instinct. They could reason and thus felt that they could see something of the why and the wherefore of things, and thus philosophize.

Some have thought that Abraham Lincoln originated the expression, "Of the people, for the people, and by the people," but it has been traced back to Daniel Webster—and the expression is fitting for the idea of such a man as Webster—who had great ideas about the duty of government.

A special meeting in a neighborhood, as a district conference, is intended for the good of the neighborhood—the people. If there is a burial, a funeral—a child or a grown person—it is usually expected that a large congregation of people will be in attendance—and all should go.

The livng do not give their class quite the attention that they deserve. The living need the benefit of the flowers. The dead are not able to use flowers. Association is a hundred times more important than flowers. The way to be sure to respect the dead is to associate before they die, and this means to congregate. Our places for gathering together are not respected enough. We do not go to our churches and school houses often enough and when we go we do not stay long enough. Often the lesson is dropped before getting near through. (This effort does not mean to criticize but to call attention to certain facts.) The people will serve, and be served for Sunday much better at the church or in the school-room, than will be the case when they get home.

The urging is not to try to keep you from home all day, but to remind us of the duty of staying at the church long enough. When there is a meeting at the church every family near should be liberally represented—if possible. The Son of God had due respect for the unfortunate—and ate with publicans and sinners. The "publicans and sinners" should be urged to come to the church annd welcomed to the Sunday school with the little children, and all should be made to feel free to sing. However, the publicans and sinners are not to be made teachers, but all should be urged to take the teachings.

The Sunday school literature has been arranged by those who are well up to their task—and this proves to us something of the great necessity of having men and women to be thoroughly educated. They are educated so as to lead and teach us—hence they have been educated so as to be able to help us, and are now in shape to be "servants of all."

W. F. Grabs.

SOME SEARCHING QUESTIONS.

Dear Editor: Please allow me space in your paper—a paper that I love and read with much care every week to try and learn more and more about what the Methodist Protestant Church is doing. Brother or sister, how can you be what you should be, or know what you should know unless you take your church paper? That is the only way that you can find out what the church is doing or trying to do.

Well, how about that big pounding that brother preacher got some time ago? That was fine, if given in the spirit of Christ. But did you stop when you passed that poor widow's house and make her glad on your way to the parsonage? Or did you come the next day or have you been at all? Have you ever been to see the widow or invalid and sick and see their faces beam with joy when they would tell you of some Brother or Sister who was to see them a few days ago? How about it, brother preacher? When were you down there to see the sick? Have you called on them in six or twelve months, or have you looked up the church members that cannot or do not come to church? What did Christ say about visiting the sick? Brother preacher or lay-member or sister, if this hits you I hope it will do you good and not harm.

I am glad to see through the Herald that they are getting on so well with the College; it looks fine on paper and looked well on land when I was there but I think that it looks much better now. Are you doing your part to make it look better or are your waiting for Brother Jones and Sister Smith to pay first? Get in the lead and let the other brother or sister follow you; be a leader and not a follower.

Don't live for self alone. Your money or land when you are dead will not do you any good. Make a good investment in the College while you live: it will do some child good if not yours. Do not live for self alone. If you can trust God at all, you can trust Him that He will not let your family suffer when you are gone.

What about the Cildren's Home? Are you doing your part to help make Christian men and women of helpless children or are you leaving it to some one else to do their part and yours too? Now if one were to come down the road to your house you would take care of it, I know you would; so send Brother Garrett a few dollars and let him have all of the trouble and you will feel better every time you hear of one going out in the world from the home because you know that you helped to make that boy or girl what they are.

Hoping these few lines will do us all good, for they are meant for good and for the advancement of God's kingdom, with best wishes to the Herald and all of its readers.

A. W. Moore.

Brunswick, Va.

INCOMING CABLEGRAM.

Aleppo.—Ninety-nine babies arrived Aleppo from Diarbekir after traveling 500 miles overland in native carts, in charge of John Detweiler of Birchtree, Missouri. These children, aged two to five years, are last of 20,000 orphans evacuated from Anatolia by Near East Relief via Aleppo past eight months.

They are not included in the evacuation last autumn owing to physical condition. They have been under continuous medical care in Near East Relief Diarbekir Hospital under Miss Emily Wade of SanFrancisco and Doctor Abbie Noyes Little of Boston. All are now in excellent health despite hardships of the journey.

Arriving here the children were besieged by a crowd of 10,000 refugees hoping to find among them missing babies lost during exodus. Two mothers collapsed on finding babies. Three mothers collapsed on failing to find theirs. All five mothers now recuperating in the Near East Relief Hospital.

Children unclaimed by relatives will be sent to Oropos Orphanage in Greece with other baby refugees. Miss Wade and Dr. Little, who were expected to arrive with the bobies, insist on remaining at Diarbekir to protect remnants of Greek and Armenian population.

Badeau.

TITHING LITERATURE FOR CHILDREN FREE.

Until September 1, 1923, we hereby offer a pamphlet containing "A Mother's Story of Her Two Boys" and "When Jim Mercer Signed Up" to pastors, Sunday school superintendents and teachers, in such quantities as they can wisely use, free, postage paid.

Please mention the Methodist Protestant Herald; also give your denomination.

Methodist Protestants will please send their orders to Rev. Crates S. Johnson, Secretary, St. Joe, Ind.

The Layman Company.
35 North Dearborn Street, Chicago.

—Governor Pinchot has signed the anti-lynching bill passed by the Pennsylvania Legislature. Under this new law a person who takes part in a lynching is guilty of murder.

—The Government is testing a new type of airplane at McCook Field. It is made entirely of metal.

NATIONAL FATHER AND SON WEEK FOR 1923.

Attention is called to an important change of date for the observance of National Father and Son Week. This now established and increasingly popular institution, which was originated in 1917 by the International Boys' Work Committee of the Y. M. C. A., fixed its dates for February 10-17, covering the week of Lincoln's birthday, and that period has been observed up to this year. As the movement developed, and larger numbers of fathers and sons attended the events conducted by the associations and churches alike, it was realized that closer co-operation with the Sunday school organizations was most desirable. Conferences were held, and a joint committee of representatives of the International Sunday School Association and of the Young Men's Christian Association was appointed.

In response to the desire of the Sunday school forces the observance has been changed to November 11-18, centering it around Armistice Day. The change has been ratified by the Committee of Reference and Counsel of the Sunday School Asociation and Sunday School Council of Interdenominational Churches, by the International Sunday School Conference of Religious Education, and the International Committee of the Young Men's Christian Asociation, whose Boys' Work Committee will continue actively to promote this idea, which has become of world-wide significance.

Father and Son Week in the coming November will be the sixth annual observance. Now that it has become an established affair and of national scope, it is felt that in order to accomplish the objectives desired, the Father and Son idea should be an all-the-year-round program. In view of this, the Father and Son Movement is being introduced this year with the thought that a year's program will be launched anually at the time of each Father and Son Week in the future.

THE FAMILY ALTAR LEAGUE.

Its Purpose, Plan and Progress.

"The Family Altar League will do more to make America great than scores of battleships."—Reverend Malcoln James McLeod, D.D.

The Christian people of this country, or of any other civilized country, need not be told of the profound significance of a thoroughly Christian home. Genuine piety in the homes of the world will settle all problems, national, social, industrial, as well as domestic.

W. H. Grady, who was a true patriot, said to a friend when he looked for the first time upon the White House in Washington: "That, sir, is the home of my nation." But a few days later he went for a trip through the southland and stopped over night at a plantation where the planter and his wife were Christians, and in the evening they gathered the children about them and together read the Bible and prayed, and Henry W. Grady said: "I was mistaken when I said that glistening pile of marble at Washington was the home of my nation; the home of my nation is the homes where the Bible is read, where Jesus Christ is respected, where God is honored and the children are taught to pray."

Old John Randolph said: "I should have been an atheist had it not been for the recollection and memory of the time when my mother used to take my little hand in hers and cause me on my knees to say, 'Our Father Who Art in Heaven'."

The Purpose.

There was a time when the Family Altar was not an exception but that time, alas, is gone. We have traveled this broad land over from corner to corner and have been amazed, as you would have been and no doubt thousands who read this article have been, at the sight of the holy influences which make for Godly character all forgotten while the father and mother join in eager and sometimes frenzied pursuit of the world's pleasures and its treasures. It is estimated that only ten per cent of the Christian homes of our land have family worship. Think of it!

Surely any plan which will serve in any degree to call us back—back from the spirit of materialism, from unconsecrated commercialism, the Epicurean indifference to the things of God, all true Christians will greatly approve. This is the Purpose of the Family altar League, inaugurated after many months of prayer and conference with God's chosen leaders in religious work.

The Plan.

The Plan in brief is this:

1. Christian people are urged to sign the following covenant:

"Believing myself responsible to God for a true home and realizing the need of God's grace for my own Christian life, I covenant with God to make it a rule of my life to gather together each day, so far as possible, my family, and together read some portion of God's Word and pray for His blessing upon my home."

2. Each covenant is given a special number and the home thus enrolled is registered in the Family Altar League and its number kept on record at headquarters.

3. The pastor of the persons signing the covenant is then furnished with a card as a reminder that the home is regarded in the Family Altar League as a household of prayer.

4. To every home thus enrolled there is sent, in exchange for the covenant card, a certificate of membership. Homes where the Altar exists may also be enrolled by signing the covenant card.

5. Into the homes of the members of the League is then sent, each month, at an annual expense of $2, The Christian Home Magazine, a forty-four page monthly magazine, containing, among others, the following departments:

a. Daily Bible Readings, with comments by the world's best Bible students.
b. A Prayer for each day suggested for family or personal devotion.
c. Family Circle Department, in which is published helpful suggestions for the development of a spiritual atmosphere in the home.
d. A Digest of the World's Religious News; religious items of interest gathered from many sources and presented in condensed form.
e. A Department of Evangelism; the winning of souls to Christ.
f. A Departemnt of Religious Stories written especially for this magazine.
g. A Department on Missions; interesting and educational information regarding various missionary enterprises.
h. A sermon each month on the home or some kindred subject.

It is more especially for the help the home will derive from the Daily Bible readings that this monthly is issued, although the suggested prayers and other departments have been pronounced by many to be most invaluable. All this, it has been taught—and experience has shown it to be true—will assist much in emphasizing our obligation to honor Christ in this particular way in the home.

It is the intention of the League to keep in touch with all homes enrolled and to help them in every possible way. Though already upon a solid footing and doing great work, the undertaking desires to be strengthened and any suggestion loking toward its greater efficiency will be most gladly welcomed at headquarters.

A Strong Feature.

The League does not attempt to organize anything new in the local church but simply to help the pastor stimulate the spiritual life of his own congregation.

The Progress.

Far more even than its founders anticipated has this movement taken hold of the churches and Christian public. God has set His seal of approval upon the League. Its growth has been phenomenal. For many years the work was promoted by the volunteer service of some prominent ministers and a few special friends; and yet requests for more than 500,000 cards for signatures for those covenanting to establish the Family Altar have been received.

It is estimated that more than 100,000 new Family Altars have been established, and 250,000 lives are being touched and influenced every day in the home because of the efforts of the League.

Letters pour in from every quarter of the United States and from foreign lands, three-fourths of which are from ministers. Pastors everywhere are presenting the plan to their people. Headquarters are being established in foreign lands, and if it please God He will carry the work around the world.

Plans for a Larger Work.

Much has been accomplished, but the directors have planned for bigger things. "An Altar in Every Christian Home in America" is the motto.

To meet the increased demands a general secretary is giving all of his time to the promotion of the work. Our headquarters are in Chicago, with an up-to-date equipment. A vigorous campaign of extension is being prosecuted.

The work is being presented at ministers' meetings, conventions and other associations.

How You May Help.

This work is so big and its demands so great that we must have the prayerful co-operation of our friends.

FIRST—by taking the covenant and thus becoming a registered member.

SECOND—By becoming our representative in your church and community. Form a circle of those already interested and seek to interest those who do not now have the Altar in their homes. You cannot engage in anything that will take less of your time and bring larger results. Will you not become one of

Wedding Gifts

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the goodly number who have united with us and help extend the work?

THIRD—By becoming a Sustaining Member. Give $1 or more annually to the support of the work—or give $3 or more per year and receive the magazine and other literature regularly.

FOURTH—if you are a minister, by putting on a campaign for the Family Altar in your own church. We would suggest that you preach on the subject and appoint a strong committee to canvass all the homes of your congregation. The League will be glad to supply you with covenant cards and literature for a campaign of this kind.

Address all communications to The Family Altar League, 207 S. Wabash Ave., Chicago.

PRESIDENT HARDING'S PLANS.

Plans for President Harding's trip to the far West and Alaska are about completed. He expects to leave Washington June 20. He will make speeches at St, Louis, Kansas City, Hutchinson, Kans., Denver, Salt Lake City, Helena, Boise and Seattle.

From Seattle the President will sail for Alaska on the transport Henderson. He will remain in Alaska for about two weeks and will then start on his return journey to Washington by way of the Panama Canal. Stops will be made at Portland, Ore., San Francisco, Los Angeles, San Diego, the Canal Zone and Porto Rico. The President plans to be back in Washington by early September.—Current Events.

—Captain Donald B. MacMillan, the noted Arctic explorer, will sail for the polar regions June 16. He will try to find out whether another ice age is beginning. The advance of glaciers during the past seventy years indicate this, scientists say. Captain MacMillan will also study magnetic and electrical conditions of the atmosphere. He hopes to bring back a series of pictures of bird and animal life. He plans to aproach within eleven degrees of the North Pole.

—A movement has been started in New York State for the protection of wild flowers. The New York Legislature will be asked to pass a law to save the flowers from destruction. Thoughtless persons often uproot and carry away plants from the woods. In this way many beautiful American wild flowers have almost disappeared.

—President Harding gave an address in the Arlington Memorial Amphitheater on Memorial Day. His audience included veterans of the Civil War, the Spanish-American War and the World War. He said, among other things: ‘‘I devoutly wish the United States to do its full part toward making war unlikely, if not impossible. While I should abhor a pacifist America, I should rejoice to have the United States proved to be unafraid, and yet the most peace-loving and the foremost peace-promoting nation in all the world. We have already proved that we can have less of armament. Let us strive for the assurance that we shall have none of war.''

—The twelve-hour day in the iron and steel industry will not be changed to an eight-hour day, at least for the present. That was decided at a recent meeting, in New York, of the Iron and Steel Institute. The members of the Institute approved unanimously the report of a committee that has been investigating the twelve-hour day.

—Collier's national weekly, is asking its readers to vote their choice for President. The first instalment of votes is more than 19,000. Henry Ford leads with 5,547 votes. President Harding is second with 4,460. William G. McAdoo, Senator Hiram Johnson, James M. Cox and Charles E. Hughes each received more than a thousand votes.

—Special warnings were broadcast last week for all ships to be on the lookout for ice floes and icebergs in the Atlantic traffic lanes. ‘‘Double your lookout, slow down or even stop during thick and foggy weather,'' the messages said. Icebergs and ice floes have drifted further south this spring than at any time in the past twelve years.

—Panama Canal tolls amounted to $136,000 on May 26. That was the first time that more than $100,000 had been received in a single day. Twenty five ships passed through the Canal and paid this record sum in tolls.

—The Massachusetts Legislature has passed a law placing a tax of two cents a gallon on gasoline.

—Beginning next September all children born in Poland who have reached the age of seven must attend school. Compulsory education is provided by the new constitution of Poland.

—Joseph Wingate Folk died in New York City on May 28. From 1900 to 1904 Mr. Folk was circuit attorney for St. Louis, Mo. In this position he exposed much political corruption and brought many wrong-doers to justice. He was elected Governor of Missouri in 1904 on the Democratic ticket and served from 1905 to 1909.

NEAR EAST WORKERS HONORED.

Five Americans who died in the service of the Near East Relief have been awarded the War Cross by the government of Greece. The Americans thus honored are: Lester J. Wright, of Waukesha, Wis.; George J. Williams, of Foxburg, Pa.; Ribert E. Wilson, of Morning Sun, Iowa; Oliver Crawford, of Boston, Mass.; Charles Flint, of Syracuse, N. Y. An official statement of the Greek government says:

‘‘This is a roll of honor without precedent. The American effort in behalf of the refugees of Asia Minor is the most outstanding act of organized altruism in history. These names constitute a glorious page in the annals of Greece, whose million refugee survivors of the horrors of the Asia Minor evacuations are living witnesses they did not die in vain.''

Our actions must clothe us with immortality loathesome or glorious.—Rochefoucald.

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till their M. P. College is fully built.
For full particulars, address,
C. M. Cannon, Secretary,
Elon College, N. C.
Christian Character, first and always at Elon.

ARAB KING SIGNS TREATY.

King Husein, of Hejaz, signed a treaty with the government of Great Britain last week. By this pact Great Britain recognizes the independence of Husein's kingdom and admits that Palestine is included in the territory of Hejaz. Husein agrees that Great Britain shall keep its mandate over the Holy Land, however, and that the present form of government there shall not be changed.

Hejaz is a long, narrow strip of territory bordering on the Red Sea. Mecca is the capital. Before the World War Hejaz was a province of Arabia and belonged to Turkey. In 1916 Husein, who was ‘‘Grand Sherif'' of Mecca, proclaimed the independence of Hejaz from Turkish rule.

JUST A DAYLIGHT TRIP.

From the Gulf of Mexico to Canada is only a daylight journey—for an Army aviator. Lieut. Harrison G. Crocker flew from Ellington Field, near Houston, Texas, to Selfridge Field, near Detroit, Mich., without a stop He circled over canadian soil before landing. He covered 1400 miles in 11 hours, 54 minutes. His is the langest non-stop flight made by an aviator traveling alone.

HERALD SUBSCRIPTION RECEIPTS.

Rev. H. L. Powell, $5.25. Rev. J. W. Hulin, $1.50. Rev. T. E. Pierce, $4. Rev. G. F. Millaway, $1.50. Rev. W. F. Ashburn, $1.50. Rev. N. G. Bethea, $6. Rev. R. A. Hunter, $1.50. Rev. L. W. Gerringer, $3. Rev. J. T. Sisk, $1.50. Rev. J. H. Moton, $3.25. Rev. D. R. Williams, $1.50. Rev. W. L. Carson, $.75. Rev. J. H. Abernethy, $1.50. Rev. E. G. Lowdermilk, $4.50. Rev. C. W. Bates, $1.50. Rev. B. M. Williams, $.75. Rev. A. L. Hunter, $3. Rev. W. D. Reed, $2.50. Rev. H. L. Isley, $1.50. Rev. A. G. Dixon, $1.50. Rev. G. W. Holmes, $1.50. Rev. J. S. Riddle, $.50. Rev. J. D. Morris, $1. Rev. J. B. O'Brian, $1.50.

GENERAL COMMISSION ON
THE UNITED METHODIST CHURCH

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, JUNE 24.

How Can we Win Friends and Keep Them?

Solomon said, He that hath friends must show himself friendly. If a friendly attitude toward others will win friends for us, it will also keep them after they are won. We know that all men will not be our friends, whatever our life may be. So in winning friends we must know the traits of character that guarantee friendship, and we must ourselves have the qualities we look for in a friend. To win a friend, be a friend. Jesus conditioned discipleship on unselfishness and service. He that would be my disciple, let him deny himself, take up his cross and follow me. And I think true friendship exists only between unselfish people who understand each other. David prays for understanding that he may keep the law; an understanding heart will also help us to win and keep friends. Jesus was called the friend of sinners and he was glad to be a friend to them; some of them were won when they understood his interest in them and his love; he understood them and found something human worth developing as well as a soul to save. Through understanding he found a common interest and a companionship followed; he taught the great truths using the things they were familiar with. I heard it said of a prominent preacher the ther day, ''He makes you think he is interested in you; I liked him at first sight.'' Well, no doubt he is interested in all whom he meets, and his likable spirit finds a response in those of the same quality. Here's the conclusion of the question as I see it. To win friends, be a friend, be everything we would have them be, unselfish, frank, and just; and to keep them, keep on giving to them and all the world the finest and best we have.

H. C.

ONE HUNDRED PAST OUR GOAL! WHO GETS THE BANNER?

When we set our goal for five hundred registrations to the Young People's Conference at Weaverville, quite a good number of our folks were frankly pessimistic. But look at the total at the bottom! A hundred and two already beyond our goal, and a week yet to go!

Rev. B. M. Williams of Weaverville is away out ahead of all the other charges at this writing and bids fair to win that splendid banner for largest registration! That's great, Weaverville!

553. Miss Ethel Dorsey, Hollister.
554. Jim Bullock, Whitakers.
555. Miss Clara Bedenheimer, Thomasville.
556. Miss Kate Hopkins, Brown Summit.
557. Miss Hassie Johnson, Greensboro.
558. Miss Addie Fulton, Rural Hall.
559. Miss Annie Cox, R. 3, Winston-Salem.
560. Miss Daisy Cox, Rural Hall.
561. C. C. Martin, Lawndale.
5 2. Mrs. John T. Warbeck, Lawndale.
563. F.H. Griggs, Lawndale.
564. E. M. Ivester, Lawndale.
565. Rev. J. D. Morris, Fallston
566. Rev. A. L. Hunter, Fallston.
567. L. L. Hollefield, Caroleen.
568. Rev. T. G. McAllister, Caroleen.
569. T. H. Glenn, Shelby.
570. W. M. Glenn, Lincolnton.
571. C. E. Chambers, Weaverville.
572. Miss Willie Lee Redmon, Weaverville.
573. Glen Pickens, Weaverville.
574. Miss Edith Pickens, Weaverville.
575. Miss Hattye Roberts, Weaverville.
576. Mrs. Austin Mackey, Weaverville.
577. Mrs. Mary Cheek, Weaverville.
578. Mrs. L. F. Eller, Weaverville.
579. Mrs. Zeb Roberts, Weaverville.
580. Miss Margaret Weaver, Weaverville.
581. Miss Dona Brigman, Weaverville.
582. Miss Flossie Brigman, Weaverville.
583. Miss Lucy Brigman, Weaverville.
584. Austin Mackey, Weaverville.
585. Lester Cheek, Weaverville.
586. James Cheek, Weaverville.
587. L. F. Eller, Weaverville.
588. Zeb Roberts, Weaverville.
589. Lester Watts, Jr., Weaverville.
590. Billie Black Watts, Weaverville.
591. Mrs. Fred Osborne, Weaverville.
592. Mrs. Henry C. Bailey, Weaverville.
593. Miss Eloise Reed, Weaverville.
594. Hermon Tomberlin, Weaverville.
595. W. C. Sprinkle, Weaverville.
596. D. J. Weaver, Weaverville.
597. Archie Gray Williams, Weaverville.
598. Miss Lily Yarborough, Enoree, S. C.
599. Miss Elizabeth Stanton, Kittrell.
600. Kenneth Deviney, Julian.
601. W. H. Waynick, West End.
602. Mrs. W. H. Waynick, West End.

Lawrence Little.
126 Tate Street, Greensboro, N. C.

OUR YOUNG PEOPLE.

There is great danger our young people being led off into formality, and of all things displeasing to the Lord is a form of worship. God wants heart service. We feel sometimes the young people are doing such a great work and we are rushing on, and possibly have not taken time to consider what church work means. There was a time when the young people could be prepared for leadership in our church, but since we (some of us) feel we can do the church work without the help we could get we have done away (some of us) with the means of grace our fathers and mothers needed. Some of us needed the old-time class meetings to train us for leaders. We could not when a babe in Christ have led a meeting; we were so weak, could only get up and say we loved Jesus; but as we went on testifying for the Lord we in due time felt the call to lead the church services. We can not take a little child just born into the world and compel it to walk and eat such food as we older ones can, and can not do so with the babe in Christ. They must be fed on milk, not meat, and now, see, they can lead a meeting, read a scripture verse, do just lots of church work and haven't any Christian experience whatever. We must be spirit-filled to impart the blessing to others; otherwise we are not blessed and are not a blessing to others. Let me say we should have the class meetings to prepare our young converts for leadership. We are going too fast and we older ones will be responsible for the young people's reward. We hear some one say this was all right to have these meetings then, but we do not need them today, we are so progressive and are living in such a fast age we haven't time for such old-fogy things as class meetings. Man has tried in many ways to change the plan of salvation, but God made it and it will stand just as it is. We can not improve it, and we will not be saved in any other way. We must have the Spirit of Christ or we are none of His. Not every one that saith, Lord, Lord, shall enter in, but they that do the will of their Father in heaven. How can wo do His will unless He leads us? How can He lead us when we do not have His Spirit? As many as are led by the Spirit of God, they are the sons of God. We certainly believe in progress but believe also in preparation. We should not hurry the young into leading in church work until they have some experience of their own. God never hurries his work. We must be steadfast and unmovable. Not by power nor by might but by my Spirit, always abounding in the love of God, just one continual and untiring walk with God. Nature never hurries. Every phase of her working shows plan, calmness, reliability and the absence of hurry. Hurry always implies lack of definite method, confusion, impatience of slow growth. The Tower of Babel, the world's first sky scraper, was a failure because of hurry. They mistook arrogant ambition for inspiration. They had too many builders and no architect. So we feel we have progressed to the extent that we are far ahead of nature. This is the age of the hot-house. The element of natural growth is pushed to one side and the hot-house and the force-pump are substituted. Some one has said that hurry has ruined more Americans than has any other word in the vocabulary of life, that it both is a cause and result of our high pressure civilization and that hurry is the death blow to calmness, to dignity, to poise and that the old-time courtesy went out when the new-time hurry came in. Then, again, we not only find the church work leaving nature out of all her plans, but also the educational system of today that the children are forced to go through. They are taught everything but essentials, how to use their [illegible] and how to [illegible].'' [illegible] back just where we left off and have our class meetings and train and prepare our young people for more and better efficient leaders. Is it possible we must have some good preacher or good worker give all their time to the work of the young people when we could have the young people meet once a month in class meeting and give their own personal experience until we could get them prepared for leadership indeed and in truth? For we are his witnesses. It puts me in mind of the girl taking domestic science at school. When at home her mother should teach her. Too fast, too fast, are we not? Everything that is great in life is the product of slow growth. The newer and greater and higher and nobler the work, the slower is its growth, the surer is its lasting success. Mushrooms attain their full power in a night. Oaks require decades. A fad lives its life in a few weeks, a philosophy lives through generations and centuries. Then here we are rushing and pushing and pushing our young people into leading Christion services when they haven't any personal experience whatever and we honestly believe

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.
607 Guilford Avenue, Greensboro, N. C.

$1,000 HAUSER CLUB.

R. N. Hauser	$1,000
Dr. F. R. Harris	1,000
L. H. Sides	1,000
W. L. Ward	1,000

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Lebanon Teen-age Class	$100
Miss Ethel Stout's Sunday School Class	100

$300 MISS MARY E. YOUNG CLUB.

Miss Mary E. Young	$300

NEW PLEDGES.

Mrs. Lewis Woody	$10.00
Mrs. H. J. Straughan	1.00

The list if pledges printed in Herald week before last beginning with Earl M. Clark and closing with Dora Baker should have been credited to Harris Chapel, Vance circuit.

Additional pledges from Asheville—

W. A. Swain	$75.00
Mrs. Sue Carter	10.00
M. Boyd	5.00
R. C. Baynard	15.00
Richard Hanner	10.00
Mrs. L. M. Joyner	30.00
Vonnie Roberts	15.00
Roberta Bassett	3.00
Minnie L. Bassett	3.00
W. S. West	30.00
Mrs. Robert Greenwood	10.00
Mr. and Mrs. E. H. Pratt	25.00
[redacted]	6.00
May H. Seney	3.00
Louise Allison	15.00
Grace Sawyer	25.00
Mrs. Vera McGrath	15.00
A. H. Sawyer	15.00

The following from Rock Creek, Alamance circuit—

Mrs. Essie McPherson	$10.00
Emogene Moser	10.00
G. C. Smith	25.00
Mrs. J. W. McPherson	10.00
Gerdie McPherson	5.00
Mrs. Flora McPherson	10.00
R. Z. Hornaday	75.00
Margie Marshall	2.50
Mr. and Mrs. F. D. Hornaday	60.00
Mary E. Holt	2.00
Joe Rich	5.00
J. C. McPherson	25.00
Paul McPherson	25.00
Mrs. J. C. McPherson	25.00
Russell McPherson	25.00

The following from Concord church—

D. A. McLaurin	$100.00
T. F. Newton	25.00
J. M. Backwelder	25.00
R. C. Brown	25.00
W. K. Helms	15.00
Louise Robbins	10.00
Clarence Newton	10.00
Oscar Y. Robbins	15.00
Luther Burris	10.00
Mrs. Lee Reid	10.00
Mrs. Lizzie Kirby	10.00
Mrs. Nannie Griffin	10.00
Mrs. Mattie Perkins	10.00
Miss Jane Blackwelder	10.00
Mrs. R. O. Atwell	5.00
Mrs. E. L. Helderman	5.00
Thayer Brown	5.00
Craig Brown	5.00
Miss Ethel Blackwelder	5.00
W. J. Widenhouse	5.00
Mrs. Varrie Bost	5.00
W. H. Scarboro	5.00
J. W. Rich	10.00
P. J. Blackwelder	5.00
R. H. Haupt	5.00

The following are from Tabernacle church, Tabernacle circuit—

C. C. Hardin	$ 10.00
Joe Steele	15.00
J. E. Hanner	75.00
P. A. Hardin	30.00
William Hardin	5.00
Helen Neese	30.00
Mary Smith	3.00
D. H. Hunter	500.00
Joseph Hardin	5.00
J. M. Brown	50.00
T. Worth Trogdon	25.00
Mary Emily Jones	5.00
R. L. Jones, Jr.	5.00
Pearl Trogdon	25.00
Mrs. R. L. Jones	25.00
Lelia B. Kirkman	20.00
Titia Elliott	3.00
Anna E. Hardin	10.00
R. L. Jones	25.00
Mrs. Sallie Jones	1.00
Mrs. A. A. Garrett	5.00
B. F. Reynolds	5.00

Friendship Church, Stanly charge—

Billy Snotherly	$3.00

The following from Bethel church, Alamance charge—

Mrs. Joe Woody	$ 5.00
J. D. McPherson	25.00
Mrs. J. B. Bivins	5.00
Mrs. J. B. McVey	5.00
U. F. Lamb	5.00
Mr. and Mrs. W. R. Foust	8.00
Mrs. J. L. Stafford	2.50
Mrs. D. H. Thompson	5.00
J. M. Foust	50.00
Marcie Foust	10.00
W. H. Foust	15.00
C. A. Foust	5.00
Maud F. Thompson	10.00
Sallie Bivins	2 50
J. B. Bivins	25.00
Junius Wade Braxton	2.50
W. H. Stockard	15.00
J. L. Stafford	5.00
W. W. Workman	10.00
Mrs. W. W. Workman	5.00
F. T. Stafford	10.00
Charles R. Lamb	10.00
Nancy Bivins	2.50
Mr. and Mrs. Lonnie McPherson	25.00
Mrs. J. M. Foust	10.00

The following from Fairgrove church, Why Not charge—

Mrs. J. C. Murray	$ 6.00
Mrs. J. L. Cochran	15.00
Mrs. J. M. Ring	3.00
J. H. Spencer	20.00
F. R. Auman	25.00
Euclid Auman	10.00
Charles B. Auman	125.00
A. L. King	5.00
J. A. Auman	125.00
J. E. King	10.00
Mrs. J. A. Auman	5.00
Mrs. S. C. Connelson	1.00
Mrs. Hattie Monroe	15.00
Mrs. C. E. Stewart	15.00
Mrs. E. H. Auman	3.00
W. R. Groves	1.00
E. B. Leach	1.00
J. A. King	25.00

The following from Pleasant Hill Church, Why Not Charge—

J. M. Brower	$2.00
Mrs. G. J. Jones	1.50
Golelia Bean	.50
Dora Bean	3.00

Love Joy church, Why Not charge—

Mrs. J. H. Hulin	$5.00

The following from Lebanon church, Randleman charge—

Ed F. Jarrett	$10.00
Mrs. Zula Jarrett	10.00
John Daniels	15.00
S. A. Frazier	15.00
Miss Emma Kennett	5.00
Mrs. Will King	5.00
Miss Ella Lineberry	5.00
A. C. Hanner	5.00
Miss Inez VanWerry	6.00
Miss Dorma VanWerry	6.00
Miss Sallie Caudle	9.00
Mrs. W. A. Brown	2.50

The following from Union Grove church, Union Grove charge—

P. W. Jurney	$ 15.00
J. T. Jurney, Jr.	25.00
Royal Wooten	1.00
J. A. Wooten	3.00
J. M. Wooten	5.00
A. W. Triviette	5.00
Dr. W. A. Triviette	30.00
Ruby Wooten	3.00
Eva Templeton	3.00
Sarah Templeton	3.00
Stella Jurney	3.00
Lucy Templeton	5.00
C .W .Campbell	15.00
L. Q. Wooten	2.00
A. J. Crater, Supt. Union Grove S. S.	100.00
J. T. Jennings	25.00

The following from Henderson church—

Mary E. Young	$300.00
Mrs. E. C. Kittrell	25.00
Nellie Gray Kittrell	25.00

Bethesda church, Halifax circuit—

Mrs. Mary J. Hunter	$5.00

The following is the list and the amounts contributed by the Hauser family for the seating of the Auditorium in memory of their father—

W. H. Hauser (paid)	$200.00
Mrs. C. V. Hauser (paid)	25.00

I. O. Hauser (paid)	10.00
H. C. Hauser	5.00
Roy Hauser (paid)	25.00
Mrs. A. A. Moser (paid)	25.00
G. C. Hauser (paid)	25.00
Elmer Hauser (paid)	25.00
Fred Hauser (paid)	10.00
O. F. Hauser (paid)	200.00
R. N. Hauser (paid)	245.00
G. C. Hauser (paid)	200.00
S. E. Hauser (paid)	50.00
Mrs. R. N. Hauser (paid)	50.00

Halifax Charge: Eden subscriptions—

E. I. Bellamy	$ 75.00
Alva Lee Williams	5.00
J. W. Hardee	125.00
D. W. Sykes	10.00
Eden Ladies' Aid	100.00
Gladys Neal	1.00
Mrs. J. G. Neal	2.00
Mrs. E. L. Bellamy	15.00
W. T. Locke	10.00
Mrs. D. W. Sykes	5.00
Lee S. Neville	12.50
Edgar Whitley	15.00
Toney William Neville	15.00
Kathleen Moore	15.00
J. R. Dickens	250.00
Mrs. M. A. Parker	6.00
Mrs. E. S. Hammill	5.00
Eugene Hammill	15.00
Alta Gene Hammill	5.00
Mrs. W. C. Moone	5.00
W. C. Moone	5.00
L. A. Williams	45.00
Mrs. J. R. Dickens	60.00
Mrs. Ben Willey, Jr. (paid)	.25
Mrs. Cad Neville (paid)	1.00

Halifax, Bethesda—

J. F. Hunter (paid)	$ 10.00
Mr. and Mrs. W. R. Neville (paid)	130.00
Mrs. Thos. Taylor (paid)	60.00
Helen Harrison	10.00
Misses Mary and Harriet Wills (paid)	10.00
F. M. Taylor	30.00
Mary L. Wills	15.00
Mrs. N. M. Harrison	15.00
James T. Clark	10.00
Thurman Harper	15.00
F. M. Taylor, Jr.	15.00
Miss H. W. Wills	10.00
H. A. Harris	6.00
Mrs. Kate Wills (paid)	10.00
Bethesda Sunday School	125.00

Halifax, Hollister—

Mrs. J. C. Edwards	$ 3.00
Jimmie Wood	3.00
Mrs. E. L. Wood	3.00
Mrs. S. W. Duke (paid)	1.00
E. T. Ellington	6.00
Mrs. R. A. Hardy	5.00
J. C. Edwards	5.00
W. E. Knight	15.00
Hollister C. E. Society	50.00
Hollister W. F. M. Society	100.00

Halifax, Union—

Mrs. W. T. Smith	$ 3.00
Mrs. Margaret Hull (paid)	1.00
Mrs. N. W. Cousins	40.00
Miss Lillie Whitley	15.00
Mrs. Anna Whitley	15.00
C. A. Williams	30.00
W. W. Knight	15.00
J. N. Boseman	15.00
Union Sunday School	100.00

Halifax, Harmony—

F. V. Avent	$15.00
J. A. Saunders	5.00
William Avent	10.00
Mrs. F. V. Avent	5.00
Mr. Saunders (paid)	.50
George D. Ward (paid)	1.00
Cash	1.00
A. R. Shearin (paid)	10.00
Miss Mary Drake	.50

Halifax, Ringwood—

Mr. and Mrs. Y. A. Spivey (paid)	$50.00
D. W. Aycock	15.00

Brother W. L. Ward joins the Hauser $1,000.00 Club this week; we want to thank Brother Ward for this encouragement and we believe that it will encourage others who are yet debating whether to enter or not. So come along, brethren, and go with us.

Union Hill and Harmony Grove churches, West Forsyth, report their quotas in full this week. This leaves Stony Knoll, Pleasant Hill and Tabernacle churches to subscribe their quota and West Forsyth will be over. This is a bit of encouraging news from West Forsyth.

Please to send in your cards as soon as the quotas are secured. We are anxious to publish a full report of results, but cannot until we have the pledge cards in our hands. Then we will publish a tabulated report giving the quotas and the amount subscribed on each church. Please to bear this in mind and help us to make a good finishing up of the campaign.

Miss Mary E. Young of Henderson is making a challenge to the school teachers in our conference to give $100 a year for three years to the College. So we are establishing another club this week in the Herald. Who will join the Mary Young $300 Club, out of the ranks of the public school teachers in our church in North Carolina? May we not have a great response to this appeal?

Very truly, R. M. Andrews, Chairman.

DISTRICT MEETING AT CHESTNUT RIDGE.

The District Meeting of the Woman's Home and Foreign Missionary societties will be held in Chestnut Ridge church on the fourth Sunday in June. We sincerely hope that each church in the district will be represented.

A splendid program is being prepared. Mrs. George R. Brown of High Point will be the speaker for the morning hour.

Come and learn what our women are doing for missions.

Mrs. J. J. Crawford,
Mrs. H. C. Nicholson, Chairmen.

A FOGLEMAN MEMORIAL ROOM AT OUR COLLEGE.

Rev. W. D. Fogleman, who served this work some years ago and who has since been called home to be with the Lord, did a good work here on Greensville circuit and because of his good deeds and loyal service for the Lord the people of Greensville circuit are going to honor his memory by furnishing a room at our High Point College to be known as the W. D. Fogleman Memorial Room.

We believe that there are many other circuits, churches, Sunday schools and individuals who have the same love for Brother Fogleman that Greensville has and who would like to have part in this Memorial Room. So we invite you to join with us. We want 20 who will give $5 each, one hundred who will give $1 and a number of Sunday schools who will send one Sunday's collection for this cause.

Mrs. Geo. W. Pearson is solicitor for this. She has on hand about $100 in pledges to be paid when called for and some cash. So with your help we can furnish one of the best rooms of the College. Address your donations to Rev. R. M. Andrews, D.D., Greensboro, or to Mrs. Geo. W. Pearson, Fitzzhugh, Va. In sending in your donation be sure to mention the Fogleman Memorial Room.

James H. Trolinger.

Triplet, Va., June 8, 1923.

Graham.—We had a good service Sunday. The Sunday school is on the increase since the epidemic of measles has subsided. We are planning for a Children's Day service on the fourth Sunday in this month.

Miss Ethel Rich left this morning to attend the Young People's Summer Conference at Weaverville.

Mr. Winfrey T. Martin and Miss Ethel, Parks, the latter a member of our church here, were married on last Thursday evening by the writer at the home of the bride's parents.

The committee is making the drive for the College now. The Junior Christian Endeavor has subscribed $100. C. L. Spencer.

Reidsville.—We have had a great revival in our town. Evangelist John E. Brown of Arkansas held a three weeks' meeting in one of the warehouses here. Large crowds attended every service and much interest was manifested. We feel that the whole town was revived.

We had two splendid sermons by our pastor yesterday. He will be away next Sunday attending the Young People's Summer Conference at Weaverville, and has secured Brother W. F. Ashburn of Liberty to fill his pulpit in his absence.

Miss Blanche Weatherly led the Christian Endeavor meeting yesterday evening. The subject was "Object Lessons." Quite a number gave talks on it, and it proved to be an interesting meeting.

Last Sunday Misses Beulah Sawyers and Eunice Roach united with our church on profession of faith and yesterday Mrs. Agnes Faulkner Shreves came to us by letter from the Henderson Methodist Protestant church. We are indeed glad to welcome them into our church.

Several of our people leave tomorrow for Weaverville to attend the Young People's Conference, and several will leave Friday for Kinston to attend the State Baraca-Philathea Convention.

The Philathea class met with Mrs. G. M. Reed last Tuesday evening. Several items of interest were discussed and new officers were elected, after which delicious refreshments were served. Madge T. Dixon,
Press Reporter.

HERALD SUBSCRIPTION RECEIPTS

Rev. W. F. Ashburn, $1.50. Rev. S. W. Taylor, $3. Rev. D. R. Williams, $1.50. Rev. W. D. Reed, $3.50. Rev. C. W. Bates, $1.50.

IN THE CULT KINGDOM.

By Rev. John E. Brown.

Christian Science.

Christian Science teaches that prayer to a personal God is a hindrance.

Christian Science teaches that a lie is all the Satan there is.

Christian Science teaches that angels are only beautiful thought, winged with mercy and love.

Christian Science teaches that there is no final judgment.

Christian Science teaches that sin is not pardoned.

Christian Science teaches that there are no lost souls.

Christian Science teaches that marriage it not the ideal state, and that the time will come when marriage will be done away.

Christian Science, in keeping with its pagan ideas on marriage, makes no provision in the Christian Science house of worship for a marriage ceremony.

Christian Science teaches that marriage is not a necessary basis of generation, and that the perpetuation of the race is not dependent on the sexes.

Christian Science repudiates the Lord's supper.

Christian Science repudiates all forms of baptism.

Christian Science denies that it is pantheism, though the evidence is overwhelming that that is just what it is.

As near as Brother Brown can figure out, the story of Christian Science should read something like this: "Mortal mind (that never existed) thought thoughts of evil that were never thought, and did deeds of evil that were never done; and an impersonal mind, called God, sent to this material world, (that never existed) that he might be the way-shower, directing the minds of men, (who never had any existence apart from the one mind, God) how to overcome evil, (which never had any existence, and of which God had no knowledge). This living manifestation of God was known as Jesus Christ. After He had lived in a material body (which never existed) for more than thirty-three years, He was arrested, tried and crowned with thorns (that never existed), and was nailed to a cross (that never existed), where He died a death which He did not die. He was buried in a tomb (that never existed), and there in the tomb He practiced Christian Science and healed Himself of unreal wounds in His unreal body, which He had received in His unreal death. He arose, passed through some sort of an ascension, and was re-joined to the one impersonal mind from which He had never been separated.—The Review. Reidsville.

HENRY JEROME STOCKARD, THE POET.

William Thornton Whitsett.

For several years there was published in North Carolina a monthly journal known as the North Carolina Teacher. It was edited by Eugene G. Harrell who was then secretary of the North Carolina Teachers' Assembly. In 1886 he offered a prize of five dollars in gold for the best poem submitted to the magazine. The prize was won by Henry Jerome Stockard, then a teacher in the Graham Normal College. The poem was entitled, The Review of Our Dead, and was published in the North Carolina Teacher in the issue for January, 1887. At this time Stockard was twenty-nine years old, and had never before published any verse. From this time on he began to write as opportunity offered. The Review of Our Dead has eight verses, and is published in Stockard's book, Fugitive Lines, issued in 1897 by G. P. Putnam's Sons, but for the book it was greatly changed by Stockard, and much improved. It may be of interest to compare a verse or two of the poem with the changed form.

'Twas night; the stars shone bright
And wrapt in spectral glow the silent world—
Before the rising winds the clouds were whirled,
Like phantoms weird from out the western skies;
The myriad eyes,
That from those boundless regions sentry kept,
In darkness slept!

In his book he makes this first verse read as follows:

'Twas night. A lurid light
Made field and wood seem of some other world.
Before the rising winds the vapors whirled,
Wild, spectre-like; and in deep gulfs afar,
Star after star
Shone fugitive; the white moon shuddered thro'
The clouds that flew.

All the remaining seven verses are much changed, showing that he felt that he could improve upon his first effort after having given more study to his art.

As we have stated, his book appeared in 1897. In 1911 he published through the Neale Publishing Company his Study in Southern Poetry, in which he included a few of his own poems. In April, 1898, Stockard wrote at the request of a friend a sonnet which is not included in either of his books, and which we are glad to give below as a good specimen of his most excellent work in the difficult field of the sonnet.

The Quest.

Across the world he set his earnest face
To learn the door where happiness doth abide;
The strength of hope was in his buoyant stride,
And on his brow the morning's gentle grace.
While stole the seasons on, with weary pace
He wandered through the nations far and wide—
Beyond the heave of earth's remotest tide—
But never once drew near her dwelling place.
"Lo! she is shaped of dreams!" with sudden tears
He murmured turning home. Then evermore,
As if his life's sad ruins to repair,
He healed the sick, and heard the starveling's prayer.
A soft step fell, and, swinging wide his door,
He found her whom he'd sought through ail the years.

THE "O. M. B."

State prohibition was adopted in Kansas in 1880. For some four years the battle against persistent law-violation was waged, with varying but increasing success. The better enforced the law the more popular it grew, until sentiment overwhelmingly favored it. Then came an era of lethargy. Liquor advocates grew increasingly bold, then defiant. Temperance conventions were slimly attended and prohibition leaders became discouraged. It seemed impossible to arouse the people to the imminent danger of the repeal of the law, notwithstanding the fact that the liquor men had formed themselves into an organization known as the "Order of the Mystic Brotherhood," into which they had gathered, as far as possible, all the forces of moral and civic darkness, and were spending thousands of dollars in a systematic propaganda to break down prohibition. They claimed a voting strength of 50,000, and in the estimation of the public were "making good." The state could fight successfully its outside enemies, even its open enemies within, but so easily this cunning foe boring at its very vitals. The four state-wide temperance organizations were all but in retreat. Leaders were failing to lead. These were the conditions that prevailed in 1895-96. Then, suddenly, a strange thing "happened."

A "Prayer Movement" was formed. And soon the things which frantic appeals and human efforts had failed to accomplish, **God did.**

No one ever knew what became of the "O. M. B.;" within two years **every vestige** of the organization as such had **completely disappeared.** The tide began to turn, and within a few years not a state in the Union or a community on earth could show better results from Prohibition. Kansas is still lied about, but it goes on its civic way, unconscious perhaps that the maintenance and popularity of its law is a monument to prevailing prayer.

But today another "O. M. B." has stealthily entrenched itself in forbidden territory and has grown to gigantic proportions—the "Order of the Modernist Brotherhood"—its chief doctrine "the universal brotherhood of man," without reference to spiritual regeneration through faith in the atoning merits of the blood of Christ. It is forcing its way everywhere. Its propaganda is insidious. It is opposed to every fundamental doctrine of evangelical religion. It boasts its growing power. Before it denominations are capitulating and leaders are quailing. In its presence even the church itself, apart from God, is **utterly helpless.**

Ah, But God Still Lives, and Prayer Still Avails.

If evangelical leaders will lead, tens of thousands of evangelical people are ready to follow. If they will not lead (but they will), the people themselves will cry unto God until He raises up new leaders. The great heart of the church is true to its living Head. Surely the day is not far distant when God will hear the **simultaneous supplication** of His interceding children from one end of the globe to the other. **And the God who hears is the God who answers.**

Nothing will so effectually stem the tide of world-wide Modernism as a thorough-going, heaven-sent church-wide revival. "**The effectual, fervent prayer of a righteous man availeth much**" (James 5:6).

PRAY FOR REVIVAL!

—The American Relief Administration will finish its relief work in Russia in about six weeks,

CIVE THE BOY A CHANCE.

Boys very early manifest the peculiar traits of character which determine the course of their whole lives. When John Roach came to America, a boy of about fifteen, he was penniless and found no friend who could help; his uncle, whom he expected to meet, having gone to the South. He applied to the foreman of a manufacturing establishment for permission to learn a trade. The foreman turned him away, saying:

"We require a boy whom we undertake to teach a trade to deposit $50 as security that he will remain until his apprenticeship expires, and you have no money."

The young man went away disappointed, but not discouraged. He went to a brick-yard and carried brick for fifty cents a day until he had saved $50, and, returning to the foreman, said:

"Now I have the money, and am ready to deposit it with you if you will allow me to learn a trade."

Again the foreman repulsed him, because he thought so ungainly a youth could never be a mechanic.

The young man was again disappointed and chagrined, but not cast down. He went to the proprietor and told his story.

The proprietor of the establishment was sure that a boy who could make such sacrifices and persist so long in his purpose to learn a trade ought at least to have a chance, and, going to the foreman, he ordered him to take the young man and give him a trial. He did learn a trade, and by industry and perseverance rose until he became the leading shipbuilder in America, and one of the wealthy and honored citizens of the nation. The pluck which he displayed in boyhood, rising superior to obstacles and refusing to yield to discouragement, was one of the important qualities which carried him to success and made him a great and useful man. Those who have no noble qualities in youth, are not likely to become noble men.—Unknown.

A RETURN FOR EACH SORROW.

Sorrow has a salutary effect. For each misfortune, we are repaid in one guise or another.

Over in France in one of the villages of the Vosges there is a beautiful story told concerning the wondrous rose window which rises so stately above the entrance of the local cathedral.

Many years ago there had been another window above the west entrance, a window which was the pride of the town, for tourists came for far to view it. One night a fearful storm arose which hurled its fury against the unprotected panes, and the far-famed window crashed into a thousand pieces on the floor beneath.

The next day the villagers came and sadly gathered pieces of glass and put them away in a box. Gloom settled upon the town. The object of their pride and joy was gone.

Now it happened that not long after this a stranger arrived in the village and inquired about the famous window. When told of its destruction, he requested to see the broken pieces. They were presented to his view and upon a slight offer they were purchased by him and taken away.

A year or so went by and there was still a bleak gap in the gray wall above the west entrance. One day word came from a world-famous artist in Paris to the directors of the cathedral in the form of an invitation to visit him at his studie in Paris. Greatly honored, they made haste to the metropolis and were cordially received by the artist.

Taking them into a nearby chamber and throwing a large curtain aside, the artist disclosed to his visitors a wondrous rose window which thrilled their very souls.

"See, it is yours," he said, "I made it from the broken pieces of your shattered window. Take it back home with you and fill up the great circle above the west entrance of your cathedral."

The villagers were entranced with their new window. Its fame spread through all of France, for it was far more beautiful than the old.

So it is, dear friends, that our hopes and ambitions are often crushed by the storms of life. Loved ones are taken from us. Cherished plans are frustrated. Accidents of life bruise us, and we seem to be shattered hopelessly beyond repair. Ah! In such an hour there is a Great Artist who can take our shattered lives and fashion them anew into a far more glorious image than we ever were before. It is only through the white hot caldron that the dross is removed and the gold is refined. God is conforming His children to the image of His Son, who learned obedience through the things that He suffered. Let us, therefore, come boldly unto the throne of Grace that we may obtain mercy and find grace to help in time of need.—Rev. Willis Bergen.

DOGS ON THE BATTLE-FIELD.

While man, obeying the command of king and czar and emperor, goes forth to kill his fellow-man, dogs, silent, unprotesting, guarded from flying bullets only by a symbol, search the bloody field for maimed and wounded, taking with them promises of comfort and of help.

These Red Cross dogs are especially trained for this service. Entrance requirements are high. "The preference is usually given to sheep dogs," says a recent issue of "The Collie Folio," "and to those of good temper and ability. But this does not necessarily mean that every sheep dog will make a good ambulance dog. Shy or aggressive dogs are useless, also those who hunt game, or who lack character."

There are various ways in which these dogs are today hunting for the wounded and making their reports to headquarters. Some dogs wear bells. When the bell ceases ringing the master follows its last direction and comes upon the dog, keeping watch beside a wounded soldier. Other dogs have been trained to bark as soon as they find a man who needs assistance; another will take a man's cap, or something from his pocket, and retrieve it to his master.

The Belgian Club of Ambulance Dogs for some time past has been making special study of these various methods of training, by holding competitive contests. The trainers of these ambulance dogs are given free transportation to the place where these contests are held; and "specials are given them, but only registered dogs of pure breeding can obtain this for their master." "Breston," who won the prize in the 1911 Red Cross Contest, was purchased by the Red Cross Dog Society of the Netherlands for $250. This was much less than would have been paid had the dog been of pure extraction.

Before the declaration of the recent war it was planned that such a contest should soon be held in Holland. These dogs today, however, instead of using their intelligence to gain honors for owner and trainer, are busy putting into actual practice the valuable lessons they have learned in helping to alleviate the human suffering now raging throughout Europe.—Our Dumb Animals.

WHAT IS A FRIEND?

A friend is a person with whom you dare to be yourself. Your soul can go naked with him. He seems to ask of you to put on nothing, only to be what you are. He does not want you to be better or worse.

When you are with him you feel as a prisoner feels who has been declared innocent. You do not have to be on your guard. You can say what you think, so long as it is genuinely you. He understands those contradictions in your nature that lead others to misjudge you.

With him you breathe free. You can take off your coat and loosen your collar. You can avow your little absurdities, and in opening them up to him they are lost, dissolved on the white ocean of his loyalty. He understands. You do not have to be careful.

You can abuse him, neglect him, tolerate him. Best of all, you can keep still with him. It makes no matter. He likes you. He is like fire that purges all you do. He is like water that cleanses all that you say. He understands, he understands.

You can weep with him, laugh with him, pray with him. Through and underneath it all he sees, knows, and loves you.

A friend, I repeat, is one with whom you dare to be yourself.—Selected.

A MISSION TALK.

Calling. Calling. Can you hear them calling? The man of Macedonia, the child-widow of India, the starved soul of China, the demon-tortured heathen of Africa, the neglected Indian of South America, they are calling, calling you.

A vision appeared to Paul, and there was immediate response. Oh, that the young people of the church might see the vision of the lost souls—four thousand heathen dying every hour, ninety-five thousand every day swept out in blackness without God and without hope! Paul saw one man calling him; today there are over a billion calling us. We have ears to hear the latest song, and eyes to see the new styles in clothing; must we confess that we are blind to the vision of millions marching on unwarned to hell, and deaf to their entreaties?—Sunday School Times.

—The largest restarrant in the world has just been opened in London. It covers five acres of floor space and employs 1700 workers. Twelve million meals wil be served there during the first year, it is predicted. The largest American restaurant serves about two million meals a year, it is said.

we will [illegible] of their lives [illegible] into leading the church services before they were prepared and actually have taken the full time of a good young preacher to take charge of this work when we could have the class meeting and prepare them for leaders.

In conclusion, let me say that we feel that any church that does not have leaders that can organize a young people's work, that they have to get some one to come and organize for them, that they are so low spiritually that we fear they have never been able to take only the food for the babe in Christ. We are to grow in grace and in the knowledge of our Lord. What are we doing and what is our hurry? Martha Parsons.

Roberta Station.—Children's Day was observed at Roberta Sunday. The children rendered a nice program. At the beginning of the practicing there were 25 mite boxes distributed among the children; the one getting the most money was to receive a prize. So some worked faithfully. The winner was Miss Beatrice Blackwelder. The prize was a $10 ring. The amount she got in her mite box was $12.50.. We wish more had taken interest like Miss Blackwelder and worked.

Rev. Fred Love preached Sunday evening at 7:30 o'clock. All enjoyed his sermon fine.

We want the prayers of all the Herald readers for our church, pastor, and also for ourself. Essie Linker.

Knob Creek Fallston Charge.—Our second quarterly conference met at this church on Saturday before the second Sdnuay in May. Most of the official members were present. This charge elected B. A. Sain and R. L. Lackey as the nominees for delegate to annual conference.

Everything seems to be moving along nicely on this charge. Reports from all the churches were very good, but we still feel the need of pressing forward to greater things.

Memorial services were held at this church the fourth Sunday in May. The floral decoration was beautiful. It showed the love and admiration of those that sleep beneath the sod to await the resurrection morn.

Our pastor, Rev. A. L. Hunter, filled his appointment at the 11 o'clock hour. He preached to a very large crowd of attentive hearers. The sermon was one of the best and a very impressive one. We should never forget to remember to God our pastor who so faithfully serves us from time to time and delivers the splendid sermons that we are so eager to hear. May we put forth our efforts to [illegible] for him and for the cause he represents. I trust that each of us will take this as our motto: "I will be as earnest in service for Christ as for self." If we will only put forth the same earnestness and the same devotion into our work for Christ and His church that we always do when working for ourselves, then we may confidently expect great results and so much good will be accomplished. Let us put our whole hearts into His service and carry on. His commands.

"Make one another happy,
It is the Lord's command;
March on with heart concordant,
Toward the promised land;
Share one another's burdens,
Then none will heavy be,
And we shall dwell together
As one blest family.
By ties of love immortal,
Together be ye bound;
To God's eternal glory
Let all your acts redound.
Then till we enter heaven,
Where sadness none shall see,
To make each other happy
A pleasant task 'twill be."

Fannie Belle Norman.

The Passing of Mrs. Lineberry.

Julia Ann Lineberry was born October 28, 1849; died May 27, 1923. Her age was 73 years, seven months and one day. Her husband, one son, one daughter, one grandson and one sister survive her.

In early life she professed faith in Christ and connected herself with Tabernacle Methodist Protestant church. After her marriage she removed her membership to Shady Grove Methodist Protestant church, where she remained a faithful member until her death.

The funeral services were conducted by the writer in Tabernacle church. A number of other ministers were present and took part in the service. Rev. W. F. Ashburn led the devotional. Very appropriate talks were made by Rev. J. F. McCulloch and Rev. T. M. Johnson. Her body was laid to rest in the nearby cemetery.

The writer knew Mrs. Lineberry for only a very short time, but during the short acquaintance formed a high estimate of her Christian character. This seems to have been the way she impressed those who knew her best and longest. In this way she did the only thing in life which is really worth while. In doing this she has obtained all that is worth while in the world to come.

May the blessing of the Father be upon the bereaved husband and children, and may her faith and obedience be an inspiration to all who knew her. J. A. Burgess.

Mrs. Julia Lineberry.

Our hearts were made sad on May 27 by the death of our dear loved member, Julia (Causey) Lineberry.

She was converted early in life and joined Tabernacle church, where she remained a member until her marriage, then she moved her membership to Shady Grove, where she proved to be of great service and help until her death.

Aunt Julia was sick only a short while but suffered intensely. We can not see why she was taken from us, but God, who does all things for the best, knew it was best. The little home circle does not seem quite complete without her, but we all know she has gone to a place much better and we all hope to meet her in that same beautiful home of the beyond.

Vesta Lineberry.

In Memory of Elwander Edwards.

Last Saturday eve, June 9, at 6:30 o'clock, God called from above, to His home, little Elwander Edwards, daughter of Mr. and Mrs. Late Edwards of Alamance Mills. She was a sweet and an obedient child, and was loved by everyone whom she came in contact with. She will be missed in her home and by her little friends, she being the only child of Mr. and Mrs. Edwards. She suffered a great deal, being sick so short a while. The lovely wreaths of flowers bespoke our love for her. May the Lord's gentle Spirit hover about the parents, friends and relatives, and may they strive to be more faithful and have their lamps trimmed and burning bright when the summons shall come for them. Elwander was at the early age of 17 months.

The funeral was conducted at Friendship church by Rev. G. F. Millaway. She is sleeping in the burying ground with a lily in her hand. How sweet it will be in that beautiful land to meet sweet Elwander again.

M. W. A.

A SYRIAC CATECHISM.

It is believed by many that Syriac was the mother tongue of the Lord Jesus, and a Syriac version of the New Testament exists in which are set down Christ's sayings probably in the very words in which many of them were uttered.

The following extracts from an old Syriac Catechism drawn up by Mar Yukhanan, Bishop of the City of Khirta, will show how an old subject may sometimes be presented in a new light.

Q. Who was born and did not die, died but was not born, died but did not corrupt?

A. Enoch, Adam, Lot's wife.

Q. What, fleeing, gave life; returning, brought death?

A. The Red Sea.

Q. Who when he lied saw, but when he spoke the truth became blind?

A. Samson.

Q. Not of us, not from our race, he spoke with us as our fellow?

A. Balaam's ass.

Q. Sickles of fire and reapers of flesh, harvesting all day, but taking no wage?

A. The foxes of Samson.

Q. What when living ate straw, when dead drank blood?

A. The jawbone with which Samson slew the Philistines.—Selected.

HOW HE WAS BOUND.

"I wish I were as free as you are," said Morris to Earl. The two college chums were having a confidential chat one evening. One of them was kept at college under certain very strict conditions. His father would support him there only as he observed the required regulations as to class standing, expenses, athletics, and other matters. The other student had money in his own right, and under no outside restriction. It seemed to Morris that Earl had the most perfect liberty imaginable. "You can do exactly as you please," he said, with a shade of discontent in his tone, and a great deal of envy.

"Well," said Earl in reply to this, "I am free only in a way, you must remember. I am bound, too, as truly as you are, and as strongly, every bit."

"Don't see how," grumbled Morris skeptically.

"You know," said Earl, seriously, and a little sadly, that my father is gone, and that my mother leaves to me the control of my own money; but my father bore an honored name, and wished his son to uphold it. My mother trusts me utterly. Morris, I am honor bound to do right, and to make the very best of myself while I am here, and always. I am not free to please myself. It seems to me that there cannot be a stronger bond than to be honor bound. I should hate myself if I broke through that! and that wouldn't be comfortable, you know, since I have to live with my self always.

Morris looked up quickly. "I hadn't thought of things in that way before!" he exclaimed. "Why, as to that, Earl, I'm honor bound, too."

"I think you are," said the chum, quietly. —Selected.

LITTLE DOG THAT SANG IN THE CHOIR.

Long, long ago in our own country, there lived a little skye terrier that had been taught to do tricks. His funniest trick was to stand on his hind legs and sing. His family were musicians. He was the particular pet of Natalie's grandmother. Natalie, as you may know, is a big girl now and goes to college. When she and her brother were little, they loved to hear this story about their skye terrier that learned to sing.

You see, Natalie's grandmother, to whom the dog belongeed, sang in the church choir. Her mother, who was Natalie's great-grandmother, not only sang in the choir, but was the choir leader.

In those days there were many, many churches without organs. There were many good ministers who thought it was wrong to have organs in churches. The choir leaders then used what were called pitch-pipes to pitch the tunes with. Before the choir began to sing, the choir leader would sound the proper note on the pitch-pipe so the choir would begin to sing on the right key.

Great-grandmother used to sound the note on her pitch-pipe in her church because she was the leader of the choir. It seems that the choir often had rehearsals at great-grandmother's house. Grandmother, who was a school-girl then, without dreaming of being anybody's grandmother, sang soprano in the choir. There was always so much music in their home, with rehearsals and all, that she thought the little skye terrier should learn to sing too.

So she taught him to stand on his hind feet and sing, "Ow-oo-oo-oo wow-ow-ow oo-oo-oo," dog fashion. It was the best he could do.

The dear little old-fashioned children of long ago used to laugh until they almost cried sometimes when they listened to grandmother's little dog sing like that, up and down the scale. It was great fun for every one to see the little dog stand on his hind feet and sing with his little fore paws waving in the air as if he were trying to beat the time.

At home, whenever great-grandmother lifted the pitch-pipe just for fun to sound a note, the little skye terrier was ready to sing and the children were always more than ready to laugh.

In those long-ago days all good folks went to church every Sunday morning rain or shine. Then, as now, small dogs stayed at home. No one dreamed that grandmother's little skye terrier would ever think of such a thing as going to church to sing in the choir. The family of course knew that he would trot along to church if he had a chance because he never liked to be left at home alone. Some one always tried to be sure to shut the little dog in his house when it was church time.

One Sunday morning the family were late in starting for church. Great-grandmother knew that she simply must not be late for services because she was leaders of the choir; so she walked ahead with the others, fast as she could travel, leaving grandmother to lock the doors, shut her pet in his little house and come, later, when she was ready.

Grandmother hurried, but best she could do, she was late that morning. She was so late she would not walk down the long aisle to sit with the choir. Instead, she slid into a pew near the door and was glad she could do it so quietly.

The choir sat on a long, wide platform back of the pulpit, facing the congregation in that old-time church. They were about to begin the singing of a hymn when grandmother entered. Perhaps if it had been prayer time or sermon time or during any other part of the church services, Natalie's pretty grandmother might have noticed her little dog had followed her. She didn't know it though, and was thankful as she could be that she hadn't disturbed the minister and the congregation by coming in so late.

Grandmother had no more than seated herself before the choir rose to sing. It was perfectly still in the church when great-grandmother, dignified as she could be in her Sunday silk and best bonnet, lifted the pitchpipe and sounded the note so the choir could begin singing the hymn in the right key.

The very second that note sounded, some one who shouldn't have been singing in the choir that morning, piped in with a shrill little song, the only song he knew:

"Ow-oo-oo-oo—wow-oo-oo-wow-wow-oo!"

And there was grandmother's little skye terrier, standing on his hind legs on the platform, in front of great-grandmother, waving his fore paws and singing in church!

The children tittered. Little girls and boys immediately had to put their faces in their mothers' laps to keep from laughing aloud. Grown folks tried not to even smile, but some of them turned as red in the face as pretty young grandmother herself, because they tried so hard to keep from bursting with laughter.

Great-grandmother had to pipe two or three times more on the pitch-pipe before the choir could straighten their faces, steady their voices and sing. The good minister, the only one who could not see the little dog, was shocked; but poor great-grandmother was so mortified she longed to sink through the floor.

Now it happens that Natalie's great-grandmother was a gentle woman with perfect manners. She never lost her temper and she never scolded her children as some old-fashioned mothers did, and she had never been the spanking kind. She could spank a child if it were necessary, but usually she just didn't.

Great-grandmother said that at first when the little dog piped in like that, she felt like sinking through to China. The next minute though, when the choir behaved so badly, and nobody looked solemn except probably the minister, and when an usher picked up the little dog and put him out, great-grandmother said afterwards, that then and there, right in church, she felt exactly like spanking somebody—hard!

By the time services were over, great-grandmother felt better and didn't even scold grandmother for unintentionally disgracing the family.

You may be sure though, that the little dog never again had a chance to sing in a church choir.—Frances M. Fox, in Presbyterian Banner.

CHILDREN'S HOME.

Report of Superintendent

Sunday Schools—	
Concord	$25.00
Burlington	20.00
Baracas, Grace, Greensboro	12.75
Grace, Greensboro	9.00
Lineberry, Davidson	6.40
Hebron, Orange	5.00
St. Paul, Greensboro	15.64
Friendship, Stanly	8.04
Mizpah, Haw River	3.00
Rose Hill, Pageland	3.50
Whitaker's Chapel, Roanoke	35.00
Bess Chapel, Bess Chapel	1.17
Pilot Church, Pinnacle	1.82
Pleasant Hill, Spring Church	1.22
Stallings, Mecklenburg	3.20
Bethel, Mocksville	3.36.
Reidsville	7.51
Concord, Saxapahaw	3.65
Siler City	4.70
Friendship, Haw River	3.00
Whitakers	4.50
Baracas, Welch Memorial, High Point	2.39
Charlotte	30.80
Mt. Lebanon, Randleman	4.87
Mt. Pleasant, Uwharrie	1.51
Friendship, Mt. Hermon	5.55
Mt. Pleasant, Mt. Pleasant	5.10
Ray Memorial Class, Graham	5.72
Lexington	2.00
Pleasant Hill, West Forsyth	6.55
Flag Springs, Why Not	3.50
West End, Greensboro	8.25
Bethel, Flat Rock	1.50
Lebanon, Lebanon	5.65
Baracas, Denton	13.38
Mr. and Mrs. Frank Jones, Franklinville	2.00
Mr. and Mrs. A. Q. Jones, Greensboro	2.00
Mrs. S. D. Harris, Enfield	3.00
Sunday Eggs—	
Mrs. J. C. Beam, Bess Chapel	3.47
Miss Mamie Johnston, Whitakers	2.00

W. H. M. S., Sapling Ridge, Alamance, half dozen teaspoons; W. H. M. S., Idabell, Oklahoma, two quilts; G. D. Allred, Flag Springs, vanilla and lemon extract.

The program prepared by Misses Stephens and Burton was well received last Wednesday night by our visitors.

Esther Tarkington received her certificate for having completed ten grades in our school. Mr. J. Norman iWlls has our thanks for preparing the neat and attractive certificate for her.

The mind has a certain vegetative power, which cannot be wholly idle. If it is not laid out and cultivated into a beautiful garden, it will of itself shoot up in weeds or flowers of a wild growth.—Steele.

DIED.

In Loving Memory of Junius Wade Braxton.

Oh how we miss our darling boy!
Yes, miss him everywhere!
Most of all when we gather
At the close of day for prayer.

Yes, we miss him, sadly miss him,
As we see his vacant chair:
Miss his quiet, gentle footsteps,
And his voice so full of cheer.

And his willing hands so helpful
In and out the whole day long,
And his life was, Oh, so useful,
Just a life of one glad song.

Oh, dear June, how we loved you!
But our Father, He knows best,
And we'll meet, yes, we will meet you
In that blessed home of rest.

Meet you at the gate of heaven,
Look into your mild blue eyes,
Beaming with angelic radiance,
Forever safe in paradise.

So farewell, our darling boy,
Who was our earthly pride and joy;
We cannot, Lord, Thy purpose see,
But all is well that's done by thee.
Aunt Harriet.

May 13.

FAITH AND WORKS.

"What shall I do to be saved?"

"Believe on the Lord Jesus Christ, and thou shalt be saved."

"Lord, I believe; help thou my unbelief."

"Why call ye me Lord, Lord, and do not the things which I say?"

"Lord, what wilt thou have me to do?"

"A new commandment I give unto you, That ye love one another."

"Go ye into all the world, and preach the Gospel to every creature."

After all obedience is the best commentary on the Bible. Do and you will know.—Theodore Monod.

A GLIMPSE OF HOME.

The boy who has never left home does not know how precious home is. Payne, who wrote "Home, Home, Sweet, Sweet Home," never had a home of his own, and died a stranger in a foreign land.

We know the worth of water when the well is dry, and we know the value of home when deprived of its privileges.

The highest point in Boston is crowned by the State capitol, whose gilded dome can be seen at a great distance. A young Bostonian had crossed the Atlantic and journeyed hither and thither in the old world, visiting famous places, and seeing noted sights. After his return a friend asked him,

"What interested you most of all the things you saw on your journey?"

"The dome of the State-house!" was the traveler's prompt reply.

The sight of one's native shore sends a thrill to the heart, even if the home there has been a place of toil and poverty and privation. Some years ago, crossing the Atlantic, I gazed on the coast of old Ireland for the first time. By my side was an Irishman returning to the land of his nativity.

"There's the old sod, God bliss it," broke from his lips as he scanned the coast of the green isle.

Many a boy has longed to get away from home, and many a boy has soon had a far deeper longing to get back again. He thought if he was away he could do as he liked; but he found when he got on shipboard that he had to obey orders and do what others liked; and it does not take a very long voyage to make a young wanderer so sick of a life on the ocean wave that he will long for home and sometimes dream that he is there.

And when the long voyage is well-nigh over, and the home port heaves in view, how eagerly will the wanderer climb the mast and look out over the blue waters to catch a glimpse of home. The cottage where he was born, the home where mother dwells, the paths he has trodden, and the pleasures he has enjoyed,—all these rise like glad visions before him as but to which he more gladly returns.

Happy is the boy who finds his home as he left it, with no vacant chairs or new-made graves; happier still the boy who returns to his father's house in penitence and faith, and who wakens there a joy which faintly images forth the joy there is in heaven over one sinner that repenteth; and happy, thrice happy, he who returns not only to the arms of his father on earth but also to the embrace of his Father in heaven. O wandering one, will not you thus return?

"Spread for thee the festal board,
See with richest dainties stored:
To thy Father's bosom pressed,
Yet again a child confessed,
Never from his house to roam;
Come and welcome, sinner, come!"
—Selected.

THE PROMISES.

The promises of God are "exceeding great and precious." They are exceedingly great because of the greatness of their Author. They have come from the heart and lips of the Father of mercies. They were prompted by an everlasting love. Omnipotence is pledged to fulfil every one of them. Each one is an expression of the unfailing goodness of the Most High. They cover the entire field of human need.

They are exceedingly precious and valuable, because they pledge such vast and imperishable riches. "The unsearchable riches in Christ," such as forgiveness, sonship, Christlikeness, and immortality, are to be had in their fulness through the promises. The care, protection and guidance of God are also promised. Rich and everlasting rewards of bliss, inheritance, and glory are conveyed through the promises.

The promises are God's chosen means of putting Himself under obligation to a fallen race. There is nothing in man, nor indeed can be, that can possibly entitle him to such consideration from God Almighty. We deserve His eternal wrath instead, on account of our sins and sinfulness. There is nothing that we possibly can do that can put God under the least obligation. When we have done all in our power, we are still unprofitable servants. But it is entirely out of His wonderful love and goodness that God has obligated Himself through the promises.

These precious obligations conveyed by the promises serve to put every rational being also under obligation. This is the obligation to meet the conditions of every proimse by the exercise of humility, penitence, faith, consecration, or faithfulness. This obligation to meet the conditions must always be met before God will meet His obligation to fulfil the promises. "Return unto me, and I will return unto you" is the magna charta of God's gracious dealings with mankind.

There are some promises that are entirely unconditional. Some of these have already been fulfilled. The promise of a Messiah and the provisions of redemption have been fulfilled in the coming, the life, the crucifixion, and the resurrection of Jesus Christ. The promise of the Holy Comforter has been fulfilled in the inauguration at Pentecost of the Spirit's administration to "reprove the world of sin, righteousness, and judgment." The The general providences are unconditional promises, which are being fulfilled every day. The sunshine, the showers, and the fruitful seasons are the performances of promises that are mainly unconditional.

The all-wise purpose of the promises is that "ye might become partakers of the divine nature." To substitute the divine nature for the fallen, sinful nature is a wonder and most delightful achievement. The transformation from nature to grace, from death to life, and from sin to holiness is most desirable and indispensable. And all the power of grace necessary to bring this about is pledged in the promises.

The promises are invaluablbe checks upon the Bank of Heaven. The Lord Jesus Christ has subscribed His name to every one of these checks, written with His Own redeeming blood. These checks, or promises, are to be filled out by each petitioner. "What wilt thou that I should do unto you?" is the demand of the Promise-maker. Ask for large blessings. "Expect great things from God; attempt great things for God."—The Word of Life.

POISE.

A business man who buys his paper every day from Jim is going to give him a promising job as soon as Jim is old enough under the law to take it. "I want just that smiling sort of worker," he says, "who doesn't lose his temper in difficulties. He can easily learn the rest of the job, for he has the most important thing already, poise."

"Poise" is a technical word. Jim has probably never even heard of it, but he shows it every day at his post in life. It is going to make a fine man out of him too. "Blessed is he that overcometh." Jim is an overcomer, and a first-class one.—Selected.

A HIGH AMBITION.

A dear companion of mine, for three years a true yoke-fellow in evangelistic work, one extremely cold winter evening, as he joined me in a railway train to take his last journey on earth in the service of his Master, said pleasantly: "I got a good illustration from the man at the gate as I came on to the train. It is very cold, and every one was grumbling, and some abusing him as he made them all get their tickets out and show them before they could get past. I said to him, 'You don't seem to be very popular around here.' 'If I am popular with the man that put me here it is all that I want.' was his reply. Ah,'' said this dear friend, ''if we could go through this world keeping the same thought toward Christ, what a straight path we should make!'' May this be our ambition, the only ambition the gospel enjoins. ''Wherefore also we are ambitious, whether at home or absent, to be well pleasing unto him.''—D. W. Whittle.

FINAL REPORT OF THE MINNIS FUND.

I hope you folks have sung the Doxology. I have several times since last Sunday morning. I felt like a great, big weight had been lifted off my shoulders. Don't believe I'd have felt any more relieved if I'd gotten the money myself.

Sent Treasurer Staley check for $452.47 this morning—Saturday. Also wrote Brother Minnis that his money is on the way. I'll wager he won't talk Hindostanese when he gets the draft—it'll be plain United States. I'd like to be there, wouldn't you, and look on from some secluded place and see his antics? Believe me, he'll lose his ministerial dignity—if he's got any, which I hope he hasn't too much of.

I want to thank you all for responding to this appeal. It's been a little hard to get you to do it. But I'm sure you don't regret having sent your bit. Just a little treasure laid up in heaven. You'll get the principal and the interest after a while. No paltry four or six per cent, I'll assure you. I'm glad of the opportunity to get you to give it. I've enjoyed the task. Got a good deal of fun out of it. Thank you, thank you very much!

The Fund stands as follows:

Previously reported	$418.47
Reboboth church, Granville circuit	30.00
J. M. Minnis, Hillsboro	1.00
H. G. Peters, High Point	1.00
''A Friend,'' Liberty	1.00
Mrs. W. C. Hammer, Asheboro	1.00
Mrs. Lillie H. Whitaker, Enfield	2.00
Final total	$452.47

C. W. Bates.

—Captain Roald Amundsen, the noted polar explorer, will attempt to fly over the North Pole in an airplane late this month. He plans to start from Point Barrow, Alaska, and hopes to land somewhere in Spitzbergen.

—Six foreign captives have been freed by the Chinese bandits. Two are Americans. three are British subjects and one is a Mexican..

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Elon College, N. C.
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BOARD OF FOREIGN MISSIONS

Rev F C Klein, Sec.

A FINE SPIRIT, A GOOD DEED.

A pastor of one of our smallest conferences, the Colorado-Texas, Rev. M. C. Wilson, who receives a very meager salary, read Rev. Dr. C. S. Heininger's appeal for funds to enlarge the Kalgan, China, Boys' School, and wrote, ''I have just read Dr. Heininger's appeal in the Methodist Protestant. I have only $1.06, but I am enclosing one dollar for the China school.'' Another friend of the cause, in response to the appeal sent a contribution, and Rev. Dr. T. R. Woodford, doing such a splendid work in Pine Ridge, Ky., among the mountain people, sent a very generous gift to be credited to Pine Ridge, and expects also to make an offering for the work on Children's Day.

These and others are special gifts, not to count on the budget, and will be directly applied to the purpose for which contributed.

But the Nagoya College need is most pressing. The enrollment has steadily progressed to fullest possible capacity, and from two to five hundred turned away for lack of room each year. Last year, ending in March, when 100 graduated, 37 of whom were Christians, 845 were enrolled. The new year opened in April with 1018 male students enrolled. There have been 742 graduates in the last seventeen years.

The standing and influence of the institution are pronouncedly Christian, and its work is extending far and wide, and becoming more and more appreciated.

The students and friends are contributing, as announced, a fund of U. S. $25,000 of Yen 50,000 for improvements to the school, and already the East wing to the main building has been built, and now occupied, at a cost of $12,500, contributed by the Japanese.

But the Board of Foreign Missions is not able to fulfil its part of the agreement, for it has not the funds to build the greatly needed church to minister in spiritual things to that great body of students , and the surrounding community, nor for the Science Hall long delayed.

Special gifts for the church will be greatly appreciated, and by not counting on the budget every cent would be applied to the church.

But we look expectantly to the Sunday schools, and to our people generally through that avenue, for large offerings which will count on the local church's budget.

The Children's Day offering for the year ending May 1, 1923, were just a little over $800 more than the offerings for the year ending May 1, 1922, but the total receipts for the year just closed was over $11,000 less than the year before.. You can see that the work cannot be sustained under those conditions, and the board was forced to sell the larger part of its Liberty Bonds, held in reserve fund, to pay regular expenses, and the work in all departments is conducted as economically as possible.

The Board is in honor bound to provide that church at Nagoya College and that Science Hall, but it cannot do it unelss the Sunday schools and our people generally put forth extra efforts to raise the largest possible Children's Day offering, and make special gifts for this one purpose. **We depend on you to help.**

Not Too Late Yet.

Send your order for Children's Day supplies to Rev. Fred. C. Klein, 316 N. Charles Street, Baltimore, Md. They will not cost you a penny. Arrange to hold a service, and thus help your church raise its budget, and help to keep up our great missionary work in Japan, China and India.

Fred. C. Klein.

THE ACORN CHAIR.

Baby was sitting in her little new oak chair she had gotten for her birthday.

''When that little chair was an acorn it never, never would have dreamed that some day a little red-headed girl would sit in it,'' I said to her.

Baby's eyes popped open.

''An acorn! My chair an acorn?'' She looked at me and laughed, for, you see, she thought it was a joke.

''Yes; that chair was an acorn once,'' I repeated, ''and I'll just give you a history of that chair's life, for it has lived a long, long time, though not always as a chair, it is true.

''One day an acorn fell from an oak tree to the ground, and was buried under some leaves, and bless you, it took root!

''Then it did just like it was a seed, and it began to grow and grow and grow, till it was a tree.

''A great big oak tree it was then, not an acorn any longer, and it had taken a great many years, too, to grow to be such a tree.

''It was such a fine tree, some men admired it one day and what do you think they did?''

Baby shook her head.

''Why, they cut it down and hauled it off to a saw mill. Then this tree was cut up or sawed into lumber.

''So you see, it wasn't a tree any longer, but now it was lumber, and it was shipped to a factory.

''Then at this factory it was cut and sawed and hammered and glued, till it wasn't lumber any more, but a dear, comfortable little chair!

''It took yet another trip, and was sent to the store here, where your father bought it for you, and here you sit in it!''

''My! all the names and trips this chair had before it was a chair!'' said Baby. Then she laughed and added, ''And I am in an acorn!''

''Yes, and you are sitting up in a tree,'' I said, ''and then you are sitting on some lumber, and yet all the while you are in a dear liitle oak chair!''—Child's Hour.

A BAD RECOMMENDATION.

A young man desiring to get a situation as apprentice in a certain business, recently entered a store with a cigar in his mouth and expressed his wish to the proprietor. The gentleman looked at him a little and then said: ''I could easily give you a situation here, but you carry in your mouth a very bad recommendation about with you.''

''I never saw any harm in smoking,'' the young man said, ''almost everybody smokes.''

''My young friend,'' the old gentleman answered, ''I am sorry that I must tell you I

We welcome Miss Essie Davenport, our organist and Sunday school secretary, back. She has been away to E. C. T. C., Greenville, N. C., at school.

Pray for us. Callie Barnes.

Lebanon Church, High Point.—Our Children's Day service was held last night and pronounced a decided success. The children did unusually well, directed and trained by Mrs. Vivian Cook, Mrs. Rome Hutchens and Mrs. J. W. Montgomery. Collection amounted to about $22.

Tonight (Monday) our Christian Endeavorers, with the First Church C. E.'s, expect to serve lunch at the College for all the eastern delegates who are stopping in Greensboro enroute to Weaverville. Miss Ida Guyer, of our society, goes to Weaverville. She is on the entertainment committee at the College tonight.

Mr. and Mrs. J. W. Thacker are quite proud of their new daughter, Lily Gene, who arrived recently.

Dale Montgomery and Avery Cook have returned home after spending a few pleasant days in the southern part of the state.

We are glad to report that Mrs. W. B Hutchens is improving after an illness of several weeks. Reporter.

Cid, Uwharrie Circuit.—We are having a great revival of religion here in the old tent. There have been four reclaimed and about eight converts. Now, in my opinion, a tent meeting is no hindering cause to the saving of precious souls. The proof of the pudding is in eating it. They are coming from Denton, Thomasville, Lexington, Piney Grove and Handy, etc., to help in this great work, and our congregation keeps on increasing. It was said by some at the tent last night that there were over 600 people here last night. Brother Riddle is delivering some powerful Holy Ghost sermons and that is what it takes to reach the sinner.. So let everybody come and help your "bit" in the great work, as every one has his part to do. We have had four other ministers to come to our assistanace. Come on, brethren, and fill your mission that God has given you, for union is strength. Sorry that Brother Riddle has not been so well physically, but the power of God can restore that, and he can be made to deliver the message that will cause men and women to see their lost and ruined condition. So pray for us, brethren, for if there ever was a time that we need power from God and man, it is now, and man can do nothing without God.

The third quarterly conference convened at Jerusalem last Saturday; a small attendance, but it was interesting to the faithful few that have to bear the burden. "Must Jesus bear the cross alone, and all the world go free? No, there is a cross for every one and there is a cross for me." Mr. Sam Delk was elected delegate to the annual conference and Mr. Robert Hunt alternate. Mr. and Mrs. Sam Delk are just recovering from a case of measles.

Of course, as usual, some of the places have not yet quite come up. Cid has gone over her quota, Jerusalem about out and there were only three churches represented. The fourth quarterly conference comes to Cid on Saturday before the third Sunday in October. So now let us all pull our very best and pay up soon as possible and not let our minister become discouraged, as I believe he is doing his best, and that good wife is so faithful as organist, and in other work also. So pray that we may overcome many of the wicked. Yours in the Master's work, Reporter.

Bess Chapel.—Our reporter seems to be very busy doing something (not reporting to the church paper) but then we all neglect things sometimes.

We are still living at Bess Chapel, our Sunday school is growing: we have the largest enrollment now that has been since the writer has been with these good people and the attendance is very good. Attendance at church services every Sunday is very good. Financially we are behind last year but otherwise we are having a far betteer year to date than we had for the same period last year, which is encouraging, to say the least.

Yesterday, June 10, was a red letter day for Bess Chapel: we had our memorial services yesterday morning and a community singing in the afternoon; dinner on the grounds (which was a large feature of the day). It was all fine: it would be hard to say which was best. At ten o'clock we had Sunday school, at 11 o'clock a song service; scripture lesson from the 51st Psalm; this was followed by a splendid memorial address by Prof. L. Berge Beam of Crouse community, superintendent of public schools, which was a masterpiece and thoroughly enjoyed by all who could hear it (for the church would not hold near all of the people present). After the address there was a short song and prayer service in the cemetery and the graves were decorated with some of the most beaautiful flowers ever seen.

We had visitors from Newton, Hickory, Marion, Maiden, Lincolnton, Crouse, Cherryville, Gastonia, Bessemer City, Waco, Shelby, and Fallston. We had the services well advertised and invited some of our sister churches and denominations to be with us and they came. Everybody enjoyed the day and such a feeling of fellowship and good feeling as was shown by the mingling of old friends who had not met for years. Such meetings as this was do one's heart good to see and be in.

On next Saturday night our Christian Endeavor society will give an ice-cream supper at the parsonage, the proceeds to be used in repairing the church; our young people are planning to paint the church inside, stain the floor and paint the seats, and put carpet on the aisles, also to buy another lamp for the church. The young people are to be commended for the work that they have undertaken: you know, brethren, it does the pastor's heart good to have such a fine bunch of young people to work with.

Our special meeting will begin the first Sunday in August. Brother Curry of Charlotte will be with us during the meeting. Pray for us that we may have a gracious revival at this time.

Brother H. O. Proctor and son, also Brother N. L. Rabb and family, were with us yesterday; we were glad to have them and hope that they will come again.

After dinner yesterday we all met in the church and sang all the afternoon, some of the finest singing it has ever been my pleasure to listen to. We have a community singing with two other churches (Bethlehem and Zion) every two weeks; that gives each the singing every six weeks and yesterday was the regular time for singing at Chapel. Wish you could all have been with us for the day.

No more for this time, for this might land in the waste basket, for the editor will want some room for the news. E. G. Cowan,
Pastor.

Cherryville, N. C., R. 3.

Shiloh, Randolph Charge.—A convention, or rally, of Tabernacle, Chatham, Siler City and Randolph charges was held at our church May 26 and 27. A large number of representatives were present from all charges. Rev. Lawrence Little and Rev. A. G. Dixon were the main speakers for the rally. They discussed the need of church organization, need of a Methodist Prortestant College, Christian Endeavor work. We feel like their work here has been of great success.

At 6:30 o'clock Sunday evening, May 27, the Christian Endeavor of Mt. Pleasant held its meeting with us. An interesting program was rendered. This class is doing a great work.

Mr. Little helped to organize a society here at our church. The following officers were elected for a term expiring August 12: President, Glady Pickett; secretary, Margaret Pickett; social committee—Hester Paterson, Mrs. A. L. Kime, Alma Glasgow; lookout committee—Grace Garrett, Margaret Pickett, Ethel Glasgow; prayer meeting committee—Floyd R. Garrett, Pauline Whitaker, Mary Freeman; missionary committee, Ethel Stout, Beulah Freeman.

During the convention, a drive or campaign was on to raise the quota of our church. There has been enough subscribed to put our church over the top.

Our Sunday school is proud of the curtains which have recently been added to our church. They are a great help where there are not Sunday school rooms. The church, too, looks much better since it has been painted. We had Sunday school the first Sunday, but on account of the measles our attendance was not as large as before.

On Saturday evening and night, June 9, the Ever Ready and Senior classes gave a lawn party at Julian. The proceeds are to go for the benefit of our church.

Our school opened yesterday at ten o'clock with a better attendance. At 11 o'clock Rev. W. F. Ashburn, our pastor, filled his regular appointment, preaching a forceful sermon from Psalm 137:1.

We are planning to render a Children's Day program the second Sunday in July, which is only four weeks before our special meeting. Reporter.

Mebane.—Since writing last a number of good things have passed our way or come to us. Of material improvements, the staining of the church floor and the adding of class rooms by curtain for Sunday school work may be mentioned, also a 'phone in the parsonage, ordered by the quarterly conference.

An address on Christian education by Prof. J. Albert Holmes at the Sunday evening preaching hour and a get-together and college-booster meeting of the members in the chamber of commerce hall both created additional college sentiment. The get-together meeting was addressed by Rev. R. M. Andrews and by Messrs. D. A. Neese and C. B. Amick of Burlington. The splendid refreshments furnished and served by Messrs. C. O. Pickard and D. M. Qualls and the Junior Philathea class added to the pleasantness and profit of the occasion. The pledges to the College made on the following Sunday brings the church within sight of the goal. The local committee will finish the canvass and put us over the top.

A report from delegates to the Greensboro missionary conference and also from the more recent Pine Ridge convention tend to quicken our interest in the greatest cause, missions. Interest in this subject is to be deepened by a monthly study of missions proposed by the Baraca class, to be planned and conducted jointly by that class and the women's missionary societies of our church.

Perhaps the one most powerful working agency in our midst for the length of time was the four weeks' big tent meeting conducted by Evangelist R. F. McLendon. As one result 25 have joined our church and four others yet to join, mostly men and women, some boys and girls. The revival in the churches and the reclaiming of backsliders in considerable numbers is also a matter of no small importance. T. M. Johnson.

Greensville Circuit.—Since our last report we have held all services at Philadelphia, Hobbs and Matthews Chapel. Brother M. P. Chambliss assisted in all these services. At Hobbs the Sunday school children, under the splendid leadership of Miss Dora Pair, rendered a good program in memory of father and mother.

We are not over the top yet with our College pledges, but "we are going that way." Hobbs church and Sunday school has accepted to pay $300 to the College in three years at the rate of $100 a year. This is $300 above what has already been pledged. We will have others to report soon.

Greensville circuit has three girls who have just graduated from high school: Miss Ila Chambliss from Roanoke Rapids, N. C., Miss Indie Branscomb from Emporia high school, and Miss Irene Allen from Ebony high school. Miss Chambliss is expecting to go on to college. Sorry our College at High Point will not be ready for her.

Our third quarterly conference will meet at the parsonage on Saturday before the fourth Sunday in June. Not only are the church officials invited, but we are inviting the Sunday schools and the community to attend this conference. For dinner we are going to have a fish fry and Brother J. H. Chambliss is going to cook a fish muddle. Come on and be with us June 23.

We want to thank Brother James B. Norwood for a fine ham, Brother H. J. Butler for cabbage, Sister Rosa Butler for soap and flavoring, and Brother Atwell Phillips for a chicken. Thank you all.

James H. Trollinger, Pastor.

First Church, Thomasville.—The reporter for the Thomasville church and Sunday school has conferred upon me the honor of reporting for this week's issue of the Herald. The writer and family moved into Thomasville one month ago and have found a most pleasant, clever and congenial people among the congregation of the Thomasville church. Pastor Troxler is a good preacher, an excellent leader and a sympathetic pastor.

The past Sunday was a good day for the church and Sunday school. There were 227 in the Sunday school. Music is an interesting feature of the Sunday school. An orchestra, composed of a number of the young men and young women of the Sunday school, renders some good music each Sunday. The Sunday school has a strong Baraca class, with about 75 on roll. There were 41 present last Sunday. They have had a contest running for several weeks, the class being divided into two groups, known as "Reds" and "Blues." Each group is running close in the contest.

In the morning church service Pastor Troxler delivered a fine sermon from the texts, Heb. 2:4; 1 Peter 4:10; 1 Peter 1:6. The sermon dealt with the manifold temptations of life and the manifold blessings of God. He discussed (1) temptations, (2) grace, (3) the Holy Spirit. Discussing temptations, the preacher said that people are changeable; they see differently; their thoughts change; their wishes change; their feelings reach out and yearn for something in the future, the one thing needful—God. He spoke of the depressing experiences of life and the temptations that come to the Christian in different forms. Speaking of the grace of God, the pastor declared that the manifold grace was in the heart of God, who, after creating the world and man, looked down upon His creation and saw the wickedness that the people had fallen into, repented that He had created man. Jesus Christ came into the world as the Saviour, which was the result of the grace of God. Brother Troxler is an interesting preacher, and his sermons are delivered in a conversational tone, plain and understood by his hearers.

A very interesting and helpful service was held by the Christian Endeavor society at seven o'clock. They decided to attend the meeting of delegates to the Weaverville Summer Conference, held at the College in High Point.. Three delegates will go from the Thomasville Christian Endeavor and Sunday school to the Weaverville conference. The pastor will also attend a part of the conference.

The Children's Day service was held in the church Sunday night. The boys and girls of the Sunday school rendered a splendid program of songs and recitations and special exercises. The orchestra furnished several selections of music preceding the program by the children. The entire program was an excellent one, and the children performed their part in an excellent manner. They had been trained by Mrs. J. W. Boyles, who is one of the best workers in the Thomasville church. The offering was taken for the Board of Foreign Missions. This writer did not learn the amount of the offering, but we think it was a very large one.

A singing class has been in progress in the church for the past two weks. Joseph Bryant, a singing master, is teaching the young people and some older ones in the art of vocal music. The class meets on Monday and Thursday nights, and will continue for two or three weeks.

The pastor will be absent from his pulpit for the next two Sundays. No announcement was made Sunday as to the services for the next two Sundays. C. B. Way.

Weaverville Charge, Clarke's Chapel.—One of our members, Harry Swain Webster, recently graduated from N. C. State College, Raleigh. Brother Webster represented his class in Business Administration as class orator, with an oration entitled, "Opportunity for Business Leadership in North Carolina."

Immediately after graduating he, accompanied by his sister, Miss Elinor Webster, visited places of interest in Eastern Carolina, such as Fayetteville, Wilmington and Wrightsville Beach; after arriving home, he immediately left for Dayton, Ohio, where he has accepted a position with the National Cash Register Company. We wish him success in his new position. B. M. Williams.

Fairgrove, Haw River Circuit.—Since my last report, we have been progressing nicely with our Sunday school and church work. Our church services are increasing in interest and attendance.

Yesterday was another good day for the people of Fairgrove church. Brother Lowdermilk preached to an unusually large congregation. He made very clear to us that to be children of God we must be ready and willing to serve Him at any time, even though we are not called on first, for, as we realize, each of us cannot be first. After the sermon the Lord's supper was administered; a goodly number partook of this.

Preparations are being made at this place for Children's Day. As yet the date is undecided.

We were very glad to have with us yesterday some of the people from neighbor churches; come again. Best wishes to the Herald and readers. Ethel Richardson.

Midway, Haw River Circuit.—We are moving along nicely. Sunday school is moving along successfully under the leadership of our faithful superintendent, L. R. Dixon.

Nadine Harris has gone from this place to the young people's convention; wish more of our young people could have gone.

Brother Lowdermilk was with us Sunday and preached a splendid sermon, his subject being "Work." He showed very plainly that there is a work for every Christian to do. The congregation was good. Among the visitors were Mr. and Mrs. Cornwell from Jamestown.

A good number of our people attended the John E. Brown meeting at Reidsville. His preaching was good and inspiring, and we hope that all who attended are stronger in faith and more able to do the work that our pastor spoke of Sunday. Pray for us that we may do a greater work for our Master.

Mrs. G. W. Apple, Reporter.

June 12.

To follow foolish precedents, and wink with both our eyes is easier than to think.—Cowper.

CHILDREN'S CORNER

BLACK TOM'S STRANGE EXPERIENCES.

Five sleek, handsome cats sat sunning themselves in a grassy tangle between Farmer White's barn and the house. Their toilets were made, their dinners were eaten, and now they had nothing to do for the rest of the afternoon but gossip about their families and their neighbors.

Said Fuzzy Gray Tail: "Whatever do you suppose has become of Black Tom? He hasn't been over to see us all this week. I'm afraid something has happened to him."

"Oh, you're always afraid something has happened to somebody, Fuzzy," said Yellow Cat. "I should think you'd grow thin worrying so much. Look down the driveway. There comes Black Tom now, and I can't see but that he looks as well as he ever did."

"Well, he'll have something to tell us today, I'm sure," answered Fuzzy with a wave of her beautiful tail.

When Black Tom came up to where his friends were sitting he was greeted most cordially, for he was a great favorite, and a place was immediately made for him in the center of the little group. Hardly had he settled himself when the five curious cats began: "Well, Black Tom, where have you been all the week? We've missed you a whole lot."

And Black Tom answered sadly: "And I've missed you too. Oh, I've had an awful experience, and I thought more than once that I was never going to see you again."

"Oh, why not? Tell us about it," chorused the five cats, and they pricked up their ears at the prospect of hearing something exciting For Black Tom was always having strange adventures, and moreover, he had a very fine way of telling about them.

"Well, last Friday my mistress gave me some extra nice fish for my dinner, and I liked it so much I couldn't seem to eat it fast enough."

"What kind was it?" asked Bill Bailey eagerly.

"I don't know—but I never want any more again, for it had bones in it—the worst I've ever seen—and before I knew it, I got one down my throat."

"Oh, how awful! Couldn't you get it out?" And Tabby Ann was all pity and sympathy.

"I tried and tried. I coughed and sneezed and did everything I've ever done before, but it was no use; it only got worse and worse, and I felt more miserable every minute. I tried all the afternoon to tell my mistress, but of course I couldn't make her understand."

"Couldn't she see that something was the matter?" asked Fuzzy Gray Tail.

"Yes—and she and all the rest of the family tried to find out what it was. They tried to make me take one thing after another, but I just couldn't swallow anything. So, after a while, when they saw I couldn't, they let me alone and I lay down back of the kitchen stove, the most miserable cat you ever saw.

"Well, all that evening I could hear the family talking in the living-room, and I felt sure it was about me, for every little while one of them would come out and look at me and then when they went back there would be more talking. It was the longest evening I ever remember."

"But couldn't you get to sleep and forget all about it?" asked Tiger Cat.

"Not much that night, I can tell you, and perhaps I wasn't glad when morning came and I saw my mistress again."

"Did you feel better then?" asked Tabby Ann.

"No, worse; but I was thankful to see some one again. It was so lonesome after they went to bed and left me crying to myself.

"But my mistress was in such a hurry I knew something unusual was going to happen soon, and by the way she kept looking at me and talking, I felt sure it was going to happen to me. I didn't care what it was if it would only make me feel better, and whenever I looked at her I tried to tell her so.

"Well, right after breakfast she put me in a big market basket and tied the cover down tight, and in a few minutes we were in a wagon rattling over the rough roads. Oh, how I ached and wanted to die—yes, I did!

"After a while we stopped, and my mistress got out and carried me into something else that moved faster than the wagon, and we rode and rode until I thought we'd never stop."

"Oh, that must have been a train," said Bill Bailey wisely. "I travel on one every time my mistress goes to the city to visit her sister. It's very nice after you get used to it."

"Well, I hope I'll never get used to it. Once is enough for me. And I don't believe you'd like it if you were as sick as I was."

"But what happened after you rode on the train?" continued Bill, curiously.

"When we finally did stop riding on the train, as you call it, we got into something else and rode again, and we bumped and jerked even worse than in the market wagon until I thought I should die."

"Oh, that was a taxi probably," said Bill. "I've been in those too."

"Well, finally we stopped riding and went in somewhere, and after a long wait my mistress began talking excitedly with a man. Pretty soon she took the cover off the basket and lifted me into the man's arms.

"I didn't like his looks at all and tried to scratch, but I couldn't I was so weak. And I could hardly make a sound when he opened my mouth and stuck something shiny down my throat. I heard him say, 'Yes, there's a bone there, but we can get it out all right if he isn't too far gone.'

"Then he took me over to a table and asked my mistress to hold me there a minute while he went into the other room for the chloroform. I don't know what that is, but when he came back he put a damp handkerchief over my face and I went right to sleep and didn't wake up for a lone time.

"When I did, that bone was gone out of my throat. But oh, how it ached and how sick I felt! And weak—wh—I've never been like it before. But happy! My! how happy I was, for I knew if the bone was out I could swallow and I would be all right pretty soon."

"But how did he get the bone out?" asked Tabby Ann.

"I don't know," answered Black Tom. "I suppose he cut it out with some sharp-looking things I saw on the table. From what I heard, I think he was a doctor and my mistress had taken me to a hospital."

"But I thought hospitals were only for people, not cats," said Yellow Cat.

"Well perhaps this one was for people and cats too. Anyway, he fixed me all right, and by late afternoon I was feeling so much better that my mistress put me into the basket again and we started for home."

"And were you all well then?" asked Tabby Ann.

"Oh, no, I couldn't eat anything for a day or two, and my throat is a little tender now if I put anything hard in it. But I'm feeling stronger, and I'm so thankful to be alive that I don't know what to do. But you'd better believe I'll not touch any fish for a long time."

"But all fish hasn't bones like that," interrupted Fuzzy Gray Tail.

"Never mind—the very smell of fish will bring back the whole thing, and I want to forget it as soon as I can. Now tell me what you've been doing since I've been away. My throat is tired, and somebody else can do the talking for a while."

"Let's see the place where the bone was," said the ever curious Tabby Ann.

"Well, I guess you can't see much now—not so much as I can feel, anyway. And my mouth is still too sore to open wide enough. You'll have to take my word for it, Tabby Ann, and don't let your curiosity run away with you when you smell fish."

"Never mind Tabby Ann, Black Tom," said Bill Bailey, "we've got something to show you. Farmer White has just filled the barn loft with fresh hay, and it's the best stuff to snuggle in and we caught three mice sneaking through it last nice. Come on, everybody."

And Mrs. Farmer White, glancing up from her work in the kitchen through the open window, wondered why all the cats suddenly started up out of the grass and streaked off in a long line to disappear quickly through the barn door.—Gertrude Fisher Scott, in Zion's Herald.

MOTHER'S COMFORT.

I know a little girlie,
With loving eyes so blue,
And lips just made for smiling,
And heart that's kind and true.
She wears no dainty dresses,
No jewels does she own;
But the greatest of all her treasures
Is her little self alone.

Her name is "Mother's Comfort,"
For all the livelong day
Her busy little fingers
Help mother's cares away.
The sunshine loves to glisten
And hide in her soft hair,
And dimples chase each other
About her cheeks so fair.

Oh, this darling little girlie,
With the diamond in her eyes,
Makes in mother's heart a sunshine
Better far than floods the skies;
But the name that suits her better,
And makes her glad eyes shine,
Is the name of "Mother's Comfort,"
This little treasure mine.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXIX. GREENSBORO, N. C., MARCH 29, 1923. NUMBER 20.

METHODIST PROTESTANT HERALD.
J. F. McCulloch. Editor and Publisher.

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

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We cannot often supply back numbers.

We acknowledge receipt of money on subscription accounts by changing the date on the label. If this is not changed within two weeks after your money is forwarded, write us.

Entered as second-class matter at the post office at Greensboro, N. C.

—Dr. Jas. K. Stockard was buried in Greensboro last Sunday afternoon. He had an eventful life in the course of which he made many friends. Many paid tribute to his memory by their presence at his funeral, which was conducted by Rev. R. Murphy Williams, pastor of the Church of the Covenant.

—Dr. T. H. Lewis completed his series of sermons on Bunyan's Pilgrim's Progress last Sunday night in a discourse on The Pilgrim at Home. The value of his discourse we would say lies chiefly in his replacement of fancy or imagination with reason in our thoughts about the great subjects treated. The religious life when true to the purpose of God is a reasonable thing, a truly natural thing, and Dr. Lewis sees it so and helps his hearers to see it so. Heaven is the natural goal of the spirit that in faith and love follows the lead of the Spirit of God.

—Mrs. A. S. Renn, one of Henderson's most prominent women, died in St. Elizabeth Hospital, Richmond, Va., last Sunday morning. The funeral was in Henderson on Monday afternoon conducted by Rev. J. E. Pritchard.

—The world has advanced some since the Egyptian ruler Tutankhamen was buried with his collection of furnishings 3,500 years ago. His articles of furniture were artistic, but they were hand-made at a great expense of time and labor. Today labor-saving machinery makes it possible for the poor man to have in his home articles equal to those used by the Egyptian monarch in the time of Moses.

—Sarah Bernhardt, the famous actress, is dead.

—Rev. T. E. Pierce, pastor, and Rev. J. L. Trollinger, singer, are conducting revival services at St. Paul this week with good attendance.

—Rev. W. F. Ashburn reports the death of Mrs. Henderson, of Julian, in Long's Hospital. She leaves husband and several children.

—We are indebted to Mrs. A. L. Moore, of Spencer, N. C., for the copy of "Resurrected Songs," from which we reprint the two old songs asked for last week. This book is published by J. B. Vaughan, Athens, Ga.

—The General Federation of Women's Clubs meets in Atlanta, Ga., May 7 to 11. The most important question which could come before these important women is the question of preserving and enforcing prohibition.

—The Pennsylvania Legislature has passed a prohibition enforcement bill in accordance with Governor Pinchot's policy of good faith toward the prohibition law.

—Every prize fight is simply a case of assault and battery, for viewing which an admission is charged. There is no more reason for prohibiting a vicious and brutal fight in the streets than there is for prohibiting it in a public arena.—Quoted.

—The Treasury stands ready to redeem at any time, at the option of the holder, any uncalled Victory Notes maturing May 20, 1923, at par and accrued interest to the date of optional redemption. These Notes are now outstanding in the amount of about $820,000,000 and bear the distinguishing letters G, H, I, J, K, or L prefixed to their serial numbers. The Notes may be presented to any Federal Reserve Bank or Branch, or to the Treasury Department, Washington, and Banks and Trust Companies generally will handle the transactions for their customers.

—The Treasury again reminds holders of called Victory Notes, bearing the distinguishing letters A, B, C, D, E, or F prefixed to their serial numbers, that interest on such Notes ceased absolutely on December 15, 1922, in accordance with the terms of the call for redemption. There are still about $80,000,000 of called Notes outstanding which have not yet been presented for redemption, and on this amount in the aggregate, holders are losing interest at the rate of about $10,000 a day, or over $1,000,000 since December 15, 1922 Holders of called Notes are urged to present them for redemption without further delay, to any Federal Reserve Bank or Branch, or to the Treasury Department at Washington, utilizing so far as possible the services of their own Banks and Trust Companies.

SHAKING THE TOP BRANCHES.

Federal Judge Winslow of New York took the right view of that society bootlegging case.

An aristocratic firm, with the super-aristocratic name of La Montagne, whose members were the pets of polo crowds and exclusive clubs and "the dansantes," was engaged in a social service for the Four Hundred. It supplied the choicest of wines and liquors to "the best people"—of course at the very, very, best prices.

In the palmiest days of the historic La Montagne wine establishment, the firm had never made such profits out of the legitimate wholesale trade—if such a trade could be called legitimate.

The thing was so notorious that the Federal officials got wind of it and they descended like an avenging angel in the night on the establishment of the La Montagnes and dragged them off to prison—with the evidence.

The case was brought before Federal Judge Winslow and the proof was so complete and circumstantial that the La Montagnes, three brothers, pleaded guilty. The high society lawyers were there in force, pleading with the judge that, because of the social station of the La Montagnes, leniency ought to be extended. And Judge Winslow treated that kind of insolence as it deserved. He sentenced them to jail and whacked on a good substantial fine.

No more illuminating case has come before the public eye. These were called sportsmen. They were cheap sports indeed. They were called social leaders. What must a society be which is led by bootleggers! They and their associates assumed that the Federal judge would be overawed by the social eminence of the criminals. And he put these socially elite exactly where they belonged for their crime, in prison cells along with thieves and thugs and murderers.

The law has a long arm and can be made by conscientious judges to pluck the fruit from the topmost limbs of the bootleg tree as well as from the lower branches.—The Christian Statesman.

—Louis Brooks has bought an interest in the paper published for his high school. He and his fellow-manager are putting out a neat and newsy sheet.

—The Lausanne conference between the Turks and the allies which was ended without agreement is to be followed by another conference. Let us hope for a just agreement.

—Lenine, the Russian premier, continues very ill.

—The Carolina and Yadkin Valley railroad is to be sold again at public auction on April 10. An offer of $125,000 will be made by business men of High Point, Thomasville and Denton.

JESUS RECEIVING LITTLE CHILDREN.

Dr. Lewis visited Palestine some years ago and saw a sight that recalled to his mind the occasion when Jesus received little children over the protest of his disciples. What the doctor saw was this: At a place where his party stopped for rest, a throng of little children, ragged and dirty, kept pressing about them, eager to look into everything. The guide, a native of that part of the world, had a long whip which he used to drive the children away. Dr. Lewis thinks these neglected children are like those that Jesus took up in his arms and blessed.

CHURCH UNION, LOCALLY.

By Rev. L. K. Long.

The small town and the open country have furnished the field in which sectarian bigotry and division have done their most disastrous work.

In the large cities population is sufficiently dense to require many churches within a comparatively small area, and it is not quite so serious a matter that they are denominational churches—they more or less supplement each other.

The united church is a necessity in the rural regions if anything like an adequate religious program is to be conceived and carried on—and the final decision as to what form the church shall take rests with the people of the community. However desirable and helpful it may be to have the counsel and approval of the authorities higher up, religious self-determination is the right and responsibility of the folks who live in a place.

The most assuring thing in the outlook for Christian union is the increasing number of ministers and laymen in all the denominations who are becoming thoroughly community-minded. They think and plan in terms of the community rather than the denomination. If the fences were entirely removed they would mingle freely and with the greatest satisfaction—holding no prejudices against anyone because of his present or previous denominational affiliations..

In line with the growing conviction that the Christians of a community are entirely competent to enter into such a church organization as may seem to them fitting under the circumstances, many readjustments have been made and other communities are on the verge of organization.

I will now give several of the ways in which church union is being achieved locally—characterizing, also, the results:—

1. By Simple Absorption. The stronger church swallows the weaker one. If any haste or violence is required in the swallowing a serious case of indigestion with possible violent unscrambling will follow. But if the larger church becomes broad-minded and treats the constituency of the smaller organization with Christian consideration a strong and effective community church will be the result.

2. The Union Church. Dropping all denominational names and connections the churches of a community organize a union church without any denominational affiliation. This sometimes works well. But there is a serious weakness in the lack of supervision, uncertainty of pastoral supply and lack of adequate development and expression of missionary interest.

3. The Federated Church. Two or more churches, while maintaining intact their separate organizations, unite for worship—using one building or each in turn. The pastor is called or appointed according to an agreement. Separate treasuries for local and missionary funds are maintained. This has proved a good step in many communities, but is usually looked upon as only a temporary arrangement. The tendency is to dissolve the federation or to go into some form of real union.

4. The Denominational Community Church. Two or more churches agree to become one. But, appreciating the need for fellowship and organic connection with missionary and educational enterprises of the church at large they connect themselves with a denomination to which one of the parties to the union already belongs. This gives the church a home and a source from which a regular supply of ministers may be drawn. It is important in such a union that the resultant church be broad-minded and that the denomination with which it becomes connected recognize the miscellaneous character of its members and treat them with becoming brotherliness.

5. The Affiliated Community Church. This is much the same as the type just described. The difference is that what I call the affiliated community church chooses to identify itself with a denomination not represented by any one of the churches comprising the union. When churches attempt to get together it is sometimes found that prejudices against local denominational names have been increased by the real or fancied unfairness which the community has suffered from the general officers of those denominations. This feeling is not likely to exist with reference to a denomination not represented in the community and all may readily agree to affiliate with it. All start out on an even footing in the new organization and learn the new ways together. In this case, also, it is of prime importance that the pastor be a community man, that the church broaden and sweeten its spirit, and that the denomination with which it is affiliated manifest always a fine reasonableness in its relations with this new church and in all the work of the kingdom.

6. I have written elsewhere at some length concerning still another possible arrangement. The churches of a large town combine. They erect a modern edifice of adequate size and equip it with up-to-date appliances. An elaborate program of Sunday services, week-day activities and community service is carried on with a full corps of trained workers and the co-operation of many volunteers. Intelligent interest in state, national and world affairs is fostered. They make large contributions to home and foreign missions, sending the money where they are sure it will not be applied to promote sectarian divisions. From among the ministers of like disposition with themselves they have no difficulty in securing pastors. For fellowship they send delegates to any of the local associations, conferences and conventions willing to receive them—not being under the authority of any. Not having to guard the flock against the enticements of neighboring shepherds the pastors devote all their energies to feeding the sheep, the sheeplings and the lambs, and to bringing back those that wander.

Each community or group of churches desiring to come together will choose from the plans I have here suggested, or from others that may be conceived, the method that seems best adapted to its own situation. If the people will magnify inclusiveness and minimize the exclusive spirit, and show always abounding love, all will be well. Humanly speaking, the success of the enterprise will depend upon the ministers and laymen who have already attained community-mindedness.

(The final contribution in this series will follow soon.)

—That which a man likes is half done.

BIEDERWOLF AND RODEHEAVER IN EVANGELISTIC TOUR OF WORLD.

Immediately at the close of the great Bible Conference at Winona Lake of which Evangelist W. E. Biederwolf is director and Homer Rodeheaver the leader of the music, these two men with a small company of helpers will start for the Orient in answer to an invitation from many of the larger cities and towns to hold evangelistic meetings. Mr. Chas. Gabriel, the noted hymn writer, will accompany the party, as will also Miss Grace Saxe, who for many years has had charge of the Bible work in the meetings conducted by Billy Sunday with whom also Mr. Rodeheaver has been associated for now more than twelve years. Mr. Joe Rodeheaver will take management of the entire tour, and a few friends will accompany the party although without official connection with it.

The first stop will be at Honolulu and from there the trip will continue to Japan, Korea, China, Siam, Burma, India and Australia. The music is being put into such shape that Mr. Rodeheaver can sing the songs in the language of the natives in each country. Dr. Biederwolf will of course speak through an interpreter.

It will be a rare privilege for the people of these lands to benefit by the ministry of these two highly successful evangelists. The invitation to these men is the result of a recent mission on the part of Evangelist Biederwolf to these lands from which he has but a short time ago returned. Everywhere he reported a great response to his message both by the students of the universities and the people in general. Special conferences will be held for the missionaries. Miss Saxe will speak and teach especially at these conferences.

The party will also represent the Family Altar League, the headquarters of which are in Chicago, establishing branches of this work in the countries the party is to visit. Dr. Biederwolf is just closing one of his most successful evangelistic years and already making dates for meetings upon his return to this country.

A CHINESE EXPERIENCE MEETING.

Dr. C. S. Heininger, our missionary at Kalgan, sent the following:

''The other day I discussed with a class of men the story of Paul's conversion, and then I pressed home on them to find out about their experiences. Here are some of the results of my conversation.

''Ii Kao Ts'un of Shan-nan-shan on Wanch'uan charge is in many ways a pillar in the church. He and his wife and his three sons and their wives and two grandchildren are members of our church while other grandchildren have been given to the Lord through the rite of infant baptism. He has been a delegate to the annual conference, and is now a member of our Executive Committee of 'President's Cabinet.'

''He first came in touch with the Kalgan missionaries in 116 while I was on furlough. His interest, he says, was fist aroused through a book seller whom he met at an open-air theatre, and from whom he bought some books.

''Later he and his wife came to Kalgan, and studied in the class for enquirers and were baptized by Mr. Soderbom and received into the church. He said the teaching concerning immortality and the life after death was what held his attention in the Gospels. Now I had heard a little about Mr. Li's first experiences, and so I pressed him, and he admitted that at first there was a good deal not Christian in his motives when he tried to enter the church. He had hopes that the foreigner could protect him from petty persecutions, but later he saw that was not the mission of the missionary, and he was drawn to the truth and gave his heart to Christ.. Certainly if riding four miles over the mountains to church, if hitching up and bringing his whole family to the mission fourteen miles away for Christian teaching, in fact if Christian worship in the home, if Christian care in giving his children an education, and a constant growth in spiritual things for these six years counts for anything, I believe that this man of some sixty years, the head of a family that reminds us of the patriarchs of old is a real Christian.

''Then we asked Liu Kuang Han, of Hsimalin, for his story. He said that when a boy of sixteen he had come in touch with the missionaries and the Gospel. He had come to Kalgan to be treated for a sickness by Dr. Naples of the American Board Mission, and he was cured. He wanted to stay and study with the doctor to be nurse or assistant, but his family wanted to have nothing to do with the foreigner. So he lost track of the missionaries, but almost twenty years later when we began our work in the region west of here a Chinese preacher went to Hsimalin, and he remembered the kindness he received at Kalgan years before, and listened to the Gospel, and believed on Christ. His knowledge at first was very little, and his faith rather simple, but with several weeks spent in a number of different Bible classes he has come to a stronger faith, and says that he believes truly in Christ, and finds in Him his salvation. In his youth he had been well-to-do, but later lost his money, or rather other members of the family lost it for him, and this was a help in making him more ready for the Gospel when it came to his home town, he believes.

''The next one to tell his story was Yang Kuei Lin the Mohammedan. He told how he had crawled to the Mission to get help for his frozen feet, and did not care for anything but medicine, but later he came to find in the people who served him a different spirit than he had known, and so he read and believed the Gospel.

''Then came Li of Li-hu-chuang, a young man who has been a Christian only about two years. He said he had never felt satisfied at the Chinese stories of man and his creation and his destiny, and so when he heard a preacher, Hou Ch-eng, tell one day about the God who had made man, and was seeking to save him, he inquired more fully of these things, and he truly found peace since he believed.'' Fred C. Klein.

—Railroad traffic for this time of the year is heavier than ever before in American history. That is announced by the American Railway Association. During one week more than 900,000 cars were loaded with freight. Grain, lumber and livestock shipments have been unusually heavy.

FIVE REASANS WHY WE SHOULD BUILD A METHODIST PROTESTANT COLLEGE IN NORTH CAROLINA.

1. Because the colleges in North Carolina have done so much toward the fitting of young lives for more and better service in the kingdom of God.

2.. Because it is our duty as a church to contribute our part to the betterment of our country morally and spiritually.

3. Because we are able to build and it will mean so much to the growth and success of our church.

4. Because it is a duty we owe our children, to give them a better opportunity than most of us have had, and should give them the best moral training that is possible for us to give, and we should send them to a college where they will be surrounded by a good wholesome influence.

5. Because it will mean a great loss to our church if we fail to build now; we can not afford to fail, and we will not fail, so let us push, pray and pay, until the task is completed, and then we will be glad and rejoice together. C. L. Spencer.

WILMINGTON, DELAWARE, AND FORT WORTH, TEXAS.

The following items were written by the pastors in charge of the respective fields, Rev. Leonard B. Smith at Wilmington, and Rev. Aubrey F. Hess, PhD., at Fort Worth. I give their own language, with their own interpretation of the situations under which they labor. Dr. Smith writes as follows:—

''The Peninsula Church is located in Wilmington, a city of about 110,000 inhabitants, at the head of the Maryland-Delaware-Virginia peninsula, in which we have about fourteen thousand members. Though considered for years to be a most promising field, yet no effort has ever been made until recently to establish our church on an adequate basis in this city. Three years ago, as a result of the liberal co-operation of many of our Maryland Conference laymen, work was begun with the purpose of organizing a creditable and well located church. The church was organized in 1920. Ten months later this church became self-supporting with a current budget of $3,500. It has also contributed about ten thousand dollars for property interests. We now have a membership of 160, a Sunday school of over 200, including nearly 100 young men and women. Three hundred families formerly affiliated with our churches elsewhere, and who have not joined any other church in Wilmingtoon, have been located, and many of them won to this new work.

''The present new building enterprise was launched in 1921. A request was received from the Maryland Conference by the Board of Home Missions for $15,000 as an initial fund for the new building. The board had already contributed $5,000 toward the purchase of the ground. The request was granted. A subsequent campaign has been conducted throughout the Maryland Conference and in Wilmington, with the result that the new church building is now completed, except the organ and pews of the auditorium, and we now have a property, including ground, building and furniture, costing $105,000, with $60,000 already provided for. The congregations have doubled since the new building was opened in December, 1922, and new members are being constantly added. This work is called by our leaders 'the greatest piece of church extension and home missions' ever achieved in so short a time in the history of the denomination.''

Fort Worth, Texas.

Dr. Hess writes as follows with reference to the work in Fort Worth:—

''To plant securely the Methodist Protestant Church in this great city of the Southwest it is necessary to meet such local demands as are expressed in the type of architecture of other denominations already established here. Fort Worth is a city of churches in which great pride and interest is taken. The goal has been set for us and we must meet it if we are to succeed.

''The personnel of the Methodist Protestant Church in this city is changing rapidly. New blood is being brought into the organization and each day witnesses a more satisfied body of faithful men and women. There are six to eight people who drive thirty miles on Sunday to be in the Sunday school and preaching service.. We have an obligation here in this city to the Kingdom of Jesus Christ. Shall we fail Him? Or shall we take our place with the other great Christian forces in this gateway to the Southwest so full of inviting opportunities?

''The denomination should make this city an exhibit of what she is, and what she proposes to do in all this great land of almost perpetual sunshine. Let us stand by this field until we have here the kind of a church which will correctly represent real American Methodism.''

These are great opportunities for service, and should be a challenge to every loyal member of the Methodist Protestant Church. There are other inviting fields, but think of these two today. Charles H. Beck.

MONEY RAISED ON GREENSVILLE CHARGE—1922 BUDGET.

For some reason the financial report from this charge does not appear in the Journal. President Dixon has asked me to make an official statement, through the Herald, of the amount of money received from this charge during the year.

The statement follows:

(All remittances by check.) May 17, Easter offering, $8.31; A. C. B., $10.80. July 6, A. C. B., $3.33. July 10, Children's Day, $8.37. August 12, Children's Day, $3.51; Regular (G. C. B.), 3.48. October 5, Children's Day, $13. November 2, Children's Day, $20; Rally Day, $14.70; Regular (G. C. B.), $21.94; Jewish Relief (Special), $15.05; Children's Home (Special), $8.88.

Total, G. C. B., $93.31; A. C. B., $14.13; total paid on budgets, $107.44; total paid on specials, $23.93; total of all amounts raised on charge, $131.37.

All remittances were made by Rev. James H. Trolinger, except the one on October 5, for $13.. This was sent in by Miss Ella Pearson, Fitzhugh, Va. S. W. Taylor, Treasurer.

Burlington, February 9.

—Mrs. Kate Brittain, of Summerfield, who is in her 92d year, fell and seriously hurt her hip a month ago. She is still confined to her bed and suffers greatly.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.
607 Guilford Avenue, Greensboro, N. C.

NEW PLEDGES.

Mr. and Mrs. A. L. Moore (paid)	$ 10.00
Mrs. J. Henry Cutchin (paid)	20.00
Mrs. R. N. Hauser	50.00
Mrs. J. W. Thacker's Teen-age Club	100.00
Winston, Philatheha Class	100.00
R. H. Shouse	500.00

A QUERY.

Resolved, That it would be wiser and easier for the Methodist Protestant people in North Carolina Conference to secure the $300,000 to meet the Wills condition by making a supreme sacrifice with the assistance of his gift than it would to make no sacrifice and wait until enough of our people are willing to build and endow the college without the assistance of his gift.

I would be glad for all of our people to consider this query and after due consideration to act accordingly.

I am so fully convinced myself that it is the part of wisdom for those of us who have already given to increase our gifts to the limit of sacrifice in order to secure the needed amount that I do not fear there would be many on the negative side by choice.

ANOTHER NEW CLUB, THE THACKER $100 TEEN-AGE CLUB.

This club is organized by Mrs. J. W. Thacker of Lebanon church, Lebanon charge, among teen-age youths. We are suggesting the membership be kept between 12 and 18 years; that both girls and boys may join. The purpose is to raise one hundred dollars for the college in the quickest way possible. Our goal is to find one hundred such clubs throughout the conference at once.

We would like to have an organization of this character in every Sunday school in the conference, and there might be several such clubs in some schools. Which school will furnish the second club?

THE BUILDING NEARING COMPLETION.

Roberts Hall is surprisingly near completion. Many rooms have floors laid, wall complete, doors hung, blackboards placed; only waiting for the brush of the painter to complete the job.

We want to hold the night sessions of our Pastors' Conference in our college assembly room. It can be done all right.

There are quite a number of rooms which can be furnished for a nominal sum, ranging from one to three hundred dollars in this building. If you desire to place your name plate on one of these rooms, you now have the opportunity. But you must act quickly as we shall press the matter to get all rooms furnished soon as possible.

WE NEED MONEY.

We are desperately in need of funds. If you only knew how much your pledge would do us by paying up in full, we believe that you would gladly remit at once. While it is true you are not due us the amount, if you have made two payments, but since you intend to pay the total amount when due, and if you can spare the money now, you might well consider the matter of helping us now to finish up Roberts Hall without any debt upon it.

DISTRICTS ORGANIZED.

Ninth District.

	Quota	Subscribed
Fallston Charge	$ 6,000.00	$ 1,669.75
Fallston Church, R. A. Lackey, Chairman		
Lawndale, T. B. Richards, Chairman		
Knob Creek, Q. Hartmann, Chairman		
Hebron, R. A. Boyles, Chairman		
Laurel Hill, B. A. Sain, Chairman		
Macedonia, J. S. Williams, Chairman		
Cleveland Charge	4,000.00	444.50
Kistlers, Crowell Ivester, Chairman		
Oak Grove, Amzi White, Chairman		
Pleasant Hill, Mrs. J. T. Warlick, Chairman		
Mt. Moriah, Miss Mamie Hunt, Chairman		
Shelby Church, Mrs. J. T. Ramsey, Chairman	1,000.00	362.50
Caroleen Charge, Frank Upton, Chairman	1,000.00	100.00
Bessemer City Charge	1,500.00	580.00
Bessemer City, N. L. Rabb, Chairman		
Lincolnton Church, D. B. Johnson, Chairman		
Fairfield Church		

Tenth District.

	Quota	Subscribed
Concord Church, D. A. McLaurin, Chairman	5,000.00	2,530.00
Charlotte Church, R. S. Garmon, Chairman	1,000.00	565.00
Midland Charge	2,000.00	310.00
Loves Grove (not organized)		
Mills Grove (not organized)		
Pine Bluff (not organized)		
Mecklenburg Charge	2,000.00	704.25
Stallings Church (not organized)		
Beulah (not organized)		
Antioch (not organized)		
Zoar (not organized)		
Roberta Church, L. W. Blackwelder, Chairman	2,000.00	657.00
Pageland Charge	2,000.00	1,170.00
Bear Creek (not organized)		
New Hope (not organized)		
Pageland (not organized)		
Rockingham Charge	500.00	112.00
Pee Dee (not organized)		
Anderson Charge	2,000.00	249.
Liberty Hill (to be organized)		
Yarborough Charge	2,000.00	202.25
Harmony (to be organized)		
Yarborough Chapel (to be organized)		

HAUSER $1,000 CLUB.

R. N. Hauser	$1,000
Dr. F. R. Harris	1,000

REV. G. F. MILLAWAY $500 CLUB.

G. F. Millaway	$500
R. M. Andrews	500
N. G. Bethea	500

F. R. STOUT $500 YOUNG MEN'S CLUB.

F. R. Stout	$500
R. H. Shouse	500
B. T. Baynes	500

MISS ANNIE JOBE $500 YOUNG WOMAN'S CLUB.

Miss Jobe	$500
Mrs. H. A. Garrett	500

MRS. J. W. THACKER TEEN-AGE $100 CLUB.

Mrs. J. W. Thacker's Sunday school class, Lebanon church, Lebanon charge	$100

Our hearts were saddened yesterday when news came that Mrs. A. S. Renn, a useful and faithful member of our church, had died in a hospital in Richmond early yesterday morning. The funeral will be held this afternoon from our church. The family have our deepest sympathy. A more extended account will be furnished for next week.

J. E. Pritchard.

Henderson, March 26.

CHILDREN'S HOME.

Report of Superintendent

Sunday Schools—

Asheboro	$13.00
Lawndale (Union), Fallston	12.58
Baracas, Denton	15.20
Oak Grove, Cleveland	5.69
Creswell	5.60
Macedonia, Why Not	1.90
Mt. Pleasant, Mt. Pleasant	5.57
Mt. Zion, Pinnacle	9.25
Zoar, Mecklenburg	2.55
Pine Grove, Kernersville	2.55
Maple Springs, Forsyth	4.88
Flat Rock, Vance	3.25
Mt. Hermon, Mt. Hermon	2.66
Bethel, Mocksville	3.23
Men's Bible Class, Lebanon, Spring Church	1.00

Bethesda, Halifax	2.19
James Braswell, Kannapolis	2.50
A Member, Mt. Pleasant, Mt. Pleasant	20.00
J. W. Warner, Troy	1.00
Mrs. H. H. Holy, Troy	1.00
Mrs. R. L. Davis, Troy	.50
Mrs. Peter Vuncannon, Troy	1.00
J. V. Cranford, Sea Grove	.50
Miss Hattie Luck, Sea Grove	.25
Mrs. C. T. Luck, Sea Grove	.75
E. C. Harris, Rehoboth, Granville, toward furnishing room in dormitory	50.00
Sunday Eggs, Bethesda Club, Halifax	5.50
Special, English Street, High Point	16.10

We had a pleasant visit to English Street Methodist Protestant church last Sunday at three P. M. All seemed to be pleased with the program Miss Bowman and the children gave.

It was our pleasure to meet with Lebanon quarterly conference Saturday, 24th. The churches were well represented and one of the important matters considered was accepting the apportioned amount to raise on that charge in order to secure that magnificent offer of Brother Wills's for the college. I believe the charge will raise even more than it has been asked to do. Some of the leading members notified me that the Lebanon church will raise its quota before we can start on the campaign, so it will not be necessary to send them any speakers. That's fine; we wish others would enter upon their duty as enthusiastically and we would soon have the full amount raised.

We sincerely hope every Methodist Protestant will invest something in our college and we will have something that will cause our grandchildren to rejoice because of our action.

If you have any hesitancy as to the wisdom of making an investment come visit the college and the grounds and your doubts will be removed. H. A. Garrett.

P. S.—That member from Mt. Pleasant church proposed to give one-tenth of their income to the Home. H. A. G.

TO THE MEMBERS OF THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES.

A letter from Mrs. George R. Brown requests me to conduct a memorial service in memory of those of our fellow-workers who have died during the past year. This will be for both societies. I have consented to take charge of this service, and now ask all auxiliaries that have lost members whom they wish to have remembered, to send me their names. And also appoint some member of your auxiliary to present the name or names of such members at the memorial service and be prepared to say a few appropriate words about them. This can be done by Scripture quotations, by quotations from poetry, or in any way you see fit, but as the service must be short, make your remarks brief. Let us try to make the service an interesting and impressive one. Mrs. J. F. McCulloch.

—Rev. J. E. McCulloch, of Washington, D. C., a worker in the fields of education and public welfare, was a visitor at Grace Church, Greensboro, last Sunday. He thinks his grandfather was a brother of the grandfather of the editor of the Herald.

THE WORK AND THE WORKERS.

OUR SLOGAN:—As Faithful in Service for Christ as for Self.

OUR AIM:—1. A Family Altar in Every Methodist Protestant Home.
2. A Revival in Every Church, With a Worthy Increase in Members.
3. Every Member a Contributing Member.
4. The Budgets in Full on Every Charge.
5. The Full $300,000 Subscribed for the College by June 1, 1923.

OUR MOTTO:—It Can Be Done.

All of the above and more can be done if all our workers are as faithful in service for Christ as for self.

On March 17 and 18 Rev. L. C. Little and I were with the charges in the second district in their meeting in Henderson. The meeting we believe was a profitable one. The attendance was not very good on Saturday, but was fine on Sunday.

Brothers Pritchard, Bates and Neese had planned well for us to reach as many people as possible, so besides the services in Henderson I was present with Brother Neese at his second quarterly conference on Vance. His people, those who were present, showed great interest in the conference. One church was not represented at all, and several officials from the other churches did not come.

On Sunday morning Brother Little preached at Flat Rock on Vance, and at night Mrs. Dixon made an address at Spring Valley on Vance, and I preached at Union Chapel on Granville. We also met with the Woman's Home Missionary Society on Vance.

It was delightful to meet so many dear friends in and around Henderson, and to meet new friends who are now in the work. They were exceedingly kind to us.

Mocksville and Union Grove.

March 24 and 25 we were with the good people on the Mocksville charge. We had expected to meet and greet some of the Union Grove people in this rally, but for some reason none of them were present. Rev. C. H. Whitaker, pastor of Mocksville charge, had planned for us to visit four of his churches. This we did with a great deal of pleasure, and we trust with profit to the people. There is a great field for service here, and the work seems going well.

I remained over on Monday to be with Brother Whitaker in his quarterly conference. The meeting was full of interest from beginning to end. Those present were thoroughly interested in the work, and were so interested in the discussions that the women chided the men, at the close of the meeting, for talking so much. One church on this charge was not represented in this conference, and other officials either forgot or were not sufficiently interested to go. Our quarterly conferences are very important and all official members should plan to attend.

Easter Sunday.

When you read this Easter Sunday will be almost upon you. This Sunday should mean much in our religious lives. "If Christ be not risen, then is our preaching vain, and your faith is also vain." Our Board of Home Missions is calling upon the church for a great thank-offering on Easter Sunday for Home Missions.

Many of you are planning for an Easter service and in connection with that you will take an offering. Make it a worthy offering.

Stop, Look and Listen.

Think about our home mission work, pray about it, and think of your responsibility in trying to help save others. Then on next Sunday, wherever a Sunday school or a congregation meets to worship God and to think Easter thoughts, be sure to take an offering, and make it liberal and then send it at once to Rev. S. W. Taylor, Burlington, N. C., as your Easter offering for home missions. You will thus help a worthy cause and pay a part of your General Conference budget. The Lord is looking to you to render this help.

Our District Rallies.

These district rallies have been fine so far, and we believe they are going to be far-reaching in their results. We have also been pleased with the attendance in these rallies so far, except for the absence in so many cases of the official members of our church. We want these to attend that we may sit down together for an hour and study better plans and methods for doing the Lord's work.

Our Next Rally.

No rally has been planned for the Easter tide. I am to spend next Saturday and Sunday on Haw River circuit, so our next rally is to be held in the third district, and will be held in the Graham Methodist Protestant church beginning at 10:30 on Saturday, April 7. Pastors, Sunday school workers, Christian Endeavor workers, and official members are all urged to be present. The charges are Orange, Graham, Glen Raven, Mebane, Burlington, Mt. Hermon, Saxapahaw, Alamance, Gibsonville and Fairview.

May we not expect every church on these charges to be represented?

Pastors Note.

Please do not feel that these meetings will interfere in any way with plans for the College Campaign. We want them to help. That is the most important thing before us now, and we must make everything else bend to the help of the College Campaign.

Other Rallies.

District No. 4—April 14 and 15.
" No. 7—April 21 and 22.
" No. 12—April 28 and 29.
" No. 6—May 5 and 6.
" No. 10—May 12 and 13.
" No. 8—May 19 and 20.
" No. 5—May 26 and 27.
" No. 9—June 2 and 3.

June 12-22—Young People's Summer Conference, Weaverville, N. C.

June 25-29—Pastors' Summer Conference, High Point, N. C.

Yours in His service, A. G. Dixon.
Greensboro, March 27.

Paul had the right order, "Take heed unto thyself, and unto the doctrine." Being comes before saying or doing. Well may we pray, "Search me, O God! Reveal me to myself. Cleanse me from secret faults, that those who are acquainted with me, who know my down-sittings and my uprisings, may not see in me the evil that gives the lie to my words."—Maltbie Babcock.

—Did you register for the Young People's Conference at Weaverville, June 12-22?

WANTED—THE BEST TEACHER.

Whatever the ministry may be today, many times it lacks the power of reaching numbers of the young people, not only the ministry, but the preparatory schools, the Sunday schools and home training oftentimes is not effective. Indeed many students go to college in almost a heathenish condition in regard to religious and Christian knowledge. It is the day and time of the teacher's ministry in both secondary schools and in college. The college professor who does not forget that he is first a man, then a professor, and who can get past the friendship of books and knowledge to a genuine friendship with students, can be the highest force in our present-day civilization. The drift in our modern colleges is toward technical and scientific education. The aim in the college to be at High Point is toward the great teacher, the men of thought-provoking power and of spiritual capacity; sincere and genuine, both in scholarship and manhood.

To some people the shaping idea of what character should be, comes from the books they read, but to the majority the ideas are given by persons whom they most admire before they are twenty-one years of age. Not bare facts and theories that are taught give inspiration. The greatest thing any person or teacher, either in school or college, can do for a student is to furnish him with high ideals. It was a college lady who transformed me through acquaintance with her. I am sure the conversations were few outside of the classroom, but the ideal of character, of conduct, of leadership, was unconsciously transmitted to me as through a subconscious channel. It isn't the teacher who patiently works out the best method of teaching, but the teacher of faith in Christ, the just, courteous teacher. Just to come under the influence of such a teacher is enough to make college worth while. It is the teacher in the Chrirstian colleges that never forgets the vast difference between making life and making a living. They leave this idea with pupils taking their college degree. "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever." They teach us to test our lives by Whittier's noble psalm—

"O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine."

Matilda Alexander.

OUR MISSING LINK.

Since imagination holds right of way in the realm of thought, things most appreciated are often, if not as a rule, those things which have not been acquired rather than the things which have been already realized. For instance, a sick person can appreciate health, and will sacrifice his all to gain it; so can one uneducated appreciate knowledge.

In most instances, however, men already involved in the affairs of life have passed the age where college training is practicable, but at that stage they are in a position both to understand and to apply the needed preparation for their children and others who come after them.

Poorly equipped teachers, preachers, parents, and in fact all those who assume leadership clearly perceive the source of efficiency, and should be quick to seize the opportunity to fortify their successors against low standards.

Now, in our church the college is the "missing link" in the chain of progress. While none can afford to be indifferent or passive toward it, the young people should be zealous because their shorter route to usefulness may be through it.

No true parent will hesitate for a moment to encourage, even to "back up," a worthy son or daughter in his aspiration looking toward influence and power.

As it is in the case of the family, so also in the church. Our "church fathers" are providing for their church children, just as all their sister denominations have already done for theirs, and are appealing to every member of the family for his loyal support. Let there be no slackers, lest there be friction. Let there be no friction, lest there be spanking Let there be no spanking lest there be rebellion. Money to build those dormitories should not be lacking, for there is enough surplus in the denomination to do it.

People are just as desirous for their money to do service as for themselves to serve otherwise. Money service here combined with other service will soon wake up the energies of the entire denomination to possibilities which have been sought for a generation, and will bring efficiency out of inefficiency, wiser men in pew, better preachers in the pulpit. Upon these grounds appeals are being made for your money, for your co-operation, for your prayers, and for your sons and daughters to be getting ready for entrance at the opening of the college.

The alignment of all forces for the uplift of the young people, and for extending and energizing the kingdom of Christ is definite in purpose.

The inspiration and enthusiasm are increasing.

The goal is appearing.

Just one more strong pull all together—every one doing his best—then we shall rejoice in triumph of the greatest enterprise ever undertaken by the church. H. C. Stort.

Burlington, March 16.

SUGGESTIONS, NOT CRITICISMS.

Our pastor is a good, spiritual man; intelligent, good reasoner, fine interpreter of the Scriptures, sound in theology and can preach sermons of such power that his audience will forget the passing of time while they listen to his eloquence.

But in my feeble judgment a pastor's work is not done when he finishes his sermon. Jesus went about among the people. "The common people heard him gladly." There are some things I cannot understand. How will the common people hear him gladly, if he never goes among the majority of them? How can he know their needs, and how to minister to them and understand their troubles—even to know they have troubles—when he comes just in time to preach Sunday morning. After the sermon he goes to one of three or four places for his dinner, then back home in the afternoon. He never goes out during the week to visit his flock. Does not know of the sickness and deaths among his people unless he is sent for. Those that wish to be marrie usually go hunt him up or find a justice of the peace.

I have in mind one member who lay for months sick and his pastor did not visit him. His wife, a member of another church, after his death rejoiced that they would not pay him any more money. Can you blame her? That is just one among such cases.

In one church no communion service has been held for over a year, and when the special meeting is held it is hurried over to get ready for the one to be held **next** week.

The young show little interest because they are not put to work. How can they work without a leader—a shepherd to lead the flock? People who raise sheep do not employ a shepherd to come **occasionally** and feed the sheep. but he must live with them, feed and protect them, and keep them from straying into danger. How is a shepherd to feed his sheep and lambs when he only sees them for an hour or two once a month? The **ninety and nine,** instead of the **one**, are straying away from the fold. One day each month spent among the members of each church would deepen the interest and help to fill the church pews each Sunday. If people do not go to church, it is hard to get them interested in church work. This is the situation as I see it at one church.

Perhaps there are others like unto it, and perhaps again some one can give us some advice, for we need lots of it, and perhaps our pastor will tell us wherein we fall short of our duty and what he would like for us to do, and then we can join forces and do what the Lord wants us to do. "Whatsoever thy hands find to do, do it with thy might," is a good text for both pastor and people.

Jesus went about doing good. He preached to the poor, made the deaf to hear, the blind to see, the lame to walk, raised the dead, healed the sick, took the little children in his arms and blessed them. He lived among and loved the people whom he ministered to. "Herein is my Fathher glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue in my love." XXX.

EASTER, 1923.

In the Methodist Protestant Church, Easter has been designated as the special day for the presentation of the work of the Board of Home Missions. For many years a program has been prepared by this Board, and offered to the Sunday schools throughout the denomination with the understanding that an offering be taken for the benefit of the Board of Home Missions. Formerly this offering was allotted to the board without reference to the budget, but under the present order, the offering may be credited to the apportionment of the local church for the General Conference budget. It is to be forwarded immediately to the treasurer of the annual conference, designated as an Easter offering, but for credit on the General Conference Budget. He in turn will send all such funds to the general treasurer with the proper information. This total is placed to the credit of the Board of Home missions, and becomes our working capital for the time being. In the final distribution, no board or institution is permitted to receive more than its allotted percentage of the total sums received from all sources. The receipts of the Woman's Foreign Missionary Society and the Woman's Home Missionary Society may reach the total percentage allotment of the total budget, but this is an exception to the general rule, and is made in their favor.

Upon the amount of the total receipts of the Easter campaign this year will depend our ability to properly close up the current fiscal year of the board, which ends April 30, 1923, and work to be planned by the board at the annual meeting to be held in Pittsburgh May 16, 1923. A liberal offering will enable the board to meet its obligations maturing during this period, and will make possible the adoption of a progressive program at the annual meeting. If for any reason the offering should be small, the work of the Board would be greatly embarrassed, and the progressive elements of the program for the coming year would necessarily be held in abeyance.

During the recent weeks your secretary has discussed various fields in these columns, and has endeavored to give you the facts furnished by the missionary pastors themselves right from the respective fields. We have not completed these references, and for several weeks other fields will be discussed. We are sure that these articles if carefully read have given much information concerning the field and the work being done by the Board of Home Missions.

That the church is showing greater interest in our work than ever before is clear from the fact that more than seven hundred and fifty of our Sunday schools have ordered programs and we have information indicating that many more will make an offering on that day for our work. Maryland leads in the number of schools ordering programs, with 116 orders up to March 16, when this article is being written. North Carolina is second with 74 schools ordering the program. Ohio is third with 63 orders. Indiana is fourth with 33 orders. Pittsburgh and Eastern are tied for fifth place, with 42 orders each. And West Virginia follows, with 39 orders for programs. Every conference in the denomination is represented in this list.

Now for the finish of a work so well begun. Let every school see to it that an offering is made for the benefit of the 60,000,000 unchurched in America, whether a program is rendered or not. We cannot afford to disregard this great obligation to God, and our country. All records must be broken in the offering as all have been broken in the number of schools planning for special programs, if we as a denomination shall be able to do our part in this great work.

Charles H. Beck.

EDUCATION OR MONEY—WHICH?

An inquiring reporter on a New York City newspaper asked five people, two men and three women, chosen indiscriminately from among six million inhabitants of the metropolis, the following question: "Would you rather be rich without education or poor with education?" The answers, with the occupations of the persons asked, were as follows:

Housewife: "If I had to choose, I would much rather be poor with education. It is easy to lose riches, but if you have education you retain it and can enter 'most any field of endeavor."

Salesman: "Just as most of my friends are, educated and earning a fairly good living. There is nothing more offensive than an uncouth rich person who wants you to know he's rich."

Secretary: "I prefer education to riches. An educated person knows how to enjoy herself and appreciate life without spending a single penny. Riches are least essential for true happiness."

Compositor: "Any one with sense would prefer education to riches because he could read and think intelligently and also mingle with people worth while. Riches alone give men very little standing."

Hostess: "I would choose to be poor with education. Ignorant rich people have friends only as long as they have money and spend it freely. The educated class makes worthwhile friends who last."

These answers are an indication of the growing belief among people in varied walks of life that a sound education is the only investment which is proof against all forms of loss.—Zion's Herald.

COLLEGE IDEA GROWING.

It is simply wonderful the way the College idea is growing in the minds of the members of the Methodist Protestant Church in North Carolina..

It is true that we should have begun this great undertaking a long time ago, but somehow I feel that we are going to do so much better because we are building it now.

I am so glad that when our College is opened that all of the young people in our church may know that there is a place where they may fit themselvles for the larger responsibilities of life and that no one, not even the poorest among them, need have any fears of being able to get a college education.

I have reason to believe that there have been many among us who could and should have gone to college but did not think they could and no one would encourage them; but now all the teachers in our public schools may be looking out for our own young people and our ministers also may encourage the young men who would fit themselves for the ministry and help them to find a way to college.

And in a few years all of our pulpits may be filled by men who have college training and all will be much better fitted to take their places as leaders in the Methodist Protestant Church.

I feel that nothing that has been undertaken by our denomination anywhere in a long time will mean so much as the building of this college. R. F. Williams.

Burlington.

CHRISTIAN EDUCATION.

Education is the paramount need of our day. Institutions of various classes and degrees are serving as a medium by which the masses are being educated. Monthlies, weeklies and dailies pour into our homes in an incessant stream; books without number are at our daily command, with new ones born in a day; schools of every grade, from the kindergarten to the university abound; movies also lay claim to the right to appear on the world's educational program, and are holding forth in every hamlet and city of our land. The direct result of these institutions is the education of the individual, and the masses. No one will deny that the masses are receiving some kind of education. But, may I ask, is the type of education offered by the above agencies in every case wholly satisfactory to the serious, sober minded thinker? It education is now our greatest need, that need cannot long exist with the present educational facilities at our command.

You will please note that my first sentence is incorrectly stated, in that it is unlimited in its application. The first word—education—needs a qualifying word. Christian is the only word we dare to use. So then, correctly stated, Christian education is the paramount need of our day. Some may not agree with me here, and may say that repentance, faith and love should have precedence. I would reply, that before there can be repentance, faith and love in their various manifestations, there must be an intellect capable of exercising these graces. The supreme aim of Christian education is to fit the individual for a more complete exercise of the gifts and graces intrusted to him by his Maker.

One type of education is founded on materialism, where it ultimately ends. Christian education is founded on faith in God, and belives and teaches, "in the beginning, God." I am glad that we are building a Christian college where our boys and girls may obtain Christian education; where they will be taught to know Him, whom to know is life eternal. We believe in one God over all; we believe in the divinity of Jesus Christ; we believe in life everlasting. May the sun of that dark day never rise when our faith in this creed shall be uprooted by godless men in godless institutions, who might wilfully wreck our children's faith in their father's God. My salvation, your salvation, and the salvation of those who follow us, yea, the salvation of the world depends upon its Christianization, through and by the means of Christian education. Wm. H. Neese.

March 20.

TO PARENTS.

You fathers and mothers of the Methodist Protestant denomination, it is up to you to decide the great question and further the cause of Christian education, by helping to establish "our College."

Do you wish for the moral standards, the high ideals and the Christian training for which you have spent your life in giving to your children, destroyed and their faith undermined in the few years spent in college? If not, now is the time to join others and be one of the many to help establish a place where you may with thankful hearts and peaceful minds send your girls and boys to prepare for a greater life of real service; where sacred truths will be instilled into their hearts and a greater knowledge of God.

R. W. Harris.

—The King and Queen of England attended a dinner given by Lady Astor. The other guests were the Labor leaders in Parliament. This was the first time in British history that the King and Queen have dined at the home of one of their subjects for the purpose of meeting representatives of the workers.

YOUNG PEOPLE'S WORK

TREASURER'S REPORT, YOUNG PEOPLE'S BOARD.

The following Sunday schools and Christian Endeavor societies have paid the annual assessment levied by the Board of Young People's Work. Payments were received between July 6, 1922, and March 26, 1923:

Mitchell's Grove Sunday school, Guilford charge, $2; Spring Church senior C. E. Society, Spring Church charge, $2; Asheville senior Christian Endeavor society, $2; Asheville Junior C. E. society, $1; Lebanon Sunday school, Lebanon charge, $2; Lebanon senior C. E. society, Lebanon charge, $2; Rehoboth Sunday school, Granville charge, $2; Union Sunday school, Halifax charge, $2; West End Sunday school, Greensboro, $2; Grace Sunday school, Greensboro, $2; Grace senior C. E. society, Greensboro, $2; West End senior C. E. society, Greensboro, $5. Total, $26.

Sunday school superintendents and Christian Endeavor society presidents! Take notice! Is your Sunday school or Christian Endeavor society listed above? If not, please have your treasurer send the assessment at once, as the Young People's Board will need funds for the Summer Conference. Send payments to the treasurer of the board.

C. B. Way,
Treasurer.

Box 138, Burlington, N. C.

STATE SUNDAY SCHOOL CONVENTION.

The North Carolina State Sunday School Convention will convene in the First Presbyterian Church, Winston-Salem, April 10, 11, 12. There will be morning, afternoon and evening services. Room and breakfast will be given free of charge. No registration charges will be made.

All phases of Sunday school work will be discussed by competent leaders, among whom are: Dr. Marion Lawrance, Chicago, Ill., Rev. E. R. Stanford, Nashville, Tenn., Miss Wilhelmina Stoker, Auburn, N. Y., Dr. E. LeRoy Dakin, Brooklyn, N. Y., Mr. J. B. Ivey, Charlotte, N. C., Mr. J. N. Broughton, Raleigh, N. C., Mr. E. B. Crow, Raleigh, N. C., Mr. C. M. Norfleet, Winston-Salem, N. C.

It is hoped that every M. P. Sunday school will be represented. Brother superintendent, have your school elect one or more delegates, and help them pay their expenses. This is a rare opportunity we have of learning from men and women of authority the most modern, effective, and up-to-date Sunday school methods. I hope to see you there.

N. M. Harrison, Jr.

Senior and Junior Christian Endeavor societies were organized at Glen Raven last Sunday.

YOUNG PEOPLE'S SUMMER CONFERENCE, WEAVERVILLE, N. C

June 12-22. Everybody is going. Register now so that reservations will be made for you. Send in your registration to Rev. Lawrence C. Little, 126 Tate Street, Greensboro, N. C.

Example is contagious behavior.—Reade.

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, APRIL 8.

What Are Wise and Unwise Uses of the Lord's Day? Isa. 58: 8-14; Psa. 118: 24.

Daily Readings.

Monday. Exodus 20: 8-11; 23: 12.
Tuesday. Ezekiel 46: 1-3.
Wednesday. Isaiah 56: 1-7.
Thursday. Nehemiah 13: 15-22.
Fridady. John 9: 1-14.
Saturday. Colossians 2: 16-23.

Wise Uses of the Lord's Day.

Worship. We should worship God every day of our lives, but on this day set aside by Him, this holy day, more thought should be given to real worship. On other days business and social affairs take time, and we need to spend one-seventh of our time in really thinking about and worshiping God. Sunday is that day set apart for us to study God's Word, to search our lives, to set them right and to get in tune with the good and the spiritual things of life.

Sunday School and Church Attendance. In order to properly worship one must put themselves in a place of worship and in a position to gain real inspiration and help by reading, studying and hearing God's Word explained. There is no better way or place to do this than the Sunday school. The day should begin with worship in the Sunday school. Many children receive the only religious teaching in the hour given to the teaching of the lesson in Sabbath school. How important it is that we give our time and thought to ways and means of making this hour mean more to the lives of those who come to us. It is not enough to go to the Sunday school; we should stay for the church service. We need to hear the sermon, to sing songs of praise and to engage in prayer with other Christians. An hour spent in such a way gives inspiration and fills us with good thoughts to last during the week. It gives us a clear realization of duty.

Visiting the Sick and Shut-ins. Most people are too busy during the week to give much time to visiting the sick or doing errands of mercy. A Sabbath spent in doing good to the sick, the needy, the ignorant or the fallen will bring joy to them and fill our own hearts with a sense of duty well done and pleasure over having done our duty. Hospitals should be visited carrying flowers and messages of cheer to those who are sick. A short song service and brief messages are often appreciated by those who are kept away from church by illness. Prisoners appreciate visits on the Sabbath Day. A Christian Endeavor society can get lots of pleasure and be of help to the prisoners by going to them with a message on the Sabbath. Many a prisoner has been saved by such a meeting. It is a small service on the part of the Endeavorers, but how much it means in the life of those who have fallen victims of their own sins.

Unwise Uses of the Lord's Day.

Sunday Outings for Pleasure. Many people regard the Sabbath as merely a day of recreation and pleasure. They get up early and start off for a frolic with no thought of the day or of the spirit of worship to be gained by the proper observance of such a day. In this busy age all of us need time for recreation, and for many Sunday is the only day. But the entire day should not be given just for pleasure, neglecting the Sunday school and the churches. Several Sundays spent in this way would cause one to forget the worship, good deeds and inspiration to be gained by this day.

Neglect of the Sunday School and Church Services. It is easy to make excuses and find reasons to stay away from church on the Sabbath. People who go constantly during the week complain of being too tired to go out on Sunday morning. Many people have Sunday headaches which prevent their going to Sunday school and church, but strange to say these headaches vanish after dinner and they are free to go where they please. This is not the proper attitude to have toward the church or the proper way to spend the Sabbath. We have a duty to perform on Sunday as well as during the week. Our business claims our attention during the week; we should give more time and serious thought to the way we spend our day of leisure. We need to get inspiration from the services of the day to carry us along during the storm and stress of the week.

Juanita Hammer.

THREE CHEERS FOR WEST END ENDEAVORERS!

Surely nobody has worked harder to make our Young People's Conference to be held at Weaverville, June 12 to 22, a splendid success than has the president of our Young People's Board. Brother Harrison has put his whole heart into this coming meeting and through his earnest efforts the program is already shaping up better than we had dared to hope. And now his Endeavorers are proving their faith in his leadership by doing the unusual! A telegram reached the writer out in the field last Saturday morning announcing the fact that **West End Senior Christian Endeavorers have registered 10 per cent for Weaverville!** And they had! The list is attached. Three cheers for West End Endeavorers! What other Christian Endeavor society will follow their example?

A splendid letter containing ten registrations comes from Asheboro. Whitakers sends two more. Grace sends in three. Granville, Mocksville and Winston join our list. Who is next? "Come on. Let's go!"

81. Miss Maude Jones, Greensboro.
82. Miss Ruth Jones, Greensboro.
83. Miss Vallie Dillon, Greensboro.
84. Elijah Cartner, Mocksville.
85. Hubert Cartner, Mocksville.
86. Miss Lelia Martin, Mocksville.
87. Miss Lucille Martin, Mocksville.
88. Miss Genie Hopkins, Mocksville.
89. J. R. Cummings, Winston-Salem.
90. Miss Margaret Hanner, Winston-Salem.
91. Miss Rosa Reynolds, Winston-Salem.
92. Miss Blanche Hanes, Winston-Salem.
93. Rev. R. A. Hunter, Winston-Salem.
94. F. D. Voss, Winston-Salem.
95. Miss Carmine Cutchin, Whitakers.
96. Linwood Adkins, Whitakers.
97. L. F. Ross, Asheboro.
98. Miss Cleta Rich, Asheboro.
99. Lacy Lewis, Asheboro.
100. C. E. Bulla, Asheboro.
101. Miss Ora Ridge, Asheboro.
102. Miss Iola Lowdermilk, Asheboro.
103. Miss Esther Ross, Asheboro.
104. Miss Lollie Jones, Asheboro.
105. Miss Clara Presnell, Asheboro.

106. Miss Nan Lewis, Asheboro.

And here is that splendid list from West End:

107. Miss Virginia England, Greensboro.
108. Miss Cora Cox, Greensboro.
109. Miss Gladys Routh, Greensboro.
110. Miss Violet Routh, Greensboro.
111. Miss Eva Routh, Greensboro.
112. Miss Flora Albright, Greensboro.
113. Mrs. V. C. Stockard, Greensboro.
114. Herman Highfield, Greensboro.
115. Mrs. Herman Highfield, Greensboro.
116. Charles Routh, Greensboro.
117. Oscar Bull, Greensboro.
118. Roy Orrell, Greensboro.
119. Melburn Wells, Greensboro.
120. Miss Emily Ward, Greensboro.
121. Miss Anie Livengood, Greensboro.
122. H. A. Finch, Kittrell.
123. Mrs. H. A. Finch, Kittrell.
124. Mrs. J. C. Stone, Kittrell.
125. Mrs. S. V. Floyd, Kittrell.
126. V. V. Hester, Kittrell.
127. Miss Emily Floyd, Kittrell.

Lawrence Little, Secretary.
126 Tate Street, Greensboro, N. C.

WOMAN'S MISSIONARY MEETINGS TO BE HELD IN GREENSBORO.

The branch meetings of the Woman's Home and Foreign Missionary societies will meet in Greensboro April 17 to 19, in the West End Methodist Protestant church. It is hoped that every auxiliary, every egg club and every church in the Methodist Protestant Conference of North Carolina will have at least one representative at the meeting in Greensboro. The people will be glad to entertain any and all who will attend the meetings. The names of the representatives should be sent in.

An interesting program has been arranged and will appear in the church paper. The meeting begins on Tuesday at two P. M., the Home society having the first part of the meeting. Rev. Homer Casto will be present and tell of the work at Bethel Home. Mr. H. A. Garrett will speak of the Children's Home and Mrs. A. G. Dixon will speak on the work at Pine Ridge and Pittsburgh Mission. All money should be sent in to Mrs. H. A. Garrett, Ligh Point, treasurer of the Home society and Mrs. C. L. Whitaker, Lexington, treasurer of the Foreign society, before March 31, when the books for the year will be closed. Let each auxiliary do their best to meet the apportionments which were made last year.

It is desired that every delegate go prepared to tell the best methods used in their society duing the past year. In this way the exchange of ideas will prove beneficial for the next year's work. Let every delegate make an effort to be present or arrange for an alternate.

Mrs. Wm. C. Hammer, President,
N. C. Branch, W. H. M. S.
Asheboro, March 26.

—We were pleased to have a call on Tuesday from Brother D. A. Neese and wife of Burlington. Brother Neese is teacher of the Baraca class and had 96 present last Sunday. Mrs. Neese speaks very highly of the work of the Philathea class.

WHAT DO YOU THINK ABOUT IT?

I mean all those articles in the Herald on "Errors in the Bible." Do the readers of the Herald generally think that is the kind of reading matter to put before the boys and girls and young people of our Methodist Protestant Church? I do not object to those questions being discussed in a theological seminary or at our pastors' summer conference or in such magazines as the Homiletic Review but I do think it a mistake to discuss them in the church paper that goes into our church homes to be read by the boys and girls who are not mature enough yet to make the fine distinctions made by the theologians and logicians who have been writing the aforesaid articles.

The Herald of February 22 arrives. On the editorial page we find an article headed "Two Views of the Bible," on the second page an article, "Errors in the Bible." Then a reply by the editor to that. Beginning on the same page an article, "A Little Rejoinder." Here we find nearly two pages of the Herald or one-eighth of our church paper taken up with the discussion of the "Errors in the Bible." And to make the matter still worse, for me, the editor, in reply to my request for sample copies of the Herald to use in a campaign for new subscriptions, sent me along a batch of this same issue of the Herald.

Well, I succeeded in keeping quiet over that issue of the Herald but here comes last week's issue and on the second page I find awhole column article on the "Psalms of Hate" with the editor's reply to that taking nearly two columns of space. Beginning on that same page is another article in "Errors in the Bible." This article takes more than a page of space. That is followed by the editor's rejoinder which occupies nearly a column and a half of space. A good bit over two pages or more than one eighth of the paper taken up with the discussion of "Errors in the Bible." Very frankly, and yet kindly, I want to ask the editor and those who have written the articles referred to, Is this kind of treatment of the Bible edifying to the average reader of the Herald? Is it calculated to increase their faith in the Bible as being the inspired Word of God? I want also to ask the readers of the Herald if they think the discussions referred to are the kind that should be published in the Herald. If the verdict is against my opinion, then I submit.

For my part I am pretty well fed up on the recent dissertations on "Errors in the Bible," "Psalmsm of Hate," and "My First Pants." What say some of the rest of you?

Yours for a helpful church paper,

L. W. Gerringer.

Asheville, March 26.

[The editor believes that Brother Gerringer is entirely right in thinking that too great prominence and too much space and time may be given to the discussion of the subject named. But the editor believes Brother Gerringer in the wrong when he tries to rule the discussion out of the church paper. It is a practical subject and not merely an academic one. All the people should be interested in forming correct notions of the Bible. Roman Catholics may think it good policy to keep the people ignorant, that they may be more easily controlled. Protestants, and especially Methodist Protestants, believe in freedom of thought and discussion, provided always that it be in proper spirit. As to the young people, we think it much better for them to hear the truth from their friends than from those who might employ the truth to lead them away from the church. I believe the Bible would have been worth far more to me in the course of my life if I had been led to see it in early days as I see it now. I do not believe the truth will hurt the young people if given to them in true perspective. It is distortion and perversion of the truth that hurts, whether this distortion and perversion come from Christian teachers or from the enemies of Christ.—Editor.]

THE BOY AND HIS SISTER.

He was a little fellow, dwarfed by long illness. She was a beautiful girl to whom nature had given every grace of health and every joy of a bright mind. There could have been no greater contrast. Her step was elastic and strong. He was a helpless cripple, bound to his chair.

Her wedding day came. Every good-by was spoken, the carriage waited, yet she flew back upstairs to the brother gazing from the window in his wheel chair. He should have the very last embrace. Her kisses, her protecting tenderness threw about him something of the joy that could never be his own.

When Nature has her way the love between brother and sister is sweet beyond all telling. The girl's pride in her brother's progress at school, his prowess on the playground, amounts almost to worship. Why does any boy ever lightly hold his sister's love? He may live long and yet find no other purer and stronger. Her caress may be as tender, when the harness bruises his shoulders, as that of the mother, who may not always be near him. The girl learns much of the sterner sex if she be the sister of a manly boy. Through her the boy receives his best knowledge of womanhood. In countless ways each is the other's instructor.

Our congratulations to you, my boy, who often escort your sister and are glad in her beauty. You yourself know that there will be no more beautiful girl at the party. But perhaps you do not know the happiness that thrills your parents' hearts as they see you go out together and know how much you are to each other. If you do not realize it now, we hope that sooner or later you will know with what respect the parents of other girls look on you, sir, for your gallantry to your sister.—Unknown.

KNOCK IT UP!

It is curious to think how common the idea of "knocking" has become, especially since it is associated with a hammer. The hammer naturally represents construction. Anybody that has grown beyond babyhood seldom takes up a hammer just to pound with it; he uses it to make something—to "knock up" a chicken-coop, a new toy, a piece of furniture. That's the sort of thing hammers are for.

Why should not verbal hammers be used constructively? If you have one that's eager to be used, get busy. But don't merely bang away like a ten-month-old baby. Knock up something worth while.—Selected.

THE LITTLE RED SHOES.

They were very little and very red and—Oh, dear me!—how pretty they were, especially to the tiny Louise May, who had never owned a pair of red shoes in all her short life before.

There were many little folks in the Alcott home, and very, very little money, so when a friend from Boston sent Louise the red shoes, the whole family stood about to admire and help the small girlie rejoice in the very loveliest things she had ever owned in all her life.

Shoes have to be worn, or they will soon become too tight for little feet, and so it was that Louise May trotted about that summer, day after day, in her red shoes. They were a perfect fit, and the little girl was happy the whole bright summer long, just because she could look at her own pretty feet and forget that she did not have any of the things that other little girls had.

Well, one day in the early fall, Louise May put on her red shoes. Then she slipped into a pretty little white dress with red dots on it, and at last her mother tied a big red bow in her hair. Then it was that an idea entered this small girlie's head. She would run away, and see the world! She always had wanted to see it, and this bright day, when she had on a new dress and the wonderful red shoes and the pretty bright ribbon, was the very time!

So it was that, by and by, the little red shoes trotted along right bravely, turning corner after corner, until at last she had no idea in which direction lay her home! Hours passed, and still the little red shoes trotted along.

By and by the sun hid, and the rain came. Then it was that a very tired and frightened and homesick little girl crept into an open doorway, and curled up in a miserable ball. It rained harder, and then it grew dark. Louisa drew her red shoes up under her short skirts, and sobbed herself to sleep.

Nine o'clock had boomed out from the town clock, when a queer cry rang through the streets, mingling with the ringing of a bell. "Lost," cried a man's voice. "A little girl, in a red-and-white dress, with a pair of red shoes on!"

"Why-y-y-y!" cried an ecstatic little chirp right under the man's nose. "Why-y-y-y, them's my red shoes you'se a finding!"

"And you in 'em, I'm thinking!" cried the man. He flashed the light of a lantern on the forlorn little figure in the door way, and gave a shout of delight. "I've got her!" he called, and then others came running up out of the darkness, and a very tired but very happy little Louise May was clasped in her father's arms.

"He found my red shoes, and that's how come he got me," she said in sleepy chirp that night, when her mother tucked her into bed. "And me'n them ain't ever, never, going away not no more er tall, Muvver Alcott!" —Selected.

KEEP ON THE TRACK.

"Mamma, where will I find some good texts for our League meeting tonight?" said a youth as he turned the leaves of his Bagster's Bible.

"What is the subject, Clarence?"

"'The Footsteps of Jesus;' and I want something strong, something that means keeping on the track."

The mother smiled to herself, and her heart leaped up lovingly with a prayer, "Dear Lord, keep him on the track," as she said. "How would that verse over in Proverbs do?"

"What verse? I do not recall any like that."

"The one about letting your eyes look straight before you. Turn to your concordance and look up the word 'straight,' and you will find it."

"Oh, yes! here it is: 'Let thine eyes look right on, and let thine eyelids look straight before thee.' 'Ponder the path of thy feet, and let all thy ways be established.' 'Turn not to the right hand nor to the left; remove thy foot from evil.' That's just it; that will do."

"Do you want another?"

"No, thanks; this will do. I will take all three of the verses."

"Do you lead tonight, my son?"

"Yes, mamma."

"Then make the duty to follow closely in the footsteps of Jesus clear and positive. To get off the track means disaster and danger, and perhaps death; and yet many are careless, and seem to regard it as a slight matter, while others become self-indulgent and sleep by the way. You remember, in 'Pilgrim's Progress,' that, when Christian slept in the beautiful arbor that God meant only for rest and refreshment, he lost his roll which he carried in his bosom, and how sorrowfully he retraceed his steps until he found it where it had dropped when he was sleeping. It is ever so. We shall surely lose the blessed assurance of God's favor if we grow careless and self-indulgent. We must keep our eyes upon Jesus if we would make straight paths for our feet."

"We boys have a good many things to meet, in the social line, that are questionable, but, if you say a word of warning to one who indulges, he replies, 'My conscience does not condemn me'."

"Then tell them, my son, that conscience needs a guide. The Word of God is the only sure and safe rule of action. The conscience must be educated and enlightened by it, and illuminated by the Holy Spirit. The only way to settle the question of right and wrong is to take your Bible, go into your closet, get down upon your knees before God, and sincerely seek the illumination of the Holy Spirit, and God will make it plain. By so doing, the conscience becomes sensitive, and able quickly to discern good and evil. We must keep our hearts with all diligence, for Jesus says, 'He that taketh not his cross and followeth after me, is not worthy of me'."

"We need to have the 'stuff that martyrs are made of' to keep loyal and true in these days, mamma; but I am bound by God's help to be wide awake and keep on the track."—Christian Standard.

PRIDE GOETH BEFORE A FALL.

One day a very plain little girl dropped down into the school. She dressed very plainly, talked in an old-fashioned way, and seldom ever spoke of herself. The other girls shunned her, and talked unkindly about her. But the quiet little girl went quietly on her way, learning her lessons. Of course she noticed the way the girls treated her and she felt hurt.

The leader of these girls was Jane. She had been abroad for a year, and now the day had come for her to arrive, and the girls were anxiously waiting for her to come to the school.

One afternoon the girls stood about in the schoolroom when Jane came in with a smile and word of greeting for everyone. In the midst of the excitement the quiet little girl was overlooked, but presently Jane saw her and then how quickly things changed. Jane stopped in the middle of a sentence and with a surprised look on her face ran toward the timid little girl.

"Why, you darling!" she said, excitedly, "you dear, darling old girl. I'm mighty glad you're here. Why, I've missed you so terribly since we left France. Oh, Clarice, are you going to stay with us for awhile? I am so glad—" But the rest was smothered in Clarice's warm ulster.

All the little uppish misses had to stand back and watch Jane's extravagant love for this quiet girl, and, of course, they couldn't understand it. Even when Jane got her breath back she found it hard to tell.

"You lucky, lucky girls to have had this dear girl here with you all winter," she said at last as she stood with her arms about Clarice's waist. "She was my very best friend while we lived in France. Her father is a count, with a dozen other titles to his name, and her mother was an American girl who was a school friend of mother's. We stayed with them at Troyes, in a glorious big castle, which is their real home, but they have a great house in Paris, and another down on the Riviera, and a villa in Italy, and ever so many other places, and she's my very best friend. Oh, Clarice, I'm so glad your father has come to America for this season. But I'm terribly surprised, because I'd been hoping we'd get back from London before you got here. Oh, now we're going to have some fun, I tell you. Good-by, girls. See you tomorrow."

Imagine the surprise of those haughty, proud girls who had shunned and snubbed that dear little girl just because she wasn't dressed as they were.

You never can or ought to judge a person by the things they have. Very often the people who say the least and seem to have the least are the people really worth knowing.—Sabbath Visitor.

—Great Britain and France have made sharp cuts in their naval programs for the coming year. Both governments announced that they had made these cuts because of the Naval Limitation treaty signed at the Washington Conference. France has not yet ratified that treaty, but will soon do so, reports from Paris say.

—The situation in the Ruhr becomes more and more threatening. Last week the most serious clash between the French troops and German mobs took place at Buev, a town in what is known as the Recklinghausen district. There the Germans killed two French soldiers. The French troops fired into the crowd and killed five Germans.

FROM PASTORS AND PEOPLE

Oak Grove, Cleveland Circuit.—Since our last report we have been progressing very nicely with our Sunday school trying to make this the best year we have ever had, and we are successful so far. Last Sunday, March 18, we had a large crowd present at Sunday school, we also took up a missionary collection, $5.69 for the orphan children.

We are practicing an Easter exercise which will be held at his place Easter. We are expecting a large crowd, and also a large missionary collection, which will go to the orphan children; everybody is cordially invited to come.

Our Christian Endeavor society has been stopped for quite a while on account of the bad weather and sickness. We are hoping to start it up before long.

We are looking forward to have a good song service and also good preaching on the fifth Sunday in April as the quarterly conference and district meeting will be held at this place then. Willie Pendleton,
Reporter.

Missionary News of Flat Rock, Vance Circuit.

On Tuesday, March 20, at 2:30 o'clock, the Woman's Home Missionary Society met with Mrs. A. E. White. In absence of president Mrs. W. B. Jones, vice president, presided. Nine of our fourteen members were present. The society had as its guest Dr. and Mrs. A. G. Dixon of Greensboro. Mrs. Dixon conducted devotionals, after which Dr. Dixon led in prayer. After the business part of meeting and reading of report of year's work, the meeting was turned over to Mrs. Dixon.

She said many encouraging things, as well as told us of the work at Pittsburgh Mission and Pine Ridge. It was indeed a pleasure to hear her. It makes us feel more like trying a bit harder, after we have seemingly done our best. Do hope to have them both in our meetings again sometime.

We are not over the top with our apportionment yet, but are going to try and get it in to treasurer before March 31.

Miss Hazel M. White is our delegate to branch meeting.

Mrs. Dixon met with the J. Clyde Auman Mission Band of our church on same afternoon as woman's meeting at 1:30 o'clock. She gave them a splendid talk on Boy and Girl Life in Japan, also touched on the work in China and India. In closing her talk she told them of the great need of good work in school room to develop the brain, the need to play just as hard to develop the body, and the greatest of all, the need of Christ to make their hearts good and pure, that their lives may mean much to the Master.

Sallie Hunter Satterwhite was elected to represent the Mission Band at branch meeting. The Band's treasurer has sent Mrs. Whitaker its apportionment, which was only dues.

We have a growing society of Buds of Hope. They now number eight. Our president's new girl, Estelle Hester, is the last added to the list. Mary V. White,
Secretary W. H. M. S.

Clark's Chapel, Buncombe Circuit.—Our Sunday school is increasing. We had the largest school yesterday that we have had since before Christmas. The prospects for a good school are hopeful, and each attendant seems interested. We have been largely handicapped this winter from "flu", and the roads have been so bad that that would almost be an excuse. But we truly hope to be prospered and that this will be a good year's work yet.

Our pastor, Mr. Williams, does not seem easily discouraged. So he fills his appointments faithfully and preaches helpful and inspiring sermons. Come out and hear him. When we fail to be present we are certainly losers. Reporter.

Piney Grove, Uwharrie Circuit.—Our pastor filled his appointment the third Sunday at three o'clock, and preached for us a good sermon to both saint and sinner. Brother Riddle preaches for us every first and third Sunday. We are always glad for that time to come, for he always gives us messages to press onward in the service of the Lord.

Our Sunday school is moving along nicely, considering the sickness in this community. Last Sunday Mrs. A. L. Delk was elected as superintendent. She is a faithful worker in our church.

Brother Riddle is building a belfry addition to our church, which will be very much help to the looks of it when completed.

Mrs. Riddle is our faithful organist at Piney Grove, and she is a ready worker for the Master.

With best wishes to the Herald and its readers. Reporter.

Bethel, Alamance Circuit.—Bethel Sunday school is progressing nicely. We are preparing for an Easter service. Rev. G. W. Holmes filled his appointment the third Sunday in March, giving us a good helpful sermon on the Crucifixion.

We had the pleasure of having the Woman's Home and Foreign Missionary societies meet in our home last Sunday at 2:30 P. M. Meeting was opened by our vice president, Miss Marcia Foust, using a portion of 1 John 2. Song, "In the Garden," followed by a discussion of our subject, "Walking with God." Lesson was taken from the second chapter of study book. The following officers were elected: President, Mrs. Lou McPherson; vice president, Miss Marcia Foust; treasurer, Mrs. W. A. Foust; assistant treasurer, Mrs. Lon. Stafford; recording secretary, Mrs. R. W. Lindley; assistant secretary, Mrs. F. R. McPherson; Record agent and Corresponding secretary, Mrs. J. M. Foust. Officers of Home society were retained, as we so recently organized. Next meeting to be held with Mrs. J. A. Foust. Subject, "Influence." Time not decided.

Mr. and Mrs. Lon. McPherson are rejoicing over a fine baby boy. Mr. and Mrs. John Bivins, who have been right sick, are improving, but sorrowing over the death of a sweet little girl, aged about fifteen months. One more sweet flower transplanted in the garden above, anxiously watching, papa and mamma, for you. We have sick among us—Mr. Amick Foust, Mrs. Lon McPherson, Mrs. J. H. Allen, Miss Lala Lindley and Miss Jewel Stafford. May the Lord comfort and help them and restore them to health.

Mrs. J. M. Foust, Reporter.

Shiloh, North Davidson Circuit.—A very interesting meeting was held in this community last Saturday night at the home of Mrs. Sally Sink, when a Teachers' Meeting was held in memory of her husband, Mr. Lee Sink, who passed to his reward two years ago Saturday. Mr. Sink was one of the most efficient and most faithful teachers of Shiloh Sunday school. It was he who organized the Teacher Training Class, and who continued in this great work until he was called to be with his Great Teacher in the Great School Beyond.

There were 149 present in the Sunday school Sunday.

The family of Mr. H. A. Leonard are among the recent victims of measles. Mrs. Leonard was able to attend church Sunday for the first time since she fell and broke her leg several months ago.

Dr. Whitaker preached an excellent sermon at 11 o'clock, after which the sacrament of the Lord's Supper was administered. The pastor announced that the second quarterly conference will convene at Shiloh on Saturday before the third Sunday in April. He urged all members to attend, as business of special importance will be transacted.

The Woman's Foreign Missionary Society held a Thank-offering service Sunday night. The president, Mrs. Wiley L. Shoaf, read a part of the 28th chapter of Matthew, after which Dr. Whitaker led in prayer. Mrs. Shoaf then told of the growth of the local auxiliary during the one year of its existence. Dr. C. L. Whitaker made a talk on "Thank-Offering." A dialogue, "As It Really Is in India," was given by Misses Florence Sink and Willie Veigh Leonard. A pageant, "Light and Thanks," was then presented. America was represented by Miss Elizabeth Koontz, Thank-Offering by Miss Florence Sink and India, Africa, Japan and South America by Misses Elsie Koontz, Eula Swicegood, Reva Sink and Druzilla Evans. Little Frank Shoaf gave a short reading about giving, after which a Thank-offering amounting to $15 was received. Dr. Whitaker pronounced the benediction. Mrs. Curtis L. Koontz, Reporter.

Midway, Haw River Circuit.—Yesterday was a good day for us. We had a splendid Sunday school with 90 present. Collection, $4.45. We hope to get our roll up to 100 by next Sunday.

Brother Lowdermilk was with us yesterday and gave us another one of his good sermons, his text being, "Thy kingdom come." We are always glad when the day comes for him to be with us. We will have preaching twice a month after this month.

We are planning to have an Easter program next Sunday night, consisting of songs and an address by Mrs. A. G. Dixon. Come all who can. Am sure Mrs. Dixon will bring us something good. Mrs. G. W. Apple, Reporter.

March 26.

Thomasville.—We have had a great day at our little church on the hill. Our Sunday school had 241 present. We were sorry to note our superintendent's being somewhat indisposed, but assistant superintendent D. R. Connell being present, there was no time lost in proceeding with a live Sunday school session, after which our regular church service, with subject, Ridicule, picturing how we may hinder God's cause by ridiculing his workers or would-be workers.

Our Christian Endeavor society met at 6:30 with very interesting service, followed by preaching service at seven o'clock, subject, One of the Fools of the Bible. The preacher gave his hearers a powerful word-picture of how Saul said, "I have played the fool." As we know, all Bible students are familiar with what happened that made Saul submit to his guilt. The subject was presented with force and power.. Pray for us that more such messages may reach us before we play the fool ourselves. Yours for the Master,

Reporter.

Orange Circuit.—Hon. J. S. Cook and Phil Dixon will be with me at Union Grove first Sunday in April at 11 o'clock and speak on some phase of our college.

Mr. Albert Holmes of Raleigh, N. C., will be with and speak to the people of Chestnut Ridge on second Sunday in April at eleven o'clock.

Brother Fletcher Williams of Burlington will be with me at Efland on third Sunday in April and speak at eleven o'clock.

Brother Rogers of Burlington and Phil Dixon of Graham will be with me at Hebron at 11 o'clock on fourth Sunday in April. We extend a hearty welcome to all of these brethren and anxiously await their coming.

Second quarterly conference for Orange circuit will convene at Union Grove on Thursday before second Sunday in April. The conference will convene at two o'clock P. M.

H. L. Powell, Pastor.

Lebanon Charge.—The second quarterly conference for this charge met last Saturday at Lebanon church. The attendance and interest were good. The reports showed that all the churches were behind with the finance but we hope this condition will not exist very long. Brother H. A. Garrett was with us and added much to the interest of the meeting. Brothers John Harvey of Lebanon and George Hilton of Pleasant Grove were elected nominees for delegate to Annual Conference. A great deal of interest was manifest in the College, and the quota for this charge was accepted. I feel safe in saying we will have no trouble raising the full amount. The Lebanon folks are already at work on their quota.

We wish to thank the people of this charge for the many tokens of kindness we have received since our last report. We have received milk, butter, meat, potatoes, wood, and various other tokens of kindness which we appreciate very much. Edw. Suits.

Winston-Salem.—Our Sunday school, under the leadership of Superintendent Hauser, is showing many signs of new life. The attendance last Sunday week was the largest in its history, 220. Every teacher was present, and expressions similar to this were heard on every hand: "The school sure looks good today." But the "good looks" were not confined to the Sunday school, large congregations being present at both preaching services.

The first Brotherhood supper took place on the evening of March the 13th and despite the down-pour of rain about thirty men of the church were present. The ladies of the Home Missionary Society served a bountiful supper, consisting of a meat and salad course, followed with cake and ice cream. Brother J. Norman Wills, of Greensboro, was the speaker for the occasion, and, in the language of the Twin-City Sentinel city editor, who was present, gave "a wonderfully interesting and inspiring address on 'Enthusiasm'." Following his address a number of the members made short talks. Brother C. W. Williams is president of the Brotherhood and acted as toastmaster.

We were pleased to have with us last Sunday evening Brother L. C. Little. Brother Little was passing through our city on his way home from Mocksville, not thinking that he would have time to attend the evening service, but finding that his train did not leave until 8:50 and that our service would begin at 7:30, he gladly consented to speak to our people. The congregation was not quite up to the standard, but those present were highly pleased and helped by his address and quite a number registered for the Weaverville convention.

College sentiment is growing here. The people are talking it as they never have before and we shall be greatly surprised and disappointed if we fail to reach our quota—$10,000. Brother R. H. Shouse, one of our young business men and good church workers, has joined the Scout $500 Club, and we are of the opinion that we have some more Hauser $1,000 Club men here. Who will be next?

R. A. Hunter.

Glen Raven.—We had a very good attendance at Sunday school March 25—127. Pastor Morgan preached a most excellent sermon at the morning service. The song service was one of the leading features of the service. On Sunday, the 18th, Mr. J. B. Turner of Burlington, president of the Alamance County Christian Endeavor Union, spoke on the Christian Endeavor work, with the view of organizing a Christian Endeavor society at Glen Raven. At the night service Mr. Turner was back again, bringing Mr. Carl Clapp of the Reformed Church with him; both of these gentlemen spoke on the Christian Endeavor work. Mr. Clapp spoke of the Christian Endeavor work as a live wire in the church, especially fitting the young people for the work of the church. Mr. Turner was back again Sunday, the 25th, bringing Mr. Carl Clapp, Mr. C. B. Vray and Mrs. Herbert W. Coble, all three of Burlington, and organized a senior and Junior Christian Endeavor society. Mr. John Tickle was elected president, Miss Lowell Glenn vice president, Miss Florence Garrison secretary, Mr. E. H. Thompson corresponding secretary, and Mr. Mack Boone treasurer. Our meeting was first held at 6:30, just before the evening preaching service, which was very largely attended. Mrs. Tom Hornaday was elected president of Junior society and Miss Donnie Dixon secretary.

At the evening service Brother Morgan preached a sermon using as a subject, "The Devil Fishing," to a large congregation.

Mack Boone, Reporter.

Pleasant Union.—It has been so long since I have seen any report from our church that I will try to write once more. We are still moving on. Our Sunday school is growing larger as the spring comes on.

On the second Sunday of March Brother Millaway organized a Christian Endeavor society at our church and a large number joined. Although we have had but two meetings, yet I think it is proving a great help to our church and Sunday school.

Our pastor preached a very practical and helpful sermon at his last appointment. His subject was, "Is Life Worth Living?" We are glad to have Brother Millaway for our pastor, for he seems just like one of us. I hope that as the weather gets warmer our congregation will get larger.

James Bowman.

Philadelphia, Greensville Circuit.—The work at this church is progressing nicely, considering the sickness we have had this winter and also bad weather, but I am glad to say that we did not have to close our Sunday school this winter. It seems that when a Sunday school is closed through the winter the members wander away and then, when the school is opened again, they do not attend as regularly as before.

On account of sickness I was unable to attend service last third Sunday night at Philadelphia but I attended services at Matthews Chapel Sunday morning and Brother Trolinger preached an excellent sermon and more than one said that they thought it was the best sermon they had heard Mr. Trolinger preach.

Our Sunday school is planning to render a short Easter program next Sunday morning; ten o'clock is the hour and there will be preaching at 11 o'clock. Everybody come. Love and best wishes to the Herald and its readers. Dora Pearson, Reporter.

March 27.

New Hope, Why Not Circuit.—We are having a very good Sunday school; 43 present this morning. We have 67 on roll.

Brother Hulin filled his apopintment this evening, giving us a splendid sermon, after which a collection was taken up for the Children's Home at High Point, which amounted to $5.07.

We have class meeting once a month, usually the first Sunday, but on account of our Easter services next Sunday, it will be put off till the second Sunday. The Easter services will begin at ten o'clock A. M.; everybody is invited to come.

Mr. W. A. Dawson is right sick at this writing. We hope for him a speedy recovery.

Rosa Merritt.

March 25.

Fairgrove, Haw River Circuit.—We are still on the job, although due to sickness and weather we have not been progressing as nicely as we hoped for during the winter months. But as spring has approached we intend to put forth a greater effort.

Brother Lowdermilk was with us yesterday, and gave us a very interesting and helpful sermon, using for his text, "Thy kingdom come." After the sermon the Lord's Supper was administered. Almost the entire congregation partook of this.

Our missionary society was unable to have its meeting last third Sunday, and the members are requested to be present next Sunday, as the meeting will be held immediately after Sunday school, and everyone will be expected to pay their dues.

With best wishes to the Herald and its readers, Reporter.

Canaan, Denton Charge.—Pastor Trogdon on the second Sunday delivered a most excellent sermon. Not many folke out because the day was damp and cloudy. There are some people who think the day must be bright and sunny if they go out to hear a man preach the gospel of Jesus Christ, but they can work or go to town just any kind of a day. We have a good Sunday school at Canaan. I do not think we have missed but one Sunday this quarter. There will be Easter exercise at our church next Sunday at 11 A. M. Hope to have a large crowd out.

The second quarterly conference of Denton charge was held at Canaan on Saturday evening, March 17. The most important business transacted was the nominating of delegates to Annual Conference.. Brother Walter Johnson from Mt. Ebel and Brother Eddie Hill from Denton are the nominees from this charge.

We are hoping as beautiful spring days come to us that our church will take on new life and strive to accoomplish greater things for the Master this year than ever before.

C. E. Ridge, Reporter.

Vance Circuit Home Missionary Societies.

It was our great pleasure to meet with each of the three Home Missionary Societies during the past week. It was an inspiration indeed to me, and it caused me to see more clearly what a little band of women working together for God could accomplish. Of course we have not accomplished anything great but in reviewing the year's work we find we have not been idle, and we are hoping, planning and praying to be able to do much more during the coming year.

Gillburg: Yesterday we met with this little band of women and children. We have in connection with our ladies' auxiliary, ten children between the ages of six and sixteen that we call our Mission Band. We hope in the near future to organize the children into a separate society. Yesterday we organized a "Buds of Hope" society with three members. There are a number of children in the community we hope to add to this list.

There is still a small deficit to raise on our apportionment, but we feel confident that the full amount will be in the hands of the branch treasurer before her books close. Miss Laila Blanks was elected to represent Gillburg at the branch meeting.

Spring Valley: We met with the Spring Valley auxiliary March 21. We had a real interesting and inspiring meeting. It means much to me to meet and mingle with a number of consecrated women who are doing their very best to measure up to their great responsibilities. This society has already "gone over the top" with their apportionment. Besides the money raised and sent to branch treasurer, they sent a box of towels, pillow cases, etc., to Pine Ridge School. The society also has done much mission work in the local church. They have pledged $50 towards improvement of their church, and they have a plan on foot now to raise that amount.

Flat Rock: We had the great pleasure of having Dr. and Mrs. A. C. Dixon meet with us in our Flat Rock society March 23. Mrs. Dixon gave us an interesting and helpful talk on home missions, and the great work the Home Missionary Society is doing. She also gave some helpful suggestions, and I feel sure that Flat Rock auxiliary will do more in the future since hearing Mrs. Dixon. We hope to have Dr. and Mrs. Dixon meet with us again.

We are very much alive here and working hard to raise our apportionment. We are still behind some, but we are hopeful of yet being able to report all paid. At our last meeting we decided to make Mrs. Lelia Satterwhite (one of our deceased members) a perpetual member, and we are working hard now trying to raise that amount.

At our January meeting a "Buds of Hope" society was organized with four members. We now have eight members.

Miss Hazel White is our delegate to branch meeting.

The J. Clyde Auman Foreign Mission Band under the leadership of Miss Mary V. White is doing excellent work. They have already raised their apportionment. We are expecting great things from this live band in the future.

Yours for mission activities,

Mrs. Wm. H. Neese.

March 26.

SNOW-BALLING SAM SCOTT.

Yes, it was capital snow-balling. The snow was just moist enough to pack splendidly.

"Hey! Ned!" said Charlie Preston to his brother, "There goes old Sam Scott, drunk as 'booze'; let's give him a salute when he comes along." So the boys, allowing their love of fun to overcome their manliness, without intending to do anything out of the way, prepared to give "Boozy Sam," as he was sometimes called, a royal salute. And really, what harm was there in it? "He's nothing but an old drunkard," as Charlie said, afterward. So as the staggering footsteps of the old man drew near, he received the intended volley; once, twice, three times, the well-packed balls found their mark in quick succession.

Then there was a sweet voice from the door which called, in surprised tones,

"Boys! boys!"

If there had been any thought in the boys' minds that they were not doing just right, they surely were certain of it now, as they heard their mother's voice.

The boys instantly followed their mother into the house, and when she expressed her surprise at what they had done, Charlie in his earnest way, said,

"Why! mamma, he's only old Sam Scott, the drunkard."

In reply, his mother said,

"Boys, listen, and I will tell you a story. When your grandfather was young, he had one friend whom he prized more than all his other companions. They were together continually. People used to speak of them as the 'twin brothers.' Their fathers were partners in business, and it used to be a common saying that where you would see one you would see the other. This continued until they both became young men, when, their business tastes being different, they became separated. But still the friendship of their youth endured, and they always met with the greatest pleasure. But it was not long before your grandfather learned, in sorrow, that his friend was becoming intemperate. In vain did he endeavor to help his friend give up his dreadful habit. He continued to go on from worse to worse, until he became a common drunkard. He squandered the moderate fortune left him by his father, and early became penniless. How often I have heard your grandfather mourn over the sad ruin of his early friend."

"Mamma, mamma! you don't mean that it was Sam Scott?" excitedly exclaimed the boys, almost at the same time.

"Yes, my boys, the old drunkard whom you snow-balled this morning was the youthful friend of your grandfather, and I've often heard him say, when he used to see you and Ned at play, 'That's just what Sam and I used to do;' then he would sigh, and I knew what he was thinking about."

"I'll tell you what we'll do, Ned," shouted Charlie, excitedly; "we'll fix a whole basket of stuff for him. You'll fix it for us, won't you, mamma? And we'll tell him it is from Ned Harper's grandsons."

Mrs. Preston watched the boys with a smile as a little later they passed through the gate with a large basket on their sled. As the old man received the boys' gift, he brushed the tears away from his blurred eyes with his trembling hand, and all the boys heard was the one word, "Ned!"

A few days after that the boys rushed into the house shouting, "Hurrah! hurrah!" and waved over their head a piece of paper, that was all. Was it a bank note? No; it was a pledge on which in a trembling hand was written—"Samuel Scott."

"Oh! how I wish grandfather could see this," said Ned.

Every boy seemed to become a friend to old Sam after this. For the sad story of his youth had become known and the boys all enlisted themselves as his helpers. The old man goes to church regularly and has become a reformed man indeed, and without doubt he will meet the friend of his youth again, and for this he is faithfully striving. Who shall say that he will fail?—C. W. Wilson, in The Little Christian.

MEN WHO ARE SCARCE.

There are men enough, such as they are; beggars, tramps, hoboes, loafers, drunkards, smokers, fourth-class, fifth-class men,—there are plenty of such men, but says Samuel Clemens, "Literature, the ministry, medicine, law, and other occupations are cramped and hindered for want of men to do the work, not for the work to do. If you wish to test the truth of this statement hunt up a **first-class** editor, reporter, business manager, foreman of a machine-shop, mechanic, or an artist in any branch of industry, and try to hire him. You will find him already hired. If you need idlers, shirkers, half-instructed, comfort-seeking editors, lawyers, doctors, and mechanics, apply elsewhere. They are plentiful."

The boy who does his best will find his place. The half-baked, half-taught, half-trained, half-hearted boy will be always getting left, and will never seem to find the place where he is needed.—Selected.

DIED.

At Cedar Falls, on the morning of February 24, 1923, Causey Jennings was found dead in bed. He had been in poor health for some time, but was still able to go about and do some little work. No one thought the end so near. He leaves a wife, two sons (Winston and Harris Jennings) and some grandchildren.

The deceased was a little more than 72 years old and was the last one of the family of David Jennings. So death passed upon all. He lived all of his life on the same plase where he was born. He was a member of the M. P. church at Cedar Falls. He was a man that always stayed at home. He and his wife never stayed apart but one night in all their married life of around fifty years.

I know it is sad and lonely for his widow when the sun begins to go down and Causey is not there, but we believe that he is with God and the holy angels. So, dear Sister, look up: ''Sorrow endureth for a night but joy cometh in the morning.'' It will not be long until you can meet him in the sweet by and by.

I can not remember when I did not know Brother Jennings. He was a man that I always loved and as I did not have the opportunity of saying anything at the funeral, I have written this. The service was conducted by Brother R. T. Thorpe. So let me say to the family, you have my prayers and sympathy in this sad hour of bereavement, but they have the gracious consolation that their loved one has gone on to await their coming.

Asheboro Courier please copy.

G. A. Laughlin.

In Memory of Margie Sykes.

Angels came and took our Margie, whom we loved and cherished dear;
It was Margie—yes, dear Margie. Can we help but shed a tear?

And how hard we tried to save her; all we did was all in vain;
Happy angels came and took her from this world of toil and pain.

We stayed near you, Margie dear, we stayed with you all we could;
I longed to see your sweet face more, when life held you so I could.

And our hearts are ever aching, although we smile each day,
For our thoughts are all with Margie, whom God has called away.

You suffered long, you murmured not; you waited patiently day by day.
Until at last, with smiling face, you quietly passed away.

From this world of pain and sorrow, to the land of peace and rest,
God has taken you, dear daughter, where you found eternal rest.

We shall never cease to miss you, until on the golden shore
We shall meet and live forever, where life's parting comes no more.

Now my heart is almost broken, looking for my daughter home;
But she is now in heaven's window, beckoning now to me, ''Come.''

Margie, thou wast mild and lovely, gentle as the summer breeze,
Pleasant as the air of evening, when it floats among the trees.

Peaceful be thy silent slumber, peaceful in the grave so low;
Thou no more wilt join our number, thou no more our songs shalt know.

Dearest Margie, thou hast left us, but your memories are so sweet!
Could I see you now, dear, walking heaven's golden street!

Yet again we hope to meet thee, when the day of life is fled;
When, in heaven with joy we'll greet thee, where no farewell tears are shed.

One Who Loved Her, Annie Squires.

Burrow.

Swanna Margaret Burrow, daughter of A. M. and Margaret Burrow, was born November 18, 1911, departed this life February 12, 1923, aged 11 years, two months and 25 days.

She accepted Jesus as her Savior and joined Bethel Methodist Protestant church three years ago. Swanna was a good, sweet, obedient child. Just before she breathed her last she asked her sister if she had not been a good girl. Her sister told her she had and she said, ''I have tried to be.'' Then she looked up at her mother and asked them to join her in prayer. After she prayed she said as her last words, ''I see the open gates and Jesus.'' What a wonderful testimony she left us. It should draw us on toward heaven.

How we will miss Swanna in Sunday school. She was so faithful and interested in her class work. From a very small child she was just a wonder in the way she helped in Children's Day programs and other entertainments. She did so much in such a short time that it seems now that she was doing her life's work rapidly. We will never know how much good was acomplished by her work until we join her inside the golden gates.

She leaves a father, mother, one brother and two sisters. Three brothers died in infancy.

The funeral service was conducted by her pastor, Rev. W. F. Ashburn, at Shiloh Methodidst Protestant church and interment followed in the church cemetery. The flower bearers were her Sunday teacher and the members of her class.

A dear little boy was very sick. His father and mother had prayed many times that he might vet well again.

One night, when very ill, he asked, ''Isn't God so busy sometimes, helping everybody, that he forgets such little boys as I?''

''No, my darling,'' said his mother, ''God never forgets. He cares every moment for his own dear children who are to live with Him always in glory. Even if he should take you from us, it would not be because he forgets you, but because he is thinking of you, and doing what will be the best thing for you and us.''

''O, mamma, I'm so glad God never forgets me!'' said the sick child. ''I won't forget him, if I can help it, ever.''

After a few days the little boy began to get well, and he said, ''God didn't forget me, did he, mamma?''—Selected.

WE MUST BUILD THE COLLEGE.

A Methodist Protestant college in North Carolina! What an inspiration the thought brings to the youth of our denomination in the Old North State! We who did not have the college in our youth want to build a college for the young people of the present era in the history of the Methodist Protestant Church in North Carolina and in the south.

A reflection upon the past few years when the writer was coming into maturity causes thoughts of limited educational advantages. We had no college of our denomination in North Carolina. We did not have the advantages of a college education, and now we are convinced very deeply that we need a sollege and must have an educational institution in which our children may be trained for leadership and for service in the world. Our lack of the college training makes us feel more deeply the need of such an educational institution that the Methodist Protestants of North Carolina are going to have.

Again, the lack of the college training with those of us who have taken time to meditate upon the matter, drives us to the conclusion that we must provide for those of our young generation with a school that will give them a Christian education in every sense of the term. We have confidence in our leaders in the establishment of the college that it will be made such an institution. The writer feels as scores of others do that we must go forward and build the college. We must not stop; we will not stop until we have secured the entire $300,000 for ''our College.'' We rather like that term, and we all may speak of the college as ''our College'' after we have pledged and paid an amount to the building fund of the college.

The one great need to bring about the successful consummation of the college and the securing of sufficient money for its maintenance, as has been state repeatedly by Dr. Andrews, is getting all of the 25,000 or more Methodist Protestants in North Carolina interested in building the college. Thousands of them are interested and have contributed splendidly toward the erection of the college, but many thousand more of them apparently are not interested. We who are interested must work persistently to get others interested, not merely interested to the extent that they would like to see a college erected, but interested to the extent that they are willing to contribute of their means as God prospers them to the building of the college.

It is the earnest desire and hope of the writer that the momentum which the college enterprise has gained during the past few weeks and months may increase as the weeks and months come until every Methodist Protestant in North Carolina shall realize that he or she must have a part in establishing a Christian college in North Carolina which will be the highest, noblest and best work we will ever be able to do for our young people. Let us be optimistic. We ought to build the college; we need to build it; we must build it; we are able to build it; we **will** build it.

With apologies to Dr. Coue, the French scientist, let us say: ''Day by day, in every way, college interest is growing better and better.''

C. B. Way.

March 16.

SOUTHERN RAILWAY IMPROVEMENT.

New cars and locomotives, costing more than $17,000,000, which have just been ordered by the Southern Railway System, will nearly all be built at points on the Southern's lines.

Fifty freight locomotives, 16 passenger locomotives, five dining cars, 3,070 box cars, 2,865 hopper-bottom coal cars, 2,000 gondola coal cars, and 200 stock cars are included in the order, all of them contracted for delivery during the summer so as to be available for business in the fall.

The locomotives are to be built at Richmond, Va., by the American Locomotive Co., 1,500 box cars and 1,365 coal cars at Memphis and St. Louis by the American Car and Foundry Co., 2,000 coal cars at Lenoir City, Tenn., by the Lenoir Car Works, 570 box cars at Mt. Vernon, Ill., by the Mt. Vernon Car Manufacturing Co., and 200 stock cars at Anniston, Ala., by the Kilby Car and Foundry Co. The remaining box and coal cars will be built by the Standard Steel Car Co., at its Baltimore and Middletown plants, and the dining cars by the Pullman Co. at Chicago.

All of this equipment will be of the latest design and suited to meet the requirements of traffic in the South. The freight locomotives will be of the Mikado type and the passenger locomotives of the Pacific type. The box cars will be 36 feet in length and of 40-ton capacity, similar to the 6,000 new box cars recently placed in service by the Southern. The stock cars will be 40 feet in length and the coal cars of 50-ton capacity.

With these new cars and locomotives in service, the Southern will be enabled to ''serve the South'' even more adequately than in the past and its faith in the continued growth of business in the territory it serves is indicated in a most substantial manner by this large outlay for additional equipment.

TERRIBLE TO CONTEMPLATE—MUST IT BE SO?

At Scutari, where the worst conditions prevail, 10,000 deportees are existing in Selamli Barracks and stables. Deaths average 25 daily. Typhus today claimed the last member of a family of twelve to fall victim to that disease since arrival here. The fourth physician to die of the same malady while attending refugees succumbed yesterday. Dr. Post, on one of his rounds, counted 100 dead bodies. Wrapped in bundles of rags, death had come days before the living knew it. One room contained 53 bodies. Refugees were afraid to bury them for fear of contracting disease. Three thousand people, who a few weeks ago were prosperous farmers in Anatolia, live on mud floors of stables, where many of them become staring skeletons from undernourishment and are waiting to die. Children are brought into the world a few feet from where the village priest offers prayers over the dead.

No less terrifying are scenes at Boadjikeuy Camp and other Depositories of the destitute and starving exiles. Especially heart-rending is the plight of 1200 dumped into a shelterless cove at Asiatic Kavak a few days ago, where they are exposed to cold and rain and where pneumonia is mowing them down.

Turkish gendarmes who guard these concentration camps have strict orders from Angora prohibiting taking photographs.

Word has just been received that the Turkish steamship Guljemal which brought 4,000 from the Black Sea to San Stefano is returning to Trebizonde for additional deportees to dump into these overcrowded camps to await removal to Greece. This notwithstanding the fact that Greece, which already has absorbed more than 1,000,000, officially notified the Turks that it can take no more refugees.

Jaquith.

OUR LAW AS TO REASSESSMENT OF LAND VALUES.

Permit me to call attention in your columns to the fact that under the new revenue law the County Commissioners of each county on the first Monday in April, 1923, may determine by resolution duly entered upon the minutes that the real estate of the county is at present assessed at its true value in money and that reassessment thereof is not necessary, and if they shall so determine present values shall stand. On the other hand unless such resolution shall be adopted real estate shall be appraised this year by local assessors, i.e., a resident free holder as county supervisor with assistants in each township.

I think that this presents the final opportunity to readjust valuations of real estate, especially farming property and to correct the over-valuations that were had under the Revaluation Act of 1919. I, therefore, urge all land owners, especially farmers, to see their respective county commissioners on or before first Monday in April and urge them to see to it that nothing shall be done to prevent a new appraisal of real estate this year.

It may be argued that even if values shall be reduced tax rates will be increased. Even so, we have much to gain by way of arresting the tendency in the direction of public money spending by putting land values at their true values and letting the rate go to so high a point that public authorities will dare not go further, and it may be that the high rates will cause them to set up more economic policies.

B.

THE GOSPEL FOR SPIRITUALLY NEGLECTED.

Tens of thousands of homesteaders are scattered over the vast rolling plains of the West. Many have settled from fifty to seventy-five miles from a railroad.

Aside from homesteaders, there are many farmers in more thickly-settled valleys; cattle men and sheep herders scattered over the sand-hill grazing lands in lonely seclusion and new settlers following the lumbermen on to the cut-over lands of the Northwest.

The spiritual neglect of these hardy pioneers is alarming. Without a knowledge of God many are falling a prey to bolshevist agitators, promoters of Mormonism and other soul-destroying cults. It is imperative that these scores of thousands of homes be reached with the Gospel at once!

The Bible Institute Colportage Association of Chicago, founded by D. L. Moody, has undertaken to reach these spiritually destitute families with Colportage Library books adapted for both old and young, also emphasized gospels and testaments. This Association reports that during the past year nearly 600 shipments of this gospel liberature have been sent for careful placing in these out-of-the-way communities. Already some definite conversions have been reported; former church members revived and much interest manifested by children. Those desiring to may secure further information by addressing the Association.

GLADSTONE WHEN A BOY.

It is not always safe to follow the example of good and great men, even when advised to do so. The ''Evangelicaal Companion'' tells the following personal incident once related by the famous English statesman, Gladstone, to a small visitor.. He said:

''When I was a little chap, just leaving my folks, my father sent me to dine with Beaconsfield, who, having taken a fancy to me while visiting in Norfolkshire, wanted to have me as his guest.

''My good father, as he parted with me on his way to his lordship's, said, 'Now, William, when at his lordship's board be sure you do exactly as he does.' Well, I went to the good man's house, and sat down at the table and anxiously watched my host while he served the guests, bent, of course, on following my father's orders to do exactly as his lordship. When the guests had been served his lordship looked up from his plate and soon sneezed several times. I watched him and soon sneezed the same number of times I had noticed he had done. Nothing was said, the meal continued without interruption for a few more minutes, then his lordship exclaimed, 'A beastly draught,' and wheeling around in his chair, called to his valet to close a door that had been left open near his lordship's seat.

''Again I watched him, then, repeating the exclamation he had uttered, I wheeled in my chair and gave a similar command to the valet.

''There was a silence, his lordship's brow netted, his lips closed, and he gave me such a hard and inquiring look that I trembled from head to foot.

''At last he spoke, his voice not harsh, but determined.

'' 'See here, William, are you imitating me?' he asked.

'' 'Oh, no, your lordship,' I stammered out.

'' 'Well, what does this mean?'

'' 'Only, your lordship, that I am doing what father told me. He said I was to watch you at the table and do exactly as you did.'

''His lordship laughed heartily, then turning to his guests, said:

'' 'I am taught a lesson. I must not do that which I would not have others do'.''

Then closing the story with his little visitor, Mr. Gladstone said:

''Little man, always be careful never to do anything because other people do it, unless you are certain it is good and pleasing to God.''—Selected.

NOTICE.

Any church having young people's societies for foreign missions, either Precious Jewels, Sunshine Circles, Mission Band or Young People's Auxiliary not reported to me yet, please let me know and I will send blanks to be properly filled out for report to our branch in April.

Mrs. J. W. Boyles,
Secretary Young People's Work.
Thomasville, March 22.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

PROGRESS OF PROHIBITION IN GERMANY.

J. H. Larimore, Westerville, Ohio.

That Germany will go dry within ten years, is the belief of Dr. and Mrs. Reinhard Strecker of Darmstadt, Germany, who are in the United States studying prohibition and its effects. They and three others were delegates to the recent convention of the World League Against Alcoholism at Toronto, Ontario.

Dr. Strecker says that the American prohibition example will be followed by the German people who are watching everything that is going on in America. He is president of the Central Committee for Prohibition in Germany. Mrs. Strecker is a member of the German W. C. T. U.

In the young people of Germany, Dr. Strecker finds the greatest hope. They are, he says, insisting that a new order of things shall come about in their country. The Arbeiter Jugend, which is the organization of young workmen, has pledged itself against liquor. The Good Templars are the strongest and best individual organization in Germany. The W. C. T. U., although small, is making progress. There is a great deal of forward movement in the churches, Dr. Strecker says, especially among the young ministers. The aftermath of the war, he says, had produced two results. Many persons have ceased drinking liquor because of the drop in the value of the mark—others, discouraged because of economic conditions, have begun to drink more heavily.

Dr. Strecker says it is a mistake to regard the German people as a nation which drinks nothing but beer. The consumption of whiskey is very large and distillers especially fear the dry movement. The farmer, he says, has very little interest in the temperance proposition. He says the Jewish Young People's organization are for prohibition.

The obtaining of licenses, according to Dr. Strecker, is a matter of having the money to get them. Applications are made to the city attorney and he gives a license to all who can pay for it.

All political parties are represented in the Committee for Prohibition. The Socialist party is especially strong for wiping out the liquor traffic. Of the 430 seats of Reichstag, 186 are ocupied by Socialist members.. At the last party convention, two resolutions were adopted. First, that no food stuff should be used for liquor and second, that prohibition in America should be studied by workmen and the labor unions. Manufacturers also will be interested, Dr. Strecker says, in facts and figures from America showing that sober workmen produce the best results.

The women of Germany have equal suffrage with the men and there are thirty-seven women in the Reichstag. A total of three billion dollars is generally spent in Germany for drink. The drinker first takes beer and then whiskey and a lot of wine is consumed.

"In our investigation of conditions in America," said Dr. Strecker, "we found that the propaganda against prohibition is being conducted and financed by those who are interested in the liquor business and is the same in Germany. The news that comes out there from America is distorted. The liquor manufacturers and dealers are lying about conditions in the United States. I found many falsehoods when I examined the situation here. Many of your establishments are growing better and better in all of their interests. Drinking I find has been very greatly reduced.

"Many of the German speaking people I have met in the United States who were formerly against prohibition now favor it since they understand about prohibition and have seen its results. This will have a good effect in our country. Some of our German newspapers are against alcoholism. We have sent home many articles from America and they were all printed. A couple of test votes taken in two or our cities—Ornabruck and Bielefeld—showed that between 90 and 91 per cent of the residents who could vote were in favor of prohibition."

Dr. and Mrs. Strecker will remain in America several months and will make a speaking tour for the World League Against Alcoholism.

THE OLD SHIP OF ZION.

O what ship is this that will take us all home?
O glory! Hallelujah!
'Tis the old ship of Zion, Hallelujah!

Come along, come along, and let us go home!
O glory! Hallelujah!
Our home is over Jordan, Hallelujah!

Do you think she will be able to take us all home?
O glory! Hallelujah!
No doubt she will be able, Hallelujah!

She has landed many thousands and can land as many more,
O glory! Hallelujah!
She has landed them in heaven, Hallelujah!

(The last line of each stanza is repeated.)

WILL THE WATERS BE CHILLY?

Show pity, Lord, O Lord, forgive;
Prepare me, Lord, to die.
Let a repenting rebel live,
Prepare me, Lord, to die.

Chorus:—Will the waters be chilly?
Will the waters be chilly?
When I am called to die.

Are not Thy mercies large and free?
Prepare me, Lord, to die.
May not a sinner trust in Thee?
Prepare me, Lord, to die.

My sins are great, but don't surpass,
Prepare me, Lord, to die.
The pow'r and glory of Thy grace,
Prepare me, Lord, to die.

Great God, Thy nature hath no bound,
Prepare me, Lord, to die.
So let thy pard'ning love be found,
Prepare me, Lord, to die.

Here on my heart the burden lies,
Prepare me, Lord, to die.
And past offenses pain my eyes,
Prepare me, Lord, to die.

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SHALL WE REFORM THE PAPERS?

As Dr. Whitaker, I think we need some trimming in many of our publications of news. I read with much interest the editorial to which Dr. Whitaker referred in the "Greensboro Daily News," and read almost all his editorials with much interest. I think he is one of the finest writers that I read after. I mean that he has the ability of telling you so you can see at once what he believes. He teaches many things I do not believe and so do many others. I just call attention to these from the pulpit and tell people that he is mistaken.

I am sure that he is off on the prohibition question and certain social questions, I mean the "mud-hole," pool table, evolution and other tommyrot. Shall we turn him down and continue to read the same stuff in other papers under the cover of some church flavor?

He may reform yet and be a strong man for Prohibition. I remember some twenty years ago that some preachers of Greensboro were in favor of the Dispensary, and now they are strong for prohibition. I am with you, Dr. Whitaker, if that is the right thing to do.

H. S. B. Thompson.

"COME UNTO ME."

Never before was there so great need for relaxation, and never before so many ways to relax. But it is well to remember that the tiredest part of a man is not his body but the soul of him. And we need to inquire, oftener than apparently we do, whether our diversions really rest the soul. There was Luther with his favorite musical instrument; and Ole Bull hanging over a cliff that he might catch the deep overtures of the sea; and Gladstone chopping trees in the forest at Hawarden; and Tennyson climbing to the aerie of his favorite house; and my mother with her open Bible and the far-away look in her eyes. Always need for a palce of retreat and repair. Perneed for a place of retreat and repair. Peris the best way to restore and restock a jaded spirit. Recreation is there, but not true rest. Better a brook to sprawl beside, or a hill to climb, or a good book, or a friend to commune with, and God. The old invitation is unannulled: "Come unto me, all ye that labor and are heavy laden, and I will rest you."—Rev. George Clarke Peck, D.D.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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J. F. McCulloch, Editor and Publisher

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SUMMER CONFERENCE ON TUESDAY.

When we looked in on the Pastors' Conference on Tuesday we found Rev. D. A. Braswell speaking and the brethren applauding his sentiments. At the last meeting of the Annual Conference he was found to have a cancer in his mouth and the worst was feared. He attributes the prolongation of his life to the prayers of the brethren. Training for Leadership was the theme of the Conference. This had been discussed first by Brother Bates. Brother Braswell urged that parents do their part in preparing their children for service in the church. Bother Dixon spoke of the need of special training for local church officials, particularly stewards. Brother Bates referred to his practice of giving the best book on Sundady school work to each of his Sunday school superintendents as a Christmas gift.

Professor Forlines followed with the first of his series of addresses. He announced as his subject The Atonement. He makes a distinction between atonement and reconciliation, though many do not. Atonement he said is the ground for reconciliation, not reconciliation itself. He spoke at some length of atonement as set forth in the Old Testament. His conclusion was that atonement was made by animal sacrifices or other offerings only for ceremonial offences, not for real sins. Christ suffered for the real sins of men, and those who preceded Christ must be saved, if at all, through the merits of the great future Offering. He discussed briefly the doctrine of vicarious atonement as formerly held, and stated that the thought of scholars is now undergoing this change: Whereas they formerly believed and taught that Christ suffered the penalty of man's sins, now they are coming to the view that His sufferings, while vicarious, were not in the nature of a penalty.

Brother Neese followed with a paper on Evangelism. We hope to publish this paper, and will not discuss it here.

The address of Prof. William J. Thompson, Ph.D., of Drew Theological Seminary, was looked forward to with interest, and when the hour arrived he was introduced to the conference. In personal appearance he reminded us of McFarland of the Federal Council of Churches. To others he suggested Ed Stone of Baltimore, or Dr. Elderdice, or T. T. Hicks. He is vivacious, witty, and yet philosophical. He has an interesting manner of speech which engages and holds the attention. Occasionally his voice dropped too low to be heard a little distance away. We presume he was speaking with his lecture room pitch of voice. He surprised us by telling us that he started as a Methodist Protestant in Maryland. He went from home to live where there was no Methodist Protestant church, sought and followed his father's advice and united with the Methodist Episcopal Church. How many good men we have lost by not having Methodist Protestant churches everywhere! We believe Warren of Boston was in early life a Methodist Protestant. He surprised us again by telling us that in polity our church is right and his wrong. He said his church is coming our way and some day will arrive when things will come to a state of normalcy. He said his church is imitating the policy of the tender-hearted man who cut off his dog's ears an inch at a time so as not to hurt the dog so badly. The subject of this first address was Prayer. He uncovered the reason for prayer, beginning with the first assertions of the human mind and feeling the way along to the discovery of God and the nature of God and our relationship to God. In prayer God has our attention and we have His. He distinguished several varieties of attention, as voluntary, involuntary, and spontaneous. His closing thought was this: when men will not voluntarily give their attention to God, when they stupidly ignore God, or perversely turn away from thought of God, He does something (sends some affliction or startling event) to attract their attention involuntarily to Himself. Men must recognize God and commune with Him—must pray.

After dinner in the dining hall of the Children's Home, and a rest period, we met again and heard a sermon by one of our young ministers, Rev. C. E. Phillips. Taking the incident of the two disciples on the way to Emmaus, with their troubled minds, and the discourse of Jesus which brought to them comfort and renewed hope, he applied the lesson to our own time, with its doubts and distresses, pointing to Jesus for light and peace and hope. Brother Phillips has good natural abilities which it is hoped he will continue to improve in a spirit of humility until he reaches his best efficiency.

In the night service in the college chapel, Dr. Thompson was to preach—the first sermon in our new college building, the auditorium of which has been furnished by the Heuser family.

Duties in the Herald office called us away before the night service.

—On Monday of last week Dr. F. T. Tagg, formerly editor of the Methodist Protestant for a long time, passed on after a week's illness. His death was caused by a clot on the brain, and he was unconscious for quite a while before the end came. He was one of the most widely known and best loved members of our church. He served as President of the General Conference for one term. The report of his death will bring a melancholy feeling to many in North Carolina, where he was an especial favorite. He came to our church from the Lutheran or at least from Lutheran parentage in his young manhood. He was brought up near Westminster, Md., we believe where he learned to love our church. We are permitted to give in another column the address of Dr. H. L. Elderdice at the funeral.

—It is rather startling to read of auto garages and modern machine shops being in operation in Nazareth near where Jesus lived when a boy.

—Rev. N. G. Bethea regrets his inability to attend the Summer Conference this year. After three services and a funeral last Sunday he felt too tired to make the trip.

—The attendance of ministers at Summer Conference is good, though a few who usually attend are missed—kept away by illness, funerals, or other circumstances.

—Rev. D. A. Highfill calls our attention to the fact that Brothers Hunt and York are his superiors in age. Brother Highfill is among those in attendance at the Summer Conference. We had placed him next to Rev. W. C. Kennett in order of age.

—Brother J. T. Trollinger as leader of music can either serve as chorister or as pianist.

—Two young men from Davidson county sang a duet and one of them a solo in the Summer Conference Tuesday afternoon. It was announced that their services would be available for special meetings as leaders of song.

—Charles Weaver, once a type setter in this office when he was in his teens, is now president of a college. He was a quiet industrious boy and has worked up to his present position of trust and responsibility. He is a Baptist.

—Four men in President Harding's party in his western tour were in an auto which fell down a mountain side. Two were killed and a third has since died. One was a member of the National Republican Committee and another was a distinguished newspaper man.

If the enthusiastic young friend who sent the report of the baseball game at the Young People's Summer Conference will send his (or her) name, we will publish the report. Such reports touch too delicate sensibilities to publish them without knowing who is responsible.

THE PSYCHOLOGY OF COLLEGE COMMENCEMENTS.

By William Thornton Whitsett.

Some day we shall have written for us by an agile brain and a facile pen the story of the college commencement considered from the psychological standpoint. It will be a fat and juicy octavo volume, and its contents will be a revelation to the uninitiated. As it holds the mirror up to Nature it will give us many a satisfying picture.

''Know then thyself, presume not God to scan,
The proper study of mankind is man.''
—Pope—Essay on Man. Ep. I, Line 57.

In the second chapter of that wonderful book known as The Wisdom of Saso we have this attempted classification of the various elements that enter into an average commencement. This reduction to percentage bases has evidently been arrived at from a long and careful study of these occasions, and while the percentages may rise and fall on various occasions, it is likely that the correct average has about been described as follows: Wisdom, five per cent; Philosophy, five per cent; Humor, five per cent; Absurdity, ten per cent; Society, 25 per cent; Humanity, 50 per cent.

If we were attempting an analysis of these figures we would be inclined to begin with the highest score, Humanity. Under the high statement of 50 per cent we would place the coming and going of the crowd, their striving for choice seats, their forgetfulness of all but their neighbors, their disregard of the rights of others, etc. The score of 25 per cent under the heading of Society would call to mind dress, cars, groups, fraternity clans, amorous couples, etc., etc. Wisdom, with a score of five per cent would remind us of the occasional flashes of real insight into life and great events as shown by those who move as the high lights of the occasion. Philosophy with a score of five per cent might call to mind the successful efforts of various parts of the program to make the most of the moment, and to give something of the lasting and permanent to the flying occasion. Absurdity may often have no difficulty in making a score of ten per cent. Pomposity, seeking by sundry devices to attract attention to itself; unwonted and unwarranted dignity settling down as a halo in some favored spot; some over-bold individual wading out beyond his depth in deep waters of advice or discussion; cap and gown in battle with the uncouth and the untrained; accidents in place and position revealing the fact strongly that they are only accidents, ''simply that and nothing more.''

''All the world's a stage,
And all the men and women merely players.''

The play of the commencement as it is set is always an interesting one, but the study of the larger play that is also going on in connection with the interesting scholastic exercises is much more interesting. It adds to the occasion a zest that no brilliant commencement can ever give, and fills the hour with memories that may well form the basis for consideration in many days to come.

If one might move as an observant philosopher amid the throngs he could find material on every hand for his reflections. Chilhood, Youth, Manhood, Old Age, are all around, and from each and all something of value and suggestion constantly come.

It is not alone the scholastic that may entertain us; politics, social advancement, love-making, displays of wealth, envy, friendship, good-will, courtesy, and a hundred other matters are on every side if we care to behold.

Great is the college commencement. No wonder that it is one of our most popular institutions, and that it keeps its perennial hold upon so many people. Its elements are sufficiently varied for it to make always an unusual appeal to a great number. It is to be taken seriously, but in so doing there can be no harm in seeing its lighter sides also. It would be entirely too serious a matter to take it as seriously as it sometimes takes itself.

ON THE HOUSETOP.

''When thou buildest a new house,'' said the law of Moses, ''then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house if any man fall from thence.'' Deut. 22:8. So every new house built by the Israelites was required to have a wall around the edge of the roof. The roofs were not peaked as they are in countries where the snows lie heavy and must be disposed of, and so the housetop became a safe and quiet place where one could find rest, seclusion, air, and sunshine.

There doubtless the children had room for their plays. There we may suppose many a husband retired for a little quiet when there was too much talk downstairs. Prov. 21:9. Here also men, looking down over the battlement into the streets, could proclaim to the passing crowds the messages which were designed for the public ear. Matt. 10:27; Luke 12:3. Here in seclusion idolaters could worship the host of heaven unobserved. Zeph. 1:5.

To the housetops people fled in trouble and distress. Isa. 22:1. And in times when safety was to be sought in instant flight, he that was on the housetop was to hurry directly down to the street and escape, without entering the house to attempt to save his goods. Matt. 24:17; Mark 13:15.

It was easy to make the housetop like a garden. There little short-lived grass might spring up, only to be scorched by the summer's drouth. Ps. 129:6; Isa. 37:27. But by the use of the watering-pot the housetop might be made a conservatory, adorned by various plants and flowers. Here, too, the birds of the air could find a refuge and a rest. Ps. 102:7. And from the housetop ill-bred people sometimes looked abroad and saw things they had no business to see.

We can easily imagine how pleasant it must have been for an Eastern woman, secluded and shut in as they often were, to go up on the housetop and feed the birds and water the plants, and catch the morning breeze or enjoy the glory of the sunset, and so spend an hour in quiet and in peace. Here sometimes the booths were placed in which the children of Israel were to dwell during the feast of Tabernacles, and so the housetop was associated with days of pleasant religious festivity.

Especially was the housetop fitted for a place of prayer. There, away from the gloom of the ill-lighted and ill-ventilated house, and above the noise and confusion of the city, was a place for quiet communion with God, and earnest prayer for his blessing. It was to such a place that Peter went up to pray, and there the vision of the great sheet let down from heaven taught him the lesson that ''God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him.'' Acts 10:9-35.

There are many modern houses that have gardens and quiet retreats upon the roofs. But whether we have such paces of seclusion or not, there is always some place for prayer if we only have hearts to pray.

''Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care,
And bids me at my Father's throne,
Make all my wants and wishes known.
In seasons of distress and grief,
My soul has often found relief;
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer.''
—The Little Christian.

A CONSCIENTIOUS HORSE.

Dr. Paul, of Winnepeg, recently told a story about his partner in business for a score of years or more,—his horse.

When the doctor and he were twenty years younger in practice, Dr. Paul received a ''hurry'' night call from one of the best families in his circle. They lived a mile or more away in a rural neighborhood, and although it was late at night and storming, the doctor rushed out there at full speed.

On arriving in the yard at the house, he threw the blanket hastily upon, or rather at the horse (which never required hitching), and dashed into the house with his case of instruments. It turned out that the aged grandmother of the family had had a fall, that her shoulder was dislocated, that the pain was so great that ether had to be administered; in short, the doctor could not take his hand off his work for three hours. All this while a driving sleet storm, the moisture freezing as it fell and giving everything a coat of ice, was beating upon his partner out in the yard.

When the doctor emerged in the small hours, it was to find the horse where he had left him, except that the rig was headed round for home. A daylight examination revealed the fact, through the marks of the hoofs and wheels of the buggy, that during his long wait of three hours in a pelting and freezing storm, the horse had, a score of times, made up his mind to go home, and had gone down the road sometimes a quarter, sometimes half, of the way, and then had thought this hard on the doctor, and had turned back to wait as in duty bound.—Boston Transcript.

THE PREACHER'S SON.

Three boys were discussing the greatness of their fathers, each one bragging more than the other. The first boy said: ''My father just takes a piece of paper with lines on it, and makes a few dots on them. That's music, and he gets $50 for it.''

''Oh, that's nothing,'' said the second boy. ''My father writes some words on a piece of paper in verse. That's poetry, and he gets $100 for it.''

The third boy came back trong. He said: ''My father writes out some words on paper and then preaches them in church. That's a sermon, and it takes six men to bring in the money!''—Boston Globe.

THE WORK AND THE WORKERS.

OUR SLOGAN:—As Faithful in Service for Christ as for Self.

OUR AIM:—1. A Family Altar in Every Methodist Protestant Home.

2. The Church Paper in Every Methodist Protestant Home.
3. A Revival in Every Church With a Worthy Increase in Members.
4. Every Member a Contributing Member.
5. The Budgets in Full on Every Charge.
6. The Full $300,000 Subscribed for the College by June 1, 1923.

OUR MOTTO:—It Can Be Done.

All of the above and more can be done if all our workers are as faithful in service for Christ as for self.

Sunday, June 10, was spent on the road to Calvin, La., with Rev. L. C. Little, accompanying the remains of his sister Alice back to the old home for burial. Alice was a dear sweet child only 17 years old and longed to live just as do all boys and girls of that age, but she was ready to go, and although loving and longing hearts were praying for her recovery the dear Father saw best to call her home. It was a sad home-going for Brother Little, but we left his mother and sisters much more reconciled after we had told them of her last days and last hours here. I am sure that all the brethren who know of this sad bereavement will breathe a prayer to the Father of us all for His rich blessings upon each member of the immediate family.

I returned to North Carolina in time to spend most of the ten days with the young people and the workers in the Young People's Summer Conference at Weaverville. It was a deeply spiritual meeting from the beginning to the end. In all my experience I have never seen a finer group of young people gathered together. They were wide-awake and full of fun, but there was a seriousness that characterized them which bespeaks greater service in the home churches to which they have all returned.

It was my privilege to be there among the workers who were interested in the development of these young people, and as I mingled with them I didn't see one thing in them to criticize adversely except that some of the boys did smoke occasionally.

Mr. Geo. B. Harris of Henderson and Capt. A. M. Rankin of High Point were there for the entire meeting, and Mr. J. Norman Wills was there for the greater part of it. They were about the youngest ones among us, and the boys and girls came to appreciate them all the more. I am hoping that the three referred to, together with others who were present, will find the time to give us their impressions of the meeting. I am sorry any of our people had to miss it; for it was a mountain-top experience to all who were there. Yours in His service,

A. G. Dixon.

—Baxter Shemwell, who has had a notable career in criminality, committing homicide and other serious offenses, and who has seemed to escape from the hands of justice, is now in Lexington jail, and is under sentence to spend 30 months working on the roads.

CHILDREN'S HOME.

Report of Superintendent.

Sunday Schools—	
Albemarle (two months)	$29.43
Maple Springs, Forsyth	3.98
Efland, Orange	3.50
Shiloh, Randolph	1.46
Shiloh, North Davidson	5.40
Creswell, Creswell	4.62
Bethesda, Halifax	1.60
First Church, High Point	6.50
Mt. Hermon, Mt. Hermon	6.07
Pine Bluff, Midland	3.30
Mitchell's Grove, Guilford	1.12
Ai, Kernersville	1.10
Pleasant Hill, Cleveland	2.00
Oak Grove, Cleveland	1.75
Canaan, West Thomasville	6.00
F. J. Lemmons, Gideon's Grove, Flat Rock	1.00
J. D. Craven, Spring Hill, West Thomasville	1.50
Mrs. M. J. Medlock, Harmony, Yarborough	2.00
Sunday Eggs—Bethesda Club, Halifax	1.50

Mrs. Medlock, although in her eighties and has never seen the Home or any of the children, never forgets our needs.

The O'Brien Bakery donates another supply of nice bread and the Ladies' Aid of First Church, High Point, furnished us some nice beef roast and bread.

Just received six more table cloths from the Ladies' Aid at Randleman. How would the churches get along without the different organizations of the ladies? H. A. Garrett.

HOW THE BOY BOUGHT A BIBLE.

John Davies was but thirteen years of age when he purchased a Bible for himself with his own money. Of course in our day many younger children than he have procured Bibles for their own use; but in his day, years ago, Bibles were much more scarce than they are now. In "Sunlight for the Young" we are told how this boy got his Bible:

John was the son of a poor widow, and lived at Newtown. One bitterly cold night he arrived at the bookseller's at ten o'clock, and finding that the shop was closed, he went to the house and knocked. The little circle within the house had gathered for their reading of the Scriptures and prayer, and he was at first unanswered. But he continued knocking, and his perseverance was at length rewarded. Opening the door the servant asked what he wanted. He replied, "A Bible."

"If you come in the morning," said the bookseller, who had drawn near, "you can have one."

"I cannot, sir, as I work two miles from Newtown, and don't return home until late at night."

"Come in, then, and you shall have one."

In answer to further questions he told the bookseller that he heard that Bibles could be got very cheap at that store, and therefore had saved money in order to get one for himself. Receiving the book he went off with his purchase, well satisfied.

The next morning his widowed mother came to the bookseller's with the Bible in her hand. At first he feared that the money with which it had been bought had been got in some wrong way, but his doubts were soon dismissed.

"Did my little boy buy this Bible here last night?" she asked.

"He did, and told me that he saved the money for that purpose."

"And how do you think he saved it?"

"I cannot tell."

"Well, I will tell you. Having to leave home very early every morning, I cut him two large pieces of black bread,—for I cannot get anything better,—one for his breakfast and the other for his dinner; his supper he had when he came home at night; and with this I gave him a half-penny each day to buy some milk, and told him to divide it into equal parts, to drink with his slices of bread." The mother paused, for her feelings almost overcame her, but with an effort she proceeded: "The little boy ate the black bread, and drank water in order to save some money to buy this Bible."

Such is the story. What do you think of it,—have you such a love for God's Word in you? In this day many are turning from truth unto fables. May God give you to value the Scriptures, to hide them in your heart, to think them over, to feed upon them, and to esteem them more than thousands of gold and silver.

We know a boy who bought his first bound book, a hymn-book, by going without butter for a month. Since then he has had many books and has published many books. He has never regretted buying that first book.

MANHOOD GREATER THAN WEALTH.

A very interesting story is told of a young clerk in a dry-goods shop, who came into possession of a large fortune by inheritance from a distant relative. The young man was one day called to his employer's private office, and listened with amazement to the news as it was imparted to him by a lawyer.

"I suppose I must not expect your services as clerk any longer," said the merchant with a smile. "I shall be sorry to lose you."

"Oh, I shall stay my month out, of course, sir," said the boy, promptly. "I shouldn't want to break my word just because I've had some money left me."

The two elder men exchanged glances. The money referred to was nearly $300,000.

"Well," said the lawyer, stroking his mouth to conceal his expression, "I should like an hour of your time between ten and four tomorrow, my young friend, as it will be necessary for you to read and sign some papers."

"Yes, sir," said the clerk; "I always take my luncheon at 11:45. I'll take that hour for you, instead, tomorrow. If I eat a good breakfast I can get along all right until six o'clock."

That was a sensible boy. He had hold of the right end of life. It is not what we have but what we are which counts most. That is what Christ meant when he said, "A man's life consisteth not in the abundance of the things which he possesseth."—The Voice.

Glory follows virtue as if it were its shadow.—Cicero.

—Among the visitors at Grace last Sunday was Miss Annie Page, a daughter of Rev. Jesse H Page. She is a teacher in Augusta, Ga., and is visiting relatives in Greensboro.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.
607 Guilford Avenue, Greensboro, N. C.

$1,000 HAUSER CLUB.

R. N. Hauser	$1,000
Dr. F. R. Harris	1,000
L. H. Sides	1,000
W. L. Ward	1,000

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F. R. Stout	$500
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Rev. N. G. Bethea	500
Rev. A. M. Hamilton	500

$500 MISS JOBE CLUB.

Miss Annie Jobe	$500
Mrs. H. A. Garrett	500
Miss Nora Hodgin	500

$100 MRS. THACKER TEEN-AGE CLUB.

Lebanon Teen-age Class	$100
Miss Ethel Stout's Sunday School Class	100

$300 MISS MARY E. YOUNG CLUB.

Miss Mary E. Young	$300

NEW PLEDGES.

Friendship Church, Mt. Hermon Charge—

Jordan Isley (paid)	$ 10.00
Mrs. L. E. Shaw (paid)	10.00
Addie Allred (paid)	1.00
Mrs. Jordan Isley (paid)	5.00
Lacy Isley (paid)	10.00
Dr. J. L. Kernodle (paid)	100.00
A Friend (paid)	25.00
Mrs. Elizabeth J. Grave	1.00
Norman Johnson	50.00
E. Patterson	15.00
Lettie P. Johnston	12.00
Mrs. D. I. Offmon	100.00
Mrs. W. A. Johnson	100.00
Swannie Patterson	100.00
D. R. Isley	5.00
E. E. Edwards	15.00
C. E. Wilson	15.00
Ray Euliss	15.00
F. J. Cheek	15.00
Clyde Euliss	15.00
Trumane Ward	3.50
W. M. Loy	3.50

Following by the Baraca Class, Avery Isley, Teacher—

T. O. Lindley	$12.00
H. N. Patterson	50.00
Erwin Isley	3.00
Pool Graves	10.00
Fleet Isley	5.00
J. M. Murray	3.00
A. H. Patterson	6.00
Garland R. Isley	10.00
Columbus Loy, Jr.	15.00
G. F. Isley	10.00
Geo. W. Tinnin	15.00

Following from Harris Chapel, Vance Charge—

Mrs. J. E. Kimball	$15.00

Following from Orange Chapel, Saxapahaw Charge—

Mrs. O. M. Crawford	$15.00
Miss Ava Crawford (paid $10)	50.00

Following from Shiloh Church, Randolph Charge—

Master Charles E. Kime	$ 5.00
Young People's Class	100.00
H. L. Clapp	15.00
A. L. Kime	20.00
Mr. and Mrs. A. E. Staley	50.00

Following from Mizpah Church, Haw River Charge—

H. T. Harrison (paid)	$5.00

Following from W. Lexington Church, Lexington Charge—

J. A. Easter	$ 5.00
Charley Cross	5.00
Mrs. Fannie Yates	6.00
W. J. Parker	10.00
David Brooks	5.00
J. C. Parker	5.00
R. H. Gibson	15.00
Addie Honeycutt	10.00
J. W. Lindsay	50.00
Nela Crouse	6.00
C. M. Davis	15.00
C. B. Yates	10.00
Roy Burton	3.00
Myrtle Yates	5.00
W. C. Gibson	25.00

From Chestnut Ridge Church, Orange Circuit—

Mrs. Nina Hight	$5.00
Myrtle Holmes	3.00
Mr. and Mrs. J. B. Sykes	3.00
Harvey Sykes	3.00

The following from Pleasant Union Church, Mt. Pleasant Charge—

Earl G. Coble	$ 5.00
C. A. Shepherd	5.00
H. H. Layton	1.00
W. A. Ingold	1.00
E. B. McPherson	1.00
O. A. Ingold	1.00
Mrs. George Sockwell	10.00
Thomas R. Neese	5.00
Robert Neese	5.00
Homer Neese	5.00
Rosa Neese	5.00
R. L. Keck	5.00
W. T. Bowman	30.00
Ransom W. Causey	25.00
Leon W. Causey	25.00
W. A. Bowman	15.00
Mrs. W. A. Bowman	15.00
Roy Bowman	75.00

The following from Bethel Church, Alamance Charge—

Joseph W. Holmes, Jr.	$25.00
John A. Holmes	25.00
Mrs. J. A. Foust (paid)	10.00
Mrs. James Moore (paid)	5.00
James McVey (paid)	5.00
C. M. Braxton (paid)	1.00
Junius Wade Braxton (paid)	2.50

The following from Bethel Church, Randolph Charge—

J. P. Fields	$ 5.00
C. H. Bowman	15.00
Jean Kirkman	5.00
J. A. Stout	50.00
Worth Kirkman	5.00
Dougan Kirkman	5.00
A. K. Pugh	15.00
Mary E. Brower (paid)	5.00
H. J. Fields (paid $5)	15.00
Mrs. J. P. Fields (paid $2)	5.00
Mr. and Mrs. A. M. Burrow (paid)	10.00
Altruistic Bible Class	125.00
Adult Bible Class	19.00
W. H. Dosier (paid)	5.00

From Oak Grove Church, Cleveland Circuit—

Mrs. R. J. Penelton	$ 3.00
W. J. Biggerstaff	5.00
Pearl Norman	3.00
L. W. Warlick	15.00
Ivey White	5.00
J. C. Teseniar	3.00
Kara Lee Grant	3.00
Mode Hasten	15.00
Lucy Janes	3.00
Roy White	5.00
E. O. Peeler	21.00
Pearl Penelton	3.00
Mrs. J. A. Mode	3.00
Willie Penelton	3.00
Roy Crowder	3.00
T. F. Williams	3.00
Sam Biggerstaff	30.00
Mrs. J. A. Norman	3.00
R. J. Penelton	3.00
Mrs. Zero Hastings	3.00
R. G. Hayle	15.00
P. B. Peeler	5.00
Mrs. Marvin Bridges	5.00
Sallie Crowder	3.00
Sam McNeeley	15.00
Will Lane	3.00
Kazzie Crowder	3.00
Mrs. R. A. White	3.00
Marcie Penelton	3.00
Will Crowder	3.00
Miss Clara White	3.00
Fred Hasten	3.00
Mrs. Lou Mode	3.00
Miss Grace Hasten	3.00
Mrs. B. L. Peeler	5.00
Essie Powell	5.00
S. H. Peeler	5.00
J. H. Norman	5.00
A. D. N. Powell	5.00
Mrs. Mae White	6.00
F. H. Grigg	10.00
O. W. Powell	100.00
C. T. Haynes	15.00
C. C. Martin	15.00
J. H. Palmer	10.00
Miss Lela Powell	3.00
Caggie White	3.00
Cordie Crowder	1.50
R. A. White	20.00
Ethel Norman	3.00
Mrs. C. E. Long	5.00
Banks Crowder	5.00
Carl White	5.00
Lee Crowder	5.00
R. F. H. Martin	5.00
R. M. Floyd	3.00
Lee Gould	5.00

Pleasant Union Church, Mt. Pleasant Circuit, has subscribed its quota. Bethel church, Randolph Circuit, has also subscribed its quota.

The business of the postage stamp is to stick until the end of the journey. Are you willing to do less? We started on the campaign to raise $300,000 for our college. Will **you** drop out before we get there?

We are publishing in brief installments the list of the churches that have secured their quotas in the campaign up to date. We are able only to give the quotas for the pastoral charge, but we are giving the amounts raised by each church in order that every church shall receive proper credit for what it has done.

	Quota	Subscribed
Halifax Charge	$6,000.00	$6,285.50
Ringwood Church		362.50
Harmony Church		613.00
Hollister Church		1,176.00
Eden Church		1,666.25
Union Church		612.75
Bethesda Church		1,855.00
Gibsonville Church	1,400.00	1,410.00
Glen Raven Charge	1,500.00	1,747.00
Glen Raven Church		677.00
Haw River Church		1,070.00
Lebanon Charge	2,000.00	2,509.25
English Street Church		1,138.25
Lebanon		899.00
Pleasant Grove Church		1,138.25
Reidsville Church	7,500.00	8,379.50
Lexington Charge	1,000.00	1,023.00
Lexington Chrrch		527.00
Yadkin College Church		310.00
Mt. Carmel Church		186.00

THE COLLEGE BUILDING FUND.

Amount previously reported	$64,107.30
Mrs. Thacker's Teen-Age Class	19.00
J. W. Montgomery's S. S. Class	1.00
Mrs. W. A. Williams	5.00
C. M. Ferree	5.00
W. H. Dosier	5.00
P. T. Siler	1.00
S. W. Wallen	1.00
Zeb Dillingham	1.00
Helen Hedrick	1.00
Dexter Dillingham	2.00
Josie McNeil	2.00
A Friend	1.00
Mrs. J. A. McIntire	2.00
Mrs. W. H. Greenway	1.50
W. L. Moser	10.00
Rebie Glasgow	20.00
M. A. Cagle	15.00
Mrs. M. A. Cagle	5.00
Mrs. S. C. Cornelison	1.00
P. A. Hardin	30.00
William Hardin	5.00
Joseph Hardin	5.00
A Friend	25.00
Addie Allred	1.00
Mrs. Jordan Isley	5.00
Lacy Isley	10.00
Jordan Isley	10.00
Dr. J. L. Kernodle	100.00
Mrs. L. E. S haw	10.00
Mrs. F. A. McIntyre	25.00
	$64,431.80

Living Endowment.

Amount previously reported	$845.00
Grace, Greensboro, C. E. Society	5.00

In my report of the subscription made by Mrs. S. J. Kernodle to the Library Fund, which had been reported previously by Dr. Andrews, I failed to state that she gave her check for the full amount—$1,000, at the time of making the subscription. This has been credited to a special Library Fund.

J. Norman Wills, Treasurer.

There could be no friendship without confidence and no confidence without integrity.

THREE COLLEGE COMMENCEMENTS.

The secretary of the Board of Education had the pleasure of being present at most of the commencement exercises at two of our institutions and was present at one other, just before and just after commencement week.

Kansas City University and Westminster College both face another school year with new administrative heads. At Kansas City University there is still a lively hope that Dr. Showers of the Bonebrake Theological Seminary will accept the chancellorship to which he was unanimously elected. In the meantime the University is fortunate in having Prof. May of the faculty as manager pro tempore. Prof. May has already outlined an aggressive campaign both for students and money. The new manager is a graduate of the University as well as of the Bonebrake Theological Seminary and commands the confidence and respect of all those who know him. Dr. S. S. Fisher, for several years a member of the faculty, who has won for himself a place in greater Kansas City, both as author and educator, has been chosen dean. The office of dean was made vacant by the death of the well-beloved Dr. Reese. The thanks of the friends of the University are due to Dr. Martin who has been acting dean during the time intervening between the death of Dr. Reese and the election of Dr. Fisher. The election of a United Brethren as chancellor and of a Methodist Protestant as dean is in recognition of a common understanding between the two denominations and is an evidence of the marked spirit of co-operation between these two churches in the administration of this institution. Dr. May and Dr. Fisher are both worthy of the full co-operation on the part of all those interested in the cause of Christian education.

Prof. E. E. Biggs, a graduate of Kansas City University and of Westminster Theological Seminary, having done special work in the University of Texas where he received the degree of M. A., was elected president of Westminster College. This institution suffered the loss of several members of the faculty who had served the institution most worthily. Perhaps Westminster College enjoyed its best year in the year just closed; certainly this was true from an educational point of view. However, the return to the faculty of some who had served it in other years will help to balance the loss suffered through the resignation of several valuable members of the teaching force during the pasty ear. Dr. Biggs has been a self-sacrificing servant of the church through many years and will give to this institution the best that is in him and he is worthy of the full co-operation and support of all those interested in this school.

Adrian College graduated one of the largest classes ever completing the ful college course at "Old Adrian." Fortunately there were few changes in the faculty and Dr. Feeman remains as administrative head.

The cause of Christian education is one that lies near the heart of all those interested in the progress of the church and growth of the Kingdom of God. While we are proud of what has been done by all our schools we are concerned lest there should be a failure on the part of the church itself to appreciate its full responsibility in this field of definite Christian service.

George H. Miller,
Secretary Board of Education.

—The attention of our readers is directed to the advertisement of Western Maryland College appearing in this issue. This college has made a record for thoroughness and excellence not surpassed by any in the state. During the past year, it has received the highest rating for colleges by the standardizing agencies, and it is now in every respect a Standard A-1 college. Its beautiful location in the highlands of Maryland, its fine equipment in buildings and grounds, its high-grade faculty, its modern courses of study, make it an attractive place to get an education.

A new dormitory, costing $150,000, was completed during the past year and a new athletic field, built at a cost of $50,000 and considered one of the best fields in the eastern part of the United States, was also dedicated during the year just closing. A building campaign for the construction of eight additional buildings during the next four years is now under way. The college plant has now a value of $1,500,000 and it is proposed to augment this by at least that much more.

The college offers eight courses leading to the degree of Bachelor of Arts. Courses may be elected which prepare for the schools of law, medicine, and engineering, and which admit to the best professional schools of the United States. A four-year course in Home Economics leading to a degree is offered. In addition to the regular courses offered, there are supplementary courses in Music, Speech and Education. Completion of the last named course secures a certificate of the State Board of Education. A regular unit of the Reserve Officer's Training Corps is established at the college, the Government supplying the Professor of Military Science and Tactics and uniform and equipment.

We commend this institution to our readers who may be considering sending their sons and daughters away to college. The college opens Monday, September 17th. Students ard advised to register in advance.

—Brother Henry Hunter is to take a trip to Florida soon with other members of the family. The sons are particularly eager for the trip.

—Mrs. Hannah Greeson, widow of the late Thomas Greeson, died last Sunday and was buried at Tabernacle Monday afternoon. She was 80 years old. She left one son and four daughters, Mrs. Rev. J. H. Bowman, Mrs. W. A. Bowman, Mrs. Charles Kirkman, and Mrs. D. A. Neese. Brother Millaway assisted Brother Burgess in the funeral.

—We went to the hospital last Sunday to see Rev. Fred Paschall, and found him gone. His recovery was most rapid, he having been in the hospital less than two weeks.

—Rev. Lawrence Little has the distinction of having received the highest average grade of all the young men at Guilford College the year just closed. He completed the sophomore year.

—John W. Kimball, High Point's chief electrician, fell from a pole last Monday and died from his injuries.

FORWARD MOVEMENT

Rev C S Johnson, Sec.

WHAT THE METHODIST PROTESTANT CHURCH IS DOING TOWARD THE SUPPORT OF HER SUPERANNUATED MINISTERS AND MINISTERS' WIDOWS.

Information published in the annual conference minutes reveals the fact that but little financial support is given our superannuated ministers and ministers' widows and orphans. The general church at the last general conference started a fund from the earnings of which help is to be administered, but no distribution will be made this quadrennium. The treasurer, Mr. Thos. A. Murray, reports that this fun has grown to $14,651. It is made up of the receipts on the General Conference budget at the rate of four per cent.

Each annual conference is left to look after its own claimants. In most of the conferences very little is done. If what the average preacher receives from his conference were all his support he would probably starve. One or two conferences only provide a competence. The rest provide little or nothing. Fortunately, some of these men and women have other means of support, or friends see that they do not suffer.

There is a growing sentiment that the support of the worn-out ministers and their widows is a responsibility resting upon the churches and must be met not as a charity but as a debt, in the nature of a deferred payment on salary. By the nature of his calling the preacher is not a money-maker, except for others. He cannot give attention to business to the extent of having his own home. His salary is usually figured on the basis of a bare living, and often it must be supplemented by donations. If his salary were as it should be he might be independent in his age.

Most business corporations recognize their obligation to their old and faithful employees. The ethical sense of the church should not be lower than in the commercial world. The church is moving slowly in that direction. Maryland's $100,000 campaign will be an inspiration to the whole church. It would be a great outcome if other conferences would follow the pace set, each according to its need.

We set forth here the facts regarding the present situation as we have been able to gather them from the conference minutes and elsewhere. The following conferences make no report of any kind regarding their superannuates: Alabama (Colored), Florida. Mississippi North Mississippi, South Carolina, South Carolina (Colored), Tennessee. Virginia, Washington. The following report the number of their superannuates, but nothing done for them: Georgia, Georgia (Colored). Kentucky, Louisiana.

According to the reports there are 145 superannuates, 167 widows and one orphan in the denomination; and of these 97 superannuates, 140 widows and one orphan received last year appropriations amounting to $38,729. or $163 each, on the average. The total of all capital funds reported is $5[illegible]567, which added to the general conference fund makes a total of $532,218.

The following table shows the number of superannuates and widows in each conference, the number of beneficiaries. the capital fund in each conference reporting, the total distributed, and the average paid to each beneficiary. In the case of Maryland one orphan received help, but to avoid making another column he is counted in the column with the widows.

Conferences and Their Support of Superannuates and Widows.

Conference	1	2	3	4	5	6	7
Alabama	3	6	3	6	$ 6,436	$ 450	$ 50
Arkansas	2	1	1	1		100	50
Colorado-Texas	3		1		62	68	68
Colorado-Texas (Colored)		3		2		18	9
Eastern	5	14	5	14	46,933	2,465	129
Ft. Smith-Oklkahoma	14		1			20	20
Indiana	6	5	6	5	11,698	2,838	258
Illinois	3	4	3	4	19,146	872	124
Iowa-Missouri	1	2	1	2		141	47
Kansas	1		1		2,465	41	41
Maryland	16	37	16	32	150,000*	13,965	285
Michigan	8	8	5	8	5,800	1,300	100
Missouri	10				2,451		
North Carolina	9	16	9	8	6,300	2,450	144
Ohio	17	28	15	27	65.310	3,593	85
Onondaga	6	5	3	4	23,021	895	128
Pittsburgh	14	13	11	13	152,207	7,400	308
South Carolina (Colored)	2	9	1	9	20	20	2
Texas	7	3	6	2		78	10
West Virginia	10	14	8	14	25,718	2,006	91

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*Not including $100,000 recently added.

Crates S. Johnson, Statistical Secretary.

Explanation of Columns.
1—Number Superannuates.
2—Number Widows.
Number Beneficiaries.
3—Ministers.
4—Widows.
5—Capital Fund.
6—Total Yearly Benefits.
7—Average per Person.

MEETING OF EXECUTIVE COMMITTEE

The Executive Committee of the General Conference will meet in North Baltimore Methodist Protestant Church, Mt. Royal Avenue, near North Avenue, Baltimore, Md., on Tuesday, July 10, at nine o'clock A. M., standard time. The church is five minutes walk from Union Station.

Any person having business with the committee is invited to be present, or to communicate with either the chairman, Rev. T. H. Lewis, D.D., 2844 Wisconsin Avenue. Washington, D. C., or with the secretary, Rev. T. M. Johnson, Mebane, N. C.

By order of the chairman.

T. M. Johnson, Secretary.

FIVE KINDS OF PENNIES.

Tin.

A boy who had a pocketful of coppers dropped one into a missionary box, laughing as he did so. He had no thought in his heart about Jesus or the heathen.

Was his penny not as light as tin?

Brass.

Another boy put in a penny and looked around to see if anybody was praising him.

His was the brass penny; not the gift of a lowly heart, but of a proud spirit.

Iron.

A third boy gave a penny, saying to himself. "I suppose I must, because all the others do."

That was an iron penny. It was the gift of a cold, selfish heart.

Silver.

As the fourth boy dropped his penny into the box he shed tears, and his heart said, "Poor heathen! I am sorry they are so poor, so ignorant, and so miserable."

This was a silver penny—the gift of a heart full of pity.

Gold.

But there was one scholar gave his, thinking, "For Thy sake, Lord Jesus! Oh, that the heathen may hear of Thee, the Savior of mankind."

That was a golden penny, because it was the gift of faith and love.—Unknown.

"HEAPING COALS."

"Mamma," said Willie, "Harry has stolen my marbles and the next time I see him, won't I give him a pounding?"

"Willie, in the Bible we read: 'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.' "

"What is an enemy, mamma?"

"A little boy who steals your marbles."

"And what is heaping coals on his head?"

"That is being as kind as possible to him the very first chance you get."

"I believe I'll do it, mamma."

Not many days after Willie came running in to his mother and exclaimed: "Get me a penny out of my box! Harry's mother gave him two pennies to buy a kite, and he's lost one, and he's crying; and I want to heap coals."

His mother gave him the penny, and he ran to Harry with it.

Then Harry and Willie were friends again.

Don't you think heaping coals was much better than for Willie to pound Harry?—Selected.

BOARD OF FOREIGN MISSIONS

Rev F C Klein, Sec.

BETTER DO IT NOW.

Time is passing, there is need of haste; this opportunity will soon be gone, you had better act right now before it is too late. What is is all about? Why, my superintendent friend, you have failed to send me your order for Children's Day Services, and you ought to do that one thing instanter.

Your Sunday school is entitled to a special Children's Day service, the General Conference expects yorr school to observe that day in the interest of foreign missions, and the board has gone to considerable expense to make it possible for every school to have a service, because all the supplies are sent free.

Come on now, brother, and send that order at once. We have had extra copies printed because we expect you, and others who have not ordered the suplies, to send in an order. Just drop a postal to Rev. Fred. C. Klein, 316 N. Charles Street, Baltimore, Md., and we will do the rest.

Nagoya College, Japan.

Rev. Dr. Leigh Layman sent the following historic reference to the progress of our institution at Nagoya, Japan, which will be of interest to all our people, I am sure.

"The history of this school is divided into two periods. The first extends from 1887 to 1906. During this period five classes were graduated, with a total enrollment of 22. The reports of 1904 show a total attendance of 128. The faculty numbered 12. This period covers practically 20 years.

"In 1906 a change was made in the status of the school, and good results immediately appeared. The registration for 1906 was 124. In 1923 we start out with 1918 students enrolled.

"Seventeen classes have been graduated. The first class numbered eight, the last class, 1923, numbered 100. The total number of graduates for these seventeen years is 742. The members of the faculty numbered in 1906 11. The number in 1923 is 30. Thus is seen the fact that as the school grows in numbers the expense of the school is lessened.

The budget requested for 1906 was Yen 9,040. The budget requested for 1923 is Yen 4,000.00.

"On March 5, 1923, we graduated the 17th class of this second period. The class numbered 100. Of this number 37 were Christians. Twenty-six members of the class were able to enter higher schools. Three were able to enter without examinations. This year's number to enter higher schools is larger than usual. The examinations are very severe, and many hundreds fail to enter, because of the lack of accommodation in the higher schools.

Conforming to the idea of last year, the graduating exercises were very simple. The spirit of democracy prevailing is cutting out much of the formality which formerly was the rule.

"Principal Kimura gave a splendid address, the key note of which was Christian Ideals, the great need of the times.

"The representative of the class, as usual, was a Christian, and he, too sounded the same note. The representative of the student body, not to be left behind, gave a strong Christian speech.

"The one outstanding feature of all our graduating exercises is the definite acknowledgement that Christian principles and ideals are the great results this school gives to its students.

"We enter upon the new year with great hopes. Better buildings, a better faculty, a better student body, which numbers 1018, are the basis of these hopes.

"Nagoya, Japan, May 1, 1923.

Fred. C. Klein.

BOARD OF HOME MISSIONS

Rev. C. H. Beck, Sec.

"IN JOURNEYS OFT."

It may seen to the readers of this paper that your secretary is presuming even in adopting a quotation from one of the letters of St. Paul and using it as a title for this article. However, it seems to be very apropos at the present time.

Those who have read the contributions to this column in recent weeks will know that I have visited the far West and participated in the dedicatory services at the new Ravenna Park church in Seattle. I arrived in Seattle on Saturday morning, May 26, and remained until Monday morning, June 4. Sunday, the 27th, was given entirely to the work at Ravenna. I was asked to take care of the financial appeal for the day and presented the matter at both the morning and afternoon services. In the evening Dr. Alfred E. Fletcher, pastor of the First Church, presented the appeal.

The story of the day is to be written by Dr. Lewis who preached the dedicatory sermon in the morning, so I will not enter into further detail at this time.

At the services in the afternoon Rev. Dr. H. R. Chatterton, executive ecretary of the Council of Churches of the city of Seattle, delivered an address in which he made a statement to the effect that this new church was the most up-to-date and best equipped of the suburban churches in the city of Seattle. He also congratulated the Board of Home Missions of the Methodist Protestant Church upon its wisdom and foresight in assisting this community in securing a church so adequately equipped to meet the needs of the growing community at this time. He also said he expected to call the attention of other communities to what had been done in the Ravenna district. The church, itself, as noted in a former article, is the best property I have seen for the amount of its cost. Beside the auditorium there is a Sunday school assembly room, twenty-two class rooms, a large social hall with platform and stereopticon equipment, with kitchen equipment, mothers' room, rest rooms, pastor's study, church parlors, choir room and all the rest of the equipment required for a modern church plant. I am sure that every reader of this paper would be delighted with the equipment and would join with your secretary in expressing surprise that so much has been secured for a little less than $35,000. Every room in the entire building, however, is being called into immediate service. Had finances been easier it would have been wiser to have expended more money and increased the size of the building. However, the present equipment will probably meet the needs for from three to five years.

One of the finest things with reference to this entire enterprise is the loyal co-operation, including the splendid financial assistance given by the First Church and Seaview, our two other churches in this city.

The morning and afternoon of the second Sunday of my stay in Seattle were spent with the Seaview Church and in the evening it was my pleasure to preach to the congregation at First Church. Plans for building at Seaview are being considered and a definite program would be announced if the financial condition of the board would make it possible for us to give needed assistance at this time. Just as soon as matters can be arranged, work must be begun on a new church in the Seaview community.

Charles H. Beck.

BIG WORDS.

A writer in an English Methodist paper reports that a good local preacher in one of the village chapels prayed that the Lord would "annihilate the Queen and all the royal family." He was greatly distressed when he learned the meaning of his prayer, as he probably thought he was doing honor to the royal house by using the biggest word that he could recall in invoking blessings upon them.

A servant girl who wrote beautiful letters, when asked how she did it, said she only used such words as she could spell.

If people when they pray would only use such words as they can spell, and pronounce, and define correctly; and only ask for such things as they believe God will give them, it would make a wonderful improvement in many prayers.—Selected.

IF I WERE A BOY.

It is very easy for grown men to tell what they would do if they were boys again. Well, the experiences of life ought to teach them something; but boys would rather learn by experience than by instruction. At least, that was the way when the men of today were boys. Under the caption, "If I Were You, My Boy," somebody wrote the following in an exchange:

"I wouldn't be ashamed to do right anywhere. I would not do anything that I would not be willing for everybody to know.

"I wouldn't go into the company of boys who use bad language.

"I wouldn't conclude that I knew more than my father before I had been fifty miles away from home.

"I wouldn't get into the sulks and pout whenever I couldn't have my own way about everything.

"I wouldn't abuse little boys who had no big brothers for me to be afraid of.

"I would learn to be polite to everybody."

All this is good advice, and he who heeds it will find himself growing a better manhood.

After dinner sit awhile,
After supper walk a mile.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, JULY 1.

Lessons From the Psalms—The History Psalm.

Psalms 44: 1-8.

The Christian Endeavor topic for next Sunday, July 1, calls for a study of the History Psalm, the 44th. History is an interesting study, whether it be history of events of a nation or history of the progress of the human race. We have had a series of topics on the general subject of Lessons From the Psalms, and it will be a profitable study if Christian Endeavorers will study the 44th Psalm and draw from it some historical lessons that will increase their knowledge of Biblical truths.

The Psalm for the above topic has eight verses in it that furnish some interesting facts of history. The Psalmist David declares in the first verse that "we have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old." He discusses what God has done "in the times of old." We may well study the wonderful works that have been done by the Almighty in the times of old. The creation of the heavens and the earth and all that dwell therein was the work of God. The Psalmist says in another division of the Psalms, "The heavens declare the glory of God, and the firmament showeth his handiwork." The creation of man in His own image was perhaps the highest type of God's creation.

This 44th Psalm deals principally with the works of God among a nation of people, a heathen people, who were driven out of their country by the hand of God. The people in the time spoken of by the Psalmist were afflicted and cast out, according to the second verse of the Psalm. From the 5th to the 8th verses, inclusive, there are contained some truths of how David regarded the help of God in combating with the enemies; as he says in the fifth verse, "through thee will we push down our enemies: through thy name will we tread them under that rise up against us."

The lesson for us in these verses of the 44th Psalm is a lesson of the mighty power, the inexhaustible power of God in His dealings with His creatures. The history of the Bible, the history of creation, both of the heavens and the earth, and the creation of man, reveals some of the most sublime truths of the Bible that should make every one devoutly and sincerely grateful for the events that have transpired during the ages of the past.

Well might we wonder, yea revere, the sacred history given to us by the different authors of the various books of the Bible. The historic events in the life of Abraham, Moses, David, and other Old Testament characters, together with the interesting events of the lives of Christ and the New Testament authors, should thrill us with their lessons of God's great love for His people and His infinite power demonstrated in the creation of the world and the human race.

Sacred history reveals to the careful student the mighty works of God in the heavens and in the earth. His supreme power and majesty and glory are everywhere evident. The sun, the moon, the stars, the ocean, the mountains, all of these give evidence of His supreme power over the things of earth. The forest, with its giant oaks, standing erect as if pointing toward the heavens, declaring in silence the majestic power of the Creator of all things; the immense fields of grain, the shrubbery, vegetation, flowers in their matchless beauty and fragrance all tell of the wonderful works of God for man.

May we all do as the Psalmist David, as recorded in the 8th verse of that 44th Psalm: "In God we boast all the day long, and praise thy name forever." As we meditate and study the history of the mighty works of God and the events of His people through the ages of the past, may our hearts be lifted to God, our creator, preserver and ruler, in humble gratitude for his manifold mercies and blessings which have followed us all the days of our life.

C. B. Way.

Monthly Business and Social Meeting of Asheboro Christian Endeavor Society.

Miss Cleta Valeria Rich entertained the senior Christian Endeavor society of the M. P. church at the home of her parents, Mr. and Mrs. O. Elmer Rich, last Friday evening. The Rich home was decorated with Dorothy Perkins roses and other summer flowers.

Lacy S. Lewis, president of the society, presided over a short meeting, after which games were played for quite a long time.

The hostess, assisted by Misses Kate Spoon, Virginia Lowe and Iola Lowdermilk, served banana split. The guests of the society were Miss Sula Patterson and Cleon T. Spoon, of Franklinville. Misses Pauline Elliotte, Iva Kearns, Cleron Elliotte and James Baker.

A Reporter.

BEAR YOUR OWN BURDENS.

We have heard of a fashionable lady who went shopping, bought a spool of thread at a big store, and ordered it sent home to her address. A few hours after a delivery wagon drove up to her door, and two men carefully lifted out the spool of thread and delivered it to the purchaser!

A recent writer tells another story, of a young man who years ago kept a little bookstore in a country village and used often to buy books at the bookstore of Mark H. Newman of New York. Mr. Newman noticed one thing peculiar about his customer, whenever he bought a bundle of books, if it was not too large he always carried them away with his own hands, instead of troubling any one to carry the package for him; and this disposition to do his own work with his own hands, whenever his own hands were equal to it, so pleased the great book-seller that he began to think of the young man as a partner in his own business, and so, in due time, he was taken into partnership, and together they formed the firm which has grown into the famous publishing house of Ivison, Blakeman, Taylor & Company, whose imprint has been seen upon tens of thousands of valuable books.

"There is a great deal in this matter of carrying your own packages or bearing your own burdens. They who are careful to do this whenever they can, never willing to trouble another unnecessarily, are the very ones who are most ready to help others whose burdens are too heavy for them, and whom others are most glad to help when they have burdens heavier than they can carry alone.

"I have known boys who would never let their mother carry a bucket of coal or of water when they were near, and who would make their own bed and tidy up their own chamber when sister was sick or the hired girl had left without warning, or when they had noticed that the faithful hired girl looked tired or ill. And I have known other boys who, with nothing whatever to do, stand at the top of the stairs and call mother or sister to fill their pitcher or bring their clean clothes, and the patient, kind, but unwise mother would submit to the selfish tyranny. I did not know Henry Ivison when a boy, but believing that 'the boy is father of the man,' I am sure that his good Scotch mother was saved many a weary step by her thoughtful boy. I think that Henry learned the fifth commandment and kept it—learned and kept it 'by heart.' I believe, too, that Mr. Newman in his old age found his business attended to by his young partner in a way that gave his mind rest when it was needing it.

"Boys, girls, carry your own packages while they are not too heavy. This will strengthen your arms to help others who need help, and make them love to help you when your arms are too weak."—Selected.

TIME AFTER TIME.

By Sarah V. DuBois.

Two boys stood close beside a number of workmen busily engaged in constructing a building. "That seems nice work," said one to the other, observingly as he watched a mechanic driving with well-aimed force nail after nail into place.

"Yes, I should like to be a carpenter, but I never could have the patience to hit the same nail so many times," said the other boy.

The workman paused, his hammer lifted midway, and smiled. "You would never do for a mechanic then," he said, "since it is only repeated effort that brings good result."

This is true along any line of work you may pursue. The art of accomplishing a task skillfully is not learned in a day, but often represents years of steadfast toil. This ought not to discourage us however, but rather to increase our desire to succeed. It is true that "no great thing was ever lightly won."

A boy who early in life sets about his work, whatever it may be, in earnest, is likely to accomplish wonderful results. "That son of yours is a born farmer," remarked one man approvingly to another, as he noted the energetic manner in which the lad performed his task. "John always does his level best at everything," was the reply.

That is really the secret of the whole matter—our level best, and stopping at nothing short of it. A man who had distinguished himself in war was being entertained in a home where a bright-eyed lad sat at his feet eagerly listening to the conversation. "Well, my boy," said the soldier, "of what are you thinking?" "Sir," was the answer, "I mean to be a great soldier like you." "Oh," he said, as he laid bare a hidden scar, are you willing to pay the cost?" Time after time are we to perform the duties assigned us. Our work may not be marked by human eye, and it may seem of minor importance even to us, but if in it is thrown the energy of heart, of will and of mind, some day it will count, and the one talent will have been multiplied as the great Giver intended.—Selected.

DON'T KILL THE BIRDS.

On the return of spring, with its soft, balmy winds, and bright, beautiful sunshine, when the blades of grass, tender and green, came forth, and form a carpet for our feet; when the tender buds begin to open and the trees are robed in glory, the blithe little birds return to cheer us with notes of praise.

Who can tell the amount of good they do us? The trees would be stripped of their beautiful clothing if it were not for them. It has been said that one pair of sparrows, while rearing their young, have in one week put to death thirty-three hundred and sixty caterpillars, besides other insects.

I once read that a farmer loaded his wagon for a journey, and for some reason it was left standing for awhile, as he did not perform the journey as soon as he intended. A pair of robins built their nest in the straw; and when the farmer did go on his journey, one of the birds would not leave the nest, only to procure food for the young ones, while on the way. The birds also returned home with the good farmer, having traveled a distance of nearly fifty miles. Being a kind-hearted man, when unloading the wagon he was careful not to disturb the nest.

A favorite with many people is the little bluebird, so perfect in its make-up and cheering in its note. In early spring these birds return from a warmer climate, and make the orchards ring with their precious melody, while building their nests and hatching their darlings; and, if undisturbed, they will occupy the same little home for years. A pair of them built their nest in a hollow tree, year after year, until a storm came and soaked the little home nest, and drowned their babies; since which time it has been quite impossible to coax them back, although the good old farmer repaired the tree as much as possible, in hopes they might be induced to return.

In the fall, a little before the birds leave for warmer quarters, we may see these, and others as well, collecting in flocks and chattering among themselves, talking the matter over before starting. Robins, bluebirds, orioles, swallows, mocking-birds, thrushes, and the little ground birds, seem to be wonderfully on the decrease; and were it not owing to the fact that boys and men are not as merciful as they should be, would there not be many more today? Some think the reason that they are decreasing so rapidly is because the English sparrows kill them; but there certainly would be more if men and boys did not shoot them. Song birds are hunted down and killed without mercy, for many reasons and some for the shameful adornment of the bonnet. Who can take one of these creatures that God has made for our comfort and pleasure, and look into its bright, beautiful eyes and not love it with a love tender and strong? Who can stroke its soft, downy breast, and not form an attachment for it? Not one of them falls to the ground without our heavenly Father's pity.—A. A. Harper, in Youth's Instructor.

THE PREACHER'S POWER.

Ruskin said, ‘‘For every hundred men who can hear but one can speak; for every hundred who can speak but one can think; for every hundred who can think only one can see.’’ Too many are like Wordsworth's ‘‘Peter Bell’’:

‘‘A primrose on the river's brim,
A yellow primrose was to him,
And nothing more.’’

Bushnell said that the first requirement of a minister was a great consciousness, a consciousness that sees great things to be done and moves toward the doing with shout and song. Too many essay to be leaders who are no better equipped than those they essay to lead.

The age demands an educated ministry. The intellectual demands upon the minister are tremendous. More is required than intellectual preparation. Those who would become God's spokesmen must grasp the spiritual aspect of things. Spiritual things are spiritually discerned. This must begin with a right life. Otherwise the vision will be blurred. One may know theology but he can speak no healing message to the world until his spiritual vision has been cleared. He may be able to speak in intellectual terms, but not in spiritual syllables. A cleansed soul can see more than a trained intellect. People must see the man back of the message. Unless the preacher's life is right his words will carry no conviction. He may have an intellectual grasp of truth but he will have no gospel for the soul.

No one can be a great preacher who is not first a great soul. The man must be prepared before he prepares his sermon. A sermon out of the man and not out of the thing he tries to be on the occasion of its preparation and delivery. The message must be personalized in the preacher. Isaiah's picture of the Messiah, the Prophet, places the emphasis upon His character. He was to prophecy, but back of His message was to be His life.

Jesus always held before the people who He was as more important than what He did. Other religious teachers urged people to believe what they teach. Jesus commanded them to accept Him. Buddha taught that renunciation was the way to perfection. Jesus said, ‘‘I am the way.’’ Plato bade his disciples ‘‘follow the good.’’ Jesus said, ‘‘Follow Me.’’ Pilate voiced the question discussed in the schools of his age, ‘‘What is truth?’’ Jesus answered, ‘‘I am the truth.’’ His chief message to the world was His life. The Gospels are a history, not a system of theology. Being was the greatest word in Jesus' vocabulary. That was larger than His teachings and mightier than His miracles.

The supreme demand upon a minister is a right life. Moral beauty counts for more than intellectual strength. Character is a greater teacher than intellect. Xenophon said that the disciples of Socrates were more influenced by what he was than by what he taught. Emerson said to an inconsistent person, ‘‘What you are makes such a noise that I cannot hear what you say.’’ The world must see as well as hear what constitutes Christlikeness. Being is better than explaining. Goodness is the highest grade of power. Quality counts for more than quantity. Learning may convince, eloquence persuade, power compel, but the grip of a good life will hold when others are forgotten. He who would speak for God must live for God.

The greatest sermon is not the utterance of the preacher's lips, but the impress of his life.—United Presbyterian.

A WORD TO THINK ABOUT.

For years in the streets of London some Christian friends employed a blind Bible reader to go about the streets with a reading-desk before him, and standing in a back street or lane, feel over the words with his fingers, and read aloud while people gathered and listened. Questions were sometimes asked, remarks were made, the reader would bear his testimony and pass on to another place, sometimes selling portions of Scripture at a low price, so that during one year he not only read the Bible in more than 1,700 streets, courts and lanes, but also sold nearly 900 copies of portions of the Scripture.

‘‘Give me a word to think about,’’ said a woman as she came up to him one day and placed her hands on his book. He turned over the leaves till he came to the fifth chapter of Isaiah and read, ‘‘Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!’’

‘‘You know me, then, and my failings,’’ said the woman with a faltering voice.

‘‘No,’’ said the reader, ‘‘you are a perfect stranger to me.’’

‘‘How is it then that you read that verse which speaks of my very sin? Well, it is very strange. I suppose it is God that sent that verse to me,’’ and she burst into tears.

Presently she inquired for the chapter and verse, shook the reader's hand, saying, ‘‘God bless you, sir,’’ and left.

No one can tell what fruits may come from such sowing of the Word of God. We know the seed is good and we are to sow it by all waters. We cannot tell ‘‘whether shall prosper, either this or that, or whether they both shall be alike good;’’ but we may be sure that the Word of God, scattered far and wide, will find some good ground and will bring forth fruit to the glory of the Lord.—Selected.

PUT-OFF TOWN.

Did you ever go to Put-Off Town,
Where the houses are old and tumble-down,
And everything tarries and everything drags,
With dirty streets and people in rags?

On the street called Slow lives old man Wait,
And his two little boys named Linger and Late,
With unclean hands and tousled hair,
And a naughty sister named I Don't Care.

Did you ever go to Put-Off Town
To play with the little girls, Fret and Frown?
Or go to the home of old man Wait
And whistle for his boys to come to the gate?

To play ball all day on Tarry Street,
Leaving your errands for other feet?
To stop, or shirk, or linger, or frown,
Is the nearest way to this Put-Off Town.
—Anonymous.

Say-well and do-well end with one letter;
Say-well is good, but do-well is better.

CHILDREN'S CORNER

LAURA'S WHOOPING-COUGH PARTY.

By Sue Spencer.

"Oh Mother!" exclaimed Laura with quivering lips, "now how can I have my birthday party," and a big tear rolled right off Laura's nose and dropped on the book she had been reading. You see, the doctor had just told Laura that what mother thought was a cold was whooping-cough! And what made it worse was that Laura was six years old today, and she and mother had planned a most delightful party, but on account of Laura's cold the guests had not been summoned.

"Don't cry, dear," said Mother, soothingly, "perhaps I can think of a way, even yet."

"Oh, I have a fine idea," exclaimed Mother, and she walked straight out into the hall, to the telephone.

In fifteen minutes Mother came back into the room. "Yes, Laura, you may have the party, it's all settled," said Mother, smiling. "Now this afternoon father will take the limousine, and bring home 25 of the children, who have whooping-cough, and are convalescent."

"But Mother, what will we play?" asked Laura.

"That is a wonderful secret," answered Mother.

Laura clapped her hands in glee; "Is it a new game, Mother?"

"No," answered Mother; "now rest up so you can enjoy yourself this afternoon."

Laura lay back among the cushions and was soon fast asleep. At noon she waked, feeling much better.

That afternoon children began to arrive about three o'clock. In the first load were three boys and two girls. When Laura inquired their names she found that the brown, curly-haired girl was named Margaret. Her mother and father were dead and she lived with a cross old aunt in the basement of a tenement house.

The other little girl was named Annie. Her father was dead and she delivered clothes for her mother.

The three boys were from Graham Orphanage. They were brothers and had been sent to St. Paul's Hospital to be quarantined

By the time Laura had made friends with these guests, others arrived; and so the time "flew."

Sarah, Laura's sister, was playing on the piano, when who should Laura see standing between the portiers but—"Why, Uncle Archie," exclaimed Laura, "when did you get home?"

"This is Mr. Archie Bay, a sailor, just back from China and Japan," said Mother.

"Oo, 'ook at da booful big man," crooned little Julia.

Uncle Archie strode into the room, followed by six little Japanese children; four of these carried large boxes. Uncle Archie motioned to them where to place the boxes. Then each one bowed to the children. At a motion from Uncle Archie one of the boxes was opened and Uncle Archie drew out the queerest looking machines.

There was silence over the room. Then all was dark and the children saw before them a beautiful picture of Japan. Of course Uncle Archie knew a story about the picture which he gladly told. Then another picture flashed on the screen. And so the time "flew."

When finally the last picture was shown and the last story told, without one's noticing, little Japanese girls served ice cream in the shape of fans for the girls and umbrellas for the boys. Then there were cakes and candies in the shape of Japanese dolls. While they were eating, the six little Japanese boys sang songs in Japanese.

While Uncle Archie was showing the pictures, Mother had unpacked the other three boxes and placed the things on the library table.

When the refreshments were finished the packages were distributed from the library table. There was something for everyone from across the sea. There were ships, banners, fans, umbrellas, dolls, scarfs, sashes, beads, and all kinds of tea sets and curious things.

When finally the nurse, who had accompanied the children to Laura's, rose to go it was nearly six o'clock. When finally all the children had thanked Uncle Archie and Laura, and had gone, Laura lay back in her chair and smiled at Uncle Archie. "This is the happiest birthday I have ever had, in spite of the whooping-cough."—Selected.

SPOILING A BRASS MONKEY.

A man who kept a store had a brass monkey, which he set up with a cigar in its mouth. The cigar was lighted, and by machinery the monkey could draw the smoke from the cigar and puff it out again.

After it had run for quite a while, one day the works stopped. The monkey was taken apart to discover the cause, when lo! the works were found to be clogged and in such a filthy condition that they would not run until they were cleaned.

The tobacco smoke had been too much for a brass monkey! What then must its effect be on the inside works of a little boy? A good many boys who smoke cigars or cigarettes fare worse than the brass monkey. They stop, but they never start again—they cannot be cleaned up, they die. Boys, beware of tobacco—it is enough to spoil a brass monkey.—The Little Christian.

BE SLOW TO ACCUSE.

"Mother, I can't find my seventeen cents anywhere," said Arthur, coming into his mother's room with quite an anxious face. "I put it here in my pocket. It had been hanging up in the hall all day, and I do believe that new girl has taken it out. She saw me have it last night and put it away."

"Look in your pockets, Arthur. A little boy who is apt to forget things must not be too positive that he puts his money in his pocket-book. And never accuse anybody of stealing without a shadow of evidence. That is very sinful as well as unkind. What if Susan should lose her money and accuse you of stealing it? Remember the Golden Rule."

"But, mother, she looked guilty when I said I had lost it, and that I knew some one had taken it out of my pocket."

"But very likely she felt confused on hearing you make such a speech. She knew very well that there was no one else in the house you could suspect but herself. You might as well have said so in plain words. An innocent person is more apt to look guilty, when accused of crime, than one who is hardened in wrong doing, and who usually has a face ready made to suit the occasion. A gentleman once said that the most guilty-looking person he ever saw was a man arrested for stealing a horse which afterward proved to be his own."

"But what has become of my money, mother? It is gone, that is certain."

"I believe you lost a fine top once, that it was supposed a little neighbor had stolen," said his mother with a smile.

"But I can't have left this in the grapevine arbor this winter weather."

"But there are plenty of other losing-places about. Did you have on that jacket last evening?"

"No, mother, I believe I had on my gray one, but then I know I put it into my pocket-book."

"Don't say you know, dear, for it may be an untruth. Please bring me your gray jacket."

Arthur walked slowly up to his room, but he walked back more slowly still, and looked very foolish when he came into his mother's room again.

Mother comprehended it all at a glance and smiled as she said:

"I wonder who looks guilty this time!"

"O mother, I am sorry, but I did not mean to accuse Susan so wrongly. I remember now just as plainly as can be, wrapping up those three five-cent pieces and two pennies in that bit of paper, and putting it into my jacket pocket."

"It is a serious thing, Arthur, to make such charges as you did a moment ago against an innocent person. What if you had mentioned it among your schoolmates? It would not be long before it would be told all about—'Susan at Mr. Reynolds' steals. I wonder they keep her.' If she ever wished to get another place, it might be a very difficult matter. Though you contradicted the story afterwards, it would never undo the mischief. Many will repeat an injurious story who never will take the trouble to correct it. I will pray for you, dear boy, that you may learn to correct this sinful habit: and I hope you will pray with me. You will never improve a bad habit until you pray over it. Run now and tell Susan that you have found your money; and try to make amends for your injustice by being more than usually thoughtful and obliging."—Baltimore Methodist.

—Brother R. H. Brooks and family spent a few days in Washington last week, visiting a number of places of interest, such as the National Museum, Washington Monument, Lincoln Memorial, Congressional Library. The boys especially enjoyed the trip.

—Brother L. S. Neville, of Halifax, one of the young people who attended the Weaverville conference, remained over in Greensboro a few days, and then went to High Point to visit an uncle. Mr. Neville was a soldier in France, and is going to Waynesville to enter the government's school for ex-soldiers, preparatory to a business career.

FROM PASTORS AND PEOPLE

Littleton, Littleton Charge.—Our pastor, Rev. J. B. O'Brian, filled his regular appointment at the 11 o'clock hour. The sermon, as usual, was of the best and very helpful. The congregation was small but we hope it will continue to grow larger.

There was no service in the evening as all the churches in the town united in a union service in the Methodist Episcopal church. The Sunday evening union services and also the union prayer meetings will continue to be held until the first of July, at which time we are looking forward to the great union revival, which will be held in one of the tobacco warehouses. Dr. J. Ernest Thacker of Norfolk, assisted by Mr. T. B. Roddy of Tennessee, noted song leader, will conduct the services. Mrs. May Dixon Thacker will deliver two or more lectures to the women of the community. The services will be conducted Sunday evening, July 15.

Through the efforts of a few faithful members, we have in our church a nice Stieff piano. We are a little in debt but we continue to work so we hope that debt will soon be lifted.

Our Sunday school has increased in number, but we need many more, especially in the Bible class. Let each of us try to bring someone else and make our Sunday school worth while.

Mildred Thornton, Reporter.

Mt. Pleasant Church, Cleveland Circuit.—Our pastor was with us the second Sunday of May. Mr. J. D. Morris gave a good sermon. We had a good congregation. He was with us also the second Sunday in June and preached us a fine sermon; we had a fine crowd

We are still running our Sunday school; we are getting along fine, having a big crowd almost all the time. The little card class is getting along fine. We had two boys, one nearly grown, who had never been at Sunday school in their lives. We were glad to get them to come.

You know we need preachers and Sunday school at our little church. Our little church had been thrown away but it has increased now and we have got it back on the circuit now. We are going to hold our church in spite of Satan's power. We are going to keep him back. We ask the readers of the paper to pray for our church. We want everybody to help us to pray for our church.

The second Sunday of August will be a Home-coming Day at our church and the Queen quartet will be there to sing. We want everybody to come and bring a basketful of dinner. Dinner will be on the grounds. Everybody is invited to come. Our preacher will be there and want to have a good time.

We want to keep on improving in our Sunday school and be faithful unto the end. I have gone every day for the last three months and hope I will get to go every Sunday for the next quarter.

Death entered the door of one of our brothers some time back; he died the 21st of April. J. B. Watkins was born May 2, 1836; age, 86 years, 11 months, 18 days. He had been a faithful member of our church until death. He was a faithful soldier of the Confederate army. His body was laid in the cemetery at Mt. Pleasant to wait till the morning of the resurrection day. He leaves a wife and two children and many friends. Before he died he shook hands with his friends and told them to meet him in heaven.

Mae Earwood, Reporter.

Lincolnton.—Since our last report the appearance of the church here has been somewhat changed. Six new Sunday school rooms are completed. It certainly does help in every way, for we were in great need of more room. The music, too, is much better since the piano has been purchased. We have just received a new member in Christian Endeavor society who is a music teacher, and has said he world do all he could to make it still better.

The pastor filled his appointment here last Sunday morning, June 17, and delivered a wonderful message on "Sanctification." It seems that there is quite an argument on this subject, so he made it so very plain that everyone could understand it. He did not get quite through with it last Sunday, but will finish it next Sunday and also take up "The Baptism of the Holy Ghost."

If nothing happens Brother Philips will meet with us at prayer service tomorrow night to talk over the play that is expected to be put on at this church very soon, entitled "The Prodigaal Son."

The young people's meeting was very interesting last Sunday, the subject being "Reforms." Several interesting talks were made by members of the society. The young people here have something before them now. It was agreed that they would pay two-thirds toward a piano, if the church would pay the rest. All the collections are splendid. Best wishes to all Herald readers and workers.

Reporter.

Mitchell's Grove, Guilford Charge.—Second Sunday in June was a good day with us. Sunday school at 9:45, preaching at 11 and Children's Day exercises in the afternoon. Pastor Bowman arrived in time to teach the adult class. He is as good out of the pulpit as he is in it—I mean he is as good a teacher as he is a preacher. Brother Bowman delivered an awakening sermon on the Power of Sin. We wish more people could have heard it.

After enjoying a good dinner we assembled for the children's exercises. The children did extra well under training of Miss Martha Persons and Mrs. E. S. Wilson. Miss Martha is an old hand in the work and is a splendid hand. Mrs. Wilson is a new hand but is interested. Much credit is due them for their faithful work. The writer feels like all superintendents, I suppose, that he has the best people to try to serve of anybody. Collection and addition by members amounted to $23,08, which is for foreign missions.

We are glad we have some real missionaries in our church. We do not understand why more people are not interested in the mission work at home and abroad. We are proud of our young people and children, for they are the hope of the church in the future. May God's spirit hasten the time when more people will see the need of going to Sunday school and preaching and help this great cause along.

We have recently painted our church inside, which makes it look much better, and which we are very proud of.

Yours for better service,

J. Lewis Cashatt.

Cid, Uwharrie Circuit.—The tent meeting here that has been in progress for three weeks closed last night. It has been one of the largest and most successful revivals that have ever been at Cid. While there was one about 15 years ago when more members were added to the church, this one has been greater in other ways, as this community has been aroused in a more spiritual way; it reached the real aged ones whose heads were blooming for the grave. There have been 41 saved and only a few in this number reclaimed. Six were baptized last Sunday week by immersion and two more are to be baptized next Sunday at ten o'clock, and ten have joined the church so far, and I believe there are others who will join later. The congregations have been great, and on last Sunday it was said it was believed that about 700 people were present: it surely was a multitude. Brother Riddle remarked yesterday that we had almost Pentecostal showers of blessing. The people just came from far and near to hear such Holy Ghost sermons. We return thanks to all that came to our rescue, and especially those that helped so much in the singing. Piney Grove choir was not "to beat"; with the latter on last night it was more than tongue could express. The Handy people were faithful too; I believe they still have an interest at Cid for true love never dies. Sister Riddle acted as organist and a Mr. Strickland of Thomasville and two daughters assisted some in the music and singing, and the Denton people were so faithful in helping to save the lost. Mr. Ed Kindley and family, who live about six miles away, missed but one session, and that was a real stormy looking night. So we extend our heartfelt thanks to all that came to our rescue, and may the good Lord bless them and give them a crown at the last day. Quite a number of the people would have loved to see the meeting go on, but we should be satisfied. Brother Riddle did all the preaching himself, while quite a number of ministers came and helped in other ways.

We are so sorry to note that Mrs. J. B. Trogdon, of Denton, has been real sick for three weeks, but is now convalescing, we are so glad. Hope for her a speedy recovery. We learned to love these dear people who once served us and can always feel the spirit of love in our hearts when they are present, and also in their absence.

Mrs. C. H. Carrville of Pomplon, Va., who has been visiting in North Carolina for the past eight weeks, has returned to her home. Mrs. Carrville is a sister of Mrs. N. W. Lanier.

Mr. and Mrs. A. L. Leonard, of near Rich Fork church, were pleasant visitors at N. W. Lanier's Sunday. He is the father of Mr. C. O. Leonard and used to come to this church. He is [illegible] work that his son is [illegible]. We all look for our children to do their best. May the Lord reward the faithful. As ever, a worker for the Lord,

Reporter.

P. S.—Our Sunday school is moving with good interest.

New Salem, Randleman Charge.—We held our Children's Day service and Old People's Day yesterday, June, 24. Children's Day service at 11 o'clock, and talk by our pastor, Brother Thompson. The Old People's service was at two o'clock, and we had the White Oak quartet from Greensboro to sing for us; it was fine. The collection was $15.50.

We were glad to have with us quite a number of our friends from Greensboro, High Point, Winston-Salem, Pleasant Garden, Randleman, Worthville, who gave us some interesting talks. We hope they will come back again.

Charles W. Hayes.

The Postal Card, W. F. Kennett, Editor.

Browers.

Yesterday, June 24, the annual Children's Day service was held in Browers church. Brother Mebane C. Henly is the efficient Sunday school superintendent. The exercise from start to finish was full of interest. Many of the participants were small tots and they went forward with smiling faces and evident joy. Brother John Trogdon is the leader of the singing and much of what is now called "pep" but formerly "unction" is injected. Anyway the music possesses a moving power that is very helpful. The offering amounted to $16.57.

The third Sunday in July Giles Chapel will hold Children's Day service at 11 A. M. There will be dinner on the ground and an afternoon service.

Altogether, we believe old Richland circuit is looking up and has grounds for encouragement. The Postal Card has been suspended for some time; but from now on will probably appear with at least some degree of regularity.

Asheboro, June 25.

Bethel, Alamance Circuit. — Bethel people are still progressing. We have a good Sunday school and Christian Endeavor society. Brother Holmes gave us a good sermon last Sunday on the life and work of Esther. We were pleased to have Prof. Hutchison and wife visit our Sunday school and church last Sunday. Mr. Carr Thompson of Bethel church is now at Rainey Hospital, Burlington. Hope he will soon recover.

Willard Carr Lindley, one of the twin boys of Mr. and Mrs. R. W. Lindley, died June 19, 1923. Funeral services were conducted by Rev. G. W. Holmes and he was buried at Center. The bereaved have our sincere sympathy. The other twin has been sick, but is better now.

Mrs. J. D. Cooper was buried at Bethel June 16, 1923. She was a great sufferer and has gone to rest, we feel sure, for she was a good woman.

We were glad to see Mr. Amick Foust able to be at church Sunday.

Our Woman's Foreign Missionary Society met the first Sunday afternoon with Mrs. C. M. Braxton. We had an interesting and instructive meeting. We especially enjoyed the lesson from our study book given by Miss Mary Braxton and talks on our subject, "The Prayer That God Answers," by our members. We also enjoyed a social hour with the family.

Our Home Missionary Society will meet the first Sunday in July with Mrs. Lon. McPherson; subject, "Happiness."

Children's Day service will be held at Bethel the third Sunday in July. Two services; dinner on the grounds.

Mrs. J. A. Foust, who had the misfortune to get hurt in an automobile accident, is improving.

Mrs. J. M. Foust, Reporter.

First Church, Thomasville.—In this very hot season with all of its attractions and detractions we still seem to occupy an important place in our good little town known all over the world as the Chairtown. Our Sunday school convened at 9:45 A. M. with 234 present, but we do regret that a large number of our people will leave before preaching service, which is detrimental to our church organization. Brother Troxler preached a very able sermon with a very forceful word picture of how God saved Moses to perform a great service for his people.

Our Christian Endeavor society met at seven P. M. with an interesting service, followed by preaching service at eight o'clock, a very impressive service, showing the most important thing for us all is to seek God first.

At our regular 11 o'clock service June 10 Brother C. B. Way was received into membership with us. We welcome Brother Way into our midst, hoping that we may be a help to him and he to us. Pray that God may add His blessings to our feeble efforts and make us more useful in his vineyard.

Reporter.

Weaverville Charge.—The third quarterly conference met with the church at Clarke's Chapel Saturday, 23. The attendance was small. The usual business was transacted. As the chrrches failed to elect a delegate the quarterly conference elected by ballot Fred P. Edwards to represent this charge in the next annual conference. Brother Edwards is a progressive young man. He will make a good delegate. Brother Lester Watts resigned as secretary of the conference. Mrs. Fred Edwards was elected to fill his place as secretary. Pastor's salary is behind $228.

The following amounts have been donated towards paying first payment on Ford car for pastor: Mr. Zion church, $21; Clarke's Chapel, $20; Weaverville, $3; W. A. Swain, $1; total, $45.

The Young People's Conference seemed to be a success. Weaverville and vicinity were pleased at the way our young people conducted themselves. The sermons, addresses, etc., were of a high order. We feel our cause has been strengthened by their coming.

Yesterday was a good day at Weaverville; splendid attention, good congregation. Rain in the afternoon and night caused the congregation to be small at Mt. Zion and Clarke's Chapel.

The Christian Endeavor society at Weaverville was reorganized yesterday by electing the following officers: President, Mrs. Fred Edwards; vice president, Mrs. W. G. Burgin; secretary, Mrs. W. G. Edwards; treasurer, Mrs. Mamie Garrison; Junior superintendent, Mrs. N. T. Holcombe.

There will be an unveiling of a monument at Clarke's Chapel Sunday, July 1, three P. M. Principal address by ex-Mayor Roberts of Asheville.

B. M. Williams.

Graham.—We had 142 present for Sunday school yesterday. After classes we had a very interesting report from our delegate to the conference at Weaverville, Miss Ethel Rich. We enjoyed hearing this report and feel sure that we will reap great benefits from the conference through our delegate. She will be leader at the meeting of the senior Christian Endeavor society Sunday and we urge every members to be present. Visitors are also cordially invited.

The children are training under the direction of the Junior superintendent, Miss Eunice Rich, for a splendid Children's Day exercise next Sunday.

We are expecting Prof. E. C. Hamilton of Greensboro here the first of July to organize a singing school. Much interest is being shown and several have already signified their intention to take training under this eminent master.

Best wishes to the Herald and readers.

Bertha Barbee, Reporter.

Mecklenburg Charge.—On the first Sunday night in Stallings church a program was rendered by the children. Some old timers said that this was the best that they had ever seen and I am glad to say that it was among the best that I have ever seen.

Mrs. P. L. Garmon, Miss Lillian Noles and Miss Ethel Furr deserve more than passing praise for the excellent training of the children. Mrs. P. L. Garmon found her calling when she began to train children; this means a great deal for the Stallings church.

The Sunday school at Stallings church is twice as large as it was last year and I believe that there is more interest in the school.

Last Sunday there was a Children's Day at Beulah church and the children did excellently. One who had been a member of that church said that that was the best that they had ever had there.

The pastor is proud of the young instructors, who are only young girls in school and he feels that they in days to come will help to a very great extent bear the burdens of the church. The instructors are Miss Grace Phipher, Miss Evelyn Shell, Miss Ruby Lee Craig.

On account of the boll weevil scare we have not done very much on the college drive, but the scare is passing away and we are getting ready to move out.

W. L. Carson, Pastor.

SUGAR BOWLS AND BABIES.

In Dr. Cyrus Hamlin's remarkable book, My Life and Times, the venerable missionary says:

"An early remembered act was a criminal one. Indeed, most of my earliest remembrances are of things discreditable.

"My mother had two neighbors at tea. They came with their babies, and as it was summer time the babies were bolstered up in the open door looking out upon the lawn where I was amusing myself. I threw a stone, which went through an open window and smashed my mother's china sugar-bowl all to pieces. It belonged to the tea-set which her father gave her at her marriage. Mother simply told me to go round to the other side of the house and play. After the guests were gone she showed me the broken pieces and told me how sorry she was, because her dear father gave her that sugar-bowl. I defended myself. I said, 'I didn't mean to throw it in at the window; I threw it at those babies that were hollerin' in the door. I hated them babies.'

''It was a poor defense. Mother very rarely inflicted physical chastisement, but this was a most atrocious case, which demanded it and had it. I always respected babies after that.''
—Selected.

''ANY OLD WAY.''

Little Ollie was waiting for grandmother to mend a rent in his coat, and she seemed so slow and careful that he grew quite impatient about it, for he was eager to be off to play.

''Dear me, grandmother,'' he said, fidgeting about and glancing from time to time out of the window at the other boys sailing boats, ''what is the use of being so particular about an old coat? Just mend it any old way, to get done.''

''That is very poor policy.'' Grandmother shook her head, as she held her needle up to the light to thread it. ''One time when your grandfather was not much larger than you are now, he was set to build a pen for the stock, in his older brother's absence. He was quite a hand at carpenter work, for a boy of his years, and they thought he could be safely trusted to do the work, as the posts were already set.

''He was in a great hurry to go fishing that afternoon, so he said to himself, 'There's no use being particular. I'll just do it any old way to get done.' So he put on the last two or three panels of fence hastily, making one nail take the place of three or four, in each board. In this way, he got through much earlier, and went off whistling, to dig his bait.

''But the next morning before he got up—for he was very sleepy after fishing so late—his father brought home a valuable horse, and put him in the new pen. While the family were at breakfast, he broke through one of the weak panels of the fence, and ran away and fell into a neighbor's unfinished well, and broke a leg.

''So, you see, it doesn't pay to do things 'any old way,' to get done.''—Presbyterian.

FOLLOWING THE COPY.

A little girl went to a writing-school. When she saw her copy, with every line so perfect, ''I can never, never write like that,'' she said.

She looked steadfastly at its straight lines, which were so very straight, and the curved lines so slim and graceful. Then she took up her pen and timidly put in on the paper. Her hand trembled; she dew it back; she stopped, studied the copy, and began again. ''I can but try,'' said the little girl; ''I will do as well as I can.''

She wrote half a page. The letters were crooked. What more could we expect from a first effort? The next scholar stretched across her desk and said, ''What scraggy things you make!'' Tears filled the little girl's eyes. She dreaded to have the teacher see her book. ''He will be angry with me and scold,'' she said to herself. But when the teacher came and looked, he smiled.

''I see you are trying, my little girl,'' he said kindly, ''and that is enough for me.''

She took courage. Again and again she studied the beautiful copy. She wanted to know how every line went, how every letter was rounded and made. Then she took up her pen and began again to write. She wrote carefully, with the copy always before her.

But oh, how slow work it was! Her letters straddled here, they crowded there, and some of them looked ''every which way.''

The little girl trembled at the step of the teacher. ''I am afraid you will find fault with me,'' she said; ''my letters are not fit to be on the same page with the copy.''

''I do not find fault with you,'' said the teacher, ''because I do not look so much at what you do as at what you aim at and have the heart to do. By sincerely trying, you will make a little improvement every day; and a little improvement every day will enable you to reach excellence by and by.''

''Thank you!'' said the little girl; and, thus encouraged, she took up her pen with a greater spirit of application than before.

And so it is with the dear children who are trying to become like Jesus. God has given us his dear Son, ''for an example, that we should follow his steps.'' He ''did no sin, neither was guile found in his mouth.'' How He loved people; how He forgave His enemies! how kind and tender He was! how ''meek and lowly in heart!'' how He ''went about doing good!'' He is ''altogether lovely,'' and ''full of grace and truth.''

And when you study his character, ''I can never, never reach that,'' you say. ''I can never be like Jesus.''

God does not expect you to become like his dear Son in a minute, or a day, or a year; but what pleases Him is, that you should love Him, and have a disposition to try.—Little Corporal.

MADE PERFECT.

Christian love is one of those forces which no power above or below can dissolve. And if we know that we shall meet the Lord hereafter, so we know that we shall meet again those whom we believe to be with Him now. And there also shall every true and right desire and longing of the heart be more than satisfied; and chiefly those who in this world God thought it best to deny. And all the powers which some envious fate or unpropitious destiny kept in abeyance here, shall find the development to which they are sure, sooner or later, to come. All that deserves to be perfected shall be perfect for the sake of Him who was made perfect through suffering.—Dr. Morgan Dix.

CHRIST'S IDEAL.

This is Christ's ideal: a radiating Gospel; a kingdom of overflowing, conquering love; a church that is elected to be a means of blessing to the human race. This ideal is the very nerve of Christian missions at home and abroad; the effort to preach the Gospel to every creature, not merely because the world needs to receive it, but because the church will be rejected and lost unless she gives it. It is not only a question for us whether any of our fellowmen can be saved without Christianity, the question is whether we can be saved if we are willing to kep our Christianity to ourselves.—Henry Van Dyke.

THINK OF THESE THINGS.

I entreat you to devote one solemn hour of thought to a crucified Savior. Think of the cross. Think how the Son of God became a man of sorrow and acquainted with grief, that you might live forever. Think as you lie down upon your bed to rest, how your Savior was lifted up from the earth to die. Think amid your plans and anticipations of future gaiety, what the redemption of your soul has cost, and how the dying Savior would wish you to act. His wounds plead that you will live for better things.—Albert Barnes.

That day with Jesus! Who can guess
All that it meant of blessedness.
I sigh, ''Oh, that I had been there
To hear his words, his voice in prayer;
To see the shining of his face
And feel his touch of heavenly grace—
To wear in memory for aye
The halo-crown of that one day!''

''Oh, eyes so holden, not to see,''
The Master seems to say to me,
'Your heart is now my dwelling-place
Where you may look upon my face
And feel my Spirit's life and light,
Closer than touch, clearer than sight.
Lo, I abide with you alway,—
Not only one, but every day.''
—Sunday School Times.

THE WORTH OF REAL COURTESY.

One cannot be courteous without being thoughtful and considerate. Just now there is great need for genuine courtesy. More of it would mean more kindness, less greed. If every one and everybody were truly courteous, we would hear little of the harsh criticism that arrays one class against another. Lack of courtesy with its consequent lack of consideration for the good of all concerned, in matters great and small, breeds dissatisfaction and discontent.

Our part should be to do our work with a smile, to be helpful, to be kind, to be loyal. Grumbling, complaining, whining must be taboo with one who follows the path of courtesy. Things may not be altogether as we would like. But we gain little by being discourteous. Take a look around you, and you will find your opportunity to lend a helping hand. Perhaps you have been inconsiderate of a neighbor or an acquaintance. You were ''miffed'' at something they said, you have scarcely spoken to them for weeks or months. Change your attitude. Smile when next you meet. Be courteous. And note the change.—The Girls' Companion.

OUR GREAT NEED.

The sense of our own helplessness and need of Divine help is the first thing in religious experience. A man who does not feel the need of God's forgiveness will never repent of his sins. Resolving to do better, brings no man to salvation, but rather to self-righteousness. They that feel they are whole, will not send for a physician. And yet they may have a deadly disease.—Exchange.

IN MEMORIAM.

Rev. W. C. Lassiter.

William Cornelius Lassiter, the son of Joseph and Mary Lassiter, was born in Forsyth county, N. C., November 25, 1863.

He was converted in early life and joined the Moravian Church in Kernersville.

In Kernersville Academy and in Prof. A. I. Butner's school in Bethania he prepared himself to teach in the public schools.

His career as a teacher lasted for ten years. During this time he became much interested in Sunday school work. Two churches now stand where, as a young school teacher, he organized the first Sunday schools.

During all this time he was impressed with the call to the ministry, and finally having decided to heed the call, he began his preparation for the ministry under the tutorage of Rev. C. L. Rights of the Moravian Church. About this time it was his good fortune to have the friendship of Mr. J. Calvin Roberts, from whom he received much help and encouragement.

Being convinced that for him the Methodist Protestant Church presented a greater field for service, he transferred his membership to this church in 1891, was licensed to preach the same year at Flat Rock church on Flat Rock circuit, and was admitted to the conference class at the following session of conference.

He received his first appointment in 1893, being appointed to Ivy circuit, and was ordained in 1895.

He served the following charges: Ivy, 1894-'95; Stanly, '96-'97; Forsyth, '98-'99-'00-1901; Gibsonville, 1902; Why Not, 1903-'4-'5; Alamance, '06-'07-'08; Forsyth, '09-'10; Randolph, '11-'12-'13; Cleveland, '14-'15-'16-'17; Pinnacle and Mt. Zion, '18-'19-'20-'21; Richland, '22.

He had been in declining health for two years, but his heart was so fully in the work that he continued to work when he should have been resting and recuperating. His health grew worse and at the last session of conference he declined to take work on that account.

He was so much his old self, with his usual kindly humor, that I doubt that any of his brethren realized the seriousness of his condition.

The following building was done during his pastorates: Pleasant Gap church, Ivy circuit; Friendship church, Stanly circuit; Oak Grove church, Forsyth circuit; Love's Grove church, Stanly circuit (not [illegible]); Pleasant Hill, Forsyth circuit; parsonage, Gibsonville circuit; parsonage, Richland circuit (begun).

In the year 1890 he was united in marriage to Miss Carrie E. [illegible], who [illegible] his true helper in all his endeavors, shared his trials and triumphs, encouraged him when he was weary and disheartened. Hand in hand they walked for thirty-three years till at last they came to the river's brink, and he crossed on and left her on this side to walk awhile alone.

To them there were born four children, three boys and one girl. Two of the boys died in infancy; one boy and the daughter still live.

On the morning of the 11th of May I was sitting quietly reading when a boy came in and handed me a telegram. I was shocked and filled with grief when I found that it told me that on the previous day Rev. W. C. Lassiter had received his discharge from service here and asked me to attend his funeral the next day at Kernersville. On Saturday afternoon his funeral was held in the Kernersville M. P. church, conducted by this writer. There were present several of his ministerial brethren who had learned of his going. Then we laid the poor tired body to rest in the Moravian cemetery. The mound was covered with lovely flowers, and there we left him to await the archangel's trump.

His death was not unexpected to his loved ones about him, but was, nevertheless, a great shock and a sore bereavement to them.

He was a faithful friend, an industrious pastor, an earnest preacher, an indefatigable worker; but it was in his home that his virtues shone brightest—there he was affectionate, tender, patient, kind, self-sacrificing, at the same time firm, but cheerful and quaintly humorous.

He had a sincere concern for young men who felt the call to the ministry, and did all that he could to help and encourage them.

We shall miss him, for his place is vacant. His place in the ranks is empty. He has left us to carry on the cause of the church and the Master Whom he loved, to uphold the blood stained banner and see that it ever goes forward and never trails and is never dishonored.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last;

"In condescending love,
Thy ceaseless prayer he heard;
And bade thee suddenly remove
To thy complete reward."

C. L. Whitaker.

REV. F. T. TAGG, D.D.

An Appreciation.

(Funeral Discourse.)

To eulogize Rev. F. T. Tagg, D.D., would be worse than a waste of words; it would be an offense against one who lived not for praise but for service. His long, varied, and brilliant service is an open book known and read of all men. Time permits only a glance at three chapters in the history of his triumphant career.

The First Chapter Presents the Preacher.

Original, scholarly, scriptural, gripping, he impressed deeply and indelibly. The first sermon I ever heard on the Immortality of the Soul was delivered by him at a camp meeting on the Eastern Shore of Maryland forty-three years ago, yet even to this day I remember words and phrases from his powerful arguments based on the analogy of nature, the suggestions of science, the constitution of man, the nature of God, and the revelation of His Word. Add to this single sermon the many [illegible] and vigorous messages that have fallen from his eloquent lips during the 53 years of his ministry, and we may truthfully claim that he has been God's agent in changing the ideal, [illegible] the thoughts and transforming the lives of a vast multitude of men. How could it be otherwise? For his "preaching was logic on fire." Knowing that the only religious emotion worth kindling is that resulting from a convinced mind his first aim was the proclamation and the proving of God's eternal truth. The purpose, plan and spirit of his pulpit utterances found a fitting—if not a Providential—climax in 1921, when he was chosen to preach the first Radio Sermon ever broadcast from Baltimore; nor is it strange that his unseen and countless audience assembled in the cities of the Atlantic Coast from Washington to New Haven heard this life-long lover of the truth discuss as his subject: "The Majesty of Truth," from what must have been his favorite text: "Prove all things."

The Second Chapter Describes Him as Secretary of the Board of Foreign Missions, Editor of the Methodist Protestant and President of the General Confrence.

For eight years he traveled from the center to the circumference of his beloved Zion, his clarion call awakening our sluggish souls to the need of speeding the gospel to the nations in the darkness of sin and superstition. So powerful was his personality and so winsome his appeal that some of our annual conferences, as an expression of their appreciation, extended to him the unique distinction of election to life-long Honorary Membership; and after thirty years in many homes from Maryland to Michigan, from Connecticut to Florida, and from Ohio to Kansas, his name is a household word.

Even more memorable is his editorial record. In 1892 he was elected editor of The Methodist Protestant, and for 24 years he filled this important and exacting office with credit to himself and honor to his constituency. His editorials were remarkable resumes of his weekly survey of the ecclesiastical world at home and abroad. He could "see clearly and report correctly;" and his conclusions in all discussions of doctrine, polity, morals and manners were safe, sound, scriptural, and declared with a facile and a fearless pen. His chair was never the throne of a factional fight nor a personal propaganda but in all controversy his motto was: "In essentials, unity; in non-essentials, liberty; in all things, charity."

The highest honor in the gift of his church was conferred upon him in 1904, when he was called to the presidency of the General Conference. During the four years of his denominational leadership in this office he was not only brave, discreet and loyal in setting up his own denominational banners, but with heart and soul, pen and voice, dedicated himself to the task of bringing to pass the organic union of several kindred churches. He drank the bitter cup of failure, for he played the role of "reformer before the reformation;" but let us hope that his inspired teachings and courageous examples may speed our steps in exorcising the demon of denominationalism which too long has possessed the visible body of the Great Head of the Church. His impatience with the non-essentiaal barriers still separating the various branches of Methodism and other denominations—notably the Congregational and United Brethren—may be illustrated by the following statement which he made to Bishop Mill and the Annual Conference in the Otterbein church, Baltimore, "I dreamed that Bishop Mills and I were standing by the side of an open well quibbling over a proposed basis of union between the United Brethren and the Methodist Protestant churches. Finally I suggested that both of us throw our books of Constitution and Discipline into this well, then fish for them and agree to accept as our common creed the first book that rises to the surface.”

The Third Chapter in the Annals of This Ambassador of Christ Is Filled With Scenes Sacred to Home.

To cross this threshold this solemn hour would be a profanation of the tenderest ties and the holiest memories of the family circle. Suffice it to say, he passed through all the domestic experiences from the marriage altar to the baptismal font and the grave. He scaled the heights of joy, sank to the depths of sorrow, and learned well every lesson taught by that “trinity of earthly existence—meeting, loving, parting.” And at the end of life's journey looking through life's west window he caught a clear vision of his heavenly home and “sustained and soothed by an unfaltering trust” he approached “his grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams.”

There was a day when his fiercest fight in the realm of religious doubt was against Materialism. “If a man die shall he live again?” With this question of all ages he struggled long and hard, half in hope and half in fear; but finally faith triumphed and he could sing with Tennyson:

> “O yet we trust that somehow good
> Will be the final goal of ill;
> That nothing walks with aimless feet,
> That not one life shall be destroyed
> Nor cast as rubbish to the void,
> When God has made the pile complete.”

With Thackeray he could confidently ask: “If we still love those we lose can we forever lose those we lose?” And with the Apostle Paul he could stand four-square against all storms of skepticism and proclaim his faith: “Our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel, whereunto I was appointed a preacher.”

This revelation is the comfort of those who lament his departure and we follow the faith of Oliver Wendell Holmes who thus declared his creed: “The brain is like a seventy-year clock. It is wound up at birth, the case closed, and the key given to the Angel of the Resurrection.” And let us not linger long in the shadows and doubt and sorrow in saying our final farewell; but let us even now open the ears of our faith and hear the voice of this Christian conqueror saying: “Say not ‘Good night!’ But in some brighter clime bid me ‘Good morning!’ ”

Dr. Tagg! Gentleman of the Old School of Gallantry! Scholar of the Old School of Classics! Champion of the Old School of Theology! Leader of the Methodist Protestant Church! “Servant of Jesus Christ!” My friend for four-and-forty years! I bid you “Good morning!”

H. L. Elderdice.

Clinton.

Thera, the eight-months-old son of Mr. and Mrs. B. F. Clinton, died June 18, 1923. Funeral services by the writer at Clarke's Chapel, June 19.

Having so recently gone through a similar experience we know how to sympathize with Brother and Sister Clinton in this hour of bereavement. We can point them to Jesus, Who said, “Suffer the little children to come unto me.” May Jesus comfort all the bereaved ones.

B. M. Williams.

Braswell.

Joseph F. Braswell, son of Rev. and Mrs. D. A. Braswell, was born September 13, 1881, and died the 24th of May, 1923, making his age 41 years and six months.

When just a boy he professed faith in Christ, and first joined the church in Washington county; but as he moved from place to place he carried his church letter with him. About 13 years ago he moved from Concord to Charlotte and had been in the employ of the North Carolina Public Service Company since that time.

It was the privilege of the writer to be with him but very little, but he was a man I liked for the acquaintance I had with him, being quiet and unassuming.

Brother Joe suffered intensely while he was sick. Everything that could be done for him was done; but nothing checked the deadly disease to which he finally fell a victim.

He leaves to mourn their loss a wife, father and mother, two brothers and four sisters, and a host of friends and relatives.

The funeral was conducted at the home of his parents by the writer, assisted by Rev. Messrs. Short, of Charlotte, and Armstrong, of Concord, both of the Methodist Episcopal Church, South, and his body was laid to rest in the city cemetery.

May our Heavenly Father comfort the sorrowing ones.

A. D. Shelton.

Resolutions of Sympathy.

We, the members of Bethel Home and Foreign Missionary societies, wish to express our sincere sympathy to Mr. and Mrs. R. W. Lindley, both members of our society, who are mourning the loss of Willard Carr, one of their twin boys, aged two months, 14 days.

Whereas, The members of our society are united by the bonds of Christian unity and love, they can not suffer alone. Their heartstrings interlace our own, and from the very depths of our hearts, dear parents and children, we sorrow with you. Therefore be it

Resolved, That we extend to the bereaved family our sincere sympathy and commend them to our Father's care, who alone can heal their broken hearts.

Resolved, That we bow humbly to His will, for He never makes a mistake, but doeth all things well.

Resolved, That we permit a little child to lead us. One so pure and innocent, who goes smiling to the Father's arms, just as they have always gone to mother. No fear whatever, not a sin against them, up very near the throne. “For their angels do always behold the face of our Father which is in heaven.” Jesus said, “Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.” Hannah was not permitted to raise Samuel. She could not train him for the place God wished him to fill in the temple. Dear parents, you could not train Willard here for the place God has for him to fill in His holy temple in Heaven. Rejoice that you were considered worthy by your Father to have now two sons at school on high, for Willard is now with Lee who has been there so long; both under the tutelage of God and the angels, being prepared for God's own holy work. “Our loved ones go from beside us. That is all we know about it at first. Some day we shall grow to see what the Good Gardener did with our fair blossoms when He took them away. Our blind eyes shall be opened and we shall see that they were never far from us. Who of us does not awake from our dreams at midnight with the touch of some vanished hand upon our faces and the sound of some remembered voice in our ears.” Often even in the day there comes to us a vision, a conscious presence of our loved ones with us, and it almost seems that we can hear them say, “Why, mamma, I am right here.” Dear sons, we can not see you. Our spiritual eyes have not yet been opened enough; but oh, we do feel your presence. At times we feel that we can almost take you in our arms. Yes, in spirit they often come to us. Just a little drawing back of the curtain and we get a spiritual vision of our loved ones over on the other side. Some day a hand will open the door for each of us and we shall step across the same threshold and see them living in Father's home; fully developed, bright and beautiful, filling with honor the place God had prepared for them. As they welcome us home, we shall be satisfied. Be faithful; 'twill not be long.

Mrs. J. M. Foust,
Mrs. W. A. Foust.

A WORD TO BOYS.

Please don't kill the birds or rob their nests.

Don't abuse the cats, but shelter and feed them.

Be kind to the dogs, and give them water.

Don't jerk, kick, whip or overwork your horse.

Don't dog or stone the cows.

Don't fish or hunt for sport, or use steel or other cruel traps.

Don't give pain to any creature.

When you see any creature in need, please give it food and water.

When you see any creature abused, don't fail to earnestly but kindly protest against such abuse.—Selected.

A GRANDMOTHER'S RULES.

Somebody's grandmother has given to her descendants these admirable rules of conduct:

“Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

“Speak your words plainly; do not mutter or mumble. If your words are worth saying, they are worth pronouncing distinctly and clearly.

“Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

“Think three times before you speak once.

“Have you something to do that you find hard, and would prefer not to do? Do the hard thing first, and get over with it. If you have done wrong, go and confess it. If your lesson is hard, master it. If the garden is to be weeded, weed it first, and play afterwards. Do first the thing you don't like to do, and then, with a clear conscience, try the rest.”—Selected.

From An Appreciative Subscriber.

The church paper comes next after my Bible. May it live as long as time and do a great deal of good for our Father in heaven through men and women. I desire for the day to come that it can be sent free to all members that are not able to pay for it. May the richest blessings from our Father bless you, and yours, and our papers. Mrs. W. E. Martin.

Winston-Salem, N. C.

Dodson.

On April 11, 1923, our community was made sad when the soul of Mr. William P. Dodson took its flight to heaven at the age of 63 years, nine months and 11 days. He was laid to rest in Chestnut Ridge cemetery, where he was a member. He first joined Hebron M. P. church and later moved his membership to the Ridge church.

Mr. Billy will be missed in the church, for he was a church worker, and in the community and everywhere, for those who had only a passing acquaintance with him have felt more than a tinge of sadness on hearing of his death. Those who had known him personally will look in vain for some one to outplace him in their affection and esteem.

He was a kind and loving father and husband. He leaves a wife and five children: Mr. Sam Dodson of Burlington, Messrs. George and Lonnie Dodson of Mebane, Mrs. J. B. Sykes of near the old home, and one son, Mr. Joe Dodson, who stayed at home, besides a lot of friends and relatives, to mourn for him.

The family wish to express their appreciation to the many friends who showed them so much kindness during the illness and death of their husband and father. He was sick for almost a year but bore his suffering like any Christian man would. May God bless the bereaved one, is my prayer. Myrtle Holmes.

June 21.

Departure of an Aged Saint.

Francis M. Hartgrove was born July 10, 1842, and departed this life June 12, 1923, being almost 81 years old at death. Mr. Hartgrove served for four years in the confederate army. He received a bullet during his service in the army that he carried until his death. Not only was Mr. Hartgrove faithful in service for his country, but for more than 50 years he followed the blood-stained banner of Christ, fighting His battles and living a quiet Christian life at all times. We are told by those who knew him best that they never saw him lose his temper. And all unite in saying he was a good man. He leaves to mourn his loss a devoted wife, three sons, two grandchildren, a niece reared in the home and a host of friends. We believe Mrs. Hartgrove will miss him more than any one else. I don't think I have seen a husband and wife more closely attached to each other. But he was a good husband, a real father, and a desirable neighbor. The funeral service was conducted by Rev. A. M. Hamilton and pastor at Hickory Ridge church where he had been an active member for more than fifty years. We wish to give our prayers and sympathy to the bereaved family, and hope that each may so live that they can say with Paul, Mr. Hartgrove, and all faithful Christians, "I have fought a good fight, I have finished my course, I have kept the faith." E. A. Bingham.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

Western Maryland College,

WESTMINSTER, MARYLAND
ALBERT NORMAN WARD, D.D., LL.D., PRESIDENT
For Young Men and Young Women in Separate Departments
Fifty-seventh Year Begins September 17, 1923

ADMISSION. Graduates from approved four-year High Schools admitted without conditions. Fifteen units required.

MODERN CURRICULUM. Eight courses leading to the A. B. degree are offered. Grouped about one of the following subjects as majors: English, History and Political Science, Mathematics and Physics, Chemistry and Biology, Modern Languages, Latin and Greek, Education, Home Economics. Special courses in Speech, Voice, and Piano. Unit of Rerserve Officers' Training Corps is maintained by the Government.

LOCATION UNEXCELLED. 1000 feet above the sea in the highlands of Maryland. Pure air, pure water, charming scenery. One hour's run from Baltimore, two from Washington.

EQUIPMENT complete. Thirty acre campus; sixty acre college farm; modern buildings; comfortable living accommodations; laboratories; library of 15,000 volumes; gymnasium; power and heating plant. New athletic field, costing $50,000, now in use. New dormitory, costing $150,000, recently completed.

BOARD and TUITION $400.00.

Prospectus for 1923-24 on application

Life is a fabric woven upon the loom of time by the shuttle of the days with thoughts and deeds for thread. We ourselves are the weavers and God is above it all. Each new year sees some pattern set, each year concluded is measured by the breadth we have woven. —Gaius Glenn Atkins.

THINKETH NO EVIL.

The wise man puts the best possible construction upon all words and actions. He thinketh no evil. That is, he does not discover evil where none actually exists; he does not construct evil by his own thinking; he does not take exceptions to the unintentional blunders of his friends and enemies; he does not accept every general thrust as being intended for him; he does not carelessly impute bad motives to actions which might, possibly, be neutral.—Selected.

UNCLAIMED BLESSINGS.

A lady dreamed that she had entered heaven. Upon looking about she discovered a large heap of bundles. She asked the guiding angel what they were, and the answer was:

"They are blessings sent you from heaven while you lived on earth and they were never claimed. These bundles have come back one by one and are thrown together there, a reminder of favors and joys you refused to accept."—Exchange.

SOME OF THE BIGGEST, OLDEST COSTLIEST THINGS.

The largest library is the National in Paris, which contains three million books.

The tallest monument is in Washington, D. C. It is 555 feet high.

The highest chimney is in Glasgow, Scotland, and 474 feet high.

The deepest coal-mine is near Lambert, Belgium, and is 3500 feet deep.

The largest monolith is in Egypt—106 feet.

The biggest clock is at Cardiff, Wales.

The oldest college is University College, Oxford. It was established in the year 1050.

The largest bronze statue is that of Peter the Great, in Petrograd, Russia. It weighs some 1100 tons.

Damascus is claimed to be the oldest city in the world.

The most costly book is a Hebrew Bible, which is owned by the German Government, and which the Pope offered $125,000 for, but which the Government of Germany would not give up.—Chicago Tribune.

We Make a Specialty of
LOOSE LEAF BOOKS FOR MINISTERS' USE.
WILLS BOOK AND STATIONERY CO.,
Greensboro, N. C.

ELON COLLEGE
Offers her service as before to
M. P. YOUNG PEOPLE
till their M. P. College is fully built.
For full particulars, address,
C. M. Cannon, Secretary,
Elon College, N. C.
Christian Character, first and always at Elon.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

sure show intelligence and good judgment. While those who go from us elsewhere are unstable people anyway or have been overpersuaded by zealous proselyters.

These ways of working are not the characteristics of any particular denomination. They are human traits and are liable to appear anywhere at almost any time. Sectarian divisions furnish a fruitful field for their operations.

Because of denominational competition most communities suffer from a woful lack of adequate religious leadership. I have in mind a small village with five churches—two of them with resident pastors who are supposed to give their whole time to the work. Neither of the Sunday schools in these two larger churches has an adequate supply of well-trained officers and teachers, and the constituency of neither is large enough to warrant a training class. If they were combined a better organization could be effected and a training system put into operation. Christian Endeavor, Boy Scouts and Girl Scouts are not very flourishing partly because the churches do not feel able to do much for them, and more or less of jealous feeling prevails. There are some fine musicians in each church but not enough to make a strong choir in either. The congregations are small and a majority of the people in the community make no appreciable response to the leadership of the churches.

For a good many years I have known a beautiful little city of some 10,000 inhabitants. It has good churches, as denominational churches go. Occasionally it has had for a while an outstanding minister. But on the whole there has been very little ministerial leadership—such as would apprehend the great educational, moral, social and religious interests of the community and lift the thought and life of the people to a higher level.

Just now in the central section of a city of 40,000 people nine churches are uniting in a series of Sunday evening services, held in their largest church auditorium. These meetings were preceded by a course of lectures by an eminent college professor on, ''The Bible from the Modern Viewpoint.'' The Sunday evening addresses are now given by able unsectarian scholarly men of several different denominations. They come from a large city one hundred and twenty-five miles away. At one meeting 1,600 persons were present —said to be more than twice the total usual attendance of the nine churches at their evening services.

Two questions are pertinent. Among those nine ministers are there not some who can lead the thought of that city on, ''The Bible from the Modern Viewpoint,'' and follow with a constructive program of modern Bible study and community work? Is there so much local jealousy among the denominations that the only way out was to send away for speakers?

Here is the situation. Small and competing denominational churches have called for small and competing ministers, who, through poverty and lack of opportunity for study and labor in a wide field, have been kept small. Denominational interests have been looked after, while the great problems of scholarship, the adequate shepherding and guiding of the young and the development of the moral and civic life of the community have been neglected. If one man or one church, because of ability and vision, has stood up for the main issues, jealousy has thrown obstacles in the way. The churches have no warrant for asking God to give them men of ability and training for all the pulpits they have set up. If his church will be reasonable and use trained lay men and women for many forms of religious work, and combine the pulpits, I believe that God will raise up and aid in training an able preacher, a real prophet, a man of vision and utterance, for each such pulpit. Fathers and mothers under those conditions will offer their choicest sons for the work of the ministry, and young men of promise will hear the call and make the necessary preparation for a worth-while career.

Even when competition has given place to co-operation we must go further and place the community before the denomination.

LOSING JESUS AS THE REVELATION OF GOD.

Recently one of the leading preachers, not only of New York, but of America, delivered a sermon in the city named, introducing it in these words:

''I talk with you this morning about the way multitudes of people all around us, however they may reverence the character of Jesus and esteem His teaching, are losing Jesus as the revelation of the living God.''

And the statement is true, not only of New York, but of men and women everywhere, but not in the sense intended by the preacher. The minister who delivered the sermon referred to, is himself a member of that school of liberal religonists who no longer consider it essential or even helpful to insist on some of the doctrines once considered vital to the Christian faith, and so has himself lost ''Jesus as the revelation of the living God.''

The time was within the memory of the present writer when no man could enter the ministry of any of the churches known as evangelical, without avowing belief in the virgin birth of our Lord, in His substitutionary death, in His bodily resurrection, and in the promise of His second appearing at the end of this world. Now all these doctrines are openly denied by many of the ministers of the very churches that less than a generation ago considered them vital.

A change so great amounts to the substitution of ''another gospel'' for the gospel of Christ. The cause of this change is the almost universal acceptance of the theory of evolution, which, leaving no place for the fall so circumstntially related in the third chapter of the book of Genesis, must of necessity discount the Bible plan of salvation, and in effect reduce Christ to the plane of a great-moralist, and His gospel to a system of moral philosophy designed, not indeed to call men back to an estate from which they had fallen, but to assist in their further progress along the road traveled by the race as a whole ever since, in the evolutionary process, the moral sense was sufficiently developed to admit of the construction of a moral system, not by revelation of the divine will, but by codification of the best thought of the human race!

In the sermon to which reference has been made it is said:

''Multitudes of people have grown impatient of the theological Christ of the churches' worship, and have been saying, 'Give us Jesus, the teacher of righteousness and brotherhood and peace, the proclaimer of principles on which alone the building of civilization can stand secure.' ''

From this point forward the ''theological Christ''—by which is meant the Christ mentally pictured and believed in by evangelical Christians of a half century or more ago—is unfavorably contrasted, in the sermon from which we quote, with what is called ''the real Christ,''—by which is meant the modern Christ, a creation of the ''Christian'' evolutionist. This Christ of the evolutionist is not a Savior, but a leader pointing the way to still higher attainments than have yet been reached by the human race through their own efforts, unaided by a divine revelation or the impartation of the transforming power of God.

But evolutionists are chasing an ''ignis fatuus, a will-o'-the-wisp, which can lead nowhere but to the bogs of infidelity, the mists and darkness of a Christless, hopeless life.

There is no help in evolution. There is no salvation, nor even an incentive to better living, in the doctrine of human descent from brute ancestors. The high watermark of moral precept is the ten commandments as illuminated by Christ's teaching and example. But no people have ever attained to it perfectly. The highest ideals of human brotherhood were taught by Jesus of Nazareth, but what nation has ever reached even an approximation to that divine philosophy?

Only by personal transformation can any one attain to the height of the divine law or perfectly reduce to practice the precepts of Christ. And only by and through the faith of the Son of God is any such personal change possible. Only by the new birth can we hope to enter upon a new life, a life on the high plane of Christian living essential to any real human betterment.

Such is the teaching of the Scriptures, especially of the New Testament, and yet we find the trend of thought today running in the direction of ''a better Christianity'' than that of the Gospels, the Acts, the Epistles, and the Revelation!

In nearly all the higher schools of learning, the fall of man is denied and ridiculed. We are told that, instead of having fallen, man has been continually rising in the scale of being, and that today he stands on an eminence far above anything known to Bible lands or Bible characters.. Not by conversion, but by growth, by education, culture, and development, is a better state of human existence possible, according to the new gospel of the liberalists and evolutionists.

But, brethren, our only safety lies in clinging fast to the Christ revealed in the Scriptures, not to the Christ of the evolutionist or the modernist.. There is but one gospel that can save, and with the apostle we say, ''Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'' Gal. 1:8.—Selected.

—Rev. S. W. Taylor and other Alamance county ministers went to Raleigh on Tuesday to protest against the enactment of a law forbidding search of automobiles for liquor.

THE WORK AND THE WORKERS.

Our Slogan:—As Faithful in Service For Christ as For Self.

Our Aim:—1. A Family Altar in Every Methodist Protestant Home.
2. A Revival in Every Church, With a Worthy Increase in Members.
3. Every Member a Contributing Member.
4. The Budgets in Full on Every Charge.
5. The Full $300,000 Subscribed For the College by June 1, 1923.

Our Motto:—**It Can Be Done.**

All of the above and more can be done if all of workers are as faithful in service for Christ as for self.

Rev. Lawrence C. Little and I began our series of district meetings in the 13th district, embracing Albemarle and Stanly charges, on Saturday, February 24, at Friendship church. The day was cold but the attendance was good, and we had fine services throughout the entire day. On Sunday morning, February 25, I remained at Friendship and spoke to the Sunday school and preached at 11 A. M. Brother Little spoke to the Sunday school and preached in Albemarle. On Sunday afternoon both of us spoke in Albemarle, and I preached at night. Brother Little organized a Christian Endeavor society both at Friendship and in Albemarle.

The pastors on these two charges both semed encouraged by the results of the meetings. These men are faithful and earnest and are doing good service for the Master.

It is fine to go into a country community and see one of our pastors living in so good a parsonage as that occupied by Brother Ridge. Both the parsonage and the church are lighted by a Delco plant. Brother Ridge and his people have set out with a determination to pay the budgets in full this year.

Another church is being established closer to one church in Albemarle than the true spirit of Christian co-operation would warrant, but Brother Williams and his people are going forward with the work, and confidently expect to pay the budgets in full.

Concord.

On Monday morning I went to Concord to talk with Brother A. D. Shelton about making a new church plant out of their old one. This, as all pastors know, is a difficult problem. At Concord they have reached the point where they must enlarge or suffer, and it is going to take a great deal of prayer and patience and loyalty to Christ and His church for pastor and people there to work out just what they need. But **it can be done**, and I believe it will be done.

Rev. D. A. Braswell.

While in Concord I visited Brother Braswell and found him very sick. For ten days he had been in bed, and was uffering very much. He asked me to say to the brethren, "This has all come upon me in a very bad time, and I crave their prayers and their sympathy." Brother Braswell is looking forward to an operation in his right jaw just as soon as he is strong enough to go to the hospital. May the dear Lord bless and direct in all the affairs of his life.

Rev. T. J. Ogburn.

All of us regret to know that Brother Ogburn is no longer among us on earth. I regret that absence from the city prevented my attending his funeral. He was ripe for eternity and it seems fitting to us that he should be permitted to go home without a long siege of suffering. Our hearts go out in sympathy to his loved ones. May God bless and keep them.

Mrs. Lethia Jane Deans.

On Tuesday morning, February 27, I was called upon to go to Ai church and conduct the funeral services of Mrs. Lethia Jane Deans. She was the daughter of Rev. Forest McCoin and the widow of Rev. D. T. Deans, and was a member of Ai Methodist Protestant church from childhood. She lived to the ripe age of 82 and was in vigorous health until three or four days before she fell asleep. I feel sure a more extended account will be written by some one who knew her better than I.

Easter Sunday.

Easter is almost here. Let us plan for an Easter service in each church and Sunday school that will be in keeping with what the day means. Each Sunday school and church should plan for a good offering for home missions that day. It Can Be Done.

Order supplies from Dr. C. H. Beck, 613 West Diamond Street, N. S., Pittsburgh, Pa. Don't put it off.

Annual Conference Budget.

We are pleading with all pastors and church treasurers who have any money in hand to send it to Rev. S. W. Taylor, Burlington, N. C. Please do that at once.

District Rallies.

District Rallies are being planned for all the districts, to be held between now and the first of June. Rev. L. C. Little and I are both planning to attend these meetings to assist in every way we can. Mocksville and Union Grove, being separated a bit from other fields, have been made a district and the rally will be held March 24 and 25.

Dates for Rallies.

We trust these dates will be acceptable in each case, for we have done our best in planning them.

No. 11—March 3 and 4.
No. 1—March 10 and 11.
No. 2—March 17 and 18.
No. 14—March 24 and 25.
No. 3—April 7 and 8.
No. 4—April 14 and 15.
No. 7—April 21 and 22.
No. 12—April 28 and 29.
No. 6—May 5 and 6.
No. 10—May 12 and 13.
No. 8—May 19 and 20.
No. 5—May 26 and 27.
No. 9—June 2 and 3.

Young People's Summer Conference, Weaverville, N. C., June 12 to 22.

Pastors' Summer Conference, High Point, N. C., June 25 to 29.

You will note that Easter Sunday has been left out of our plan. That is done purposely that all pastors and workers may be at home that day in service for the King.

Yours in His service, A. G. Dixon.
Greensboro, February 28.

KEY FOUND.

After the College meeting in our church the janitor found a Yale lock key. It looks like a post-office key. Geo. R. Brown.
High Point, N. C.

THE COLLEGE BUILDING FUND.

Amount previously reported	$44,994.01
W. V. Routh	25.00
Rev. J. W. Hulin	5.00
Mrs. P. C. Sanders	1.00
Miss Sabina iWlson	10.00
Mrs. J. W. Crew	15.00
E. D. Millaway	10.00
Miss Mary Hopkins	3.50
H. D. Peters	3.00
Ralph D. Williams	5.00
C. G. Southern	5.00
A Friend	1.00
J. A. Monroe	10.00
T. D. Harris	25.00
E. G. Lowdermilk	20.00
Mrs. E. G. Lowdermilk	20.00
J. H. Snotherly	5.00
T. T. Hicks	250.00
R. H. Brooks	5,000.00
Special Gift	5,000.00
Mrs. J. J. Crawford	20.00
	$55,427.51

High Point Subscriptions.

Amount previously reported	$26,267.60
E. T. Kearns	10.00
	$26,277.60

Through a slip of the pen, the totaal last week was given as $44,944.01 instead of $44,994.01 My fault, not the printer's.

N. Norman Wills, Treasurer.

Concord.—There is nothing of special interest to report from here now. Our. congregations are encouraging in both numbers and interest. The Sunday school is doing good work under the direction of its efficient superintendent, Brother B. F. Waddell. If we had more room we believe the attendance would increase at least fifty per cent in a short while. The people are still talking and studying the matter, and we have reasons to believe that they are not going to stop with talk. We have a good people here and we have faith in them to believe that they will remain true to the best interests of the kingdom. In conclusion, brethren, let me say that we may as well get our handkerchiefs ready, for there is going to be much weeping and wailing and gnashing of teeth before very long. Isn't it sad to know that we will soon be no more as a church. I thought we were doing very well; but here comes the prophet from Reidsville and tells me that we will soon be a thing of the past. Brethren, let us brace ourselves, and meet the crash as bravely as possible.

A. D. Shelton.

P. S.—Let us hope that that brother's mantle will fall on some one and save the day for us. A. D. S.

Not to ourselves are we living;
Not to ourselves do we die;
Freely receiving as giving,
Soul after soul marches by—
Parts of one mighty procession
Stretching from Eden's first dawn
On through large curves of progression,
Till in the future it's gone,
Gone from earth's ken, past heat, past breath,
Into the life that is miscalled death.
—W. McL. Jay.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.
607 Guilford Avenue, Greensboro, N. C.

NEW PLEDGES, GIRLS' DORMITORY.

Dorothy Beville (paid)	$ 1.00
Miss Sabrina Wilson (paid)	10.00
E. T. Bulla	10.00
C. G. Southern and wife (paid)	5.00
T. D. Harris (paid $25)	100.00

Dorothy Beville is just two years old. Sister Wilson will be 80 her next birthday. She wrote that she would give $10 a year as long as she lives; this is her third gift. To show his faith by his work Dr. McCulloch anticipated his third payment last week. How about **you**, beloved?

OUR PLAN OF ORGANIZATION FOR THE COLLEGE CAMPAIGN.

The following chairmen are appointed of the twelve districts:

1st, N. G. Bethea. 2d, J. E. Pritchard. 3rd, T. M. Johnson. 4th, B. T. Baynes. 5th, W. T. Hanner. 6th, R. N. Hauser. 7th, H. A. Garrett. 8th, G. L. Curry. 9th, J. D. Morris. 10th, L. W. Gerringer. And 12th, J. Lee Poole.

The Albemarle church and Stanly charge are put with Brother Hauser's district; so is Mocksville charge.

FIRST THING.

We want a list of some member of our church in every M. P. home in the conference where the Herald is not going in order that we may send the Herald to them free during the life-time of the campaign, March, April and May.

We want the pastor or some member who can do it for him, to furnish to the editor of the Herald the name, post office address, if in a town the street number, of some person in the Methodist Protestant families where the Herald is not now going. We want this information at once. Understand us, if the father and mother or either belongs to our church, send us their name, if neither, send us the name of some member of the family who does belong to our church to whom we can mail the Herald.

MONTH FOR CANVASS FIXED.

We have fixed upon the month of May as the month when the canvass for additional subscriptions shall be made. The month of April is the month when some person will visit your church and speak on the college enterprise. We want to use March getting ready for the canvass.

THE TIME LIMIT ON THE WILLS GIFT IS JANUARY 1, 1924.

In conference with a number of our ministers and laymen last week Brother Wills decided to fix this as the final date when his gift might be secured by the church. If our people shall raise an additional amount of $150,000 in subscriptions by that time the gift becomes ours. If we fail it does not. **Remember this.**

Brother Wills has made a gift of $5,000 which has already been paid in, and which is as much as any one yet has pledged; this gift is made without regard to what action we may take as to the $100,000. But it would be a shame for the Methodist Protestant College not to get it; it would show that we did not have in our membership life enough to use it if we should get it, if we now fail of this splendid gift from our Brother Wills.

THE DISTRICT CAMPAIGN WILL SOON CALL MEETINGS.

We are expecting the district chairman named above to call a meeting of the pastors and official members of the churches in their respective districts when we shall complete our plan of organizing. These meetings will doubtless be called at an early date. I hope to attend them all, and we are very anxious to have every pastor present, because the pastor is a key man in this canvass.

THE GREENSBORO MEETING.

Not satisfied with the results of the High Point meeting I called together the pastors and several laymen in the central part of the state last Thursday in Greensboro and we had a splendid meeting. It was a meeting full of enthusiasm and purpose. We outlined and adopted a plan for making our canvass, we had some speaking, but the spirit of hopefulness which characterized this meeting was the jewel of it all. There was not a pessimistic note struck, there was no wavering or hesitation on the part of any; there was a firm determination to go forward and to go forward along the surest and best way.

BROTHER HAUSER LEADS THE LAYMEN.

Brother R. N. Hauser, Winston-Salem, was present and there was started a movement which will no doubt mean a great deal to the College. It was decided to organize a Thousand Dollar Club among our men. The object of the club is to build and furnish the Boys' Dormitory. Brother Hauser had already pledged one thousand dollars to this object and he was asked to head the campaign among the men to find seventy-four others who would give at least one thousand to this dormitory. Any amount above the one thousand would be acceptable, of course, but the laymen present expressed a wish to challenge the men of the Methodist Protestant Church in North Carolina with this appeal, believing that there are at least that number in the state who will rally to Brother Hauser's challenge. Remember, Brother Hauser makes the gift even though no one else responds, there are no strings to his gift; so we want all other offers to be made as gifts to the dormitory even though seventy-five are not found; we must build the dormitory if it has to be built by pennies instead of thousand dollar gifts.

To show something of the spirit of this meeting, they agred to allow the college enterprise to take precedence over every local enterprise that was not vital to the life of the church for this year. This shows how deep was the determination of the brethren present.

The following pastors were present (I write from memory): R. C. Stubbins, N. M. Harrison, T. E. Pierce, G. F. Millaway, J. A. Burgess, T. M. Johnson, S. W. Taylor, G. W. Holmes, E. G. Lowdermilk, J. D. Williams, R. A. Hunter, E. A. Bingham, Geo. R. Brown, J. H. Moton, Edward Suits, J. H. Bowman, H. F. Fogleman, the editor of the Herald, part time; Brother T. F. McCulloch also.

Among the laymen present: D. Grant Coble, W. T. Hanner, M. A. Coble, C. O. Pickard, T. O. Pender, J. H. Allen, R. N. Hauser, T. T. Stafford, E. S. Welborn, T. S. Coble, H. A. Garrett, Brother C. B. Way (preacher-layman), J. Norman Wills, B. T. Baynes, F. R. Stout, W. T. Bowman.

We selected out of this company a Central Committee to act with the Field Secretary: J. H. Allen, R. F. Williams, J. Norman Wills and President Dixon. This committee will handle all matters which require more than usual consideration relating to the campaign.

WE ARE GOING; WILL YOU GO TOO?

We are going to reach the goal set, "go over the top," or call it by any name that will sound as sweet to you. But be assured we are expecting to arrive. Now if you expect to have a share in this affair it is time to join. Later will be too late. Do not stand back and wait for the last day of the campaign and then say, "I told you **we** could do it." There is a lot of hard work to be done now and we want **you** with us at the beginning, so come along. Be a booster. Show a willing mind, give as the Lord blesses you and leave the results with **Him.**

SOMETHING NEW UNDER THE SUN.

Mrs. Henry C. Nicholson, member of Mebane church, has started a movement which I believe will bear rich fruit. She has organized a club of young people of her church to be known as Our College Club. The object of the club is to create sentiment for and to quicken interest in the college. The Club will meet once a month, will have a program for each meeting. Will review what has been done for the college since the last meeting as reported in the College Page in the Herald; will assign studies on college life and college courses, and will in various ways interest the members in the erction of our college buildings. No dues will be charged.

We want to commend this movement and bespeak for it a kindly reception throughout the churches of our state. Those of you who wish to know more of the inner workings of the Cllub should write to Mrs. H. C. Nicholson, Mebane; I am sure that she will take great pleasure in explaining the manner of organization, etc. She expressed a wish for some verses about our college which could be adapted to a familiar tune. I have sent her the following stanza and chorus which may be sung to "My Old Kentucky Home."

THE HIGH POINT M. P. COLLEGE.

We've built our college in High Point, Old North State;
'Tis pretty, substantial and fine.
Where flowers bloom and the happy summers wait,
And where love and truth together twine.
The time has come when her friends should rally strong,
To labor together like men;
And lift their voices in ever living song
And today the stalwart youth to win.

Chorus—
Be thou Alma Mater to thousands yet who roam,
And inspire the minds of thy daughters and thy sons
With the glory of the life to come.

Try these verses on your piano to the tune named above and see how well you like them. I may write some better ones when I have the time for it. Fraternally, R. M. Andrews.

THE LATEST FROM CHINA.

Rev. C. S. Heininger, the board's missionary at Kalgan, sends the following work report for the last quarter, October to December. Having previously announced the arrival of a daughter in their home just before Christmas, he states that they returned from Peking on January 9th.

''During this quarter Mr. Soderbom visited all the outstations, I believe, save the class held at Chichiachuang on Anchiapu circuit, where a man has been working for most of the year. I have visited Chaikoupu, Hsuanhuafu, and Wanchuanhsien. Both during October and November Mr. Soderbom was gone for a good number of days on these tours. He also visited a new place, Hsinghsien, in the corner of our field near the Shansi line, and started one of our older men, Chou Tzu Pang, in with a class of enquirers there. During the quarter I gave a few stereopticon lectures on ''The Life of Christ,'' which slides we own, and also borrowed slides on ''David Livingstone'' and Bunyan's ''Pilgrim's Progress.'' These, of course, stirred up some interest among the people, and brought out a good many who do not usually attend services. I am hoping soon to have a Chinese trained in this kind of work, and then expect to keep the lantern busy most of the time. We also plan to rent some health slides, and give lectures this spring in the interest of sanitation.

''During this season of the year we hold a number of classes for inquirers. We have not had so many this year, but some of them have been very successful. At a place called number four, south of Anchiapu, we have had a very good class. Around Chaikoupu several classes have been held. Then there were the classes at Hsininghsien and Su-t'ou-Chiang near there which are in a new part of the field. A very good class was held at a point near Shuichuan.

''Baptisms were as follows:—At Kalgan, October 29, four were baptized, and December 31 three more—all being received into the church. At Chaikoupu pastor Kao reports eight baptized and received into the church. At Hsiheying eight were baptized by Mr. Soderbom in October, and three by pastor Kao Yueh in December. At Shuichuan, 17 were baptized by Mr. Soderbom. Eight adults and two children were baptized at Hsunhuafu by Mr. Soderbom, and four adults and two children were baptized at Wanchuanhsien by myself in December. This makes a total of 55 adults baptized and received into the church, and four infants baptized.

''The work in the school has gone on as usual. There are a few items worthy of mention. On Confucius' birthday the boys held a special service at the street chapel ''Center,'' and attracted a good many people. Several spoke of the difference in our attitude to Confucius, a great man and Jesus the Divine Man. Then the three classes of the fifth Normal School at Hsuanhuafu also visited here in October, and this gave us a good chance to make a favorable impression on these young men for the Gospel.

''Christmas was widely celebrated this year, and in many places the chapels were far too small for the crowds. At Kalgan a special offering was taken up for the church here, and also an offering of $7.04 was given to the Chinese Home Missionary Society for their work in Yunnan under the auspices of the Chinese church. We face 1923 hopefully.''

Fred C. Klein.

SOMETHING ABOUT OUR WORK IN KANSAS CITY.

Kansas City, Kansas, has been an important field for the Methodist Protestant Church for a number of years and has been recognized as such. Our history began in 1885 under the leadership of Rev. S. A. Baker, D.D. The field was then ripe for a great work, and a great work was done. Had the work done at that time been fully conserved we should have had a much larger development in Kansas City. We should have spent hundreds of thousands of dollars in Kansas City during those earlier years, and should have drawn upon the entire denomination for the best men for the particular fields under development. Good men have been seriously handicapped by lack of equipment. Churches were organized faster than suitable equipment and proper pastoral care could be provided. As a consequence there were some failures in the work in Kansas City. At the present time we have no field that offers greater promise under proper leadership and support. Your Board of Home Missions has adopted a well defined, clear-cut policy, and are rapidly taking our rightful place in that growing city.

Gordon Place Church.

This is the oldest of our Kansas City group. Rev. J. O. Ledbetter, D.D., of the Indiana Conference, is serving a successful pastorate in this field. The first location has become undesirable on account of the influx of a large Roman Catholic and Negro population. This change limits the field for the development of a white, Protestant church. A new location has been secured at Haskell street, fronting 150 feet on the beautiful Tenth Street boulevard, and plans are being considered for the erection of the first unit of a new church. There is no finer site for a church in that section of the city. The congregation is enthuhsiastic, the community is interested. The new building should be begun this spring, but the task is too great for them alone. We have no more loyal Methodist Protestant people than we have in this city, but there are not enough of them to meet the demands. The building needed at once will cost approximately $35,000. This should be the first unit of a building which when completed and furnished would represent an investment of from $75,000 to $100,000. Substantial assistance should be given by our board in the erection of the first unit at the earliest possible date.

The University Church.

This church is the successor to The People's Church, formerly located down-town. This church was too far away to serve the university, and with the growth of the city its former constituency moved to the suburbs, and the membership was sadly diminished. We delayed our removel too long to save a large proportion of our membership, but those who went with us in the transfer are among our best and most loyal people. About thirty members were saved to the denomination from the old down-town church. The old property was not valuable enough to enable the transfer to care for itself, and your board found it necessary to make some appropriation for building purposes. The results have justified the efforts and expense. Rev. S. C. Benninger, the pastor, began his work here in September, 1920, in a rented dwelling house. For seven Sundays no Sabbath school could be held because no one came. Now we have an enrollment of 250, with an attendance which reaches up to 200. The church membership is 134, and additions are being made every month. Our building is a source of pride to the community, and its fine gymnasium is serving the university and community in a very splendid manner. There are three Christian Endeavor societies, with all the other organizations necessary to carry on the work of a well organized church. Brother Benninger is a member of the Pittsburgh Conference, and has served the Board of Home Missions longer than any other man now being employed. No other commendation is necessary. The property valuation is $40,000.

The West Height Church.

This church is the newest of our present organizations in Kansas City, Kansas. This church was formerly located in the Chelsea community, but with the development of the city this site was undesirable for church purposes. A new site was secured in the finest residence development on the Kansas side. We have been working in the parsonage for about two years and have just completed the Sunday school section of the church building. This will represent a total value of $35,000, but the cost has been kept below that figure through the careful planning of the pastor, Rev. T. L. Garrison, D.D. Less than we have done would not have met the community need, and would not have commanded the situation.

We cannot establish these centers of denominational life in the growing cities of the country unless we meet the demands of the situation under which we work. What has been done presents a fine appeal to the community, and scores of people have commended us for the location selected and the plans being developed.. The wisdom of the plans is shown by the success which his coming to the work. Dr. Garrison sends these facts. The Sunday school has doubled its attendance in two years. The offerings for local and general purposes have doubled in three years. Forty new families have been received into the church during the present pastorate, and thirty-five of these families are represented in the active membership at the present time. Ninety-five percent of the families in which we have members own their own homes. The real field is just now beginning to open to our church. Comparisons are always odious, and we make none, but your secretary is sure that the future of this church is safe under proper leadership. Space will not permit us to discuss this work farther. Charles H. Beck.

THE MINNIS FUND.

Brother Wills's letter did a good deal to boost the amount received until it looks now like it won't be long until we reach the goal of $300. I am anxious to get it there. Brother Minnis needs the money, and I want him to have it. They used to say up where I came from, whenever they want to get something hard done, A long pull, and a strong pull, and a pull altogether. This has been a long pull—we've been at it since last September. I doubt whether we can call it a strong pull, since $300 divided among 25,000 folks is such a little.. And by the same token it hasn't been a pull altogether—so few have contributed out of all who might have had part in it. But one more pull, if you who read this do your part, will put us over. Come on, folks, let's make it $300 by the next report! We'll all be happy then.

The fund stands as follows:

Previously reported	$187.87
McCulloch Philathea Class, Grace Ch.	10.00
Asheville Church	10.00
Mrs. J. M. Cheek, Burlington	5.00
Mrs. T. F. McCulloch, Greensboro	5.00
Asheville C. E.	2.00
Mrs. Gray McPherson, Graham	1.00
Lonnie McPherson, Alamance	1.00
Mrs. Lonnie McPherson	1.00
Mrs. Chas. H. Fields, Tabernacle	1.00
Mrs. Ida G. Brewer, Granville	1.00
I. O. Hauser, Chapel Hill	1.00
Total to date	$225.87

Just $74.13 left to raise. Come on, you friends of Brother Minnis, you who have been praying for him, add a dollar to your prayers. Send it, and some more, to

C. W. Bates, Henderson, N. C.

FIRST DISTRICT RALLY.

All members of the Methodist Protestant Church in the First District are urged to attend the rally which will be held at Whitakers church, Whitakers, N. C., Saturday and Sunday, March 10 and 11, commencing Saturday, 10:30 A. M., and closing with service beginning Sunday night at 7:30. There are many of our people who live near enough to attend from home each day and take lunch with them, which we hope they will do. But those coming from the fields farthest away will be cared for by the good people of the church at Whitakers. Write Pastor Surratt and let him get you a home. Let every one that reads this notice see that their church is well represented. President Dixon and our new Field Secretary Little will be present, together with the pastors, and that will make interesting services all the way through. Hon. T. T. Hicks will deliver an address in our Educational Rally on Sunday afternoon. This will be worth while. There will be many features of this meeting that will cause you to be glad that you went. Let the pastors as well as every official get busy and see that there is a good attendance from Greensville, Creswell, Littleton, Roanoke, Spring Church, Halifax and Whitakers. Not much time to talk it up, but we can do it if we will and let us show these men that though they are late getting to the field, or rather letting us know that they are coming to us, we will not be late in being there to hear what they have to say to us. This is an important meeting. Be sure and be on hand for the first and stay till the last. You will know about your church and will be better prepared for work as a result of your attendance.

Any information desired in regard to this meeting will be cheerfully given by the chair man, N. G. Bethea, Brinkleyville, N. C.

—The long-talked of railroad station and underpass for Greensboro seemed on the point of arriving, but Mr. C. C. Hudson enters complaint which will hold the matter up for court decision.

HELP IN OUR STEWARDSHIP CAMPAIGN.

Thos. Kane, the Layman of Chicago, has become interested in the stewardship campaign of the Methodist Protestant Church. For years he has been furnishing tithing literature at less than cost to churches that care to use it. This year he has made it possible, with the help of the Forward Movement department, to secure any of his publications listed at $1.00 a hundred at a 75 per cent discount, the pastor remitting to the Forward Movement secretary 25 per cent of the order.

In addition to this very liberal offer, Mr. Kane is sending a sample package of 30 of his most popular publications to all Methodist Protestant pastors. If the pastor cares to retain them, he is expected to send 30 cents to the Layman Company, 35 N. Dearborn street, Chicago, Ill.; if he does not care for the publications, he is asked to paste on the return label and remail the package, without postage. Return postage is guaranteed by Mr. Kane.

There are great possibilities in the careful circulation of literature of this sort. Every church should have a supply continually on hand and use it persistently. It is of more value than preaching from the pulpit. Luther E. Lovejoy, who owes his position as general secretary of the Stewardship Division of the Committee on Conservation and Advance of the Methodist Episcopal Church to his success in winning tithers in every church of which he has been pastor since he entered the ministry, writes:

"During my experience as a pastor, except in the church in which I first introduced the subject, I do not think I ever preached on tithing more than once to the same congregation, but I did endeavor to keep my people well supplied with readable tithing literature, and to let them know by constant example and by frequent reference and illustration the very high value I set upon this practice."

A number of pastors write for such helps as this department has to offer in the stewardship period through which we are passing. We shall be glad to hear from many others.

Crates S. Johnson,
Forward Movement Secretary.
St. Joe, Indiana.

NOTICE, FIRST DISTRICT.

Atttention! Creswell, Greensville, Halifax, Littleton, Roanoke and Spring Church charges.

The First District Rally will be held at Whitakers church March 10 and 11. We would like for all representatives expecting to attend the rally to send their names at once to me, so entertainment can be secured. We give you a welcome. Come on and get all you can out of the rally. H. Freo Surratt.

OFFERINGS TO SATAN.

We think with horror of the poor untutored heathen in his blindness bowing down to idols, and in the temple and other places making offerings to gods that cannot see or speak. But the offerings to other gods are not confined to heathen lands, I fear. Note the following from the spirit of prophecy:

"Without faith it is impossible to please God. We can have the savlation of God in our families, but we must believe for it, live for it, and have a continued, abiding faith and trust in God. We must subdue a hasty temper, and control our words; and in this we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All jangling, and unpleasant, impatient, fretful words are an offering presented his Satanic majesty. And it is a costly offering, more costly than any sacrifice we can make for God; for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness.

"The restraint which God's word imposes upon us is for our own interest. It incerases the happiness of our families, and of all around us. It refines our taste, sanctifies our judgment, and brings peace of mind, and in the end, everlasting life. Under this holy restraint we shall increase in grace and humility, and it will become easy to speak right. The natural, passionate temper will be held in subjection. An indwelling Savior will strengthen us every hour. Ministering angels will linger in our dwellings, and with joy carry heavenward the tidings of our advance in the divine life, and the recording angel will make a cheerful, happy record."—"Testimonies," Vol. I, p. 310.

"An offering presented to his Satanic majesty." That is what "unpleasant, impatient, fretful words" are. Are you making any such offerings to Satan as that in your home, yet talking of your hope of heaven, the joy of the Savior's return, and of translation from earth to Paradise?

If our words and temper are not controlled, we "are slaves to Satan." Satan's slaves will not be made immortal and translated to heaven.. Unless we gain the victory over these things, our hope is vain.

But, thank God, there is hope through Christ. "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." 1 Peter 2:21-23.

The same Christ who delivered the woman in the synagogue who was "bowed together" (Luke 13:11-13); who healed the woman of an issue of blood when she by faith touched the hem of His garment (Luke 8:43-48); who healed the lunatic of Gadara (Mark 5:1-15), —He can deliver from a bad temper, from unkind and hurtful words. Turn and read these scriptures, then claim the victory, and thus make no more offerings to Satan.—Selected.

—Mrs. A. J. Deans, whose husband was a Methodist Protestant minister, died on Monday at the home of J. F. Stewart, of Guilford College. The funeral was held at Ai M. P. church on Tuesday morning.

—Rev. R. S. Troxler's son Edwin, aged seven, died at a High Point hospital on Monday morning. The funeral was held in Thomasville M. P. church Tuesday afternoon. This event, though not unexpected, of course brings great grief to Brother Troxler and family. May divine grace sustain and comfort them.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, MARCH 4.

Lessons From the Psalms. The Refuge Psalm. Psalm 91.

(Consecration Meeting.)

Daily Readings.

Monday. Romans 12: 1-13.
Tuesday. 1 Peter 2: 1-13.
Wednesday. 1 Cor. 6: 9-20.
Thursday. 1 Cor. 10:31-33.
Friday. Phil. 1: 12-21.
Saturday Phil. 2: 1-9.

This Psalm has no title. There is no adequate evidence to ascertain either the author or the date of the Psalm. It seems to have been written at a time when war and pestilence were raging.. The fundamental idea of the Psalm is a manifestation of the security, at all times, of the individual who trusts in God and who has the Most High for his defense. This is one of the most beautiful Psalms in the entire Psalter and thousands have found in it a source of strength and faith in the hour of trial and danger.

1. **Dwelling in the Secret Place.** What does this mean? It means a life of prayer, earnest, sincere prayer. It means ‘‘closet’’ praying. It means ‘‘dwelling’’ in the secret place, not merely visiting it. So many of us are prone to go to God in prayer when we are in trouble or great need. We are called upon to ‘‘dwell’’ in the secret place of the Most High, that is, ‘‘Pray without ceasing.’’ Christ said, ‘‘If ye **abide** in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.’’

2. **The Nearness of Divine Presence.** Ofttimes we forget that God is so near us. Yea, we can even lose the consciousness of Divine Presence. People who live among the hills and mountains oftimes fail to see the beauty and grandeur of the hills. We read of Jacob's journey from Beer-Sheba to Haran and of the wonderful dream which he had—the heavens were opened and Jacob saw God and His angels and all the glory of heaven. The following day Jacob exclaimed, ‘‘Surely God is in this place and I knew it not.’’ Oh, God is so near and so often we fail to recognize this fact.. ‘‘He will cover thee with His pinions and under His wings shalt thou take refuge.’’

3. **The Fundamental Note Is Security.** ‘‘He is my refuge and my fortress.’’ We are always safe in God, whatever betide, life or death. To assume this attitude, it takes faith, ‘‘faith that will not shrink, though pressed by every foe.’’ How shall we have this faith? By ‘‘looking unto Jesus, who is the author and finisher of our faith.’’ Our eyes must be constantly fixed upon Jesus. On one occasion Christ's Disciples were making a voyage across the Sea of Galilee and a terrible tempest arose.. The disciples were greatly alarmed and thought perhaps their lives would be destroyed. But in their need Jesus came to them. At first they knew Him not, nor did all of them know Him when He said, ‘‘Be of good cheer, it is I.’’ For Peter said, ‘‘Lord, if it be thee, bid me come to thee on the water.’’ Jesus bade him and Peter starts, at first his eyes are fixed firmly upon Jesus, but he takes them away and immediately Peter begins to sink. With our eyes fixed upon Jesus we will have a strong faith, a faith that will assure us that God is protecting us and that all things work together for good to them that love Him.

4. **The Human Side of the Psalm.** The keynote of the Psalm from the human standpoint is self-surrender.. We are to yield our whole self to God. He alone is to be our God. We are to put all selfishness and self-will out of our lives. The essence of our prayers and desires must be ‘‘Thy will be done’’ in my life. We must strive to ‘‘do always those things that please Him.’’ Our real happiness and joy in life are conditioned by our surrender to Christ. Would you know and experience unspeakable joy? Then yield your whole self to God and pray continually, ‘‘Draw me nearer, nearer, nearer, blessed Lord, to Thy precious bleeding side.’’

Fred W. Paschall.

Westminster, Md.

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, MARCH 11.

Stewardship of Self. Matt. 25: 14-30. 1 Peter 4: 10.

‘‘As every man hath received the gift, even so minister the same, one to another, as good stewards of the manifold grace of God.’’

The Apostle Paul came to know man's duty to God more thoroughly than any other man. He set the example for all mankind in the art of serving. He went about preaching the gospel to all people and offering his mature advice to even nations. Such a stewardship was the result of individual effort with the assistance of God.

We are brought into this world predestined to attain or fail to attain the goal for which the soul innately craves. The time granted to us is limited but the privilege is given us within this span of years to equip ourselves for the life eternal. It is not through the service of others that we live right nor is it the fault of others that we live wrong. God in creating man has given him freedom of thought and action but instead of using this freedom for the glorification of God's kingdom man has used it as a means to an end, to satisfy his immediate desires.

We are stewards always for God and it is our duty to aggrandize His kingdom. Robert E. Lee said, ‘‘The most sublime word in the English language is duty.’’ One's duty to God is to serve Him and follow out his laws and teachings. God judges us by the services we render here on earth. Have we been good stewards and have we lived up to our capabilities? Have we used our talents and multiplied them or have we hidden them in the earth? ‘‘For unto every one that hath shall be given but from him that hath not shall be taken away even that which he hath.’’

There is a stream which arises in the mountains of Palestine and winds its way along the side of the mountain, pure and clear. It finds its way to the Sea of Galilee, which gives out twice as much water as is emptied into it. This sea is surrounded by beautiful wild flowers and brightened by the songs of the birds, and passes on into the river Jordan. The river empties then into the Dead Sea, the surroundings of which are barren, no life there, no beauty and the songs of the birds are never audible, every sign of life is gone. None of this water after entering the Dead Sea has ever been discovered to pass out of it.

A parable for life may be drawn from this. Will we receive and give out twofold, or will we receive and give out nothing? ‘‘As every man hath received, so minister one to another as good stewards.’’

Margaret Rankin.

REGISTER NOW FOR WEAVERVILLE!

Last week our president gave us a splendid account of the Young People's Conference we are to have in Weaverville, June 12 to 22. I am sure that all of you are wishing you could go. I am sure that many of you have already made up your minds that you are **going!** We are going to have a wonderful time there for those ten days. We shall sing, play, study, make friends, pray, consecrate our lives to deeper service while we are there. We are beginning this week an advance registration campaign. We want every Methodist Protestant young person in North Carolina to register whether he can attend or not. If you can be with us, it will entitle you to the privileges of the conference (the board and tuition fee of $15 extra, of course). But if you cannot go, we shall send you a program, a badge, and a printed conference report after the conference is over. So it is well worth your while to send in the fifty cents registration fee today. The following persons have already sent in their fees:

1. Rev. N. M. Harrison, Jr., Greensboro.
2. Lawrence Little, Greensboro.
3. Mrs. Lawrence Little, Greensboro.
4. Rev. N. G. Bethea, Brinkleyville.
5. Mrs. N. G. Bethea, Brinkleyville.
6. Rev. C. B. Way, Burlington.
7. Rev. E. A. Bingham, Winston-Salem.
8. F. R. Stout, Greensboro.
9. Mrs. F. R. Stout, Greensboro.
10. Rev. H. F. Fogleman, Asheboro.
11. Burley Trogdon, Greensboro.
12. Bobert Brown, Greensboro.

Who wants to be ‘‘No. 13’’? You'll have to hurry!

Lawrence Little,
Field Secretary.

126 Tate St., Greensboro.

A Rally for Young People was held jointly by the Albemarle station and the Stanly circuit of the Methodist Protestant church people on last Saturday and Sunday, the services being held at Friendship church at Plyler on Saturday and West Albemarle church on Sunday.. Rev. T. A. Williams, pastor of the Albemarle church and Rev. A. Ridge, pastor of Stanly circuit, were chairmen of the exercises in their respective churches. Dr. A. G. Dixon, president of the North Carolina Conference, was present throughout the entire two days and made a number of splendid addresses on the various subjects discussed and closed the rally on Sunday evening at the West Albemarle church with a very able discourse on Christian education and Christian giving. Rev. L. C. Little, of Greensboro, general secretary of young people's work in the

North Carolina Conference, was also present at all sessions of the rally and spoke on a number of subjects pertaining to young people's Christian activities. On Saturday afternoon at Friendship W. L. Mann, of Albemarle, addressed the meeting on the subject, "The Business of the Church in the Community."

At the West Albemarle church on Sunday afternoon a Christian Endeavor society with 21 members was organized by Mr. Little. All sessions of the meeting were well attended and much interest was taken in the exercises by the Methodist Protestant people of this community. One Present.

THE YOUNG PEOPLE'S SUMMER CONFERENCE.

Was pleased to read in last week's Herald Brother Harrison's announcement of the young people's coming to Weaverville.

His description of Weaver College and grounds is fittingly expressed, not exaggerated in the least. He could have told you much more about this beautiful mountain section of our great State. It must be seen to be appreciated. It was the writer's privilege a short time ago, in company with Brother Helms (another mountain preacher) to stand on one of these mountain peaks, and view such important peaks as Mt. Mitchell, Ball Mountain, Pisgah, Black Brothers and a number of other important mountains, besides numerous valleys and ravines. Such experiences as this deepens one's reverence for God. Am certain the young people of our conference will be delighted with the scenery.

The M. E. Church, South, has in this section its Lake Junaluska; the Presbyterians Montreat; the Baptists, Ridge Crest; the Y. M. C. A. and Y. W. C. A. Blue Ridge, as summer meeting places for religious gatherings. Am glad for once our young people will have the opportunity to visit the mountains at so small cost.

Not only the scenery; but you will be glad to form the acquaintance of our people of western North Carolina. Here you will find people just as kind, just as true, just as loyal to their church as can be found anywhere on the globe. They will be encouraged by your presence and inspired by your godly walk and conversation to press forward to greater accomplishments. We hope you will be benefited by seeing small bands of Christians, laboring on against great odds, striving for the upbuilding of God's kingdom. Your presence will be helpful to us; may we be helpful to you. As we know each other better, and understand each other's problems more fully we should be able to help each other more easily.

May we have a conference which will mean much toward the upbuilding of our church in North Carolina, and the advancement of God's Kingdom. B. M. Williams.

Bess Chapel.—After a long siege of snowy, icy, rainy weather, impassable roads, pneumonia and influenza, we are still alive. We have undergone a series of poundings, some of them severe and lasting, yet we survive and all are able to get out and smile. Friends, God bless you, we thank you. We shall not take the space nor the time to mention the names of the pounders nor of articles for fear that we might omit some. We certainly appreciate the gifts, and especially the spirit that prompted it. May we in our humble way be of service to each one, and may God's richest blessings rest on each and every one of you all.

Yesterday we had a splendid congregation at the morning service. The regular quarterly communion service was held yesterday, using for the first time the new individual communion service, which is a gift from the Christian Endeavor society to the church. I think that the Christian Endeavor here at Chapel deserve credit for their fine work. They bought new lights for the church early in the fall; now they have given the new communion set. We are glad to see the older people of the church giving the young people of the Christian Endeavor society their support and encouraging them in every way. There is a fine field here and lots of fine young people that can be trained and developed for a wonderful work for the Master in future years. It has never been my privilege and pleausre to meet and mingle with a nicer, brighter, and a finer bunch of young people.

Three of our stewards felt that they could not serve another year and resigned, so yesterday we elected three of our fine young men to fill the vacancies, as follows: P. J. Bess, R. S. Childers, and Earl Baxter. May God help each one of the officers, members and pastor to do their duty, faithfully and fearlessly. Brethren, pray for us that we may have a good year this year.

The prospects for a good year are bright and there is a great work to do and our prayer is that this may be one of the good years for the church here. In spite of the bad weather, terrible roads and so much sickness in the community, we have not missed a single service at the church, though sometimes there were a very few present. The Christian Endeavor society, however, did not fare so well; they meet every Sunday night and some nights it was just too bad for them to come. Last night, however, we had something like 150 present (how is that for Christian Endeavor in a rural community?), and several times we have had over 200.

We are sorry to report the death of Brother Francis Boyles, one of our oldest members, this morning early. Funeral will be held this afternoon at three o'clock at Bess Chapel. An obituary will apepar later. Brother Boyles had been an invalid for several years and some days ago suffered a third strike of paralysis, since that time being unconscious. We have a regular reporter for the church here, but she has not reported for some time: doubtless she is busy, and I shall not take up more time or space for fear the reporter will think that I am taking her job from her. With all good wishes to the Herald and all its readers,

E. G. Cowan, Pastor.

Henderson.—In my letter last week I failed to mention the Thank-offering service by the Foreign Missionary Society held on the previous Sunday evening. Miss Mary Young had charge of the service and made it interesting. A short pageant was rendered and there were some helpful readings. The offering amounted to about $85.

The Foreign Missionary Society voted last week to accept Brother E. C. Kittrell's proposition, that is, that he would furnish $600 if the church would furnish $600 annually so the church can support a missionary of its own. The General Executive Board will be asked to give us a missionary.

Our canvass for $7,500 for new Sunday school building is on this week. It is too early in the week to even forecast the actual results; however, we are hoping and praying that it may be a success.

Mrs. R. R. Satterwhite, who has been critically ill for a week, seems a little better. Brother Satterwhite also rested better last night. These splendid people certainly do have the sympathy of the entire community.

There will be held in the Henderson church an Institute for the three charges, Granville, Vance and Henderson, beginning Saturday afternoon, March 17, and ending Sunday afternoon, March 18. Rev. A. G. Dixon, D.D., Rev. Lawrence C. Little and possibly one other will hold the institute. Plan now to attend. J. E. Pritchard.

Charlotte Tidings.

The first quarterly conference of the Charlotte church convened on February 21. Few if any in the history of the church have been better attended. Business was transacted in a very creditable manner. Miss Hattie Ashburn was elected secretary. The heads of the different departments of the church were made the Advisory Committee. It was found that the finances of the church were somewhat behind but the stewards were requested to put on a campaign to raise the deficit within ten days. After the business session was over we repaired to the basement where a delicious supper had been prepared by the Lalies' Aid. After the supper a George Washington Birthday program was rendered. The church orchestra furnished music for the occasion. The room was beautifully decorated with red, white and blue. A silver offering was taken for the Ladies' Aid.

Our newest members are Mrs. B. W. Little and Miss Beatrice Faulkner. Mrs. Little comes to us from our church in Asheboro, while Miss Faulkner comes from Calvary Methodist Episcopal church, South, of this city. These ladies are well known workers among us and we are sure they will make the very best of members.

Our Baraca class has just closed a very interesting red and blue contest for membership and attendance. The class has very much improved in both attendance and interest since the contest has been on.

Last Sunday was missionary Sunday for our Sunday school, and it made a very interesting service.. Each fourth Sunday this service is observed. Each class is allowed to take its own offering each Sunday and report the amount collected during the month on the fourth Sunday. But if the class does not so choose it may make just the one offering on the mission Sunday. The classes very much appreciate reporting their offerings. Interest in missions is growing in our Sunday school and church.

Mrs. A. F. Love, who has recently undergone an operation at the Mercy General Hospital, is now at her home and improving very nicely. We are expecting that she will soon be at her place again in the church work. Mrs. Love is our very efficient Cradle Roll superintendent and is one of our very best workers.

CHILD'S EVENING PRAYER.

Thanks for a soft and quiet bed,
 Be to my Savior given;
He had not where to lay his head,
 Though Lord of earth and heaven.

Around my couch may angels bright,
 Their holy watch-care keep,
While He who dwells unseen in light
 Gives his beloved sleep.

Be merciful, O Lord, I pray,
 And all my sins forgive;
And grant that in each coming day
 I to thy praise may live.

Fold me, O Lord, in peace to rest,
 Through darkness watch o'er me.
And when I wake serene and blest,
 May I be still with Thee.
 —The Little Christian.

JACK'S MISTAKE.

Jack was a venturesome little chap. One day he heard at school that Tom Webb's boat had struck on the rocks under the bridge and was breaking to pieces.

Jack wanted to see it, so on his way home he turned off to the railway bridge which crossed the little river just where it was full of rocks. It was a rough and dangerous place. Creping along, the little boy bent over until his head grew dizzy, and if he hadn't jumped up quickly he would have fallen. And something else might have happened, too, if he had stayed there two minutes longer; for he had no sooner got off the bridge than a railway train came rushing along that would have crushed him to death in a moment. But Jack thought he had done a very smart thing. He ran home, and at the dinner table boasted that he had been down on the railway bridge and seen Tom Webb's boat among the rocks, and had just time to get off when the express came along.

Father and mother looked at each other, but not a word was said. Jack thought they would praise him, but they did not.

After dinner father took the little boy into his study. He looked so very sober Jack began to feel that something dreadful was coming. Father sat down in his chair, drew the boy up to his side, and put his arm around him. ‘‘Jack,’’ said he, ‘‘you thought you were very brave today, didnt' you? But going into danger when there is no need of it is no mark of courage. It is rash and wicked.’’ Then papa stopped and Jack began to cry; but he never forgot the words of advice that followed:

‘‘My dear boy, never try how far you can go in a dangerous place; always keep on the safe side.’’—Living Church.

OPEN YOUR HAND.

‘‘A little child was one day playing with a very valuable vase, when he put his hand in it and could not withdraw it. His father, too, tried his best to get it out, but all in vain. They were talking of breaking the vase, when the father said: ‘Now, my son, make one more try; open your hand and hold your fingers out straight, as you see me doing, and then pull.’ To their astonishment the little fellow said: ‘Oh, no, sir, I couldn't put my fingers like that, if I did I would drop my penny.’ ’’

His hand was held fast because he was holding fast his penny. Many an older child is in trouble and cannot get free without letting go of something that he desires to hold on to; and, like the boy with the penny, the thing he holds so carefully has but trifling worth compared with that which he is likely to sacrifice for it.—Selected.

‘‘A SHADOW FROM THE HEAT.’’

I wonder whether boys and girls know how many times the word ‘‘shadow’’ is mentioned in the Bible. Nearly fifty times! Mostly it carries with it the idea of shelter, protection, safety—always blessing. God is a ‘‘shadow from the heat.’’ We have known during the terrible heat of the summer what a blessing a shadow can be.

Travelers who have crossed the Arabian deserts tell us how they longed for a shadow from the burning rays of the sun, and longed in vain. Days and days, sometimes weeks, pass before they can shelter themselves under some friendly cluster of stunted palm-trees, which at great distances apart dot the desert, and then the protection is only very slight.

But to think of God as a shadow from the heat, always near at hand—God always a refuge—a hiding-place. What a beautiful thing it is! God, ‘‘the shadow of a great rock in a weary land.’’ Isa. 32:2.

A strange sight it was nearly two thousand years ago in Jerusalem, when the people brought their sick dear ones out of their houses and laid them on a sort of mat-bed in the open street. They believed that the shadow of Peter the Apostle, if it fell upon their suffering friends, would at least bless them. The marvelous thing was that those upon whom the shadow fell, were there and then healed. What a wonderful sight it must have been; those who were a moment before full of pain and weakness—unable to move a limb, some of them—rose up strong and well! The shadow had made them whole.

Two lads were once in earnest conversation about shadows, when one said to the other, ‘‘If people's tempers would cast shadows, what would they be?’’ His companion answered quickly, ‘‘John's shadow would be a fist doubled up, for he is always quarreling. Andrews would be that of a dove, for he is always amiable and pleasant. Jane's shadow would be like the letter X, for she is cross as two sticks; and my own shadow, what would that be?’’ And he was silent. He could not speak positively for himself. It made him think.

The truth is, boys and girls must live every day in the shadow of the kind Christ, then their shadow, the shadow of their character, of their influence, of their conduct, will always be for good. Keep close to Him always, that as you go about your small duties you may ever be—morning, noon and night—in the shadow of Jesus Christ. How beautiful even the lives of girls and boys can be when they spend their days in the shadow of Christ's great love!

For, girls and boys, Jesus is always a shadow from the heat, a hiding-place, a refuge.—Selected.

HELPING ONE ANOTHER.

The basket of blocks was on the ground, and three rather cross little faces looked down at it.

‘‘It's too heavy for me,’’ said Jimmy.

‘‘Well, you're big as I am, 'cause we're twins,’’ said Nellie.

‘‘I won't carry it,’’ said the little cousin with a pout.

Mamma looked from her open window, and saw the trouble.

‘‘One day I saw a picture of three little birds,’’ she said. ‘‘They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?’’

‘‘We don't know,’’ said the twins.

‘‘They all took hold of it together,’’ said mamma, ‘‘and then they could fly with it.’’

The children laughed and looked at each other; then they all took hold of the basket together, and found it was very easy to carry.

‘‘The way to do all hard things in this world,’’ said mamma, ‘‘is for every one to help a little. No one can do them all, but every one can help.’’—Christian Leader.

THE BLOOD OF CHRIST CLEANSES FROM ALL SIN.

A gentleman, teacher in one of our Sabbth schools, had long been trying to make clear to his class what the ‘‘blood of Christ cleanseth from all sin’’ meant. Having a cottage at Cape May he invited four of his boys to visit him. The shore, as all will remerber who have visited that watering-place, is very smooth. Walking along the beach with the boys one day, he told one of them to get him a stick. Having got the stick, he told him to write ‘‘S,’’ and said, ‘‘You see that letter—what is it?’’

‘‘Why,’’ they said, ‘‘it is ‘S’.’’

‘‘Now write ‘I,’ now write ‘N’—now what does that spell, boys?’’

‘‘Why, sin.’’

At this moment a great wave came in and washed the beach smooth and clean, so that no trace of the letters remained.

‘‘Now, boys,’’ said the teacher, ‘‘that is just the way with the ‘blood of Christ.’ He comes with His love and power, and washes your sin just as you have seen those waves wash the letters away. Do you not want to be washed?’’—Selected.

HENRY ASKING A BLESSING.

* * *

Henry had never heard his father pray. A Christian friend, while visiting the house, was invited to conduct family prayers, and also to ask a blessing at the table. Henry wished his father would do so every day.

One evening, only Henry and his little brother and his aged grandmother sat at the table, the rest of the family taking tea with a neighbor.

‘‘Grandma,’’ said Henry, ‘‘may I ask a blessing?’’

‘‘Yes,’’ she replied, her eyes filling with tears.

‘‘O God, bless our bread and milk! Make us good children. Bless pa, ma, grandma. Amen,’’ said Henry. He thought no more about it; but dear grandma told his father when he came home. The father's heart was touched by the example, and he resolved to follow it and have a prayerless house no longer.—Selected.

FROM PASTORS AND PEOPLE

New Hope, Pageland Circuit.—The health of our community is improving. Large crowd at church last Sunday, but for some reason our preacher did not get here.

We are making preparations to give a missionary program for the benefit of the church work soon. In our program we will represent the needs of China, Japan, Africa and India. We hope by doing this to awaken some of our people on missions. "God loves a cheerful giver." "Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that you mete withal it shall be measured to you again." "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8.

We are commanded to go into all the world and preach the gospel. Some will say, I can't go. Well, perhaps you can't, but do you know if we can't go we can give to send some one. We sing, "Rescue the Perishing." Are we putting forth one effort to do so? Alas, I fear not.

"Is it nothing to you, O ye Christians?
O answer me this today!
The heathen are looking for you,
You can give, go or pray;
You can save your souls from blood-guiltiness,
For in lands you have never trod,
The heathen are dying every day,
And dying without God.

"Is it nothing to you, O ye Christians?
Dare you say you have naught to do?
All over the world they wait for the light;
And is it nothing to you?"

Julia St. Clair, Reporter.

Piney Grove, Uwharrie Circuit.—Our pastor, Brother Riddle, Sunday afternoon at 2:30 preached for us a soul-stirring sermon, to a very attentive congregation. We have not been having very large congregations, the weather being so cold and disagreeable, but hope more will come out and hear Brother Riddle, for we are sure they will not be disappointed by coming. I believe there would be more at church and Sunday school if we would serve God more at home.

Our Sunday school is progressing nicely, with Mr. Bennie Nance as superintendent.

The quarterly meeting will be at Piney Grove on Saturday before the first Sunday in March. Hope there will be a good attendance.

Fathers, mothers and young people, all wake up and come to church and Sunday school, and take an active part in the work of God.

As I am a new reporter I will not write much this time. Asking all the readers of the Herald to pray for us.

Leta Morgan, Reporter.

Pageland.—Our pastor as usual delivered to us a good sermon Sunday, but on account of the inclement weather and so much influenza we did not have so many present. Our communion service was observed at the 11 o'clock hour.

We are planning to have our revival meeting in July, and are looking forward with much interest to it. By God's help we hope to make it a success.

We are interested in our Sunday school here, and just as soon as the "flu" dies out and all our young people can be back with us we are going to organize a Christian Endeavor society. We know that our Lord knows best and sends afflictions upon us for some good reason, but He, the greatest physician, is merciful and has power to and will restore us to health if it is His will.

Leo Sowell, Reporter.

Graham.—We had with us Sunday evening, February 18, Dr. A. G. Dixon, president of the annual conference. Dr. Dixon gave an interesting lecture at the meeting of the senior Christian Endeavor society. He pointed out that Christian Endeavorers often depend too much upon their readings. He gave an illustration that alone would have convinced us that something more than readings are needed. However, he brought before us many important and helpful suggestions, and we feel sure that a better, more enthusiastic C hristian Endeavor society will be the result. We enjoyed having Dr. Dixon with us and only regret that he could not stay longer.

Rev. Mr. and Mrs. Spencer were given a delightful valentine shower. A number of the members met at the church and went together to the parsonage. Everyone carried some gift as a token of appreciation for the splendid work and service of Rev. Mr. and Mrs. Spencer. Quite an enjoyable evening was spent by all present. Bertha Barbee, Reporter.

Mecklenburg Charge.—Much .enthusiasm was manifested the second Sunday at Beulah church when they began to make preparations to remodel the church. I feel that this is the forerunner of a remodeled church and a $90 bell.

The good friends continue their liberal gifts. R. B. Query and Company gave me five gallons of gas, Mrs. G. C. Moore, two pounds of nice butter, Brother G. C. Moore, a lot of nice sweet potatoes. I wish to express my appreciation to the members of Antioch church for giving me so much good oak wood on the church lot, especially M. C. Garmon and A. B. Garmon, and J. M. Phifer, and they said: "Cut all you want." Many thanks to Brothers Moore and Matthews for their assistance in helping cut and haul the wood. Brother Wilson (a Baptist brother) sent me two loads of wood and did not charge me one cent for this. I am more than grateful.

Yesterday was a bad day for us all, yet a good number of people met us at Zoar church.

It is our intention to cover the church and paint it inside and out this year and buy new carpet.

After the service yesterday we came by Brother W. C. Hartis' home and Mrs. W. C. Hartis gave us a pound of nice butter.

The greatest desire of a good pastor is the co-operation of his people and the people looking after the financial needs of the pastor.

W. L. Carson, Pastor.

February 19.

High Point.—The Woman's Foreign Missionary Society held its annual Thank-offering Service on Sunday evening, February 18. A pretty pageant was given by six young ladies, and a flag drill by the members of primary department of the Sabbath school. There was a good attendance, and the offering amounted to $50.

The Ladies' Aid society celebrated Washington's Birthday by giving a supper for the benefit of the new church. The tables were placed in the Sunday school auditorium, which was attractively decorated with national colors, red, white and blue. A delicious supper of chicken, rice and vegetables was served at 50 cents per plate, and in addition oysters, chicken salad, ice-cream, and cake were sold as extras. There was music by home talent, and a delightful evening was spent. The ladies enjoyed a splendid patronage from the congregation as well as many from other denominations in town, and the sum of $125 was netted for the treasury.

Many friends in High Point were saddened at the news of the passing of Rev. T. J. Ogburn on last Saturday. Dr. Brown spoke very feelingly from the pulpit of his grief and personal loss in the departure of one who had been his close friend for a long period of years. Rev. Mr. Ogburn was well known and loved by many older members of the congregation, having been a member of the North Carolina Conference for about half a century and having held many high positions of trust and confidence in the state and general conferences. Warm and cordial sympathy is extended to his daughter, Mrs. W. C. Jones, who is a greatly esteemed resident of High Point, being a member of the school board and prominent in the social and civic life of our city.

Capt. A. M. Rankin writes from Arlington Hotel, Hot Springs, Ark., that he is enjoying a delightful stay, and feels that the trip will be beneficial to his health. His genial presence is sadly missed at all services of the church, and we wish for him an early return to his accustomed place in our midst.

Death exacted heavy toll last Friday in High Point; on Sunday afternoon were held funeral services for two of her best-known and most beloved citizens(Mr. Newell W. Beeson, a deacon of the Baptist church for 50 years, and as he was universally known, "the best man in High Point;" and Rufus P. King, a prominent minister of the Friends church for more than 50 years. The influence for good wielded by these godly men in this community is well-nigh boundless.

Mrs. W. P. Pickett is visiting her daughter, Mrs. H. S. Meredith, in Wilmington.

We are sorry to note that Miss Ruth Moffitt, daughter of Mr. and Mrs. H. A. Moffitt, is suffering from an attack of diphtheria.

The members of the congregation sympathize most deeply with Mr. S. C. Vuncannon in the loss of his brother, Mr. W. A. Vuncannon, who was killed last week at his post of duty on the Southern Railway, in the western part of the city.

Grace Church.—With the approach of spring our church is showing an increase in Sunday school enrollment. The Christian Endeavor is steadily growing in membership and never stops for anything, but is doing a great work in Greensboro.

Dr. T. H. Lewis is to give a series of sermons at Grace church. beginning the eighteenth of March and our revival meeting begins the eighth of April with Rev. S. W. Taylor as the evangelist.

We are planning to carry our college quota over with a rush and then turn our attention to the new church.

Rev. W. C. Kennett is still a very active "boy" and is conducting a Friday evening cottage prayer meeting every week. This prayer meeting is held in his community and is probably one of the largest and best in Greensboro.

Some of the laymen have lately said that if the preachers would just "get out of the way" they would soon raise all the college pledges asked for at present time. Hats off! We **know** they can **do it** and "have waited oh so long" for just such strong and energetic laymen to assert themselves. Our church has been called the layman's church, but the matter of raising money has been left too much in the hands of the ministers who are not supposed to be expert—having not much acquaintance with "this world's goods."

Now that the movement is on we expect to show to the world the wide-awake lay men and women in the Methodist Protestant Church in North Carolina. And we hope the day is near when we shall have churches and schools of which no one need be ashamed.

Yes, we preachers will get out of the way, but at the same time will throw out a challenge to the laymen who have made the suggestion: that when the finish comes we will be found "galloping in the gang" with as many victories to our credit as the biggest business men. Come on now and take up the challenge, it won't hurt you—even if you are beaten.

R. C. Stubbins.

Lebanon Church.—The second quarterly conference will be held for this charge on Saturday before the fourth Sunday at two P. M. in this church. Will all the officials please keep this inmind and be present.

Our pastor preached a most excellent sermon yesterday on the subject, "The Unrecognized Christ." Many of our members are being kept away from the services on account of sickness, but there are some who are not hindered but who could attend and do not. It is a pity. Those who miss these good services are missing much. Doubtless many, or all, of us miss much of the good things as we pass along life's way. But if a man allow his soul to starve in sight of the gospel feast, and lose his very life, it is indeed sad. Some folks just will take the false in preference to the true; cultivate a taste for the worldly until they have no desire for the spiritual.

At yesterday's service we were glad to receive two new members, namely, Mr. Hobart Murphy by baptism and Mr. Robert Bert McLean by letter.

The Junior Philathea class has recently purchased a library table for their class room. Next they hope to buy some good books and start a reading course. We have no library in our church. Mrs. J. W. Thacker.

February 26.

Burlington.—We will be brief this time. Sunday school attendance last Sunday, 294 Sermon by the pastor at 11 A. M., on theme, "Claim of the Lord on Our Possessions." Text, Luke 19: 33. Talk by the pastor to the children preceded the sermon. Junior Christian Endeavor meeting held at two o'clock P. M. Senior and Intermediate Christian Endeavor meetings held at 6:30 P. M. No evening church service on account of the Alamance County Sunday School Convention which was in session at the First Christian church.

All regular services next Sunday.

C. B. Way, Reporter.

First Church, Thomasville.—Our church is alive to the issues of the day. Our needs are many, and when we are made to feel them, they will be met because our Heavenly Father is always on the giving side.

Our Sunday school met at 9:45 with 158 present. We feel keenly the absence of our pastor at all the services. He is absent on account of the serious illness of his little son Edwin. We hope his condition will be improved at an early date. Pray for us and Brother Troxler in his sore affliction.

We are all glad to note the progress being made on our College building near High Point, as we drive up the Greensboro-High Point road. We trust that this institution may be a blessing to many of our people and the surrounding country. May God's blessing accompany us in all progressive efforts put forth in his name. Yours for better work in the Master's vineyard. Reporter.

To the Sunday School, Union Chapel.

It was with regrets I was sick and could not be there the third and fourth Sundays. However, I hope to be there next Sunday. We trust when the weather gets settled all will come. Our attendance has not been as good as we desired it should be. Let us remember one-third of the conference year has gone and it is just one month until Easter. We want to have a good Easter program and a big collection. V. V. Hester, Superintendent.

February 26.

West Forsyth Circuit.—Last third Sunday we had Rev. G. L. Reynolds to preach for us at Pleasant Hill and also at Tabernacle. Brother Reynolds has many good friends on this charge. He preached for our people at Harmony Grove last Sunday. We join the people in thanks to Brother Reynolds for his valuable service. We have secured Rev. Ed. Suits to begin a meeting at Harmony Grove on March 12 and will close about the 20th.

We hope to have each church on this charge represented at each service. I am taking this step to make this announcement in the Herald because I can not visit each church by the 12th. The public is invited.

The second quarterly conference for this charge will meet at Pleasant Hill on Saturday before the first Sunday in April at two o'clock.

Come on, brethren, let's pay up all of our Annual and General Conference Budgets by that time. You can do it and why wait? The Lord will bless you if you do. Try it and see one time. A. M. Hamilton, Pastor.

Mt. Pleasant, Mt. Pleasant Circuit.—Just a short report this week to let you know all Mt. Pleasant are not winter sleepers, if the reporter has been for the last while. All regular church services have been held with very good attendance considering the unfavorable weather and sickness. There have been several cases of influenza, but we are very thankful to say no deaths in the community..

Mrs. T. G. Smith was leader of Christian Endeavor last Sunday. The topic was, What Are Some Temptations to Lie, and How Can We Overcome Them? This was a good and interesting meeting. We were indeed glad to see so many of the young people answer so promptly to their topics and hope to see more of them take a part. Miss Grace Coley will be leader next Sunday.

Second quarterly conference will be held next Saturday afternoon. Communion services Sunday.

One hundred and fifty-two present at Sunday school last Sunday; several visitors. Among them we noticed Mr. F. F. Spoon and Mr. Floyd Clapp of Burlington, Mrs. I. L. Trogdon and son Worth of Alamance church community. Come again. Visitors always welcome at Mt. Pleasant.

The hearts of many of our members were made sad February when news came to them of the death of Mrs. Emma Hudson Bowman, one of their old friends, neighbors and relatives. Mrs. Bowman was living with one of her children at Gibsonville, N. C. Her remains were brought to Mt. Pleasant and laid to rest beneath a mound of beautiful flowers.

Mus ring off before I make my short report a long one. Reporter.

Midway, Haw River Circuit.—Brother Lowdermilk was with us yesterday and preached a splendid sermon, his subject being "Opportunity." He showed to us how we are letting our opportunities to do good go by. We as Christians are too careless, we do not try to see the opportunities that the Lord gives us, we are afraid we will have to do something that we don't want to do, or give something that we don't want to give. May the Lord help each of us to watch for our opportunities and accept them gladly.

Our Sunday school is moving along nicely this winter. We have had very good attendance this bad cold weather and we hope to do better as spring opens up. Think we will have Easter services.

Yesterday just before preaching Brother Lowdermilk opened the doors of the church and received Mr. Sutliff into our church by letter. We are glad to welcome him and feel sure he will be a help to us, and we hope to be a help to him. Mrs. G. W. Apple,

Reporter.

Pensacola Church, Democrat Circuit.—There has been a good bit of rain up in our section, and the Sunday school has not been so large, but it is better now.

The special meeting has closed and we were very sorry.

There has been a good bit of sickness about for the last month. One of our most prominent church members, the steward who has been very sick with the "flu," appeared at church Sunday. We were very much pleased.

The orphanage collection was taken up

Sunday, which has been sent to Mr. Garrett at High Point. Gladys Boling, Reporter.

Draper and Kernersville Charge.—We held our second quarterly conference at Ai church Friday, February 23. I find the work on Kernersville charge in very good shape. We are planning to build a new church at Piney Grove this year. I filled my appointments the third Sunday at all three of the churches, with good attendance considering so much sickness in the community. We are sorry to report one of the members of Piney Grove is in a Greensboro hospital very ill.

Draper Work.

Our work at Draper is moving along very nicely at present. Our Sunday school is doing well. We lacked only one last Sunday of having as many as we have enrolled and I think that is good, considering the sickness around..

We will hold our second quarterly conference the second Saturday in March.

The good ladies of the Ladies' Aid presented the church with a nice communion set, which was very much needed and appreciated.

Our president, Dr. Dixon, was with us the night of February 11 and delivered a most inspiring sermon, which was greatly enjoyed by all, and seemed to be well pleased with our work at Draper. We have set the first Sunday in June to begin our revival meeting here. Asking all to pray for us in our work,

D. A. Morgan, Pastor.

New Hope, Why Not Circuit.—A good day for New Hope today. Mr. Hulin preached an excellent sermon from text, ''If God be for us, who can be against us?'' We are trusting that much good will be accomplished in the line of church work this year.

The outlook so far is encouraging. We have a real live Sunday school. Of our girls and boys we are proud. We have a number of real interesting children in the primary class. Each member has a work today. The harvest is great. May we not bury our talent, though seemingly it be small.

Our day school, being taught by Miss Lenna Presnell, is doing well. Mrs. Rocity Spencer has been somewhat indisposed, but is convalescent at this writing. A. L. A.

Spring Church Charge.—Our reporters are busy; two are school girls, one a housekeeper, and we all know how busy these classes of people get at times. One of ou reporters will graduate at the Weldon High School this year; we are hoping that she will be valedictorian. Last year she won the medal for the best all-around student.

We want all parties concerned to know that the Sunday schools on Spring Church charge have NOT GONE DOWN. And I am sure that those schools that have gone down, did not do so because of the lack of loyalty, but because of the good roads(?) they have to travel. There is quite a difference between the country and the city: the city people have no excuse at all for not going to church, they have their paved streets and cement sidewalks; out here in the country we have the pavement that nature gave us, in the extremely cold weather it is as hard as that in the city, but in warm, wet, wintry weather it is soft, and clinging. So after all the city pastor has nothing to brag of, but something to be thankful for.

We are having good attendance at all services, and in some instances it is better than last year. The roads in this part of the county are better by far than last year. We too have something to be thankful for. Some of the farmers down here have been ploughing for two weeks.

I find that there is one thing needful in all the places I have visited; that is the need of a revival. I do not believe that there is any good done by arguing, or writing and telling all we know about the errors of the Bible, for there are enough doubters in this country already.. The mission of the preacher is to tell of the love of God, and point the way to the higher life: and seriously, brethren, I do not think we will ever accomplish our mission using the tactics some people are using. The man who wants to find salvation does not care if the translation is poor, or that a few verses read the same; the thing the hungry soul is after is to be fed, and it is the preacher's business to show them the way to the place where to get that food. In reading the Herald last week I was very much impressed with the article from the pen of Brother J. S. Williams. In his appeal for team work he asked that at twelve o'clock each day we pray for certain things and among them were these words: ''That a revival spread through our own church, and all churches: that our church be an army of soul-winners, and a school of training for Christian service.'' This should be the prayer of every true servant of God, and as ministers of His we should keep this thought uppermost in our hearts, and in the public mind. Brethren of the church, **we need a revival that will make us all better.** The way to get that revival is to pray for it. And make the burden of our prayer, ''Lord, send us a revival, and let it begin in **me.**'' If we go to the Lord for it and pray like this and mean it, and put forth every effort to help get the prayer answered, there will be an outpouring in our church the like of which has never been known. Let us stop tracing after Dr. Percy Stickney Grant, Darwin, Wells, and all other men of like mind and character, and enquire of the Lord what He would have **me** do, and then do it. Brethren, pray that we –and I mean the entire church—may have that revival. And I believe enough of His promises to believe that it will come.

I am glad I am a Methodist Protestant, and regardless of what others may say, I am going to remain one, and work for **my** church, and God grant that all Methodist Protestants will see that we have a mission in the world and that we perform that mission.

And, in closing, if you haven't done all you can do for OUR COLLEGE get busy and do it. And if you have done all you can, then go to work and DO MORE.

Yours, in the Master's name,

J. L. Trollinger.

Pleasant Hill, February 27.

Albemarle.—Dr. A. G. Dixon and the field secretary of the Young People's Christian Endeavor society, Mr. Lawrence Little, were with us Sunday, February 25. Mr. Little made an excellent talk on young people's work in the forenoon and in the afternoon organized a Christian Endeavor society in our church, enrolling 21 members, also elected officers for a short while.

Dr. Dixon then took charge of the service and made a very interesting talk, laying emphasis on our duty in training the young people of our community in the right way.

Again at 7:30 P. M. Dr. Dixon brought us some interesting facts about our church and the great work we are doing in various sections of the country. He also showed us our duty as pointed out in different parts of the Bible in regard to tithing, making it so plain that we are sure there are many who will see it in a different light from heretofore.

We as the church are very glad to have had the opportunity of hearing such able speakers as Dr. Dixon and Mr. Little. We hope we can carry out his instructions on Christian Endeavor Methods, as the time has come when our church needs such a society as this to hold the interest of the young people in the church and its work. Reporter.

Friendship, Stanly Circuit.—How charming and beautiful is this world. Every merry song sung by the beautiful birds in spring gladdens his or her heart. Why not be happy, for the sun in the bright sky shines upon us, the flowers on the mountain and the grass in the valley grow and bloom to gladden our sight.

Last Saturday as the sun was shining gloriously from the bright sky, a cool breeze was coming from the north. Dr. A. G. Dixon talked about ''Stewardship and the Kingdom'' and a number of other things that created and sustained the interest of the audience. Mr. Mann discussed ''The Business of the Church in the Community,'' which was real interesting to all. Mr. L. C. Little discussed ''The Sunday Schools.'' At noon dinner was served. In the afternoon these three excellent speakers still had something new to tell us. Saturday night Dr. Dixon and Mr. Little delivered other excellent speeches. Mr. Little organized a Christian Endeavor society. We are going to put forth all the energy we have to make a good society. We had Dr. Dixon with us until Sunday, and he delivered us a good sermon Sunday morning. We are expecting to be fortunate enough to hear these speakers again soon. Reporter.

Gibsonville.—Gibsonville is still working for the Master. We have had ''flu'' and other sickness, but our Sunday school is going along nicely. Last Sunday was a very good day. We had 147 present and our collection was $15.-23: that was fine. Our Sunday school is doing a good work and is gaining some ground. We have a fine class of young men; any Sunday school ought to be proud of such a class as this—36 on roll and 28 present last Sunday morning. To my mind we have the best school is town. Good attendance, seem to be interested. We have much to be thankful for. Our mid-week prayer service is good.. We had 27 present last Wednesday night. I hope to see a larger attendance next Wednesday night.

May the Lord bless our pastor in his work.

A Member.

—Honest labor bears a lovely face.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

DIED.

Resolutions.

A tribute of love from the Ladies' Aid society of the Methodist Protestant church, Thomasville, N. C.

Whereas, it has pleased God in His infinite wisdom and love to remove from among us our beloved friend and co-worker, Mrs. Lee Tysinger, to the heavenly home above, prepared for His followers, be it

Resolved, That we submit in sorrow to His divine will, knowing we shall meet again in that "beautiful isle of somewhere." But we realize that her husband and four sons will miss her most, and to them we extend our deepest sympathy. May the Heavenly Father comfort them as He alone can do.

"Life's race well run,
Life's work well done,
Life's crown well won—
Now comes rest."

Resolved, That these resolutions be placed on the minutes of our society and a copy sent to the loved ones.

Mrs. W. J. Morton,
Mrs. J. W. Boyles.

Troxler.

(In loving remembrance of little Dorothy Troxler, who died January 22, 1923.)

Dearest Dorothy, you have left us,
Left the home you loved so well;
But some day we hope to meet you
And together we shall dwell.

In the graveyard softly sleeping,
While the flowers gently wave,
Lies the one we love so dearly,
In her soft and silent grave.

How we miss your gentle footstep,
How we miss your dear sweet face,
We miss you round the family table
We miss you, dear Dorothy, at every place.

Friends may think we soon forget thee,
And our wounded hearts be healed;
But they little know the sorrow
That's within our hearts concealed.

Farewell, alas, our dear gentle Dorothy,
Thy form lies cold and still,
Thy death has caused a vacant place
This world can never fill.

Mrs. J. E. H.

Walker.

The seemingly merciless hand of death has visited our ranks, and left our hearts sad, by claiming for its victim my dear grandfather, Mr. J. A. Walker. He was born June 4, 1850, departed this life January 17, 1923. He was married twice, his first marriage being to Mrs. Harriet Blackwelder, in 1871. She lived but a verty short time, so in 1876 he again married, this marriage being to Miss Rachel A. Shelby. To this union were born four children. Three are now living: namely, Messrs. Jackson and Lonnie C. Walker of Fort Mill, S. C., and Mrs. W. C. Hartis of Steele Creek, and Mrs. Lester Martin (his other daughter) preceded him to the better world about six years ago.

Grandfather united with the Zoar M. P. church when it was first organized, perhaps 50 years ago, under the pastorate of Rev. T. J. Ogburn. He has always been his pastor's friend. He was always willing to do his part in helping his pastor. He has been a faithful worker in the church most of his life. He very faithfully and uncomplainingly filled the office of steward. If he could do no other way, he would walk for miles to collect money for his pastor. His home was always the preacher's home. Nothing could please him better than for the preacher to come to see him.. He was not only a friend to his pastor, but it may be well said of him that "he lived in a house by the side of the road and was a friend to men."

On July 2, about three years ago, he fell off of a load of hay and broke his hip, and he really had not seen a well day since. His suffering, however, was borne with patience and fortitude. For two or three days before death he got past talking. But before he got past talking, he begged to be taken "home." The last words he spoke were when the M. E. preacher came in and went to the bed and spoke to him, and he said, "All is well."

Besides his children, he is also survived by his widow, one brother, Mr. Charlie Walker of Fort Mill, and one sister, Mrs. Leatha Wagstaff of Gaston county, and 18 grand-children, two great grandchildren, and a host of friends, to mourn his loss.

Funeral services were conducted at the home of his son, Lonnie, of Fort Mill, on Thursday morning, January 18, by Rev. A. H. Keaton, Rev. J. W. H. Dyches and Rev. R. L. Viser. Interment was at Zoar Methodist Protestant church. Dear readers, pray for the bereaved ones.

Called home from service to reward,
Called home from toil to rest,
Thy soul from earthly scenes hath gone
To dwell among the blest.

Called home, with every trial o'er,
With every cross laid down,
Thou hast obtained with wondrous joy
A bright, unfading crown.

O, deathless land, where thou hast gone,
O home so pure and fair,
Again we will meet to part no more
When we shall enter there.

His Granddaughter, Bertha Hartis.

In Memory of Mary Ida Brittain.

In vain we listen for her voice,
We hear no more her call;
With angels now she doth rejoice,
For she hath left us all.

We miss her kind and willing hand,
We miss her pleasant smile;
And those she left are sadened now,
They think of her the while.

Mary Ida we can see no more,
She dwells beyond the skies;
But we shall see her face to face,
When we from death shall rise.

She gladdened us while here below,
She made life's pathway bright;
We would not call her back again
From realms of blissful light.

And though we sadly miss her now,
We know in heaven above
She's free from sickness, pain and woe,
For all that life is love.

And we will strive to live, that we
May some day meet her there;
Beyond the darksome earthly night,
In heaven so bright and fair.

We think of those so sadly left,
The father, true and kind,
The mother dear, so much bereft,
There will she solace find.

May thoughts of her sweet spirit now
Bring comfort to these hearts;
And may they meet her in that land
Where loved ones never part.

In robes of white she dwells above,
Amid the heavenly throng;
And when at last the Master calls,
We hope to join her song.

There we will see the Blessed One,
Who died to save us all;
And Who with His own precious blood
Redeemed us from the fall.

Written by Lou Elma Curtis.

Isley.

Henry Martin Isley, son of Philip and Mary Sharpe Isley, died February 23, 1923, aged 58 years and nine months.

About 16 years ago he was married to Miss Nannie Russell, and is survived by his wife and five children.

He was converted to the Christian faith at Hilltop a great many years ago. A little later he joined Mt. Hermon and has remained a faithful and consistent member until death. Besides his wife and five children he is survived by two brothers and three sisters. Funeral conducted by Rev. J. A. Burgess on February 24 at three o'clock at Mt. Hermon.

Amick.

On January 28, 1923, death visited the home of Brother W. A. Amick and carried away to her home above his wife, Sister Lula E. Smith Amick. Sister Amick had suffered a stroke of paralysis in the early part of the fall, 1922, but had recovered from this affliction and her friends were hopeful for her. But in the middle of January she contracted "flu" and pneumonia, and in spite of all that loving friends and physicians could do she passed into the Great Beyond.

In early life she professed faith in Christ, and united with Mt. Pleasant church, where she remained a faithful member until she and her family moved to White Oak. She then moved her membership to the St. Paul M. P. church and remained a member until death called her to the church triumphant. She leaves behind to mourn their sad loss her husband, two daughters, one son, three sisters, five brothers and four grandchildren.. Sister Amick was born January 17, 1875. The funeral was conducted at Mt. Pleasant church, by Rev. B. G. Whitley, assisted by Rev. G. F. Millaway, pastor of the church. The remains were laid to rest in the church's burying ground.

T. E. Pierce.

Notice, Granville Circuit.

The pageant, "Light and Thanks," is to be given at Mt. Carmel the first Sunday night in March, instead of the fourth Sunday night in February, as last week's report announced. Apologies are due Brother Bates for not getting the correction in.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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TWO VIEWS OF THE BIBLE.

Brother Thompson in his article, ''A Little Rejoinder,'' states these views and argues for the traditional view of plenary inspiration.

It is more satisfying to some people to think of the Bible as a purely divine production, containing all necessary truth and nothing but the truth. But the question is not what we would like in the shape of a divine revelation, but what we actually have. God does not always fully meet our desires. We might wish for fish without bones so that we could eat without fear and without interruption. We might wish for fruits without seeds or skins or rinds, so that we would have nothing to do but enjoy their lusciousness. But we have to take what nature offers us, and if we have the right spirit about it, we may find it good enough for us and be grateful for it.

We are of the opinion that those who entertain the view Brother Thompson opposes, prize the Bible more highly and get more of spiritual benefit out of it than those who accept the traditional view. This, howeper, being merely our opinion, may be erroneous. We do not offer this as an argument in favor of the modern view.

We wish to examine briefly the arguments by which Brother Thompson and others uphold the traditional view.

1. Paul's statement to Timothy in 2 Tim. 3:16. The statement as quoted by Brother Thompson from the old version is quite a startling one. It says that all scripture—all writing—is given by inspiration of God. When Paul wrote to Timothy, the Bible as we know it had not been made up. The Jews had the Old Testament and the Christians had some of the books of the New Testament scattered about among different congregationos. But there is no limitation of the apostle's meaning to the sacred books of the Jews or the Christians. ''All scripture'' would include the apocryphal books of the Old Testament. It would include the pseudo-gospels of the early Christian centuries. It would include the writinigs in recent times of Tom Paine and Bob Ingersoll. Such a startling statement from the pen of Paul should cause men to stop and think.. Surely Paul wouldn't say a thing like that! Let us take a second look at what Paul wrote and see if we have not misunderstood him. Men did take a second look, and they found that what Paul really wrote was this: ''Every scripture inspired of God is profitable for teaching, for reproofs, for correction, for instruction which is in righteousness'' (American Revision).

In John 10:35, surely Jesus did not refer to all scripture, but to some particular true scripture. Peter's reference to the prophets' speaking under the impulsion of the Holy Spirit cannot properly be extended to all the men who wrote any part of the Bible. Peter does not say that men wrote as they were moved by the Holy Ghost.

Paul's statement in 1 Cor. 2:13 seems to refer to his own experience.. It cannot without an unwarranted stretch of thought be made to apply to all the men who wrote the Bible.

Jesus statement in John 16:13 refers to the Holy Spirit's guidance of His disciples (and we presume future believers) in their understanding of truth, and not to the divine inspiration of writers of portions of the Bible.

Brother Thompson admits that part of Paul's writings in the New Testament were not inspired. If that be true, may it not also be true that part of the writings commonly attributed to Moses and others were not inspired?

You and I are not far apart after all, Brother Thompson. We both believe the really vital parts of the Bible came as a result of divine inspiration, God's influence upon the minds of men, and of that great Divine Intervention, Immanuel, the life and teaching of Jesus Christ. This last is so great a light that all lesser lights pale into insignificance before it. The law (of the Old Testament) was a schoolmaster to lead men to Christ, the real Teacher. As long as we agree to learn of Him, it will be well with us both, even though we may not have the same conception of the teachers that came before Him.

TWO SIGNIFICANT GIFTS.

* * *

Recently when we were facing an overdraft at the bank a good layman of our church came forward with a gift of $5,000 to tide us over it. And in the strength of this gift and the payment in full of the pledge of Mr. R. H. Brooks, which was $5,000, we have kept bills paid to date. We thank these brethren, that is, we thank them for the Church, because we know that every interested member of our denomination in the state appreciates what they have done.

And now, Brother R. N. Hauser, a young business man, member of First Church, Winston-Salem, starts the campaign for funds for the Boys' Dormitory with one thousand dollars to be paid when needed. This is fine. While Brother Hauser made a substantial pledge for the enterprise more than a year ago, his interest has grown as the Lord has blessed him and he shows us the way by which the college can be built. Which is, for those of our laymen who have means to build it.

Are there not seventy-five Methodist Protestants in North Carolina who will meet the callenge of our good brother and thereby insure the erection of the dormitory this year? We **must** not fail and we **will** not if **you** will do what you can and do it **now.**

R. M. Andrews,
Chairman Board of Trustees.

THE LIFE WE LIVE AS MEMBERS.

We can magnify the churches of Christ by the life we live as members. A church in any community is largely what its members think it to be, and altogether what its members make it. It has its character in the character of its members, its doctrine in the teachings of its members, its efficiency in the efficiency of its members. As they are, so is their church in the eyes of the community.

We have never emphasized as we ought to the momentous importance of church life. And this importance holds whether we think of the life of the individudal member, or the aggregate membership. Every member has it in his power to mar or exalt his church, and this may be the crucial point in his life as a follower of his Lord. This motto seems to comprehend the true idea: ''Christ and His Church.'' One may, of course, be churchly and not Christly; but if one be devoted to Christ as his Savior and Lord, his devotion will show itself in his relation and bearing to Christ's church.—Selected.

NOTES.

Dr. F. R. Harris, of Henderson, has been elected whole-time health officer for Vance county by the county board of health.

—Capt. A. M. Rankin has gone to Hot Springs, Ark., to spend ten days. He is having a fine time, taking advantage of the hot boths.

—We are glad to hear that Rev. W. C. Lassiter is somewhat improved in health.

—During the late war a Seventh Day Adventist preacher came to the Herald office to ask us to print a book showing from the prophecies of Daniel and Revelation that the world was just on the point of ending. We declined to print his book on the ground that we did not wish to aid in the propagation of error. Recently that same man was in our office. We asked him: ''Are you still absorbed with the prophecies of Daniel and Revelation?'' His reply was rather warm: ''No, I've given up that —— foolishness.''

ERRORS IN THE BIBLE.

Frequently we see something in the Herald and in other current literature about errors in the Bible. We also hear of these in public addresses and have them suggested in private conversation. As to the nature of these errors these writers and speakers are strangely silent. One is led to wonder just what they have in mind. From my earliest ministry I have understood that the Bible contains numerous errors, consisting of erroneous human conceptions of the universe and of nature, errors of translation and errors of the copyists and some interpolations which are not necessarily errors. That these errors are in the Bible is no ground for alarm. It is not at all strange that they are there. It would be astonishing beyond measure if they were not there. I cannot conceive how God could have given to the world a system of moral and religious truth without the use of these very errors. The revelation had to be given to some person or persons, a record had to be made, this could not be without the use of conceptions of the universe and of nature prevailing at that time, and as one copy would not do many had to be made, and as there was no common language many translations were necessary. Hence that the Bible should contain numerous errors, such as the above, was inevitable. Are these the errors our writers and speakers have in mind when they tell us the Bible contains errors? If they are why the noise? What is the motive behind all this talk about errors in the Bible? Is it to appear overmuch smart? Or do they want the Bible rewritten so that henceforth its spiritual content may be conveyed to men in correct conceptions of the universe and of nature? or is it to strengthen the faith of some weak soul? or what? Will they kindly tell us?

These errors have never bothered me. I have never regarded the Bible as a text book on astronomy or geology or biology though it probably contains the only correct account of the origin of life. The Bible is a book on religion and morals and in this field it is the only inerrant authority. The whole content of the Bible is spiritual.. The binding, the paper, the ink, the words, the phrases, the clauses, the sentences, the errors of astronomy and geology, of the translators and the copyists, the interpolations, these constitute the medium through which the spiritual content reaches us. The amazing fact is not that the Bible contains errors, such as we have mentioned, but that God has been able through such a medium to convey to us a perfectly sound and complete system of religion and morals. We cannot be too careful in speaking of errors in the Bible. It is of the highest importance that it be made plain that these errors subtract not one iota from the Bible's inerrancy as a text book on religion and morals. There are errors in the book, **but not one in its content.**

I do not want any one to suspect me of worshiping the Bible. For the book I have no special reverence and none whatever for its errors, but for its content I have the greatest reverence, and if I should go one step further and say that I worship its content what wrong would there be? for, after all, what is the content of the Bible but God And I know of no way to worship God except through my devotion to and adoration of spiritual truth. This I understand to be the very essence of the divine Being and I cannot separate God from His essence.

In studying the persistent activities of these error paraders one is led to suspect their motive is not laudable but sinister: that the whole thing is an insidious effort to prepare the popular mind for a general discrediting of the Bible as an inerrant authority on religion and morals. If there is one such error in the Bible I have neither seen it nor heard of it. The teaching of either religious or moral error is a very serious matter, and if these persons have discovered such errors in the Bible they would do the church an invaluable service if they would point them out plainly. This we are bold enough to say they ought to do or else shut their mouths.

J. A. Burgess.

BROTHER BURGESS'S CHALLENGE.

Brother Burgess insists that those who say the Bible contains errors should point some of them out or keep silent. Perhaps he is right and perhaps he is wrong about this. It is a common saying that it is unfair to make a general charge against a man's character without producing specifications to support the charge. Yet, on the other hand, there are cases in which it would seem most unkind to go into details in proof of a general charge.

Suppose we should say in the Herald, "We human beings all have our faults," and the next week Brother Burgess should respond with the demand that we either retract the statement or specify his faults. In that case we do not see how we could do either. While we might feel confident that a thorough investigation of Brother Burgess's life and character would discover some slight faults, at least, we have never made such an investigation and are not prepared to specify his faults. In fact, we don't want to find any faults in him and would prefer not to be called to make a search for any.

So it is with the Bible. We don't want to find any errors in it.. It is to us the most precious of books. We value it more than any or all books of science of material things. It does not teach how to make electric lights or steam engines or automobiles; but we would prefer to read by a rush light, prefer to travel from place to place on foot, prefer to haul our own freight in a wheelbarrow than to do without the Bible.

Yet while we thus prize the Bible, we cannot accept the view that God so wrought in the production of the Book as to keep out all human error. Marks of divine inspiration there are, but there are also traces of human ignorance and error. God and man wrought together in producing the Bible and God did not in all cases, if indeed in any case, so control man as to insure a perfect work. Human imperfection manifests itself in the Bible, cropping out here and there in various forms. Sometimes there is needless repetition. Read the first chapter of numbers. You will find there a long descriptive clause occurring twelve times when one time would have been enough. Then read the second chapter of the same book, and you will find twelve verses occupied with giving information that was given in the first chapter. While there are many redundancies of expression instances could perhaps be given of deficiencies, leaving in the reader's mind a desire for information which a perfect human writer would have given. Then there have been discovered by close readers inconsistent statements which force the conclusion that there is error in at least some of them. Compare the 14th verse of the first chapter of Numbers with the 14th verse of the second chapter of the same book and see what you see. Compare 2 Kings 8: 25 with 2 Kings 9: 29 and see what you see. Compare Solomon's prayer at the dedication of the temple as given in 1 Kings, 8th chapter, with the same prayer given in 2 Chron., sixth chapter, and see how the concluding portions compare. Compare the 19th chapter of 2 Kings with the 37th chapter of Isaiah and see what you think as to the authorship of the chapter.

The Bible is valuable not because it is inspired but because of the valuable truth it contains. An inspired book might conceivably be false or might contain only unimportant truth. The Bible contains unspeakably important truth, vital truth; this gives is so great a value that the slight admixture of incidental error cannot materially detract from its value. The clay of human error does not damage the golden nugget of divine truth, if we have learned to distinguish the one from the other. But if we take all parts of the Bible as equally the word of God, we will have to choose between the ethics of the Old Testament and the ethics of the new; between the psalms of hate in the book of Psalms and the the Sermon on the Mount.

We think it not only a safe rule but also a necessary rule in reading after Bible authors as well as others to obey Saint John's directions: "Believe not every spirit; but try the spirits whether they are of God." Admission of a man or his writings to a high place in the esteem of men is not a sure guarantee of his freedom from error.

Mere errors in names and dates found in the Bible should awaken question as to the correctness of the traditional theory of inspiration, though these errors are unimportant in themselves.

We agree with Brother Burgess that mere clerical errors in copying are not in the aggregate numerous enough or important enough to say much about. But we think it very important that the ethical teaching accepted be purely Christian.

A LITTLE REJOINDER.

From what has been presented, we may clearly infer that all that has been said by certain divines concerning some parts of Scripture being inspired and other parts not inspired is not only without authority but is manifestly repugnant to the Scripture view of the subject. The claim of inspiration made by the sacred writers refers, not to one portion of Scripture alone, but to every portion alike.

The Bible doctrine is, that not a part of Scripture, but "all Scripture, is given by inspiration of God." 2 Tim. 3: 16. If the Old Testament was inspired, so was the New, and vice versa. If the prophetical part was inspired, so was the historical, the didactic, and all the rest. There is no restriction, limitation, or exception, in the words of Christ: "And the Scripture cannot be broken" (John 10: 35); nor in the words of Peter: "Holy men of God spake as they were moved by the Holy Ghost'' (2 Pet. 2:21); nor in these words of St. Paul: "Not in the words which man's wisdom teacheth but which the Holy Ghost teacheth'' (1 Cor. 2:13); nor in these words of Jesus: "He will guide you into all truth'' (John 16:13). This dividing of the sacred work in portions inspired, and portions not inspired, finds no word, or even hint, to favor it in all the Bible. Nor can it find any support in the primitive and purer ages of the church. It is an invention of later times —it is a brood that was hatched amid the humid atmosphere of the dark ages, and has been new baptized in the many waters of modern rationalistic philosophy.

I have read part of a number of books on the inspiration of the Bible; as a rule good men do not contradict themselves, and I have not seen "erroneous statements concerning unimportant matters,'' in any one of them. I am sure that the dividing of the Bible and the headlines of the chapters are not inspired, some things that Paul said seem not to be, but we have from his own pen, "If any man be a prophet, or spiritual, let him acknowledge that the things I write unto you are the **commandments of God.**'' 1 Cor. 14:37.

I am sure that there are some differences of opinion in regard to the methods of inspiration, but we need not discuss that here.

It may be that I am "one that has not studied the Bible'' and have not reached those "logical processes.'' However, I am sure that I have with me quite a devout host of worthies, such as Adam Clarke, LL.D., F.A.S.; Thomas N. Ralston, D.D.; Richard Watson; T. H. Lewis, D.D.; Buck in his "Theological Dictionary;'' last and best of all I put your own witness on the stand, Jesus. What about the Bible? "O fools, and slow of heart to believe **all** that the prophets have spoken.''

I feel like offering this prayer, "Blessed Lord, who hast caused all **Holy Scriptures** to be written for our learning; grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that, by patience and comfort of thy Holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Savior Jesus Christ.'' Amen.

I have been reading for some time about this change coming over the churches through these "advance thinkers,'' such, I guess, as Dr. Percy Stickney Grant, who, I guess, **has reasoned for himself**; at least, he does not believe the whole Bible, not even the creed of his church.

I may overdraw this; but when I hear men say they don't believe the Bible, I at once think of Hume, Paine, Voltaire, R. G. Wells, and this great host that say that Moses is a lie and that "Darwin in his theory of evolution'' is true. Yours sincerely,

H. S. B. Thompson.

TEAM WORK.

* * *

By Rev. J. S. Williams.

I believe we all agree that team work is indispensable. I beg to suggest a threefold plan: 1—United prayer, 2—Every one winning another to Jesus, at least in a year, 3—Every one giving what he can to the church, a tenth if possible.

United Prayer.

Many promises and incidents in the Bible, and many incidents in history and in our own lives encourage us to believe, in the plain and old-fashion way, that our Father will do wonderful things for us and through us, when we ask Him. Let's ask Him together. Each day at twelve o'clock, let's join our prayers for blessing—these interests especially:

1—That Europe be set right; that the smaller nations and the weaker races be protected; that a just peace be established; that the causes of war be rooted out; that America may see her duty and do it.

2—That we enforce the laws in our own land; that the drink evil and the drug evil be wiped out.

3—That a revival spread through our own church and all churches; that our church be an army of soul winners, and a school of training for Christian service; that all our undertakings may succeed gloriously, especially our new College.

Every One Winning Another to Jesus.

We do now agree, each one, to try to win another to Jesus, don't we! To this end we will pray for the conversion of individuals and families—those whom we are trying to save, and whom others are endeavoring to save. If two hundred of us would each win a soul every year for ten years, and each soul won would do like wise, we would have 204,800. If five hundred of us would do that, we would in ten years have 612,000. If one thousand of us would do that, the result would be 1,224,000 souls won to Jesus in ten years. Ten thousand of us would win 12,240,000 in ten years. Twenty thousand of us would win 24,480,000 in ten years. One hundred thousand of us would win 122,400,000 in ten years. Two hundred thousand of us would win 244,200,000 in ten years. This is what our church is for. This shows what we are a denomination can do and ought to do. This campaign might be worked out in months instead of years. The above results might be wrought in ten months. Winning a soul could be a daily affair rather than an annual event.

Every One Giving What He Can.

We will also pray together, beginning now, that adequate funds may be had immediately for all our departments. We especially pray for the sum needed for College building now. The thousands of dollars needed might be divided as follows:

Two might give $5,000 each. Five might give $2,000 each. Ten might give $1,000 each. Twenty might give $500 each. Forty might give $250 each. One hundred might give $100 each. Two hundred might give $50 each. Five hundred might give $20 each. One thousand might give $10 each. Five thousand might give $2 each.

In other words, if every one would give what he could, the money would be in hand. And we all pray that it may be in hand. The ten groups above suggested might each give $10,000. These ten groups total 6,877 individuals, who might give a total of $100,000 at once, or in the near future. Doubling this estimate gives us $200,000. Multiplying it by three gives us $300,000, given by 20,631 individuals. Jesus said, (Matthew 18:19) If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. Suppose one thousand or ten thousand of us agree, will it not be done for us and through us?

I am your friend, J. S. Williams.

Asheville, February 12.

"PETER'S PENCE.'' COLLEGE PENCE.

O! that College! We must have it, by the voluntary contributions of all our members. I do not say gifts. One does not give money when he buys a farm with it or a jewel. He merely exchanges a value for a greater value.

To get the college, in working condition, worth six hundred thousand dollars, we must have $150,000 more. That is six dollars from each of our members. That is five cents per member for 120 Sundays or 10 cents per member for 60 Sundays or $6 each cash. No one will deny our ability to do that. And certainly there are more of us who will give double that than there are who cannot be found or dead or who will give nothing. The Catholic Church built St. Peter's at Rome, one of the finest edifices on earth, by penny contributions of its adherents, called Peter's Pence. In the same way it supports the costliest religious establishment in existence. And its people love the church and obey its leaders because they perpetually sacrifice for it.

If our people, our church, do not sacrifice these 10 cents per Sunday for 60 Sundays it will be because our priests, our preachers, do not bring it to their attention, do not themselves feel the need of the college; do not exhort the people to make the sacrifice to buy the blessing that the college would be. Ministers, let us do the thing. This $6 per head can be raised. It must be raised. It will change our church work from a hard pull up hill to a smooth draw on a level. Our people without a college will drift away from us. With it, we will grow and prosper as a church. Ministers, undertake the task of raising the $6 per capita. Get some person in each church to do it and each of you help him. It is the work of God. The best thing you can do.

T. T. Hicks.

February 19.

Meeting of Officers of Missionary Societies.

The meeting of the officers of the Woman's Foreign Foreign Missionary society was held at the home of Miss Velna McCulloch, February 14, at 1:30 P. M. The reports from the various officers were very encouraging. This meeting was followed by the meeting of the officers of the Woman's Home Missionary Society.

The following officers were present at these meetings: Mrs. Geo. R. Brown, Mrs. W. C. Hammer, Dr. Harris Glascock, Mrs. S. W. Taylor, Mrs. Minnie P. Harrell, Mrs. J. W. Boyles, Mrs. H. C. Nicholson, Mrs. J. M. Stone, Mrs. H. A. Garrett, Mrs. C. W. Bates, Misses Ila Stafford, Velna and Pearl McCulloch.

Plans were made for the annual meeting, which will be held at West End church, Greensboro, April 17, 18, 19. The program committee are: Mrs. G. R. Brown, Mrs. W. C. Hammer, Mrs. J. M. Millikan, Rev. N. M. Harrison, Misses Esther Ross and Pearl McCulloch. Pearl McCulloch, Reporter.

THE WORK AND THE WORKERS.

Since last writing I have visited Reidsville, Draper, Burlington and Graham. One of the most faithful and best working little bands to be found anywhere is in the Methodist Protestant church in Reidsville. They have done good work from the very beginning of that young church. Rev. J. D. Williams, the pastor, has the love and confidence of all his members. They speak of him as a great preacher, and they are co-operating with him in every way. Plans are already laid for a revival, to begin early in April, the pastor to do the preaching. They expect to pay 100 per cent on all budgets.

At Draper I was surprised to find our church so far away from the center of things, but I was delighted to see the people fill the church to its capacity for the preaching service. It reminded me of a statement made by Emerson,—"If a man preaches a better sermon or makes a better mouse-trap than his neighbor the community will make a beaten path to his door." Brother Morgan is popular with his people and is doing a great work in that community. They hope to pay out on budgets.

Burlington is one of our most progressive churches. One is always delighted with a visit to Burlington. The activities of the church there remind one of a bee hive. They are indeed Busy Bees. Brother Taylor is leading them on to greater things as the months slip by. They are now looking toward the erection of a new church in West Burlington, a lot having already been purchased for the purpose. There is never any question about Burlington paying the budgets. They have the habit.

It was delighted with the progress that has been made at Grham since I had the privilege of visiting that church some time ago. They have a good working plant, and though the evening was one of the coldest of the winter a splendid audience was present for the service. Pastor and people seem hopeful and the work is going fine. They expect to pay all budgets.

Stewardship Month.

When you read this February will be almost gone. I am hoping that all of us have at least looked into the Word to find out God's will concerning the use of our money. I also trust that every church has made some effort to raise a part of the annual conference budget during February. Please send whatever amount you have to Rev. S. W. Taylor, Burlington, N. C. He is in need of funds to meet current bills.

Dr. T. H. Lewis.

We have very little stewardship literature of our own, but I am glad to note that Dr. T. H. Lewis, President of the General Conference, has prepared a message on this great theme. This message has been put into pamphlet form and is being offered at 2c per copy. Pastors should order them in lots of 50 or 100 or more from Mr. H. C. Staley, 1025 Calvert Building, Baltimore, Md., and distribute them among your people. It is a splendid message, and it will pay you over and over again to put it into the hands of your people.

Easter Day.

When you read this Easter Sunday will only be about five weeks off. Every local church should plan for great things on Easter Sunday. The Board of Home Missions has prepared a special program for all our churches and Sunday schools on that day. Order at once the supplies you need from Dr. C. H. Beck, 613 West Diamond St., N. S., Pittsburgh, Pa., and get ready for a great day in the Lord's service. Easter is home mission day in the Methodist Protestant Churct, and surely every local church in the North Carolina Conference will take an offering on Easter Day for home missions. Get ready to make a splendid offering to help others.

All our Sunday schools should also plan for Decision Day on or near Easter Sunday. See 1923 Hand Book, page 34. Order copies of the Hand Book for your workers from Rev. E. A. Sexsmith, 1620 W. North Avenue, Baltimore, Md.

Our College.

Every Methodist Protestant in the North Carolina Conference should say "Our College" over and over until he realizes that it is truly "Our College," and until he is willing to make a financial sacrifice to see it pushed on to completion.

The time has come to quit saying, "They ought to do so and so." It is our business to do it. The business of every one of us.

The time has also come to quit saying, "Well, whenever they do something the people will respond." That something is being done now in the erection of one of the best college buildings in the State. **What we ought to do now** is to put two dormitories there just as quickly as possible that will be in keeping with Roberts Hall. Let no one hold back any longer. **Our actual cash** is **needed right now** to push the work.

Dr. R. M. Andrews is leading well. It is **Our College** and **we need** to fall in line.

District Rallies.

According to direction of the Annual Conference, we are planning to begin at once a series of district rallies.. Rev. Lawrence C. Little and I will be together, insofar as possible, in these rallies. Our first one will be held in or near Albemarle Saturday and Sunday, February 24 and 25, the second one with the Yarborough and Anderson people March 3 and 4, and the third one perhaps at Whitakers for the first district March 10 and 11. Will make further announcements next week.

Yours in the Master's service,

A. G. Dixon.

February 20, 1923.

Zoar, Mecklenburg Circuit.—Pastor Carson preached two fine, inspiring sermons last Sunday, one in the morning and one in the afternoon.

We were glad to have Misses Ethel Furr, R. A. Drye, and Myrtle Hargette and Mr. Jesse Hartis, with us from Stallings Sunday.

Our pastor announced Sunday that he was going to begin a week's meeting at Zoar the third Sunday in next month. So let us pray, dear readers, that there may be much lasting good done during these few days of meeting.

Bertha Hartis, Reporter.

It is a great error, in my opinion, to believe that a government is more firm or assured when it is supported by force, than when founded on affection.—Terence.

"Beauty loses its relish; the graces never."

"Thankfulness is the tune of angels."

Graham Church.—The attendance at Sunday school yesterday was good considering the cold weather, and sickness in the community. The attendance at the preaching service was very good, and collections good. Three of the Sunday school classes will meet Wednesday night.

We had our president, Rev. A. G. Dixon, with us for the evening service. He made a very impressive talk to the Christian Endeavor society, which was highly appreciated, and we feel that it will do much good. He also preached a very impressive sermon to a good-sized congregation, which was appreciated. The choir did some good singing.

On last Wednesday night the good people of Graham church decided to spring a valentine surprise on the pastor and his family, so they did and a surprise it was, as we had not got even a hint of such a thing. I believe the people of Graham can keep a secret. About 7:30 we heard the sound of many feet on the sidewalk, some laughing and talking; soon they were filling the hall and dining room. Well, it was a pounding, not a fist and skull, neither a hot-air pounding like we sometimes get, but it was one of these old-time Methodist poundings, of just the things a preacher likes best. We will not undertake to call the names of those present, as there were so many, neither the articles, as they were so numerous, but our table was filled with good things, and many things placed around on the floor. We found that we had nearly a barrel of bour, 47 pounds sugar, syrup, can goods, potatoes, meal, coffee, cereals, and many other things. The next morning we found a 48-pound sack of flour on our back porch.

We tried to seat the crowd in the parlor, but could not for the multitude; some were standing in the room and some in the hall. We had a song, after which Brother Amick made a brief talk, expressing their appreciation of the service that their pastor had rendered. Then we had a piece read by Miss Eunice Rich, which was very appropriate. The pastor tried and tried and tried, to get out a few words of appreciation, but we never could command words to fully express our appreciation. Our class leader, Brother Suits, spoke in a very impressive way of the work done, and the prospect of the future. Then our faithful Sunday school superintendent spoke of their high appreciation of the sermons, and work done by the pastor, and encouraged all present to give full and perfect co-operation. This is what it takes to build up a church. We had another song and a prayer by C. P. Holt. Many said it semed like a real prayer meeting. We want to thank each and every one that was here and also those who sent things. We feel like we cannot repay them unless it is by giving them better service, and by the Lord's help we expect to do this. We are looking forward to a good year this year.

C. L. Spencer, Pastor.

"What you think and how you think it, what you do and how you do it, what you say and how you say it, will have much to do with your success."

NEAR EAST RELIEF.

Miss Nannie E. Sutton	$2.00
Miss Velna McCulloch	5.00

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.
607 Guilford Avenue, Greensboro, N. C.

NEW PLEDGES.

Mrs. W. D. Fogleman (paid)	$ 2.00
M. P. Efland (paid)	25.00
Miss Vera Garrett (paid)	5.00

SOME RESULTS OF THE JOINT MEETING.

The meeting was called by the writer that we might get a concensus of opinion as to what our aim should be. We were being often asked if the college would open this fall; what courses it would offer; what accommodations there would be for the student body, etc., etc. I could not answer these. I therefore asked the members of the board of trustees, the members of the board of education and a number of other friends of the college to attend a meeting where these questions would be discussed frankly.

It was also the purpose of the writer to have a light lunch served and to have a number of speeches by which college sentiment might be accentuated and vitalized. Both these objects were secured. While weather conditions kept away a great number of people who had signified their intention of being present. we had a goodly number, and we decided that we would not try to open the college before 1924; that we would finish up the canvass, securing subscriptions sufficient to meet the conditions of the Wills gift, and that we would build two dormitories between now and the fall of 1924.

In order that these objectives may be obtained we are planning to put on a campaign within a few weeks to carry out this request and are asking of every loyal friend of Christian education to rally to our support at once and to stay with us unto the end. It is impossible for any one person to do this alone; he must have the co-operation of our people. But if there was a person who could secure this amount of money without the earnest assistance of our leaders, it would do the church but little good to have such an institution. In other words, if the college should be handed our church on a "silver waiter," the church would not support it after it was given to it. **We must** build it in order to be benefited by it when it is built.

We expect to have a fuller detailed description of our plan for putting on the canvass in the Herald next week. We bespeak for the canvass the cordial support of all. We believe it will be well for every church to with hold every proposed plan for local improvement until this measure is secured. There is nothing of more vital importance before our church in North Carolina. Its success means so much that we cannot afford to delay it by any deed or misdeed of ours.

The following is the program of speeches:

"The Dream That Came True," Rev. J. F. McCulloch.
"Christian Character Our Main Asset," Mr. J. Norman Wills.
"The Denominational College," Rev. P. S. Kennett.
"A Privilege and a Duty," Mr. T. T. Hicks.
"The College and the Home Town," Dr. J. T. Burrus.

The following responded to the toast, "Our College:" Dr. Dixon, Prof. J. H. Allen, Mrs. J. S. Williams, Rev. J. E. Pritchard, and Rev. N. G. Bethea.

There were men there from as far away as Greenville, S. C., Whitakers, Pleasant Hill, Charlotte, etc., so you may know there is some interest in the college on the outlying charges in the district.

THE COLLEGE BUILDING FUND.

Amount previously reported	$44,379.71
G. W. Stockard	10.00
N. E. Morris	10.00
Mrs. N. E. Morris	5.00
Mrs. D. L. Johnson	5.00
T. V. Bobbitt	20.00
J. F. McCulloch	400.00
Sam Minnis	10.00
Mr. and Mrs. D. M. Sykes	5.00
Mrs. W. D. Fogleman	2.00
Mrs. A. S. Hayes	1.00
M. P. Efland	25.00
Miss Vera Garrett	5.00
Mrs. L. Holland	10.00
Miss Kate Medlock	5.00
Mrs. Walter Boyles	4.80
Mrs. Dock Sain	2.50
Solon Carson	1.00
Mrs. D. DeMoss	20.00
Mrs. Sarah D. Harris	25.00
Miss Cynthia Garrett	20.00
S. C. Smith	2.00
Willie Smith	1.00
Charlie Smith	1.00
Mattie Smith	1.00
J. E. B. Shutt	10.00
Calvin Hancock	1.00
I. F. Hancock	1.00
Mrs. Savannah Sexton	6.00
Cleta Rich	5.00
	$44,944.01

High Point Subscriptions.

Amount previously reported	$26,142.60
Rev. A. G. Dixon	25.00
Dr. McNalley	100.00
	$26,267.60

Friendship, Stanly Circuit.—Despite the terribly cold weather we actually had a good crowd at church today. We hope when spring comes and the folks that are sick get well, our attendance will be better.

Death visited a home in our community. The parents and relatives have our deepest heart sympathy.

Rev. A. Ridge delivered an excellent sermon today. I trust that these rich and wonderful sermons will touch and soften the heart of the sinner, that it will cause them to live a better and more consecrated life. for we know not the day nor the hour in which the son of man cometh, but be prepared and ready to meet God.

Vina Harwood.

Death of a Darling Babe.

Death visited the home of Mr. and Mrs. W. V. Hatley and took their sweet baby girl, about three years old. Letha was a darling girl and loved everybody, it seemed like her voice was like the sound of a musical bell, her face had the expression of a beautiful flower, which is love's truest language. On the fifth of February at eight o'clock in the morning she crossed from a dark river to a country that is free. Her sweet voice is missed, as she went about the home singing, "I want to see Jesus, don't you?" and "I'll be satisfied." But she has only paid the debt that we all owe. One great scholar has said, "God moves in a mysterious way, His wonders to perform."

Vina Harwood.

Pensacola Church, Democrat Circuit.—We have just closed a ten days' meeting at the Pensacola church with Brother B. M. Williams as pulpit help. It would be a waste of time to say that he did good preaching, as everybody that knows him knows that he always does that. Brother Williams made a deep impression upon the people, not only the Methodist Protestants, but Baptists as well. I am sure I can voice the sentiment of the entire town of Pensacola and say to Brother Williams, Come again.

The meeting was a success; while we did not have a great number of conversions, there were about 15 children that came forward and accepted Christ.. Jesus said, Suffer little children to come unto me, for of such is the kingdom of heaven. I think we ought to impress upon the minds and hearts of the children to give their hearts and lives to Christ and the church while they are young. May the Lord bless these children and make them a bright and shining light in the world for good.

We received one member into the fellowship of the church, the church was greatly revived and we are expecting something worth while to be accomplished this year.

We begin our revival this afternoon at Democrat; we are expecting Brother L. W. Gerringer from our Asheville church and also Brother Wesley Sprinkle of the Baptist church, Asheville, to be with us. Pray for us.

Yours in His name. L. S. Helms,
Pastor.

Ten Days With Brother Helms and His Pensacola People.—It was the writer's privilege to spend 10 days in special meeting at Pensacola. He preached 16 times during this time. The people seemed to appreciate my efforts. We did not see the visible results we had hoped for; but hope some good was accomplished. About 20 children decided for Christ, some were reclaimed and the church seemed to be revived.

It was a source of pleasure to be associated with Brother Helms.

We wish to especially thank the following for their kindness while among them: J. U. Beaty, Jake Boling and family, W. H. Arrowood and wife, Mr .and Mrs. Dolin and others.

The people of other denominations showed kindness by their presence and co-operation. Especially we would like to mention Prof. Fox and his corps of teachers. It was a pleasure to speak to the students each day.

Brother Helms seems to be delighted with his work. His people seem to be pleased with him. He is a hard worker. If this writer is not fooled Democrat charge will be heard from later. May God bless pastor and people.

B. M. Williams.

THE KINGDOM—ITS WORKERS.

Have you not heard it said by those opposed to foreign missions, "If God wants workers in heathen lands He will send them," intimating it will be by some sort of compulsion which relieves all others, not so impelled, free from responsibilities?

The fact is, God does call and send workers, as multitudes who have labored and are now laboring in many lands prove, but God calls all His followers to share in the great work, because without the help of all the conquest of the world cannot be made.

The gospel's "Go" does not mean "Stay." "Preach the gospel to every creature" does not restrict us to our own country, where all can hear the gospel, while two-thirds of the race are without it.

The burden of proof is on every Christian to show his or her right to stay at home, if not providentially hindered from going abroad at the call of the church.

How can we claim, "Lo, I am with you alway," if we do not, as able, obey Christ's command, "Go ye therefore, and teach all nations," because the "Lo" is conditioned upon our compliance with the "Go."

To carry out the thought of the opposers of foreign missions is to make God responsible for the conditions existing in the heathen world today, and that more workers have not gone there with the gospel's uplifting agencies, because God did not send because He did not want them there.

Such a conclusion is utterly untenable in the light of facts. Nothing is clearer than that God has evinced His purpose and has done His part, for Christ offered Himself a sacrifice to sin and rose again for our justification.

Our part, however, has not been done. The church has been slow, very slow to respond to God's call, coming from the great needs of heathen people, and has failed to a great extent in the discharge of its high duties.

"Repentance and remission of sins" has not been preached "unto all nations."

None can say, We did not respond, either by going or by helping to support those who went, because God did not send us, for all through the centuries God had commanded, "Go," "Go," and that certainly means help, help the work of the kingdom.

"Ye shall be my witnesses" . . . "unto the uttermost part of the earth." That surely includes every disciple of Jesus Christ, and that alone limits our sphere of Christian service in the world.

The fact is, a local church is simply a missionary society, and every member of that church, that society, by solemn obligation, expressed in his or her church vows, must support all the work of his or her church, and foreign missions, preaching the gospel to the heathen, is the chief part of the work assigned to it, not by any human authority but by God Himself as revealed in His word and the operations of His church from the beginning.

What is needed today throughout the church is the duplication of the spirit, the devotion and the actions of God's people in olden times, of whom the Word says, "The people offered themselves willingly"—"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord."

One has well said of Gideon and his men, "Those who were so eager that they would not stoop down on their knees to drink," so determined and anxious were they to obey.

We do most for ourselves and for others when we obey Christ's command for the extension of His kingdom over the earth.

Fred C. Klein.

THE STEWARDSHIP CAMPAIGN.

By Dr. Crates S. Johnson, Forward Movement Secretary.

The observance of February as Stewardship Month is an inheritance from the Interchurch World Movement and has been adopted by most of the denominations, some changing the time from February to a more convenient season. We Methodist Protestants have adhered to February, although many pastors will devote March to the stewardship campaign this year. The time is of secondary importance; the main thing is to set aside a definite time for the teaching of Christian stewardship.

As a part of the forward movement program this department offers its services to all pastors and churches who will observe this period of stewardship presentation. A beautiful poster, "The Earth Is the Lord's," has been sent to all pastors. If any pastor did not receive a copy for each of his churches, please advise this office, and copies wil be sent as needed. Several pastors have commented upon the beauty and effectiveness of this poster.

Many Churches to Hold Stewardship Campaign.

Many pastors are accepting the offer of the Forward Movement secretary made in these columns recently, and we are sending such literature as we have and such suggestions as we believe will be helpful. We are sending to all who are interested enough to write, such publications as, Cushman's "The New Christian;" McConaughy's "Money, the Acid Test;" "Giving God a Square Deal," Drake; "Thanksgiving Ann," by Kate Hamilton; "The Jarring of Jacob Shapleigh," by Calkins; "The Stewardship of Money," by F. B. Meyer; "Stewardship and Church Efficiency," by C. E. Guthrie; "The Church Treasurer Who Got Mad," by A. C. Peterson; "The New Emphasis," by H. F. Rall, and other like publications. We offer suggestions regarding study classes, young people's meetings, etc. We have acquainted the brethren with the special arrangement made with the Layman Co. of Chicago, by which it is possible for pastors to obtain their tithing literature at 75 per cent discount, if ordered through this office. We invite correspondence and will go the limit to help any pastor who will fall in line with this great progressive movement that is gaining in every quarter.

Stewardship Reading Contests.

Rev. E. T. Kirkley, Delta, Pa., is putting on a Stewardship Reading Contest. This is a splendid plan. Many churches have had fine results. One enrolled 80 tithers. Another had its spiritual tone raised. "The contest put stewardship on the map," writes another. Pastors or societies may arrange their own contests and credit points. Here is a great vehicle of instruction and conviction with popular features to make it attractive to young and old. A descriptive leaflet telling all you will want to know about the plan will be sent on application.

Pastors Announce Plans.

Rev. J. L. Nichols, Westminster, Maryland, says: "Glad to get the poster, 'The Earth Is the Lord's'." Have been teaching stewardship and tithing for years and enjoy it. Have had some rich experiences along this line. The church bulletin announces these themes anent the stewardship period: The Lord's Share, The Lord's Steward, The Profit and Loss.

Rev. J. A. Wade, Magnolia, Ark., is presenting stewardship under four sermon themes: The Stewardship of Life, Making and Spending Money, Saving and Giving, Rendering an Account of Our Stewardship.

Rev. J. R. Kesterson, Ellsworth, Ill., will preach four special sermons on phases of stewardship the last half of February and the first of March.

Rev. W. L. Heitz, Liberty Center, Ind., will make stewardship the subject of prayer-meeting discussions at both of his churches.

Other pastors, who have advised of their plans for the stewardship period are: Geo. E. Smith, Moriches, L. I., N. Y.; R. I. Farmer, Steubenville, Ohio; T. M. Gladden, New Brighton, Pa.; B. M. Williams, Weaverville, N. C.; O. B. Roberts, Fowlerton, Ind.; T. W. Colhouer, Uniontown, Pa.; J. F. Bryan, Philadelphia, Pa.; Otis Jones, Forest, Ind.; J. W. Rice, Newark, Ohio; A. W. Ewell, Laurel, Dela.; T. L. Karrison, Kansas City, Kans.; H. S. Willis, Otsego, O.; Wm. L. Hoffman, Seaforrd, Dela.; I. M. Page, Empire, O.; C. F. Stroup, Yale, Mich.; L. C. Momberg, Newcomerstown, O.; E. Lester Ballard, Cumberland, Md.; R. L. Hethcox, Creswell, N. C.; L. W. Gerringer, Asheville, N. C.; H. L. Powell, Mebane, N. C.; E. W. Simms, Worton, Md.

We would be glad to hear from hundreds of others who will unite to make this a signal year in stewardship growth. Enroll all who will tithe or set aside a definite proportion of their income for the Lord's work.

St. Joe, Indiana.

NOTE BOOK.

The first services were held in the new chapel at Mt. Lookout, Cincinnati, Ohio, on Sunday, February 11. This is our new church in Cincinnati, and these services were the first held by the new congregation as a separate and independent church. Previous to this time a part of the membership had met with the Hyde Park church. This, however, was too far away to get anything like a full attendance.. At this first formal service, there were 76 in Sunday school, 56 in the morning preaching service, 50 in the evening service. The offering in the Sabbath school was $10; for current expenses $65; and for building fund, $100. This church is sure to outgrow its meeting place in the very near future, and the question of beginning the permanent church is already demanding consideration. Rev. T. Leroy Hooper, the pastor, has made a fine impression upon the congregation and community, the membership is enthusiastic and determined, there is a large community in which ours is the only church, and we see no reason why this church shall not rapidly become a strong and influential agency for good.

Charles H. Beck.

FOR A BETTER AMERICA.

This is the ''annual thank-offering'' period for the Board of Home Missions in the Methodist Protestant Church. At this period the Board of Home Missions prepares a special Easter Program to be used by the Sunday schools throughout the church exalting the fact of the resurrection of our Lord, and calling especial attention to that part of the Great Commission referring to the work in the homeland. At this time our Sunday schools for many years made a ''free-will'' offering for the support of the work of the Board of Home Missions, sending the funds so secured direct to the office of the Board, no reference being made to it in connection with the report on account of the assessment for the General Conference budget, and no credit on budget being either asked or expected.

The Easter Service is now being used as an opportunity of securing a substantial credit on the budget, and the ''annual thank-offering'' for the Board of Home Missions from every Sunday school, so far as we know, is being credited as allowed by the present interpretation of the law. The contributions are placed to the credit of the Board of Home Missions, and are immediately available for our work, being charged against our allotment.

The samples of programs prepared for 1923 have been sent by mail to all the pastors and Sunday school superintendents whose names and addresses are on file in this office. If any pastor, or any superintendent has failed to receive the copy intended for him, it is either because it was lost in the mails in transit, or because his name and address are not on file here . In either case, it will be a favor to the Board of Home Missions if all such persons will communicate with the secretary and ask for a sample program. Please do this at once. It is our desire to have a complete file, and to reach every minister and every Sunday school superintendent in the entire denomination.

The program issued this year is a worthy successor to the long line of fine programs which have been prepared under the direction of this board. The music was written by Rev. W. B. Judefind, our well known author and publisher of Baltimore, and was prepared especially for this program. Every song is new, and has never before appeared in print. Much of the literary material is also new, having been prepared for us. The orders are coming with a rush this year, 269 having been received up to Friday, February 16. The title, ''Easter Angels,'' indicates the character of the entire program. We want you to see it, and we want every Methodist Protestant Sunday school to use this program, and to make its ''annual thank-offering'' for the work of the Board of Home Missions. Every school that omits its Easter service and offering will prevent that much work's being done in our very important home mission fields. Who can measure the loss to the church and kingdom of that one withheld offering?

In addition to the program, several leaflets have been prepared and sent to the pastors and superintendents, and two large posters showing cuts of many of the churches where the work of the board is being done. All are in the mail, and all should reach you at a date earlier than the receipt of this paper. If any one desires duplicates of the posters a limited number could be supplied. Send at once, however, to be sure to secure the number needed.

Plan for this ''annual thank-offering'' service. Appoint your committees at once, if you have not already done so, decide upon the hour, and help to make this Easter Day the greatest in the history of the Methodist Protestant Church.. Let us keep before us the high purpose and appeal of service, and let us labor to secure the larger credit on the budget of work for the kingdom. Let us forget what we do for ourselves, and do our utmost for the benefit of those who need our help. Yours for ''a better America.''

Charles H. Beck.

''THE WOMAN'S MISSIONARY RECORD.''

* * *

Does this, the most valuable of our magazines, about our own missionaries, come to your home, and then do you **read** it? If not, will you see that it is a welcome guest in the home next month? You surely do not realize what instructive information you and the homefolk are missing.

It is a real pleasure to sit down and read the ''Woman's Missionary Record.'' By all means read it for yourself. We fail to do our duty in the great work, unless we do get the information through its columns.

At the Executive Committee meeting of the Home and Foreign Missionary societies, which met in Greensboro last week, your state Record agent was instructed by the president of the North Carolina Branch to ask the subscribers of the ''Woman's Missionary Record'' in North Carolina to look more closely about their subscriptions. Will you, right now, take up your last ''Record'' and look for the date printed on the label along by your address? You are due our faithful editor, Mrs. Amos, that courtesy. If you see the date with ''21'' or ''22,'' you know at once that you owe Mrs. Amos 75c for each year (or 50c for the year before the price was justly advanced to 75c) that the Record has been received by you.

Of course, you were just so busy that you had overlooked this but then, Mrs. Amos is a very busy person also. Besides, she must have **money** to run the Record.

If you find your subscription has expired, will you see your local Record Agent at an early date, and have her send Mrs. Amos the money for your arrears, and be sure to send enough for the renewal? You would not think of giving up this splendid Record, we are sure.

Should you for some really good reason not be able to continue your subscription, please do not allow the Record to continue coming to your address, for you can easily notify Mrs. Amos or your postmaster that you are not a subscriber longer, then she would not expect pay.

Our goal is ''The Record in every home in every auxiliary.'' How about it? Will **your** auxiliary be on the Honor Roll of subscriptions when we meet at West End church in April? Sincerely yours,

Mrs. J. M. Stone,
State Record Agent.

NOTICE TO MISSIONARY SOCIETIES.

I now have the Missionary Picture Sheet, containing the pictures of each of our missionaries in Japan, China and India, with information concerning the location of each. They are very attractive and I want each society in the North Carolina Branch to get one or more. They are ten cents each plus postage of four cents. Be sure to get these before the branch meeting.

I also have leaflets to use in making your monthly programs. If you need any write me for them. The price is two cents for each leaflet.

I cannot furnish mission study books. It is too near the end of the year to order a supply and I do not have any on hand.

Mrs. J. E. Pritchard.
Henderson, N. C., 419 Charles St.

CHILDREN'S HOME.

Report of Superintendent

Sunday Schools—	
Henderson	$ 11.56
Haw River	7.60
Macedonia, Fallston	1.00
Asheville	13.72
Harmony Grove, West Forsyth	1.60
Hickory Ridge, Forsyth	5.15
Pleasant Hill, Spring Church	.92
Pleasant Grove, Lebanon	2.88
Baracas, Liberty	5.00
Baracas, Grace Church, Greensboro	17.50
Canaan, Denton,	3.25
Siler City	3.81
Shoals, Pinnacle	5.10
Shiloh, Randolph	1.64
Union Grove, Orange	1.00
Eden, Halifax	1.76
Pleasant Union, Mt. Pleasant	1.17
Union Chapel, Mocksville	.63
Chestnut Ridge, Orange	1.50
Mt. Carmel, Lexington Mission	1.10
Yadkin College, Lexington Mission	1.36
Little Ruby Trollinger, Pleasant Hill	1.00
Miss Ruth Vuncannon, Fair Grove, Why Not	1.50
Jr. C. E., Welch Memorial, High Point	1.00
C. E., Tiffin, Ohio	8.00
C. E. McCulloch, Wilmington	10.00
Sunday Eggs—	
Union Grove, Orange:	
Mrs. J. A. McCauley	2.00
Mrs. J. M. Lloyd	1.00
Harmony Club, Harmony, Yarborough	1.25
To Furnish Room in Dormitory.	
Mrs. T. A. Hunter, Greensboro	140.00
Mr. J. R. Dickens, Enfield	140.00

We are glad to add the name of Brother J. R. Dickens to the list of those furnishing a room in our new dormitory. Mrs. Hunter gave her name some time ago and remits this week.

Don't forget that our beds in the new dormitory are thirty-six inches wide and regular length.

The work is progressing nicely on the dormitory and everything is being put in readiness to move into it just as soon as completed.

Every one is well and we are all keeping warm these cold days.

Miss Burton takes up her work in the school room this week after being sick for two weeks.

H. A. Garrett.

YOUNG PEOPLE'S WORK

FED AND FEEDING.

Mal. 3: 10-12.

(Stewardship Paper Number Four.)

The effect that feeding others has upon the one that feeds can only be made clear as we undertake to feed the hungry in body. Many have been the experienecs of saints of today and in years gone by that the nearest they have ever been to heaven was when they had helped some one that was in need when done from the right motive. Then when we think of the many that are needing spiritual food and though we may not come into personal contact with them we may share what we have in the giving of our substance, and they shall be enabled to know that the delightsome land spoken of here is not the prosperity that we enjoy from a temporal standpoint but within our own hearts that there is that which can be better felt than told.

While the prodigaal went away and spent his substance in riotous living, the elder son did not enjoy anything because he lived to himself so much that he never so much as asked his father for a kid that he might make merry with his friends. Now there are greater blessings to come in this life if we will not misapply what we have. There are two extremes given here. The one of ''blowing in'' and the other of never making merry with what we have to the extending of our blessing to our friends and thus widening our influence so that from our friends we may reach across to theirs and from them on until what we have is going to those we shall never see until through the wisdom of God given to them in eternity they shall recognize us as their benefactors.

All nations shall call us blessed only so far as we reach out to them a helping hand and we cannot do that in the proper way only so far as we do for the Kingdom the things we have opportunity of doing and there has never been such an opportunity as is presented today.

Our chance of helping the hungry is only going to be enlarged as we come up to the standards as laid down here in God's truth. Our prosperity as a nation has been great and is still great, but can we expect to hold where we are today and lavish so much upon ourselves selfishly? God forbid.

In the Kingdom of God they who do for others are fed themselves, for we are told that the liberal soul shall be made fat and there is that scattereth and yet increaseth. Why, O, why, do we not, with all the light that is before us and knowing how God has always dealt generously with his people in the past when they did not forget His part, why, I say, do we not cultivate a more liberal spirit? The plain promise that is made here of prosperity to those who bring the tithes into the store house is still being fulfilled.

Now let me say, as we bring this series to a close that if at any time I can be of any help to any reader of these lines in helping you to decide on a definite plan for your dealings with the Kingdom, let me know, please. If I have left anything hazy, for these articles have been written during busy hours snatched here and there during a ''flu'' epidemic, when much visiting was required—but if anything is not plain, let me know either through the Herald or by private correspondence and it will indeed be a pleasure to help in any way possible.

N. G. Bethea.

SUNDAY, FEBRUARY 25.

What Are Some Temptations to Lie, and How Can We Overcome Them? Prov. 12: 17-22.

Daily Readings.

Mon. Profit in lies. Lev. 6: 2-5.
Tues. Mistaken affection. Gen. 27: 1-13.
Wed. Hatred. Prov. 10: 9-19.
Thurs. Spite. Psa. 31: 11-18.
Fri. Pride. Matt. 6: 1-5.
Sat. Covetousness. 2 Pet. 2: 1-3, 17-20.

We are beset with temptations of all kinds and lying is no exception. So ever be on the watch for so-called white lies or half truths, which if persisted in will tend to create less respect for the truth. For a liar has no respect or regard for the principles of truth and honor.

Every little half truth or lie told when there is a thought of momentary gain damages the soul's integrity, and weakens one's self-respect and one's soul. What is the value of all gain without self-respect?

Making promises with no thought of keeping them, or with a mental reservation that they may not be kept, is lying and hurtful to the soul. Wasting time that belongs to your employer that should be used for the interest of his business is lying. When applying for a job some people think it justifiable to leave the impression that they can do the work when they have had no experience in it. . A form of lying. Cheating at school is lying to the teacher, yourself and everybody else. Worse still, it is forming loose principles which will be detrimental to later life.

Your pledged word should be a most solemn thing. In our homes, schools, and colleges such regard and respect should be placed upon truth and honor that those leaving would have nothing but contempt for untruthfulness in any form.

You remember the story in the Bible of how Ananias and his wife were both struck dead because of a lie. They sold a possession and kept back a part of the price, thinking no one would ever know. God knew their hearts. Then in Proverbs 12: 22, ''Lying lips are an abomination to the Lord.'' Think for a moment how God regards what we say. It is of great importance, for He knows. One hurls himself against God when he lies.

A liar harms not only himself, which would be bad enough, but think of the homes broken up, family disagreements and numbers of misunderstandings caused by the destructive power of lying. Sometimes a hot temper uncontrolled causes one to speak sharp, wicked, poisoned lies that pierce the heart like a sword. Tell the truth, whatever happens, for, ''Oh what a tangled web we weave, when first we practice to deceive.'' If you tell one lie, often for fear of being found out you add lie to lie.

One's words are a revelation of what is on the inside truth or deceit. So watch your words, be careful and whatever happens, speak the truth.

Winnie Burt.

YOUNG PEOPLE'S SUMMER CONFERENCE.

At a recent meeting of the Board of Young People's Work it was decided to hold the Summer Conference for young people June 12-22. This is after the close of the schools and colleges, and before the opening of some of the summer schools. It is also before the real hot weather starts in, before the Pastors' Summer Conference, and before the revival meeting season commences. It seemed to be the best time for the conference.

It was also decided to hold the conference at Weaverville College Weaverville, N. C. Weaverville is a small country town nestled in the mountains of western North Carolina seven miles from Asheville. It is beautifully situated, and is an ideal place for such a conference as we are planning to have. The wonderful views from the campus, revealing the great handiwork of the Almighty, will in itself lend grently to the spiritual atmosphere of the conference.

The fifty-seven-acre campus, beautiful in its topography, with valleys and hills and winding paths, is covered with buildings, tall chestnut trees, mountain flowers of all descriptions, athletic field, and tennis courts.

The three buildings on the campus are: administration building and two dormitories, one for boys and one for girls. These two dormitories are about two hundred yards apart.

In the administration building are the class rooms, and an auditorium seating about 600 people. In the girls' dormitory are: the president's apartment, who makes his home there during the summer; a reception room, and the dining room and kitchen. This building will be in charge of Mrs. J. M. Millikan, Greensboro, and Mrs. J. S. Williams, Asheville. The boys' dormitory has in it only sleeping quarters, and a big reading room. This building will be in charge of Rev. T. M. Johnson, Mebane, and Rev. E. G. Lowdermilk, Brown Summit.

It is our plan to make this the most profitable conference for our young people ever held in North Carolina. Most carefully and prayerfully is the course of study being planned.. The list of teachers and speakers is the fullest we have ever had. Some of those outside of the state who we are hoping will be with us are: Rev. H. L. Feeman, D.D., Adrian, Mich.; Rev. E. A. Sexsmith, D.D., Baltimore, Md.; Rev. K. K. Haddaway, Dean at Western Maryland College, Westminster, Md.; Mrs. H. W. Maier, Columbus, Ohio. Our program is in the process of making and the full list of speakers and teachers cannot yet be given.

All of this for the period of ten days, including good substantial board, we are able to offer our young people for only $15. After investigation we find that this is about half, and less than half in some cases, than the other conferences in that part of the country are charging for the same period. This price will put it in the range of young people from every church in the conference. It would be a wonderful day for our church in North Carolina if every Sunday school and every Christian Endeavor society in the conference would see to it that it is represented at this young people's conference. That is not an impossibility. It can be done. By God's help let us do all in our power to see that it is done.

We realize that it is more than just a leap from Weaverville to the other extreme of our conference, but that distance can easily be covered by a Ford. Where there are five young people to the car, each equally sharing the cost, the round trip can be made for not more than three dollars each. Fifiteen dollars' worth of gas and oil will carry a Ford a long way.

It is our plan, where the young people go in the Ford, and I do not mean to exclude those who do not drive a Ford, we want you too, to report to me their intentions of going and how. These will be grouped in squads according to districts, and each squad of cars, leaving from a central point, will be in charge of one of the ministers who is familiar with the roads.

Those who do not have cars will not be left out. We have arranged to have buses, carrying twenty-five or thirty, each, to meet the young people at central points and take them on through to Weaverville. The round trip by bus will not exceed eight dollars, and possibly will come within five dollars.

We feel that his wonderful program, and list of speakers, and trip will bring two hundred young people to Weaverville. We have them in our conference, they are interested in the church, and I am sure with the proper encouragement they will be there. If they are there in that number it will be the greatest day for our church we have ever seen. If they are there in that number next year we will have more efficient Sunday schools, more awake Christian Endeavor societies, more active churches, more of our general interests paid, more candidates for the ministry and the mission fields. If we pray, and work to answer our prayer they will be there.

I am sure that these big-hearted, broad-minded, God-fearing people of the North Carolina Conference, who are so wonderfully manifesting their interest in the young people, will do all in their power to make this conference a wonderful success, by a big attendance, by their prayers, and in any other way they can.

N. M. Harrison, Jr.,
President Young People's Board.

Thomasville W. F. M. S.

The Woman's Foreign Missionary Society of the M. P. church of Thomasville held its annual Thank-offering service on last Sunday evening at 7:30. Mr. J. Norman Wills of Greensboro was the speaker and he gave a delightfully instructive talk on missions. Miss Myrtle Perry sang an appropriate solo. The Thank-offering collection amounted to $36. This society has kept up its monthly payments on its budget and will end up the year in fine shape.

Kathleen Hall, President.

Sandy Ridge, West Thomasville Circuit.—Our pastor the second Sunday in February preached a splendid sermon at 11 o'clock, after which he administered the Lord's Supper. He stayed over Sunday night and preached another fine sermon. There has been some drop-off in our Sunday school and prayer meeting on account of the bad weither and some sickness. All the sick are improving except Grandmother Wood; her condition does not improve much.. We must submit to God's [illegible]oweth and doeth all things well. [illegible] to plant our feet on higher planes of Christian living. We must live such lives before the unsaved ones that they may see and know that it pays to serve Jesus, and may we ever look to Him for help, strength to do our part toward helping to keep our church alive.

We hope that we will be able to attend quarterly meeting at Spring Hill the first day in March. We are anxious to hear Brother Dixon and to meet some of Brother Moose's good members that he has been talking to us about and to get acquainted with them so we can all work together for a prosperous year.

Blanche Wood, Reporter.

TOOTH-PICKS AND DEMIJOHNS.

"Behold, how great a matter a little fire kindleth!" James 3:5.

Behold, how great a commotion a little pair of pants causeth! Brother Powell visiteth the scenes of his boyhood. This causeth him to think of his first pair of pants. In his innocency he expatiateth on this pair of pants. I read it. It bringeth most exquisite delight to me, for it causeth me to think of my first pair of pants—a wonderful transition in a boy's life, from dresses to pants. So I was transported, in imagination, to the days of my childhood and boyhood, and wrote of things as they were in those far-away days, never dreaming that any one would be disturbed thereby. But we never know what a dose of medicine will do until after we have taken it. So I am sorry to know that what I wrote in my simplicity and innocency has caused an unrest, uneasiness, or commotion, in the solar plexus, or some other part of the physical domain. For this I am truly sorry, and want to quiet the unrest as much as possible. And to this end will say, of course "it would never do in the world" to use quill tooth-picks in this advanced and enlightened age of germs and sanitation. But 50 and 60 years ago, before the advent of germs, and the discoverey, or invention, of sanitation, the quill pick was entirely permissible. In some respects it was preferable, as it cost no money (and money was almost as scarce as hen's teeth in those days) and would last far longer. All a fellow had to do was to go to the goose pasture and pick up a quill, and get out his "barlow" knife and whittle him out a pick, put it in his vest pocket and go on his way rejoicing. He was ready for all occasions—equipped for months, and perhaps years to come. And while in the pasture, if he saw fit, he could pick up **two** quills, one of which he could use to make a quill pen, to write to his sweetheart, or to write any other kind of manuscript he desired. But now he must use steel or gold. I suspect the Constitution of the United States and the Declaration of Independence were written with a quill pen. It might be unwise in these days of germs to use a quill pen. I am not chemist and biologist enough to know whether it would be safe to use quill pens or not, so I take the side of safety and use a metal pen. And even this may not be absolutely safe, as the tetanus germs might be lurking about on the point—perhaps a half million. So it is a dangerous world to live in, since germs made their advent.

Perhaps it would be wise to ask the next Legislature to make it a felony for any one to use a wooden tooth-pick the second time, without first dipping it in some kind of antiseptic solution, and not drop them about carelessly, but bury them or burn them. We can't be too careful in these days of germs.

I wish to say further, that I was never fortunate, or unfortunate, enough to see the demijohn passed around at an old-time corn shucking of 50 or 60 years ago. Neither did I ever see any fighting or drunken carousing. Neither did I ever see any unseemly "frolicking" into the small hours of the night. Never saw any "hugging-set-to-music" performances. Everything was done "decently and in order." Just as much decorum about the amusements as many things performed in the church today. And while the girls wore dresses long enough to constitute clothing, they did not drag or sweep the ground. In fact I've never seen or heard of any one being so foolish—except the fashion-mongers—as to advocate dresses touching the ground.

As to the superabundance of milk, it may be so in some places, but not in this "neck of the woods." What if there is plenty, what good does it do when the price is out of reach of some—60 to 80 cents per gallon? Surely some who have been disturbed by our reminiscences have not read of the milk troubles in New York and in other places caused by the Milk Trust. Plenty of milk, but babies lacking milk because of the extortionate prices. Plenty of coal, but many having to go cold because of extortionate prices. When sugar was 25 to 30 cents per pound there was plenty of sugar to go round, but the profiteers, the extortion hogs had it "cornered." What good does it do to put plenty of fodder in the rack, if it is so high the horse can't reach it? I say again, 50 and 60 years ago the poorest of the people could have a sufficiency of milk for the babies and children, but it isn't so today. Everybody knows this that goes about and observes or reads. Plenty of milk for some, who are financially able to buy it, but little or none for many others. Of course this is modern improvement. People starving and freezing in tenements in a stone's throw of the millionaire. Modern improvement! Up-to-date! The millennium dawning! Rosy hues in the Orient, and rainbows spanning the heavens! Plenty, plenty, for some, and little or none for those of a light pocket. While I am unalterably and eternally opposed to Socialism and Bolshevism, some of these modern improvements(?) have a tendency to foster these anarchistic and revolutionary movements. But we desist. We don't want to cause any more distress in the region of the solar plexus. We have been trying to administer an anesthetic; but the effect may be opposite to that intended, for some systems become furious and uncontrolable. So I'm hoping for the best, and that the patient will soon become normal, in these days when the country is struggling back to "normalcy."

J. F. Dosier.

—Was it through the law of compensation that it came about that Emanuel Nobel, the inventor of dynamite and submarines, should give to the world a son, Alfred Nobel, whom the world knows as the giver of the celebrated Peace Prize?—Our Dumb Animals.

—Automobile accidents caused the death of 1922 persons in New York State alone in 1922. Of this total, 860 were killed in New York City.

WORRY.

Civilization makes trouble. Some one has wisely said, "To have anything is to have trouble." And the more one has the more trouble he has. The covetous are always courting trouble. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

There is, however, a deeper cause of worry than covetousness. A practical denial of God's rights in this world is the fundamental cause of the anxious burdens that crush men's souls. Too much credit is given to self-assertiveness in the acquisition of knowledge, property and reputation. There is a persistent forgetfulness that "every good and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning." The failure to recognize the kind, fatherly Hand in all gains and losses fosters both conceit and misery. The victor over worry will be able to say with Job: "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

Faithlessness contributes largely to the world's fund of unholy anxiety. Unbelief is the parent of trouble as well as sin. Weak, frail humanity is prone to undertake the impossible. To attempt to go alone in the midst of the thousand and one snares and pitfalls is the height of folly. Not one such ever escapes fearful disaster and everlasting ruin. Nothing, save the higher wisdom and power, can deliver from the many ills that beset us on every side.

The losses through worry are incalculable. To simply lose one's peace of mind is a calamity in itself. One's capabilities are greatly impaired by mental distress. No one can put forth the best and most effective effort who is worrying either about past failures, present contingencies, or future consequences. The inevitable contagion of worry affects most seriously the happiness of other people. It often acts like a wet blanket in stifling the joy, hope, and aspiration of those who come in contact with it. And then worry is suicidal It saps the will-power, the energies and the vitality. But worst of all worrying drives its victims farther away from God, sinks them deeper in the quicksand of despair, and draws them nearer the abyss of everlasting night.

The most effective and far-reaching remedy for worry is the gospel of Jesus Christ. Worry is one of the multitudinous progeny of sin, especially of the sin of unbelief. It is the inward environment rather than the outward that causes distressful anxiety. The thoroughly saved man is always happy. No adverse condition in life can seriously affect his joy in the Holy Ghost. Like Paul he can say, "I am exceeding joyful in all our tribulation."

The appropriating of the spirit of Christ by the exercise of a victorious faith will surely remove every occasion for worry. The spirit of humility will guard against every assault of self-conceit. The spirit of forgiveness will put the quietus upon real or fancied injuries. The spirit of resignation will impart relief in the hour of adversity or affliction. And the spirit of hope will make bright and inviting the vistas of the future.—The Word of Life.

HARMFUL ACCUMULATIONS.

"Yes," said an elderly man to his friend, "all my life I have had a hobby for collecting autographs. I have spent hours of time writing letters and waiting in front parlors and business offices. I've collected quite a few —thousands, in fact. No; I don't know as they'll do me any good—or anybody else, for that matter—aside from the thrill of actual contact with something some big man or woman has touched or handled. Autographs, I guess," he continued with a chuckle, "are like some other things in this world—the more you have of them the poorer you are."

It is possible that all who have made a specialty of autograph-hunting or some other hobby equally fascinating, would not concur entirely in the old man's statement to the effect that the more you accumulate the poorer you are. But there can be no question that the shrewd deduction does apply to a good many things in this world. Men have toiled and worried and schemed to acquire certain things, only to discover in the end that the more they have of them the worse off they are.

"I don't believe I ever worked harder at anything in my life than I worked trying to acquire the tobacco habit," said a traveling man half facetiously to a group of friends gathered at a public dinner. "I was just a lad then, and like so many boys, I thought I couldn't really be a man until I could use tobacco without embarrassing results. But my stomach rebelled. I kept on trying. Much to my chagrin and mortification other boys succeeded without half my effort. Indeed it was months before I ever really felt sure of myself with the weed. Well," he added whimsically, "now I see it in a different light. I was foolish, but I didn't know it. I'm trying just as hard now to quit as I once tried to learn. I don't know whether I shall succeed or not, but I hope I shall."

How many of us have had similar experiences! Think of all the hours we have wasted cultivating friendships of which afterwards we have been ashamed! Think of the principles sacrificed and the conscientious scruples thrown to the winds for the sake of being called "a good fellow" or "a real sport"! The sad thing about many of the friendships formed in this world is the fact that we have gone in for quantity instead of quality. Therefore the more such friendships we make the poorer we are. Equally sad is the fact that this realization sometimes never comes to us until we are so far along in life that we can never recover from our moral impoverishment.

It has often been said that the greater part of man's maturer years he devotes to efforts to throw off foolish habits he spent his youth in acquiring. Perhaps, at the time they were acquired these habits seemed harmless enough, but in time the accomplished one learns that they only impoverish and burden him. There is no need of going over the long list of them, for we know them all. Often they are legion; dishonesty, idleness, self-indulgence, extravagance, procrastination, avarice. Little by little they grow upon us until they fill our lives. Is there any picture more pathetic to contemplate than the picture of some unfortunate staggering under the burden of his own foolishness, or going out of the world poorer because of the very things he has gathered about him?—Forward.

THE BETTER WAY.

By Mrs. Louis Thompson.

Weary and worn I stumble on
O'er paths I do not know.
With tired feet I climb to tread
The way that I must go.
I cannot see beyond the turn
That hides the onward way.
It may be dark, it may be bright—
It is not mine to say.

I fain would choose a smooth road
Where sparkling waters bow;
Sweet birds should sing and roses bloom
The way that I would go.
I would not climb with weary feet
To tread the upward way,
But walk the pleasant valley road—
If it were mine to say.

Oh foolish heart! the way that winds
Down through the flowery vales
Can never reach the sunlit heights
Where God's own peace prevails.
Pitfalls may hide beneath the flowers
Along the valley way;
I might not choose the better road—
If it were mine to say.

There's One can gide us safely on
O'er just the path that's best—
Through sun or shade, through calm or storm,
To His Eternal Rest.
Then take my hand in Thine, dear Lord,
And guide me all the way!
I thank Thee that the way I go
It is not mine to say.

—Selected.

CONCERNING THE TONGUE.

Did you ever keep your tongue for one day, allowing it to speak no unkind, untrue, no unclean word: allowing it to utter no word about another's business, no judging, condemning, or critical word? Did you ever take an inventory of your words at the end of the day?

It was the Greeks who said: "The boneless tongue, so small and weak, can crush and kill."

Said the Turks: "The tongue destroys a greater horde than does the sword."

The Persians claim: "A lengthy tongue means an early death." And: "Don't let your tongue cut your head off."

From Arabia comes this: "The tongue's greatest storehouse is the heart."

This from the Hebrews: "Though your feet may slip, never let your tongue."

The sacred writers say: "If a man claim to be religious and bridle not his tongue, this man's religion is vain." "If a man offend not in word, that same is a perfect man." "Who keeps his tongue, doth keep his soul."
-Selected.

—Chicago celebrated the fiftieth birthday of its public library recently. After the Chicago fire—October 9, 1871—Thomas Hughes, author of "Tom Brown's School Days," collected 12,000 books in England and sent them as a present to the city. That was the beginning of the Chicago Public Library. T [illegible] this library [illegible]

FROM PASTORS AND PEOPLE

Rev. S. W. Taylor Honored.

The Burlington Ministerial Association, in their regular monthly meeting last week, held the annual election of officers for the association. Rev. S. W. Taylor, pastor of the Burlington Methodist Protestant church, was elected president of the association thus being signally honored by the association of Burlington ministers representing all denominations in the city. Rev. Mr. Taylor has become very popular among the pastors of the other churches in Burlington, and the honor thus bestowed upon him is an expression of their confidence and regard for their fellow-pastor.

If we remember correctly, Rev. J. E. Pritchard, former pastor of the Burlington church, was chosen president of the Burlington Ministerial Association during his pastorate here. The Methodist Protestant church in Burlington is recognized as one of the leading denominations in the city in several respects, and we feel proud of that fact. C. B. Way.

Canaan, Denton Charge.—There has been right much "flu" and other sickness among the members of our church, so our attendance was not quite as large as usual last Sunday. We had 47 in Sunday school and collection for Children's Home was $3.27.

Our pastor, Brother Trogdon, was with us last Sunday and preached a fine sermon at 11 A. M. He used as his subject, Jesus, as he appeared to Peter when he was fishing and commanded him to go forth and be fisher of men. Brother Trogdon made a wonderful application here, when he so forcibly explained how Jesus Christ is pleading with every Christian to put forth his best efforts to win souls for Him. When we look our folks over at Canaan we see but a very few who are, in a true sense, soul-winners for God.

Rev. J. S. Riddle of Uwharrie circuit preached for us at three P. M. He delivered a good sermon on the subject, "Take a step farther for God." If there ever was a time when the people of this community ought to take a step for God it is now.

I have been reading some mighty good reports from other churches. I wonder if any of you people have grumblers in your church. We have them down here. They don't go to church because they don't like their neighbor who goes, because they don't like the preacher, because they don't like the superintendent of the Sunday school or the teachers. They are holding malice in their hearts against their neighbors. Such people are hindering the progress of the church in any community. Such people need a good case of religion that will make them love their neighbor as themselves.. Then they will drop these pettish whims and notions and start for heaven. Brethren, I ask that you join me in prayer for the faithful of our church and those that are not doing the Master's will.

C. E. Ridge, Reporter.

Macedonia, Fallston Circuit.—We are still alive at Macedonia, having a good Sunday school.

Sunday was our regular preaching day. Brother Hunter preached a good sermon to a very large congregation; also communion service was Sunday.

We have our bell up now and a hundred-dollar improvement on our church and are expecting to have the church painted before long. We hope the people that do not attend Sunday school will listen to the bell ring on Sunday morning and feel it their duty to go to church. Best wishes to the Herald and its readers. Reporter.

February 12.

Hope Church, Chatham Circuit. — As our pastor, Rev. W. M. Pike, did not come Sunday for our regular preaching service, I will write a few lines in interest of Hope church.

Another member of Hope M. P. church gone. On last Friday night, February 9, death came to the home of Mr. Franklin Jones and took him, the only and last member of the family. He was 63 years, nine months and some days old, and was never married. He joined Hope church some fifteen years ago. He was not so punctual at church for the past several years on account of his aged mother, who preceded him in October. This left him living alone. Mr. Jones was not sick long, but realized his end was drawing near and that he was ready for the call when it should come. He leaves five nieces and five nephews to mourn his death, and his friends and neighbors will greatly miss him. The funeral service was conducted Sunday afternoon at two o'clock at Hope church, by Rev. Richard S. Fountain and Brother Lonnie Smith, a door neighbor of Mr. Jones. It was his request that Mr. Smith and Rev. Tom Andrew hold the funeral service, but Mr. Andrew did not get there for some reason, and Mr. Fountain did. We will all miss him very much. Hope he is better og; for Brother Smith said, it is a family reunion in heaven for him, as he is the last member of the family.

Mrs. R. K. Brewer.

Siler City, R. 3.

Whitaker's Charge.—Reporter from Whitakers church will write of the interesting things of that church. There has been unusual interest at Speight's Chapel, two new Christian Endeavor societies have been organized there recently. The Juniors have their meetings on Sunday afternoon immediately after Sunday school, with Miss Barnes as superintendent. The senior society hold meetings on Wednesday evening, Miss Flannagan president and Mrs. H. L. Speight advisory. We are expecting these societies to train the young life into leadership for the future church. This ought to give a nucleus for this church.

We take this opportunity to expresss our sincere appreciation for the almost daily tokens of kindness received from the good people here. The gifts are incessant and lest we take up too much space and worry somebody, we shall not give the names and the articles donated. It is our desire, however, that we shall be given sufficient strength and wisdom to lead out into larger and richer fields spiritually. God will bless the gift if given in the name of a disciple. H. Freo Surratt.

Henderson.—There are just a few things of importance to mention this week. Some time ago Brother E. C. Kittrell, who moved his membership to our church from Rehoboth church on Granville circuit about two years ago, authorized the pastor to say to our church through the missionary societies, that if the church would raise $600 he would furnish another $600, so the church could have a missionary of its own. A committee has been appointed to confer with Brother Kittrell and this committe will report back to the society this afternoon. We feel that this a wonderfully liberal offer by Brother Kittrell.

Another thing of interest is the canvass for $7,500 for our new Sunday school building, which canvass is to be conducted next week. The pastor has been made general overseer of the drive and a committee of five will assist him in planning for it. So this is to give notice to our members that the drive will start Monday, February 26, and is to be finished in one week. Our Sunday school has entirely outgrown its quarters and we must build in order to grow.. For several years the sentiment has been growing and we feel that it is strong enough now for us to build.

We are very sorry indeed that Mr. and Mrs. R. R. Satterwhite do not improve much. Some days they seem better and the next day they are worse. Both of these are among the finest people we have and we are sorry they are so afflicted. J. E. Pritchard.

Burlington.—Last Sunday was a great day for the Burlington Sunday school and church. Dr. A. G. Dixon, president of the annual conference, and Mrs. A. G. Dixon, were the speciaal guests of our church in Burlington, each one speaking to us.

Beginning in the Sunday school, we had splendid services throughout the day. Dr. Dixon arrived a few minutes before the Sunday school was dismissed, and he was called on to make a five-minutes speech, which he did in his usual pleasing style. We had a slight increase in the Sunday school attendance, there being 267 present. The Sunday school orchestra rendered one of the most beautiful selections that have been heard in several weeks.

Dr. Dixon preached at the 11 o'clock service Sunday morning, using as a subject, "The Spirit of Liberality." The text was selected from the 6th chapter of Judges, the verse that reads, "And they stood every man in his place." Dr. Dixon spoke first of the principles of stewardship, declaring the great truth that God is the owner of all our possessions. Then the methods of stewardship were discussed in the sermon. These, Dr. Dixon declared, were: (a) strict record of income; (b) set aside a 10th of income; (c) use nine-tenths in service. Concluding his sermon, Dr. Dixon spoke of the general and annual conference budgets, and gave figures to illustrate how a small amount each week contributed by each of the 25,000 Methodist Protestants in North Carolina would more than pay both budgets, these small amounts used in the illustration being seven cents, 10 cents and .5 cents per week for each member. The first amount would total $91,000; the second, $110,000; the third, $325,000. The sermon was closed with a plea for the college.

In the afternoon at three o'clock the initial service for the new church in West Burlington was held at the Union street school building. Brother Taylor conducted the service, and Dr. Dixon preached a most helpful sermon from the text, Luke 24:32, the discourse being based on the scripture relating the appearance of our Lord following his resurrection when he walked with the two disciples as they journed from Jerusalem to Emmaus and communed with them, finally revealing Himself to them as they sat at meat. Only six preachers were present for the service, including Dr. Dixon, Pastor Taylor, Rev. D. I. Garner, Rev. C. L. Spencer, Rev. Paul S. Kennett and Rev. M. Ivey Crutchfield. No organization was formed, as it was deemed advisable to defer the organization until a later date. It was decided to have services every third Sunday afternoon at three o'clock, and Rev. Paul S. Kennett will preach at the next service which will be the third Sunday in March. There were 30 persons present at the service Sunday afternoon.

The three Christian Endeavor societies held their meetings Sunday afternoon and night with the usual interest and attendance. Mrs. Dixon was present at the senior society meeting and made a five-minutes talk on the Christian Endeavor pledge.

At 7:30 the Woman's Foreign Missionary society of our church rendered their annual Thank-offering program, which consisted of special music by the Sunday school orchestra and an address by Mrs. A. G. Dixon. Mrs. W. N. Thompson, president of the society, presided. Mrs. Dixon's address was one of the best and most interesting that we have heard in a long time. For 45 minutes she held the attention of the large congregation that gathered for the service. Mrs. Dixon quoted the familiar scripture verse, St. John 3:16 as the basis for her address, and spoke first of the love of God that prompted the gift of his only begotten Son for the salvation of the world, and the creation of man, the fall of man, the birth of Christ, the ministry and death of Christ, thus manifesting that great love of the Father.. Then she related many incidents of human events where Christianity had been applied in the spread of the gospel through the sacrifice and work of the missionaries. Mrs. Dixon also told of the noble work that is being done in Japan and India, and related experiences of preaching the gospel to the peoples of foreign lands. Closing her address, Mrs. Dixon made an earnest plea for the mission work in Japan, China and India. The offering was first taken in the form of pledges, which amounted to nearly $100, and when the collection plates were passed through the congregation, the total amount was raised to about $134. The members of the society were well pleased with the success of the service and the large offering obtained.

The regular monthly business meeting of the church was held on Wednesday night of last week, following the prayer service. The prayer service was conducted by Prof. C. C. Haworth, superintendent of the Burlington graded schools. In the business meeting several busines matters were discussed, among them being the indebtedness of the Hut, which is about $1200. A budget of indebtedness, including some other items, making a total of $1800, will be presented to the church on the first Sunday in March, at which time pledges will be made to raise the amount.

The regular services will be held next Sunday, except the evening preaching service. That service has been suspended on acocunt of the Alamance County Sunday School Convention, which will be in session at that time in the First Christian church here. Ten delegates were elected in the Sunday school Sunday morning to be the official representatives of our Sunday school at the convention.

C. B. Way, Reporter.

Lincolnton.—The Sunday school attendance is just splendid, regardless of the weather. We must admit that Lincolnton has its part of the mud, although a large congregation welcomed the pastor here last night (February 11). In spite of Brother Phillips' physical condition, he was enabled to preach, and delivered a wonderful message. Surely there will be fewer "double-faced" people around here than ever before, as that was his subject last night. He made it so very plain that even the children could understand just what double-faced means, so probably they won't be like the little boy who looked so curiously at the visitor wondering where her other face was.

The Young People's Meeting was very interesting yesterday as it was consecration day. We are glad to see at least some of the young people who are not ashamed to stand up before their friends and confess Christ and express their desire to live a more consecrated life.

The Junior society is very interesting; they seem to become more interested every meeting they have and of course that is just what is expected of them. They are planning a good time Wednesday evening. A valentine party has been planned at the home of Miss Hester Johnson, vice president.

The church is looking forward to the revival meeting that is expected to begin March 11. We trust that many souls will be swept into the kingdom, and Christians strengthened by the work that shall be done. The Christian Endeavor society has already done some work in behalf of a revival, but not as much as we are expecting to do. So pray for our success.

B. E. H., Reporter.

Granville Circuit.—In spite of much sickness, bad weather and worse roads, the work on Granville is pressing forward. In many respects the year is starting off the best yet. This is particularly true in church attendance, and more especially true with attendance at the afternoon services. The first winter on this charge we had no preaching services in the afternoons, as had been the custom. But for three winters we have been preaching twice a month the year round. And the winter congregations have, if anything, been better than ever. All of which is a refutation that we must go into winter quarters in the country.

The Sunday schools at Union and Rehoboth continue active. Indeed, there are many signs of better work than they have ever done. One of the most hopeful signs is the presence of many more parents with their children. They have quit sending them; they are bringing them. But there's room for improvement. We won't be satisfied down this way until every member of the church is in the Sunday school. At Rehoboth the children have been started in catechetical classes and a number of them are engaged in a contest in memorizing portions of Scripture, using the "String of Pearls." During Christmas the young folks at Union gave the pageant sent out by the Board of Education. The offering was $16.

The Christian Endeavor societies are active. The attendance is especially good at Rehoboth. The Union society is raising money to furnish a room in the Boys' Dormitory at the Children's Home.

All three—or six—missionary societies are doing good work, especially when the handicap of bad roads is counted. The Rehoboth sciety is having additions to its membership at each meeting, and is doing splendid work. The Union society had its Thank-offering service on the second Sunday afternoon, presenting the pageant, "Light and Thanks." This was so good that it is to be reproduced at Mt. Carmel on the fourth Sunday night in this month, and at Rehoboth on the first Sunday morning in next month. The offering at Union was $18, with some more to come in. The Mt. Carmel society has raised its quota for home missions, and is well on the way over the top in its foreign work.

Our finances are a bit behind, but I suppose most of the other charges in the conference are as far behind, if not farther, than we are. But Granville never fails to come out, and it will not fail this time.

While there are many things to discourage, and the work moves all too slowly, there are many things to give us hope. Three years ago there was not a single missionary or Christian Endeavor society on the charge, and only the Rehoboth Sunday school was evergreen. The whole charge was in a decided slump. Things are much better now, as the foregoing report indicates. All honor to the faithful ones who have helped to make it so!

C. W. Bates, Pastor.

Whitakers. Whitakers Charge.—Owing to the sickness and death of my mother, it has been some time since I have written. But our people have not been sleeping or resting on their oars. Of course all our services have not been so well attended on account of the cold, bad weather. And too, there has been quite a lot of sickness here as well as elsewhere. One of our new families (Mr. Frank Avent's) has been quarantined for some time. Their little daughter Emily was taken with diphtheria about three weeks ago, but we are glad to say she pulled through all right, and after fumigating the house on Friday she broke out with measles on Sunday. She is up from that, though still shut in. We will all be glad when they can get back with us.

On last Friday night some of our people gave the two missionary pageants that came out in our "Woman's Missionary Record" in December and January. We are indebted to Miss Sallie Barnhill for working up this service. One of the pageants was "Thy Will Be Done." This was gotten up with six of our intermediate girls, Wilma Hull, Margarite Hunt, Mary Belle Arnold, Ruth King, Spencer Cutchin and Mary Lee Johnston. The girls all did fine. The other pageant was the Thank-offering one. This was rendered by Mrs. Surratt representing "America," Miss Dean as "Thank-offering," Miss Sallie Barnhill, "Africa," Miss Lowry, "India," Mrs. Elmer Cutchin, "Japan," and Miss Carmen Cutchin, "South America." This, too, was fine. Owing to the extreme cold weather, and it not being thoroughly advertised, our crowd was small, but the offering was $12.45. This goes on the support of a Bible woman in the foreign field. Our Woman's Foreign Missionary Society has decided to undertake this as something definite to work for. Several have asked that the pageant be repeateed, so we may repeat it one night this week.

Yesterday our pastor did something a little unusual, preaching from "Pilgrim's Progress." He chose as a basis for his sermon, "Doubting Castle," and showed us very clearly how easy it was to get out of the "King's Highway" and the road would lead us to this castle. Last night he gave us the pictures of this wonderful book. The church was filled last night, and we hope these pictures will be a warning to us all not to leave the narrow road we start out to travel.

Our Ladies' Aid and Woman's Foreign Missionary societies meet this afternoon with Mrs. Dr. Cutchin.

We hope the bad weather will soon be over and everybody can get down in earnest on our church work. Am glad to say our church has paid all of our annual conference budget. We are a month ahead on this claim this year. Best wishes to all readers.

Mamie Johnston, Reporter.

February 19.

Saxapahaw Charge.—Something has recently happened on Saxapahaw charge to cause me to break my long silence. It was our preaching day at Orange Chapel last Sunday. At the conclusion of our service, I was agreeably surprised to find my conveyance loaded with almost all sorts of good things to eat—Irish potatoes, dried apples, canned apples, peach preserves, and one box handkerchiefs were some of the things left. The donors were: Mr. and Mrs. Foust Thompson, Mr. and Mrs. T. E. Williams, Mrs. Carl Edwards, Mrs. Daisy Lewis, and Miss Sallie Lewis. Previous to this Mr. and Mrs. J. J. Crawford gave me several pounds of nice honey, Mr. and Mrs. Foust Thompson, apples and candy, and Brother T. E. Williams, one beautiful neck-tie. My vocabulary is too limited to express to them my appreciation for these gifts. My desire is to prove worthy of these gifts.

The other churches have been very kind in conveying me to and from some of the appointments. It is a pleasure to serve the good people of Saxapahaw charge in my feeble way. There are some as good people on this charge as can be found anywhere. I am very sorry, indeed, that I cannot devote more time to the work.

Sickness and inclement weather have hindered our church work greatly, but we are praying for a good year for the Master.

H. L. Isley.

Pilot Church, Pinnacle Circuit.—Despite weather conditions and the "flu" epidemic, our Sunday school keeps going. Though the weather has been rough, a faithful few will come, cold or hot. We are running an evergreen Sunday school, there having been only one Sunday that there was no school this year.

Rev. W. D. Reed third Sunday evening gave us a most interesting sermon, the subject being, "The Ten Virgins."

Mrs. J. S. Dezarn and Mrs. J. M. Ashburn, who have been real sick are slowly improving, we are glad to say.

J. A. Allen,
Reporter.

Cid, Uwharrie Circuit.—It is always good news to me when I get the Herald, to read its good advice and the good, spiritual work that is going on at different places.

Our Sunday school is still going on: there is great room for better attendance, but thank the Lord for the faithful few.

Rev. J. S. Riddle filled his place at Cid Sunday and delivered a most excellent sermon. He brought to us some most excellent points, and I hope it will sink into many hearts. His health is not so good, we are sorry to note. We people paid him up for the first quarter, and besides gave him a little pounding.

The friends of Mrs. T. C. Crutchfield of Greensboro will be sorry to hear that she has been confined to her rooms for over three weeks, but at present somewhat convalescent.

The friends of Mrs. Lee Tysinger were grieved to hear of her death, but she was a good woman and took such great interest in her church at Thomasville. To know her was to love her. She leaves a husband and four boys. May they live to meet Myrtle again in that glory land. My depest sympathy goes out to the bereaved family and relatives.

The second quarterly conference will be at Piney Grove on Saturday before the first Sunday in March. It is very important that we have a large attendance. Nominees for delegates to the annual conference must be selected.

We have missed only one Sunday in having Sunday school this year, and that day it was raining so bad. I do not see how any person that says he is a child of God and will stay away from Sunday school and church all the year until special meeting comes on and then for a few days only be found there lifting his hopeless cries to the Almighty King to save the boys and girls of the community. Some one may die before that time, so let us all come together in bonds of love for 52 Sabbaths in the year and lend good influence 365 days in the year, and I will venture to say that we will save some of them and wear a crown at the last day.

The reporter that was elected for this place has not served any, but said he would resign, and the matter has been forgotten to elect another one. So I was asked to report until we get one. Rev. Robert Short will preach at Cid on the first Sunday in March at 11 o'clock.

Brother Short and daughter, Miss Virgie, accompanied by Miss Louie Franke, were pleasant callers at N. W. Lanier's one day last week. We learned to love those good people and are always glad to have them with us. So come again.

As ever, a worker in Christ's vineyard,
Member.

"Gratitude is a soil on which joy thrives."

Thomasville.—For some reason we have been behind in our reports, but we are still alive and on the upward move. Number present at Sunday school, 150. Owing to the condition of Brother Troxler's little boy, Edwin, which has been very serious for 10 days, the preaching service was immediately after Sunday school; a very interesting talk. The evening service was given over to the Woman's Foreign Missionary Society, Brother J. Norman Wills being present, who gave us a most interesting description of conditions at home and in the foreign fields. We have many things for which we ought to be thankful, but the most important is, that Christ came to seek and to save the lost, and without Him we are all lost. Pray for us that we may have a successful year in fruit-bearing for the Master. Yours for service, Reporter.

St. Paul.—St. Paul is still on the map, and doing business at the same old stand. We are glad to report some advancements, congregations improving, Sunday school growing, everybody hopeful. The pastor has regained his health, and is able to be on the job. He filled all appointments for the past two Sundays. Yesterday morning his subject was Stewardship; last evening the subject was God's Promises. At the conclusion of the discourse the doors of the church were opened for the reception of members, and two presented themselves for membership, by letter from the M. E. Church, South.

The pastor is planning to begin a series of revival services on Wednesday night, March 21, and will continue throughout the following week, and through the first Sunday in April, which is Easter Sunday. We are hoping and praying for a gracious revival. We request an interest in the prayers of the readers of the Herald.

Shelby.—Our Sunday school is good; collections any school should be proud of. The interest of pupils and teachers is inspiring. We have good and interesting prayer service each Wednesday night.

Our pastor is not afraid to present the Bible truths. Tonight his subject was Consecration, and the way he spoke on it was something to make many heed the warning. Quite a number gave their hands as a token of their consecration in the Master's service.

As there has been a report of Mrs. E. G. Gant's death, I can not help but say something of this good woman who is gone from our church, one we all loved. I knew her quite well. We can not understand why such a good one was taken when it seemed we needed her so much, but God needed her more. God works in mysterious ways, His wonders to perform: we commend Brother Gantt to the God she loved and served.

Dear readers, we feel that this is a needy time for prayer for work for the Master. Oh, give us more courage to stand for the right, regardless of what man may say about us. Man can not destroy the soul. Two members were received into our church today.

Mrs. J. T. Ramsey.

February 18.

It is the will to be grateful which constitutes gratitude.—Joseph Cook.

DIED.

Spoon.

Sylvester Graham Spoon, born January 21, 1861, died February 2, 1923. He said he could see his way clear, and called his wife to the bed and asked her not to forget him. His body was laid to rest in the cemetery at Flag Spring M. P. church in the presence of a large congregation. Funeral held by the pastor.

J. W. Hulin.

Daniels.

Robert Talmage, son of Talmage and Flora Daniels, was born September 24, 1921, died February 1, 1923.

Talmage was a sweet little boy, but the Lord had need for him and called his home. It was hard for the father and mother to give him over to Jesus, but He claimed His own and we laid his sweet little body to rest in Level Cross graveyard.

Bowers.

Last Sunday evening about six o'clock, we laid to rest the body of Sister Bowers at the Holiness Tabernacle. I never knew the sister, but understand that she was a good woman.

H. S. B. Thompson.

Buckner.

Mrs. Susie Buckner died in her home, Rosemary, N. C., February 4, aged 30 years. She was afflicted for a long time and grew worse until death came. She had one time joined Corinth M. P. church, and later moved her membership to Philadelphia on Greensville circuit, Virginia. She and Mr. J. G. Buckner, her husband, had been living in Rosemary for some time. Her body was laid to rest at Corinth church February 5.

She leaves behind her husband, one child, her father, mother, one brother and five sisters, who have the sympathy of their friends.

J. B. O'Briant.

Miss Mary Ida Brittain.

With our joy and happiness comes sorrow and grief, as evidence of this, Miss Mary Ida Brittain, the only daughter of Mr. and Mrs. F. R. Brittain, of 606 Fifth Avenue, Greensboro, was called from this world of suffering to her eternal reward. It is sad indeed to part with one with whom we were classmates, friends, and companions, in school, in the home and in social life. It was the writer's privilege to be closely associated with Mary Ida while she lived in Efland, and she was in every respect a true Christian young woman; very much devoted to her church, with which she was united early in childhood. She was always willing to do whatever she could to aid the church and to further the cause of Christ Something like twelve years ago she moved with the family to Greensboro and until her death had made her home there. Mary Ida was a member of the high school, where she made a vast number of friends, until her health caused her to discontinue her school work. From this time on she spent much of her time under the care of physicians and in the hospital trying to find some means of regaining health. But all efforts were in vain. All that loving hands and skilled physicians could do could not restore health and strength to her. She had been a member of Grace Methodist Protestant church since she had made her home in Greensboro; she was actively engaged in the activities of the church until affliction hindered her work; she was faithful and ready at all times to do anything she could to further the cause of Christ.. Mary Ida was a prominent and valuable member of the White Shrine, and the Eastern Star lodges. She was loved and honored by all who knew her during the twenty-one years she lived among us. And there are scores of sad hearts because of her death. Further evidence of her friendship and popularity was the hundreds of people that filled Grace Methodist Protestant church to its capacity. Many who came to pay their last tribute of respect could not find room in the church.. The beautiful floral designs that more than twice encircled the altar were further evidence of her popularity and friendship. The funeral was conducted from Grace M. P. church by Rev. Roland C. Stubbins, who had been her pastor for several years. Her remains were laid to rest in Green Hill Cemetery to await the resurrection morning. May the bereaved be comforted by the blessings of the Heavenly Father who knows best and who took her from us. She is gone from us in physical being, but in memory she will live forever. The vacant chair in the home will never be filled as it once was, and the fond remembrance of the one we loved so dearly will ever bear upon our hearts and minds because God has seen fit to take her from us to the land of flowers, where she will be happy and suffer no more.

M. Ivey Crutchfield.

Marsh.

Jessie Raye Marsh, daughter of Brother and Sister Daniel Marsh of Fairfield, died February 8, 1923, in her 12th year. Jessie Raye was an unusually bright and pleasant little girl, loved by all who knew her.

At the age of eight years she gave her little heart to the Savior and joined the church at Fairfield. For a child she showed a great interest in church and Sunday school. It was her delight to do anything she was asked to do, and always took an active part in all the exercises of the church and Sunday school. She was only sick a few days. Then the Shepherd called His lamb to the fold.

Her funeral was conducted by her pastor, J. H. Bowman, assisted by Rev. A. M. Hamilton, and her body was laid to rest in the cemetery at Fairfield. The following little boys and girls were flower bearers: Pensie Nelson, Beulah Hahn, Catharine Went, Nellie Kerns, Mamie Tuttle, Stacy Shepherd. Edith Armstrong, Theodie Roberson, Jay Hendrix and Daniel Robertson. The following were pall-bearers:Herman Robertson, Homer Went, Ross Davis, Wayne Went, Bynum Robertson and Carl Tuttle.

Her sweet voice will be missed in the Sunday school and more so in her home. The parents said in the paper that was read at her funeral, "God hath given and God hath taken away, His will be done." God's will was for her to join the angelic band and sing in heaven's choir.

She leaves a father and mother and two sisters, Vera and Lena Marsh, who have our heart-felt sympathy. J. H. Bowman.

Yow.

Brother John W. Yow of Fairfield church, Guilford circuit, died January 31, 1923. Brother Yow was born May 2, 1878, being in his 45th year. He was taken severely sick with typhoid pneumonia on Saturday night and died on Wednesday following.

On June the 12th, 1902, he was married to Miss Emma Gertrude Layton. To this union were born six sons: James C., Clifford, John L., Layton, Kenneth, and Quinton. His wife and children survive him. He also leaves one half-sister and two half-brothers.

Early in life he was converted and joined Fairfield M. P. church, where he remained a faithful and consistent member until God called him home. He was one of the leading members of his church, taking an active interest in all the activities of the church and Sunday school. He has been superintendent of the Sunday school for 13 years. He was one of the leading factors in the remodeling of Fairfield church recently and did the contract work. He was not only interested in his own church but in his circuit. He was secretary of the quarterly conference and had been for a number of years. You might always expect him to be present. He represented his circuit as delegate in the annual conference a number of times.

A good and useful man has gone from among us; who will take up his mantle, and carry on his work? I hope his boys may follow in his footprints of usefulness.

His funeral was conducted from Fairfield church by his pastor, Rev. J. H. Bowman, assisted by Rev. A. M. Hamilton, and interment made in the church cemetery. The service at the grave was conducted by the Jr. O. U. A. M. The following pall bearers were also members of the order: M. J. Hoover, John T. Suits, Carl Gilbreth, D. P. Criscoe, Z. R. Johnson, P. C. Shepherd, D. J. Hendrix, and T. R. Osborne. The flowers were beautiful and elaborate. The flower girls were Ivetus Gilbreath, Lena Marsh, Edna Frazier, Ethelyn Hoover, Vera Marsh, Olga Armstrong, Florence Osborne, Miss Fogleman, Aileen Hendricks, and Mabel Gilbreath.

We want to extend to Sister Yow and her children our heart-felt sympathy in this sad hour of bereavement, and can only commend her to the dear One that said, "I will never leave nor forsake you." J. H. Bowman.

Pitts.

On January 20, 1923, death visited the home of Brother Edgar Pitts and claimed for its victim his wife, Sister Isla Ward Pitts. Isla was 30 years of age, just in the prime of life. Three weeks prior to her death she lost her baby, Louise, by death, and then contracted "flu" and pneumonia, and in spite of all that loving hands and physicians could do she passed into the beyond.

Isla professed faith in Christ and joined the church at Hickory Grove when a small child and lived a Christian until death. We as a church deeply mourn the death of one who was so devoted to her church, and feel that her vacancy will be hard to fill, and that her Christian life and character, her earnest devotion to her family, is a beautiful example, and though she has gone from us her influence is still working and helping her loved ones and friends to a higher life.

Isla was perfectly happy when death came and called her loved ones to the bedside and prayed that they might all meet her in heaven.

She leaves to mourn her loss a husband, three children, a father, C. L. Ward, five brothers, five sisters, and a host of relatives and friends.

The funeral services were conducted by Rev. Edw. Suits at Hickory Grove, and the body was laid in its resting place. There was a large crowd and the beautiful flowers that covered her grave was another way her friends showed their love for her.

Our prayers and sympathy go out for the entire family, and may they look to Him that doeth all things well. E. S. Jones.

WILL IT COME?

Men are talking of the next war. Some declare it inevitable and near at hand. There are doubtless those who would like to see it come. Whether anything would be left of them, or of civilization, should another world war start, they do not consider. Much war talk is propaganda, to use a nearly worn-out word. Never, as during this past summer, have we been convinced of the untrustworthiness of the reports to be found in our newspapers concerning conditions across the water. The most of these reports are inspired by some interest seeking its own end. One often may find in the same issue of the same paper two contradictory stories of personal visits to Russia, or Germany, or France, or Turkey. Some of the war talk in Ameica is to frighten us into increasing our preparations for war. But we have not the slightest idea of another war as imminent. Europe is as good as bankrupt. Besides the consciousness of her politicians that financial ruin is staring her in the face, her people have had all the war they purpose to have. Those who "pay in peace and die in war" are no longer willing like dumb beasts to be prodded into front lines and mowed down by cannon, or sent into slimy trenches to play hide and seek with death. This last war has determined the multitudes who have usually been marched on to the battlefield to be shot, in place of the rulers who started the quarrel, to have something to say themselves about this method of settling the differences between nations.

What may happen in distant years, no man knows, but, unless all sanity and sense vanish from the minds of the world's best business men, and humanity goes mad, another European war is not near at hand. There have been other dark hours when men have despaired and prophesied only evil, yet a better day has dawned and the world moved onward.

Let us not forget, little as modern nations have recognized it during recent years in their councils, that there is One who "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him and find Him." And find Him soon or late they will.—Our Dumb Animals.

SAVE THE COUNTRY CHURCH.

It is declared that within the past five years, in the one State of Kansas, no fewer than two hundred church organizations have been abandoned. This is because the automobile has made is possible for the farmers to go to the cities easily, and they have joined the better equipped churches there.

But there are thousands of things that the country comunity needs that the city church cannot give it. The automobile which takes the farmer to the city ought to gather large numbers of farmers together in one locality, where they can build up a strong rural church, ministering to the special needs of the farm community. This implies, of course, co-operation among the denominations and a fusion of churches according to the preferences of the majority, so that the community church in one place shall be Methodist, in another Presbyterian, and so on. But farmers are sensible people, and they may be trusted to solve this problem finally in the right day.—"Arrow," in The Christian Endeavor World.

Reidsville, N. C.,
February 13, 1923.

Dear Editor: Since conference I have received many inquiries as to what I am doing. Well, in about 48 hours after the close of conference, I was offered the First Christian Church in Reidsville. However, I waited nearly a month before accepting it, hoping that I would find a suitable place in the Methodist Protestant Church. I had offers of other places, and I here wish to thank all who were interested in my work.

On December 10 I entered upon the work in Reidsville. I have a good church, practically new, built in 1914. Sunday school and congregation have grown by leaps since I came here. Sunday school has increased 133 per cent. The night when most snow and ice of the winter was on the ground we had 38 at prayer service. I have a fine people here.

I was asked a few days ago by an M. P. if I was as well satisfied as I was when working in the Methodist Protestant Church. My answer, "Yes. I did not have to compromise any principle in accepting this work, and then its growth has been all one could wish, yes, even more. It makes one enjoy the work when it is growing. How could I be otherwise than contented?" I have read with much interest the reports that come out in the Herald ,and here is what the reports show, that nearly every Sunday school has gone down this winter, and church and prayer services to nothing. One church prayer service on a bad night had two present, another three and so on. Thirty-eight has been the smallest yet in the Reidsville Christian church.

I have found several Methodist Protestants here, been living here for years and had not been found by the pastor here, or who had been here, for this is not a censure of Brother Williams. And some others even, that have their membership here, go to the Baptist church to Sunday school. Here is seen the loyalty of our people. I am in a position now to speak my mind about some things I have been aware of for years.

There was a rare treat here in Reidsville last week, an Older Boys' Conference for Rockingham county. I think every county should try and have such a conference to bring the boys together, that they might see each other, and then the addresses were simply fine, and that does not express it. If some of our preachers could have heard C. C. Poindexter on the "Moral Value of Athletics" and an address by Harry F. Comer, they could never say again that our university was, or is, a hot-bed of atheism.

May God bless all, and if anyone is tempted to take issue, why just write a red-hot letter to boost our College.

Yours fraternally, J. A. Ledbetter.

THE "TEN DEMANDMENTS."

A big business firm in Western Canada has hung in a conspicuous place in its works the following "Ten Demandments" for the benefit of its employees:

1—Don't lie. It wastes my time and yours. I am sure to catch you in the end, and that is the wrong end.

2—Watch your work, not the clock. A long day's work makes a long day short, and a short day's work makes my face long.

3—Give me more than I expect, and I will give you more than you expect. I can afford to increase your pay if you increase my profits.

4—You owe so much to yourself you cannot afford to owe anybody else. Keep out of debt, or keep out of my shop.

5—Dishonesty is never an accident. Good men, like good women, never see temptation when they meet it.

6—Mind your own business, and in time you'll have a business of your own to mind.

7—Don't do anything here which hurts your self-respect. An employee who is willing to steal for me is willing to steal from me.

8.—It is none of my business what you do at night. But if dissipation affects what you do the next day, and you do half as much as I demand, you'll last half as long as you hoped.

9—Don't tell me what I'd like to hear, but what I ought to hear. I don't want a valet to my vanity, but one for my dollars.

10—Don't kick if I kick. If you're worth while correcting you're worth while keeping. I don't waste time cutting specks out of rotten apples.—American Boy.

BITS OF CHEER.

Catherine of Siena, whatever her sufferings, was always jocund, "ever laughing in the Lord." The blind Madame du Deffand rejoiced that her affliction was not rheumatism; Spurgeon's receipt for contentment was never to chew pills, but to swallow the disagreeable and have done with it. Essipoff, when commiserated on the smallness of her hands, insisted that longer ones would be cumbersome. Robert Schauffler's specific for a blue Monday is to whistle all the Brahms tunes he can remember. Dr. Cuyler, when very ill, replied to a relative's suggestion of the glorious company waiting him above: "I've got all eternity to visit with those old saints, I am in no hurry to go;" and old Aunt Mandy, when asked why she was so constantly cheerful, replied, "Lor, chile, I jes' wear this world like a loose garment."—Exchange.

—Let us hope that the bull-fight which it is rumored is to take place in Wichita, Kansas, will be prohibited by the state authorities. It would be a sorry piece of advertising for Kansas and a disgrace to the country at large. Many appeals to Governor Allen to prevent this have been sent.—Our Dumb Animals.

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SERMON TO YOUNG PEOPLE.

The Grace of Contentment.

Text: ''But godliness with contentment is great gain.' 1 Tim. 6:6.

We are living in an age of unrest. The industrial world is in a turmoil. The capitalist is planning for larger dividends on his investments. The laborers are clamoring for higher wages. Strikes and counter strikes are the order of the day. The social realm is stirred by petty pealousies and ambitions. The political world is in a ferment. National distrust is plainly evident. Disregard of the rights of nations is boldly declared. Treaty obligations are trampled under feet. Unholy discontent is rampant everywhere.

Worldwide conditions are at wide variance from the royal law and the golden rule. Nineteen centuries of the gospel leaves much land yet to be conquered. Christianity has not, however, proved a failure. Far from it. Its many triumphs are large and lasting. But its herculean task is just begun. To reproduce the spirit of Christ in individual, industrial and national life is the all-embracing mission of the gospel. And one of the most important, as well as one of the rarest, elements of the mind of the Master is the grace of contentment.

The Apostle emphasizes the value of this trait of godliness. ''But godliness with contentment is great gain.'' Let us address our prayerful attention to the nature, conditions, and benefits of contentment. First let us note

The Nature of Contentment.

Christian contentment is not inherited or acquired indolence. The lazy man, it is true, is contented in a way. He is content to do nothing, to have nothing, and to be nothing. But it is the contentment of failure. He is satisfied to miss his calling in life. He is content to disappoint the purpose for which he was put into the world. He is willing to ignore every opportunity and shirk every responsibility.

And godly contentment is not the cowardice that fears to face life's problems and difficulties. Not a few are content to lie down on their jobs rather than shoulder the attending hardships. Others are pleased to retreat before defiant opposition. Still others are seeking the line of least resistance in the attainment of private ends. Surrender to evil influences is the contentment of disaster, death, and damnation.

And this gainful contentment is not indifference to the call of duty. It is not turning the deaf ear to the cry of distressed humanity. It is not, ostrich-like, burying one's head in the sands of worldly ease. It is not forgetfulness of ''the rock from whence we are hewn.''

True contentment is repose in the face of danger, resignation amid the perils of adversity, assurance in the shadows of uncertainty, quietude during storm and stress, confidence in the hour of failure, and blessed hope at the crossing of the river.

Next let us consider

The Conditions of Contentment.

Faith in God is the main condition of a contented mind and life. Faith recognizes the all-sufficiency of Christ to supply every need, to solve every difficulty, to sidetrack every opposition, to dissolve every doubt, to remove every peril, to impart strength for every task, and to make sure of ultimate victory. Faith relies upon God to assume the most minute care of body, mind, and spirit. Faith depends upon the higher Wisdom to guide the faltering footseps along the pathway of life. Faith appropriates the hidden power that helps over the hard places, that laughs at impossibilities and says, ''It shall be done.'' And faith foresees the final glory of its achievements.

''They see the triumph from afar,
By faith they bring it nigh.''

Where faith rules there is peace, assurance, contentment. ''Thou wilt keep him in perfect peace, whose mind is stayed on thee.'' Discontent is evidence of a sore lack of faith.

Consecration is another valuable condition of contentment. Worry is impossible where consecration is complete. When all possessions, talents, time, problems, doubts, and fears are given over entirely into the hands of God, there is not the least thing left to worry about. The all-wise Sovereign demands complete consecration in order that He might do with us and for us ''exceeding above all that we ask or think.'' ''Yield yourselves to God,'' and, if need be, let God do the worrying. Surely He doesn't have to worry. Nothing is too hard for Him to undertake and accomplish. Unbroken peace is theirs who leave all in the hands of the Father of mercies. ''Great peace have they which love thy law; and nothing shall offend them.''

Finally let us note

The Benefits of Contentment.

''Godliness with contentment is great gain.'' This means that to be contented adds worth to the Christian religion. It brings to life a larger and sweeter joy. ''Blessed are the poor in spirit; for theirs is the kingdom of heaven.'' Happiness is the portion of all who are content to be poor, either by force of circumstances or by an act of dedication of all to God. It is not the possession of riches but the unholy greed for them that robs so many of true happiness. It is the love of money, or pleasure, or fame, that is the root of all evil. ''But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.''

Another benefit of contentment is the lengthening of one's life. The historian, George Bancroft, was once asked to state the secret of his long life. And he replied that it was due to the fact that he never worried. For worry saps the energies, undermines the constitution, and weakens the vitality of thousands who fill premature graves. The contented person has a larger lease on life, because all his faculties are not harassed by fears and doubtful forebodings.

Still another benefit of contentment is the larger opportunity for self-improvement. A contented man will put in better work from day to day. A contented student will acquire knowledge more rapidly. And a contented child of God will more surely ''grow in grace and in the knowledge of our Lord Jesus Christ.'' Therefore exercise always the grace of contentment. For ''godliness with contentment is great gain.''

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Brother Bates gives Mrs. R. W. Harris, a new member at Rehoboth, credit for the fine list he sends. He has put on some kind of a contest. Since it is yielding such good results, we wish he would tell us about it.

''Grace is the outcome of inward harmony.''

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.
ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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FORWARD TO CHRIST.

The ejaculation, "Back to Christ," is sometimes heard, as though men had gotten ahead of Christ. The fact is, men are far behind Christ, and need to look forward and move forward to find Him.. The search for Christ will be disappointing as long as men look for Him where He is not and never was. And He must be sought with the heart and with an honest heart. "Blessed are the pure in heart, for they shall see God." Christ was manifested to bring men back into communion with God, to bring about perfect harmony between the life of man and the life of God. That is His great office today. He is today as ever the Doorway. He stands between us and Heaven. When we look for Him as the true way of life (the way, the truth and the life), we may find Him. And when we find Him we should see in Him more than a figure-head: we should recognize His unique and mighty power as the Savior of the human soul from sin, His divine power to start within us a new life, and His fatherly care to train us up in the nurture and admonition of the Lord. When we find Him and become aware of His power and commit ourselves to Him, our fortune is made—we are admitted to the heavenly kingdom—we are children of God—we have begun to enjoy our heavenly inheritance. Christ is no longer afar off—He is within us—within us the hope of glory—within us the power that will give us the victory and bring us to glory. When Christ is thus enthroned in our lives, we will feel ourselves anchored to a sure hope. We will not need an infallibble pope because we have an infallible Christ. We will not need an infallible bible because we have an infallible Christ.

Forward to Christ! Let all men join in this forward movement, and the millennium will be here.

—Brother Pierce is unquestionably right about it. People moving and settling near a church of their own denomination should transfer their membership. Church membership means or should mean devotion to the cause of Christ, such devotion as will lead to the best personal effort to make the cause of Christ triumphant. The best personal effort can be put forth in co-operation with others, and in the nature of the case with others where one is. Widely scattered Christians cannot well work together. A man who has no disposition to join in the work of Christ where he is may well doubt whether he has the Spirit of Christ. And "if any man have not the Spirit of Christ, he is none of his." This is a very important matter, brethren. Not only should the person who has moved be concerned to place himself in right working relationship to the church, but the pastor from whom he goes and the pastor to whom he should go should both be concerned and heartily co-operate in enlisting the transferred worker where he can be most effective for the kingdom.

Pastors sometimes get into the habit of speaking of members of the church as "my members." They are "your members" in a very relative sense. They are Christ's members in an absolute sense and He claims them for His work where they can best serve. What Brother Pierce is finding at St. Paul other pastors are finding at other places. It is a situation that calls for concerted action on the part of pastors. There should be no jealousy or narrow thought of aggrandizing one church at the expense of another, but a common desire to build up the church of Christ.

PRAYER.

Eternal God, our Heavenly Father, we thank thee that thou hast permitted us to come to the threshold of another year. As we began this journey through the weeks and the months stretching out ahead of us, we pause for a little while to ask thy special blessing and to seek thy guidance along the way we expect to travel. If we live this year through, we desire our lives to count for thee and for the glory of thy dear Son, our Savior. If at some place on the journey thou shouldst call us home we desire to be ready to meet thee face to face and to hear thee say, "Well done." We thank thee for past mercies and for countless blessings; for the love wherewith thou hast loved us; for thy word which has been our guide book through life; and most of all, for thy dear Son, our risen and ascended Lord. For all that has made life worth living we give thee our thanks. Make this new year to be rich in blessing, and if thou dost permit us to travel through it to the end, let it be the best year of our lives because we have had fellowship with Christ. In his name we ask it. Amen.—Aquilla Webb, D. D.

It is the grand endeavor of the gospel to communicate God to men.—Horace Bushnell.

—Rev. A. D. Shelton, accompanied by Rev. J. T. Sisk, of Concord, came to Greensboro on Monday and went to Mt. Pleasant and spent the night with Brother Millaway. Brother Shelton is studying the problem of church enlargement at Concord.. More room is needed to provide for a growing Sunday school and congregation. Various plans have been proposed. Brother Shelton wants to be sure of the best way. We hope he and his people will find a way out that will gain the end in view and give general satisfaction.

—It remains to be seen how France's effort to collect reparation funds from Germany will result. German miners and railroad men have quit work in large numbers. Unless France can man the works and continue the work her effort will fail, but she declares that she is there (in the Ruhr valley) to stay until she gets complete satisfaction from Germany.

BELIEF IN GOD.

Belief is a mighty word. It seems to some of us such an abstraction. It does not appear to have any personality in it. And yet God says that it is belief in Jesus which is the irresistible power that overcomes the world. Many a man is a weakling today in the church, because he has no overwhelming and dominating faith in Jesus Christ as the Son of God. No mere belief in Jesus as a man, however perfect, can give the Christian the power to overcome "this present, evil world." —Exchange.

FAITH.

Each day man lauches out into the unknown. Each day he comes face to face with problems which require solution; and such solutions oftentimes do not seem to bring him closer to his ideal, but the reverse. Yet the man who attains does not become baffled by adversity, but, with his eyes on the goal, passes on and on until he has achieved.

We discover behind each and every step on the ladder of fame the small but all-powerful word "Faith." We agree that a task without a purpose is irksome and is an inevitable failure. So likewise a life that has no goal is a failure because there is no basis of faith.—Exchange.

IN THY HAND, LORD.

My times are in Thy hand, O Lord! And surely, that is the best. Were I to choose, they should be in no other hands, neither mine own, nor any others. When He withholds mercies or comforts for a season, it is but till the due season. Therefore it is our wisdom and our peace to resign all things into His hands, to have no will nor desires, but only this, that we may still wait for Him. Never was any one who waited for Him miserable with disappointment.—Robert Leighton.

LOOKING BACKWARD.

Brother Powell's communication last week struck me in a reminiscent vein. Especially his first pair of pants. (They used to call them breeches or trousers.) This caused me to remember my first pair. (I'll call them breeches, for that is what they called them before that Fort Sumter episode in —61.) My mother made them. I do not know just how long they were, but they reached somewhere in the neighborhood of terra firma, nearly as long as Lincoln said a man's legs ought to be. She made the ‘‘galluses’’ too, to keep them from coming off. Didn't have suspenders then. Hadnd't got so dignified as all that. There was no rubber in the ‘‘galluses’’ to make them ‘‘smell’’ when a boy stood by a big roaring fire, warming his back. They were made of ‘‘factory cloth.’’ They call it ‘‘sheeting’’ now. About all the difference in the cloth is that the ‘‘factory cloth’’ was good enough and strong enough to hold up a boy's breeches, while the more dignified ‘‘sheeting’’ would be an uncertain proposition. Uncertain where his pants would be at the end of a day's romp. But these were ‘‘good old times.’’ Of course some of the up-to-date ones won't believe it, because they didn't live back there—but some of us did—lived then, and live still. We've seen both sides. Not only was the ‘‘factory cloth’’ ‘‘worth carrying home,’’ in those days, but that ‘‘made at home’’ was still better.

Of course the most of the cloth in those days, 60 years ago, or more, was made at home. Good old jeans and linsey for winter and cotton for summer. We didn't have coal-tar dyes, ‘‘made in Germany’’ then, but just as nice black, blue, red, and green, made of indigo, madder, venitian and other colors. The coverlets and counterpanes of those days beat the factory products of these days ‘‘all holler,’’ whatever that means. And while the women folks carded, spun and wove all the beds, still they had time to work in the garments for the family, and clothing for the beds, still they had time tow ork in the garden, bind after the reapers in harvest time, cook for ‘‘shuckings,’’ visit their neighbors, have quiltings, attend church in mid-week, and camp meetings for weeks together. No knitting or sewing machines—everything done by hand—but it was done **well**. Didn't have to be done over at once. A garment lasted. So did a blanket, sheet, coverlet, or quilt. It takes just as long to make a garment out of ‘‘plant-bed cover,’’ moonshine, ectoplasm (I believe they say spirits are clothed with this latter something), or some other cheat, as of real, honest, durable cloth. Why is there all this modern cheat? Is it because we have no sense, and are reverting back to monkeys? Or is it because the manufacturer knows that good, honest hand work is of the past, and they have the monopoly, and that the public is at their mercy, and they'll get while the getting is good''? We'll not press this too far lest somebody squeal. But there's something puzzling about it, all the same. It may be evolution, high tariff, prohibition, or because the other fellow's in office. But somehow we do not believe that it is either, or all of these, but just, common, ordinary greed and gouge. The more we pay for cloth, the lighter the weight—the fewer to the ‘‘pick.’’

But we've got off somewhat in our reminiscence. Let us get back to the time when we could sit by the roaring winter fire and eat apples by the basketful, ‘‘without money and without price.’’ Now it's five cents apiece, and many little boys and girls do not have the five cents. But this was before the speculator had cornered and gobbled up everything —the jobber, the wholesaler, the retailer, and all the other ‘‘tailers.’’ We just had apples in those days—to **eat**, not to sell and speculate on. Now some modern, up-to-date one may shake his head and say, ‘‘I don't believe it.’’ But it was even so, six decades ago. Good old ‘‘Limertwigs’’ and ‘‘Never-fails,’’ and other kinds too. But those were days of frugality and simplicity—and ignorance(?). We hadnd't learned so much then. We sat in the corner of the great fire-place and talked of witches and ghosts, and Revolutionary heroes. We had not learned that the Bible was poorly inspired, if at all, and that man is a brute product, instead of being made in the image of God. We've learned some wonderful things in these days of five-cent apples, ‘‘sorry’’ cloth, short dresses, low dresses, and no dresses, but breeches. There is on old Book that they used to swear by, because they didn't have any more sense than to believe it true, that says something about a man not wearing a woman's garb, nor a woman a man's. It also says something about the woman dressing in ‘‘modest apparel.’’ But of course that old Book is thrown on the scrap-heap by many, and some never did have any use for it. Still the government and courts are old fogyish enough to swear folks by it. And one of our poets said something about ‘‘lack of modesty being lack of sense.’’ But of course the ‘‘wisdom of the ancients’’ cuts no figure now. Of course the race never did have any sense until it learned that it came from brutes ‘‘All that ever came before’’ were fools and idiots. How such a fool, idiotic rabble could have ever built the pyramids of Egypt, planned and constructed the temple of Solomon, the walls and gardens of Babylon, the temple of Baalbec, and hundreds of other great things, the remains of which show for themselves, is a problem hard to solve. But it requires greater faith—credulity—to believe in evolution than in revelation. And as we haven't faith enough for evolution we have to be contented to remain among the common, old fashioned herd that accept revelation. We are not high-browed enough to believe God first had to make some kind of a brute out of which to make man. I can't understand why an intelligent man will commit the asinine act of professing to believe in the Old Book that folks swear by, and evolution at the same time. The two never can be reconciled. One or the other is a pseudonym—a polite name for a lie. And as I haven't faith enough to believe the Bible a lie, I throw evolution overboard, to any kind of monster that can swallow it, though it cause a great deal of amazement among the high-brows. Now just a little thought, cogitation, mental emanation, or something of a like kind: We saw a little brown, reddish looking monkey in a box in a waiting-room munching and nibbling at an apple, and looking **foolish**, or **silly**. That's the way he looked to me, as I studied the expression of his eyes, and his entire demeanor. I compared him with the horse and dog, near by, and they both, or each, manifested, to our mind, far more intelligence than the foolish, silly monkey. There is far more dignity and intelligence manifested in the eye of the dog or horse, than in the moonkey. Did you ever think of this? Did you ever compare the facial expression of the monkey with that of the dog or horse, and see how far superior the latter two are to the former? If you haven't, try it. The monkey is inane and silly in comparison. Some have been led astray on the monkey because he cuts a few little silly antics and stands on his hind legs. This cuts no figure; a bear can stand on his hind legs, and so can other animals. A black snake can stand upright, without any legs. The dog and horse are useful animals; eves the black snake's good to clean out the rats. But of what good is the monkey, but to act the fool and entertain some folks of monkeyish minds. But let us get back to our reminiscent vein. Think of the corn shuckings of sixty years ago! What stacks of pumpkin pies! The present day shuckings are tame affairs in comparison. Everybody turned out—old and young, male and female, big and little, white and black. And how the ears flew over the long corn-pile! And the small boys romped in the shucks. But at the house was another scene. That enormous, princely supper was in preparation. A big roaring fire in the ‘‘big house’’ (parlors had not been invented) and kitchen too, with some of the older persons sitting around—some with clay pipes with long reed stems, so they could light the pipes without leaving their seats, but sticking the pipe under the ‘‘fore-stick’’ in the hot embers. They discussed deer-hunting, turkey-hunting, fishing—stories of colonial days, the Revolutionary war, the Tories, Col. Fanning, some of the fights of other days, and the ‘‘bullies,’’ and other things too numerous to mention. It was a jolly good time. But in the kitchen there were stacks of pumpkin pies, potato pies, both custards and ‘‘sliced pies,’’ chicken pies, mince pies, and even pot-pie. There was pork and turnip, bacon and cabbage, sweet potatoes and Irish, beef or mutton—sometimes both—chicken and dumplings, and maybe turkey, to say nothing of butter and milk, coffee, ‘‘light bread’’ and biscuit, pickles and sorghum. And I wish to say, in passing, that the beef was delicious enough for the gods, and so was the mutton. Beef made of ‘‘nubbins’’ and ‘‘punkins,’’ stall-fed, beat Armour's and the local butcher's hand-out so far, that there is no comparison. And it sold for **five and six cents per pound**. It's by the beef, like the cloth, the more you pay the ‘‘sorrier’’ it is. And still some folk contend the world is on the up-grade, and will soon be in the Land of Beulah and at the pearly gate. But this was before the days of wooden tooth picks (every fellow carried his own tooth-pick, made of a goose quill) and before such things as calories, proteids, protein, carbohydrates, vitamines and other things that they have galore nowadays. Dietetics and dietitians had not been invented, but we had cooks instead, and something to eat. But the boys and girls grew robust, fresh and ruddy, just the same. Lip-sticks and manicuring outfits had not appeared, and powder and paints were a rarity. The girls were just as pretty, and got married just as easily as today. And they were just as attractive with their long, and high dresses on, and their modest demeanor. The "flapper" hadn't appeared. She's one of the modern improvements. The last thing from Paris, New York, Chicago, or some other modern Sodom. Neither had cigarettes, coca-cola, chewing gum, joy rides, and the movies come on the scene to debauch and deprave the young. Of course all these things are improvements, up-to-date, making the world a carnal paradise for carnal fools. Oh! yes, those were days of blissful ignorance. "Where ignorance is bliss 'tis folly to be wise."

When that corn-pile was shucked, and that supper eaten, the boys and younger men, many of them, resorted to the yard to try their strength at such plays as "dog-scratch," or taking the stick, pulling heavy, etc., and the way the soil was torn up, was something to see. Athletics was another thing of which they were blissfully ignorant. But they knew how to run and jump and wrestle, pull heavy, play scratch, and perform other stunts of strength and activity, as much so as today, and that "without money and without price." Didn't have to pay some fellow, called a professor a big salary to teach them how to play. They just learned it themselves. But of course they were ignorant, didn't know any better than to just play without a teacher. But they saved their money, and learned to play, but of course were ignorant of "athletics." Perhaps some of our up-to-dates will think this a great misfortune. If they didn't have "athletics" they had something else just as good, and like the five-cent beef, may have been better. But time would fail us to tell all about those shuckings of sixty years ago. Of the games played in the house as well as outside. One of them was called "brogue." If some of our modern youngsters were to get into this game they would get something on their backs which they no doubt need but have never had. Well, everybody wasn't good then, nor everything good, but we didn't have so many bad things. We didn't have any germs, if we did we didn't know it; no bootleggers, no flappers, no cigarette suckers, no coca-cola fiends, no chewing-gum inanities, no automobile joy-riding, no movies—no Fatty Arbuckles and Mary Pickfords. Yes, we were minus all these bad things in those days, and it seems to me that it was a better age in which to rear boys and girls. You could even tell a twelve-year-old girl from her grandmama by the length of her skirt. Often you can't do it now. O, tempora! O mores! Well, then, what more? The poorest of the people in those days could have milk and butter for the babies and children. Now the price is prohibitive for many, and the children have to go poorly nourished. But this is modern improvement. Call it that if you will, but we have another name. Greed, extortion, gouge, somewhere along the line. But we must close these observations and comparisons, though the field by no means be covered. Still somebody is responsiblbe and somebody will have to pay.

J. F. Dosier.

WHAT IT TAKES TO MAKE A CLEAN CHURCH.

Some think one thing and some another to have a real clean church.

Please let me say a church with the pastor and stewards free from the habit the worm enjoys, and free from the stifling smoke that is attached to the form the poor old worm won't deal with.

A teacher had taken a great deal of time trying to show the children the great wrong of the use of tobacco. To impress the children in a way they would not forget the awful harm it was doing, a debate was given. The subject was, "Resolved, That the use of tobacco is a sin."

Every child handed in his paper on the affirmative. Some of the harms given were:—

I have no confidence in a preacher that uses tobacco, for I don't think God wants a person to preach that can't quit it. It destroys the body, which is the temple of God. No murderer can enter the kingdom of heaven. And when we destroy our body we are killing ourselves.

Many other reasons were given for its being harmful.

Will you tell me how a teacher can do effective work when she teaches the harm of tobacco and the preacher uses it in any and all ways. Parents are prayerfully saying, What shall we do? The pastor is using it in my home, and I've always told my children, Touch not, taste not, handle not, it will bring sorrow. Give us a church free from the tobacco habit, and we will announce that our church is a clean church.

M. M. D.

HUMILITY.

"Blessed are the meek, for they shall inherit the earth." Unbelievable! Has not the short sword of the Roman Legion, has not the Senate in Rome, something to do with the inheritance of the earth?

How dare this Man say that great conquerors, Alexander and Caesar, who were many things but not meek, did not own the earth.

There is just that little word, "inherit," which makes all the difference in the world. The Goths might sack Rome; but where is the Gothic Empire of the Mediterranean today? "As proud as a Spaniard," was a proverb of the Middle Ages, but the Spaniard has not inherited the earth. Napoleon could say to his guardsman, standing as the sentinel at his door, "You are tall, but I am great." The descendants of Napoleon have not inherited the earth.

The strength of America came from her forefathers; people persecuted for their faith in the home countries, who in meekness crossed the sea to seek new homes in the wilderness of the New World.

Pride cometh before the fall—sometimes the way is long that leads to the fall, but the fall in inevitable. It is not only the chrch that has grown from the strange seed, the blood of martyrs. When men are broken to their knees and heads are bowed, there is much hope for such.—Exchange.

A NEW SELF MAKES A NEW YEAR.

The pleasure with which we greet a new year springs chiefly from the hope that it will prove new. Disappointed because the closing year has not been what we planned, and hoping that this new lease of time is bearing to us the opportunity to achieve the good we expected in the old year, we welcome it with a cheer. It is a new chance.

The old year contained much that we wish had been left out and lacked much that we wish it had possessed. This has characterized so many of the past years that we are in danger of becoming cynical concerning this hope. Banish such a temptation. We may not be so credulous as in youth, but he is to be pitied whose heart does not throb a little faster at the approach of this new lease of time. It may and should be richer in material gain, in developed character, and in uplifting ministries than any of the yars that have drifted into the past.

May it not be that what we most need is not a new year, but a new self? We are prone to look beyond ourselves for the things we desire or fear, forgetting that our world is largely within ouselves. We look through colored glasses and do not suspect that the things we see take their color from the glasses on our face. We are dissatisfied with last year, and forgetting that a change of skies does not change the traveler, we enter the new year expecting to find it altogether different. But, alas, the heart we carry within us and the memory that follows hard after us will color next year if they are retained. And so, after all, may it not be that the thing we long for is not a new year, but a new self?

At this point the Gospel meets us with an offer to make us new. "If any man be in Christ Jesus he is a new creature." When that is achieved "old things pass away and all things become new." But the "newness" comes from within and not from without. With some of us this change will commence with the "new birth." This is more than reformation. Reform deals with the exterior, regeneration deals with the interior. The new birth gives a new moral start. It wipes out the sinful past and gives a new chance.. If we have never experienced this change, the crossing of this boundary is the accepted time Commence by surrendering to God. There is something inspiring and inviting in such a time. It speaks with peculiar force. It appeals to us as no other time does.

But this day has an appeal to Christ's followers also. Do we not look forward to the new year as a new opportunity? We are not satisfied with the old year. Possibly the world has been regaining its hold upon us. The prayer meeting and the Sabbath school have lost their charm, and only a sense of duty holds us faithful to the public worship. David had been an officer in the church for years when he wrote the prayer, "Create in me a clean heart, O God, and renew a right spirit within me." Do we not need to make that prayer our own? Did we ever need it more than now? Spiritual cleansing is a continual work. "The inward man must be renewed day by day." We can live aright only as we are "in Christ," that is, within the circle of His life and influence. Only as we move back into His life more fully will we find the year "new."

May our readers all have "A Happy New Year," and may they know in a blessed measure the meaning of the words which John heard from the lips of the enthroned Christ, "Behold, I make all things new."—United Presbyterian.

—Many cases of lethargic encephalitis (sleeping sickness) said to be the result of numerous cases of influenza, have been reported near Bristol, Va., during the present epidemic of "flu."

THE WORK AND THE WORKERS.

Since our arrival in Greensboro, January 12, I have visited Grace Church, Greensboro; Siler City; and the Richland charge. The work at Grace church is progressing splendidly under the leadership of Brother Stubbins. His sickness and the sickness of quite a few of his members has handicapped the work a bit, but things are going well now. I enjoyed preaching to the splendid audience which greeted me.

At Siler City I preached twice and held the first quarterly conference for that charge. The people seem hopeful of good results on the work this year, even though they have no pastor at present. Through co-operation with a committee in each church there we hope to have preaching at Liberty twice on each second Sunday, and at Siler City twice on each third Sunday until the Westminster Theological Seminary closes in May and then Rev. Fred W. Paschall will take that charge for the summer months. While on Richland charge I preached at Cedar Falls, Brower's Chapel and Charlotte. The weather and roads were bad, so the crowds were small. Those who did come gave earnest attention to the word. After conferring with the people at these three churches, I have asked Rev. W. F. Kennett to serve Richland circuit for the remaining part of the year. Brother Kennett will preach his first sermon on the charge at Charlotte church next Sunday, February 4, at 11 o'clock. Some weeks ago I arranged with Rev. D. A. Morgan to preach once per month at each one of the churches on the Kernersville charge. So at present all of our charges are supplied. May God bless the workers while they push the work.

February Stewardship Month.

By action of the Annual Conference February has been set apart as Stewardship Month. The gospel of Christian giving needs to be preached just as well as the gospel of Christian living. In fact it is poor Christian living that does not result in liberal Christian giving. Hence, I am trusting that every pastor in the conference will preach at least one earnest sermon on Christian giving to each of his congregations during February. I have no disposition to dictate to any pastor what he shall preach, but there is a splendid field of gospel thought here which ought to be brought to the attention of our people.

The Annual Conference Budget.

In connection with your teaching on Christian Stewardship, please do all you can to raise every dollar possible on the annual conference budget during February. Our conference treasurer is hard pressed for funds to meet current expenses duing the early months of the conference year, so if all the charges will make an earnest effort to collect as much as possible of the annual conference budget during February and will send all amounts raised to Rev. S. W. Taylor, Burlington, N. C., you will very greatly help yourselves and others. I am glad to report that nearly all the pastors have promised to do this.

February 4 I plan to visit West End and St. Paul charges; February 11 Reidsville and Draper; February 18 Burlington and Graham.

Spring is rapidly approaching and we are already thinking about and planning for those district meetings. Rev. Lawrence C. Little is expected to arrive in the State this week and he and I, together with the district chairmen, will be planning these meetings soon.

Yours in the Master's service,

A. G. Dixon.

Greensboro, N. C., January 29, 1923.

A WORD OF APPRECIATION.

Though it be a little late, I wish to hereby express my appreciation of the Superannuate Christmas Fund. To all who gave, and to all who initiated and carried forward the movement. We superannuates are not such by choice, but by force of conditions and circumstances over which we have no control. We would prefer to be on the firing-line, in the thick of the fight. But because we are not so placed, do not think we can do nothing. Some of us can preach as well as ever, and perhaps better—better than when boys, in demand. So, please give us a chance, when you can, and we'll do you no harm if we do you no great good. The fatal day is coming to all —the youngest in the conference—unless one is fortunate enough to ''die in the harness.''

J. F. Dosier.

The Postal Card, W. F. Kennett, Editor.

Jack.

Jack was only a mule; but he was one of the best mules I have ever ''personally'' known. He was gentle, kind and true. He never balked. He never kicked his master or his master's children, though the children often played around his feet and rode upon his back. Jack pulled the plow day in and day out during the plowing season. He drew the wagon to the mill to have meal and flour made to feed his master's growing family. Jack was not only a good mule; but he belonged to one of the best men I have ever known. This man is Brother N. W. Gordon of Bethel, Flat Rock circuit. Jack was the first plow animal Brother Gordon ever owned and was only three years old when Brother Gordon came in possession of him.

One beautiful spring day, eighteen years later, we were in Brother Gordon's home, and when they were getting ready to drive the teams afield for the afternoon work Brother Gordon said to me, ''I will have to give Jack part of the crop this year, he is twenty-one years old.'' There were other and younger mules on the farm; but Jack had served so long and faithfully that this good man felt that the faithful old servant was worthy of special care and to become a pensioner, so Brother Gordon kept Jack and gave him all of the crop that he needed for I do not know how long.. ''How much then is a man better than a (mule) sheep?'' Matt. 12:12. And should not our old men who have borne the heat and burden of the day, and who have helped to build up our church—who have traveled in cold and heat before the days of good roads and autos, not have a part of the crop? Should we not make ample provisions for our superannuates?

Midway, Haw River Circuit.—Owing to sickness and death in our family, I have not sent a report from this place in some time. On December 16, after an illness of eight weeks, during which time there was much prayer offered for him, the Lord saw fit to take our precious Bernard, 17-year-old son, from us, and plant him in the heavenly garden. Since his going our hearts are sad, but heaven seems nearer and our Savior seems dearer. We feel that the whole church is striving harder to do their Master's will. Brethren, sisters, pray for us that we may be comforfed and that we may live as near right as we think he did.

Our pastor was with us Sunday, preached a good sermon, after which the Lord's supper was administered to a good part of the congregation. Brother Lowdermilk also opened the doors of the church and received the writer's husband, Mr. G. W. Apple, into church on profession of faith. This caused many hearts to rejoice. Some time before Christmas Dr. and Mrs. Johnson and two daughters came to us from Fair Grove Methodist Protestant church. We gladly welcome each one of these new members into our church. May we be a help to them and we feel sure they will be a help to us. Pray for us.

Mrs. G. W. Apple, Reporter.

January 29.

Harmony Grove, West Forsyth Circuit.—Just a few lines to let the Herald readers know that we are not dead and not all asleep. We reorganized Sunday school the first Sunday in the year. We elected W. L. Moser superintendent. Our attendance and collections so far have been splendid, and we trust they will continue. We have bright prospects for a good year's work. The people are taking an interest in the Lord's work here. And we are praying for this to be the best year we have ever had. Our pastor, Rev. A. M. Hamilton, accompanied by Brother H. F. Merritt of Jamestown, N. C., filled his regular appointment yesterday. He gave us another one of his good and helpful sermons. And we feel sure that every one went away feeling better.

We are glad that our pastor was permitted to come back on this circuit again. Brother Hamilton's family have all been sick with ''flu,'' but they are all better, we are glad to report.

Margaret Moser, Reporter.

West Forsyth Circuit.—We are very thankful that we still live. Our work has started off splendidly. We have been hindered much because so many of our people have been sick. Three churches on this charge have taken a long step forward: Harmony Grove, Tabernacle, and Union Hill. These churches are paying pastor's salary monthly, and all other claims quarterly. Brother W. L. Moser of Harmony Grove church is the one who made it easy for the members of his church to pay up monthly. He is chairman of the board of stewards and also treasurer. He said if any member could not have his part of the money ready to pay on the fourth Sunday in each month he would pay it for them, and then wait with them for his money until the end of the year if asked to do so. Brother Moser is superintendent of the Sunday school. The school is growing. Twenty-five new names have been added to the roll. Six new members have come to this church this month. Harmony Grove will go forward.

Three acres of land have been paid for and deeded to the trustees of the Methodist Protestant church. W. L. Moser has made another pledge of $300 on the new church. He is one of the most liberal men we have met.

W. A. Riding and family, John Riding and family, and W. L. Moser and family visited the pastor some time about the 15th.. Well, talk about pounding, but what they did for us will not be forgotten.

Last Sunday we were informed that a package had been left at Brother Moser's house. We are always invited to his house, and always happy because we have such a welcome. After enjoying the good dinner our car was loaded with many useful things. Among the gifts we note the beautiful set of dining room ware given by Mrs. Moser to Mrs. Hamilton. This alone is worth $25. We were given a new battery for our Ford by W. L. Moser, which he paid $25 for. May the Lord bless the work and make this servant a blessing to all on our work. I must close, for my letter is getting lengthy. May the Lord bless all. Yours in His name, A. M. Hamilton, Pastor.

Shady Grove, Tabernacle Circuit.—Since my last report to the Herald, there has been right much influenza in our neighborhood and therefore we have been neglecting our Sunday school. But we have turned over a new leaf and are going to make up for lost time.

Our superintendent, Mr. Pegg, has been confined to his bed with influenza, but is improving, we are all glad to say.

Mr. Burgess filled his appointment at Shady Grove Sunday and preached a very deep and impressive sermon. He told us how dangerous it is to put things off until tomorrow. Delay seems to be one of our main weaknesses. If we would stop and deeply consider how dangerous it is to put things oy, I am sure each one of us could and would do better and be more prompt—"Punctuality is one of the chief objects in life."

Sometimes it may seem we are just on the river bank ready to fall. Are we going to be able to swim? Then is when we need to have faith, and to be able to swim we must speak for Jesus any time, anywhere. He is always ready to lend a helping hand and will ever hear our prayers if we will go to him sincerely and earnestly.

We know there are many people who have wandered far away from the fold. They are wandering somewhere in darkness and cannot see their way home. Now can't we be real little missionaries and touch those wanderers and let them know the love of the Savior, and bring them safely to fold where they'll be sheltered from all harm. To be a real true hearted missionary we must start now, not tomorrow: for tomorrow we may not be here, but go now and give forth words of encouragement to those who are oppressed, dissatisfied and do not know what road to take. Comfort the sad and lonely. Pray for those who say all manner of evil against you. Always let God be with you whatever you may undertake. Pray from the heart, speak from the heart, work from the heart and God surely will abundantly bless you and there will be a great reward some day.

Vesta Lineberry.

Chapel Hill, Davidson Circuit.—Brother Short preached for us the third and fourth Sundays. He preached helpful sermons, if we will take heed. He told us about the many sins. May every church member do their duty and may we get on a higher plane of living. It seems that we are at ease in Zion: let us wake up. Congregation small both times. We are glad that we can have preaching the third and fourth Sundays part of the time.

Brother announced that we would take the sacrament the third Sunday in next month. There will be class meeting the second Sunday in next month. I am also glad of that: I have not been to one in many years. Brother Samuel Fine and Brother Henry Lomax are the class leaders. Hope it will be a good day; lots of young people around here were never at a class meeting.

We like our new preacher, think he will do good if the people will come out to hear him. It seems that members of the church would like to go to meeting. I do not understand why they do not. Let us all come together with love to each other. Why not? Come on, brother and sister. We have had no Sunday school this winter.

We lost one of our members, Brother Stokes Davis died. We will miss him in the community and the church. Lizzie Cranford.

Mt. Zion, Uwharrie Circuit.—Yesterday was our regular preaching day. Our new pastor was with us and delivered a good sermon to an attentive congregation, his subject being Religion. He has preached for us at this place twice. He preaches with great earnestness.. We believe if the members were as earnest about religion there would be great good accomplished on this charge this year.

The trustees are soliciting funds to cover our church some time this spring. They have subscribed to date $124.50. We have not had any Sunday school for the past month, but we have our literature and will have school if the weather is not too bad. Our superintendent, T. M. Briles, and family, have just recovered from an attack of "flu,". W. B. Miller and family also have it, but are improving.

Mr. and Mrs. Eugene Swaim of Thomasville attended services at our church yesterday.

With best wishes to the readers of the Herald, Nannie Briles, Reporter.

MEETING OF JOINT COMMISSION.

The commission appointed by the Western North Carolina Conference of the M. E. Church, South, the North Carolina Conference of the M. E. Church, South, and the Methodidst Protestant Church of the North Carolina Conference held its first meeting on January 18, 1923, at West Market Street M. E. Church, Greensboro.

The purpose of the meeting was to seek to bring about a closer fellowship and more understandable co-operation between the two denominations — specifically in North Carolina.

The members of the commission from the M. E. Church, South, are, M. T. Plyler, Mr. Few, C. V. Culbreth, J. H. Barnhardt, F. N. Tate and J. F. Kirk.

Members of the M. P. Commission are, T. M. Johnson, L. F. Ross, R. C. Stubbins, J. H. Allen, R. F. Williams and J. D. Williams.

Those present at the meeting, of the M. E. Church, South, are, M. T. Plyler, C. V. Culbreth, J. F. Kirk and J. H. Barnhardt.

Members present from the M. P. Church, J. D. Williams, J. H. Allen, R. C. Stubbins, R. F. Williams, substituting for T. M. Johnson and L. F. Ross, R. M. Andrews and A. G. Dixon.

The meeting was opened by M. T. Plyler; A. G. Dixon conducted the devotional.

M. T. Plyler was elected chairman, R. C. Stubbins, secretary.

M. T. Plyler explained the purpose of the meeting as an effort to bring about a better understanding and co-operation between the two denominations in the state. Practically all the members present spoke on the subject and were favorable to such a movement. A motion was passed asking the annual conferences to make the organization permanent.

On motion A. G. Dixon and M. T. Plyler were made a committee to prepare an address to the participating conferences, to be published in the Methodist Protestant Herald and the North Carolina Christian Advocate, embodying such ideas of joint mediation as may be deemed advisable of the denominations.

The meeting then adjourned to meet upon call of the chairman. R. C. Stubbins,
Secretary.

BRAVE FIVE MINUTES LONGER.

The Duke of Wellington is credited with saying that the British soldier was not braver than the soldiers of other countries, but he was brave five minutes longer than they, and, of course, the result could only be one thing, namely, victory.

This is one of the great secrets of victory—to keep brave the last five minutes. Many an army has surrendered when just on the point of victory. And the same is true of many a man.

It is not more ability we need for our work—a very large majority are quite strong enough—but they need to be brave just five minutes longer. Suppose there are monotony, and disappointment, and annoyance. What of these things? They are not new. Every man who has ever done anything has met them all, and they have failed to daunt him.

It is a good thing to make up one's mind from the start not to run away from a difficulty, but to conquer it. Some one alse will complete the work we have run from, when perhaps we have done the heaviest part of it, but just failed to complete it.—East and West.

A TRUE DOG STORY.

A family in Troy, N. Y., having a false grate in one of the rooms of the house, placed some red paper behind it to give it the effect of fire. On one of the coldest days a dog belonging to the household came in from outdoors, and seeing the paper in the grate, deliberately walked up to it, lay down before it, and curled up in the best way to receive the glowing heat as it came from the fire. He remained motionless for a minute; feeling no warmth, he raised his head and looked over his shoulder at the grate; still feeling no heat, he went across and carefully applied his nose to the grate, and smelled it. It was as cold as ice. With a look of the most supreme disgust, his tail cured down between his legs, the dog trotted out of the room, not even deigning to cast a look at those in the room who had watched his actions and laughed heartily at his misfortune. That dog had reason as well as instinct.—Troy Times.

EXECUTIVE COMMITTEE MEETING.

The Executive Committee of the General Conference met January 18, 1923, Rhode Island Avenue Church, Washington, D. C.

The devotion, Scripture reading and prayer, was conducted by Rev. C. D. Sinkinson, D.D.

There were present Rev. T. H. Lewis, D.D., Chairman, Rev. J. A. Selby, Rev. C. D. Sinkinson, Rev. T. M. Johnson, Messrs. Wm. E. Sankey, W. C. Scott.

Rev. T. H. Lewis, D.D., read report of his work as President of the General Conference since the July meeting. (Note.—There was no meeting held in October on account of change of date of an annual conference and consequent conflict of dates and demand upon the time of Chairman Lewis.) The report was approved, including recommendations, and ordered published in the church papers.

The Committee especially approves and recommends the proposition to appoint a commission to study our church finances and make recommendation to our next General Conference. Also the suggestion by Mr. H. C. Staley, General Church Treasurer, that an address by Rev. T. H. Lewis, D.D., on "Saint Paul as a Money Raiser" be published in pamphlet form and distributed as far as practical throughout our church.

The Treasurer's Report.

The treasurer has received from the various conferences and distributed to the Boards, May 1, 1922 to January 1, 1923, a total of $85,893.65 on the budget.

The report below is from July 1 to January 1. The rather considerable overdraft by the Board of Foreign Missions was allowed until the first of the year that some of the Board's Liberty Bonds might not have to be sold at a sacrifice. The Bonds have since been sold and the overdraft taken care of.

Note.—In each instance no mention is made of a balance due any board on July 1. Any such balance is included here in the sum named "receipts."

Foreign Missions, receipts $24,903 (cents are omitted in each instance), disbursements $33,693, overdraft $8,789. Home Missions, $58,609 (including general receipts, borrowed money, and transfer of funds), disbursements $57,813, balance $795.. Board of Education, receipts $25,612, disbursements $19,341, balance $6,270. Board of Young People's Work, receipts $7,179, disbursements $3,490, balance $3,688. Woman's Home Missionary Society, $7,514, disbursements $7,062, balance $452. Woman's Foreign Missionary Society, receipts $19,680, disbursements $19,449, balance $231. Old People's Home, receipts $918, disbursements $911, balance $7. Children's Home, receipts $918, disbursements $911, balance $7. Superannuates, receipts $5,128, balance $5,128. Million Dollar Fund, receipts $1,280, disbursements $1,030, balance $250. Interchurch, receipts $781, disbursements $634, balance $147. Budget, receipts $43,453, disbursements $43,262, balance $191. Near East, receipts $144, balance $144. Reserve Fund, balance $7,066. Home for the Aged, receipts $151. balance $151. Total Balance on Hand, $15,489. Notes payable for borrowed money, Baker, Watts & Co., Board of Education, $7,800; Board of Home Missions, $10,000; Board of Foreign Missions, $6,000; Woman's Home Missionary Society, $1,000; total $24,800.

Interpretation of Church Law.

1. The published minutes of the Colorado-Texas (colored) Conference for 1921 showed that the next conference was to meet "October 26." The president of the conference claimed that this was an error, and contrary to the action of the conference and to the customary date. He therefore published in the church papers a call for the meeting of conference October 18. No one took exception to this published notice, and the conference met on the day named and transacted the usual business, the greater part of the conference being in attendance. On October 26, however, a few ministers and laymen met and held a conference, transacted business.

The decision of the Executive Committee is that the second meeting was illegal: that not having made objection to the public notice they lost their right to protest or to refuse to attend the first meeting.

2. An elder losing his credentials, and applying for a duplicate, may, by consent of the conference, have new credentials issued, if the officers signing the original are available to sign the duplicate. If they are not, the conference may order the present president and secretary to issue a paper certifying that the holder was ordained at the date and place shown on the record, but may not issue new credentials.

3. "In case a preacher, because of his age, is unable to pass an examination according to the Discipline, and yet has preached for years, can he be lawfully ordained?"

No. But the Committee on Itinerancy and Orders may use their discretion as to the character of the examination.

4. The Monthly Meeting (Constitution, Article V) is the primary official meeting of the church. The Annual Meeting (Discipline, page 48) is one of the Monthly Meetings. The Monthly Meeting cannot take the place of other constituted bodies in the church, such as the quarterly conference. But it can do anything within the limit of church law which is not specifically assigned to some other official body.

5. "Is the quarterly conference the ruling authority of the local church in all the church offices?"

No. Officers are elected by the members of the church, and their duties are defined in the Discipline. They are amenable to the members of the church.

6. There is only one valid reason for refusing a letter of good standing to a member of the church, and that is that charges have been, or are about to be preferred against him. No name can be dropped from the register because the member does not contribute to the church. But he may be brought to trial for refusing to meet his obligations. The law also permits persons who cannot be found or who have ceased to take interest in the church to be dropped.

Communications.

Rev. C. E. Sheppard, D.D., presented his resignation as president of the Board of Publication. The resignation was accepted and Rev. C. M. Lippincott, D.D., was named in his place.

Mrs. Henry Hupfield, president of the Woman's Foreign Missionary Society, submitted a paper signed by the secretary of the Executive Committee of the Woman's Foreign Missionary Society, requesting the Executive Committee of the General Conference to grant permission that "the Thank-Offering be counted a special gift and not included in the budget of Woman's Foreign Missionary Society." The Executive Committee of the General Conference construes that it cannot change a rule of the General Conference, but that it is in no way in conflict with any rule of the General Conference for the Woman's Foreign Missionary Society to count the Thank-Offering as a special gift and not included in the budget: Provided it is made clear by the Woman's Foreign Missionary Society to churches and individuals contributing to the fund that it is special and not counted on the budget.

A telegram was received from Rev. A. E. Fletcher, D.D., president of the Washington Conference, urging that the President of the General Conference visit the Washington Conference. On motion of W. C. Scott, Rev. T. H. Lewis, D.D., President of the General Conference, was instructed to make such visit.

On motion the invitation from the Tiffin Church, Ohio, was accepted to held the next session of the General Conference in that church.

On motion it was decided to hold the next meeting in Baltimore during the first week in April, the exact date to be named by the Chairman.

There being no further business the Committee adjourned to meet in Baltimore in April, 1923, at the Call of the Chairman.

T. M. Johnson, Secretary.

IMPORTANT ANNOUNCEMENT.

By Dr. Crates S. Johnson, Forward Movement Secretary.

February is Stewardship Month, according to our forward movement program, and if the interest justifies it the time will be extended to include March.

This is an opportunity for pastors, Sunday school superintendents, women's societies and young people's organizations to give prominence to a fundamental but much neglected teaching of our religion.

The object is not to recure money, but to lift our people to a higher level of Christian life and service, for the principle of Christian stewardship put into practical operation will make for a better quality of religious experience, as well as a more vital and effective church life. There is scarcely a better or fore constructive piece of work that a pastor can do than to lead his people into the adoption of the stewardship principle.

Jesus had a great deal to say on the matter of property or money, and on stewardship. It is said that one verse in every seven of the Gospels and 16 of the 38 parables of Christ relate to stewardship. Stewardship was Jesus' philosophy of life. It should receive greater emphasis. It is a growing concern among all Christian people. There is a deep and wide-spread interest among the churches. Ralph Cushman asks: "What is stewardship but God's word to this generation?"

Literature upon the subject is abundant. Text-books have multiplied. Study-courses for young people have been prepared. Programs have been arranged for use of societies in their public meetings, and the truth has been pictured forth in drama and dialogue.

This department is desirous of helping any who may apply. We have access to valuable methods employed in other communions, and can offer homiletical suggestions, suggest textbooks and study-courses, etc., and literature on tithing at small cost. Arrangements have been made with the Layman Co., 35 North Dearborn St., Chicago, by which we can furnish literature of a certain class at 25 per cent of its list-price. The particulars of this offer, which is limited as to time, are enclosed with copies of a beautiful poster going out this week to the pastors. This poster is entitled, ''The Earth Is the Lord's'' and one is intended for each church. If you do not receive enough copies, please advise.

We would like to hear from our pastors telling us that they desire to observe Stewardship Month. As an inducement we will send to the first 250 pastors intending to put on a stewardship program a copy of either Cushman's ''The New Christian: Studies in Stewardship,'' or McConaughy's, ''Money, the Acid Test.''

THE WAY OUT.

One might suppose that people who oppose, will not help, foreign missions, act on the supposition that the enterprise is modern in conception and development. True, religious work for the heathen nations, as now conducted, was revived in modern times.

But, despite the fact that Christians failed in the past to measure up to their obligations and to the world's needs, God has sought throughout human progress to bring the race to light and life in its highest plane.

What was Abraham but a foreign missionary, for he was led of God into a strange land, and there laid the foundations of the Israelitish nation through whom knowledge of God was made known in their deliverance from Egypt, after they had grown as a mighty host there from Joseph's time, who himself was a foreign missionary, and, by adherence to righteousness and God, saved Egypt from famine and became a high official.

Exclusive as were the Jews, hedged in by divine and human enactments, separated by belief, customs, life and mission from all other people, yet they guarded the oracles of God, and shared in the unfolding of God's redemptive scheme whuch culminated in the advent and work of the Lord Jesus.

Was not Daniel a foreign missionary to Babylon, and were not the three Hebrew children the same, the one opening his window towards Jerusalem, braving kingly authority and the malice of enemies, and inviting death by praying to the living God, refusing to bow to idols, the creatures of men's hands.

The coming of the Son, the pouring out of the Holy Ghost, the establishing of the church, and its commission to make a conquest of the whole world are ample proofs of God's purpose, and of the duty of all Christians to actively share in the greatest work given of God to men to carry on.

The need of the hour to arouse the church to a full realization of its duty is a deep spiritual revival, and the teaching of a higher standard of devotion to the Christ and His kingdom.

One explains that to awaken such a revival ''is not to aim at this itself so much as to lead believers to a more complete separation from the world, and to an entire consecration of themselves, with all they have, to their Lord and His service.''

If pastors and people in their services would strive to realize they are in the presence of their King, and would concentrate their thoughts upon Him and upon His will, and recognize that He demands our surrender—the surrender of our will and of our life to Him to do His will in the strength of His might—great results might follow.

Can we not believe that Christ, our Lord, desires to have all His followers experience constantly His love in their hearts, to exercise triumphant faith, to make an absolute, passionate consecration to His service, to act as God's stewards in the use of money and possessions so as to share in the work ''to win for the Lamb that was slain the reward of his sufferings.''

Then there must be the appeal to God in prayer.

''The work is His; He cares for it.
The power is His; He gives it.
The church is His; He waits to use it.
The world is His; He loves it.
He can make His people willing in the day of His power.
He will hear the cries of His servants who give Him no rest.
He delights to prove His faithfulness in fulfilling His promises.''

Fred. C. Klein.

OUR CHURCH AND SEATTLE.

I don't know what others may say regarding this far-away field, but there is much that can be said that should appeal to our denomination at large and awaken a helpful interest in their brethren of the far Northwest.

Our Methodism has gone hand-in-hand with the growth of this great city, from the time it was a small frontier village on Puget Sound water front. The true and real history of Seattle will never be written if the story of the Methodist Protestant Church shall be omitted from its annals, with some space given to the lives and service of its heroic founders and pioneers. These men were not only founders of our Methodism, here, but their names are inseparably connected with the early growth and later development of the city of Seattle and state of Washington.

That is how old our Methodism is here and that is the prominence it had in the early days. However, for some reason it did not keep pace with the rapid growth of either the city or the state.. Other ecclesiasticisms outgrew us, though ours was one of the first two churches in the village on the water front.

The city has now grown to a population of 315,652 (census of 1920) and promised to be one of the largest cities in America, and the greatest by far on the Pacific coast. This ''promise'' grows out of its beautiful physical setting and surroundings, its salubrious, even and healthy climate, its port and harbor facilities unsurpassed in all the world. The character of the population is cosmopolitan, nearly all colors, races and classes are found here; even our American Indian is conspicuous in the motley throng that crowd the business districts.

Seattle and this part of the coast is a veritable Mecca for the many thousand tourists who come from all over the world, by auto, train and great ocean liners.

There is great need for the church of the living God, a great work to do and a great place to fill. The ''fields are white, and ready for the harvest.'' The openings, without overlapping or duplication are many and very promising.

We have but the one self-supporting church in the city, the First on Capitol Hill; and, for the recent past, as well as at present, it is straining every source of supply and commandeering every available asset in order to be more and more self-supporting and in better position to render help to the established missions, as well as to be able to assist our Board of Home Missioons in locating and fostering organizations at other points where work is so badly needed.

We suffer because of our isolation from the rest of our denominational field and life, as well as because of a lack of knowledge on the part of our people concerning what has been done in the past, what we are trying to do right now, with the promise of better things, denominationally, in the immediate future.

The money of the church has been well spent and wisely invested. We ought to undertake big things in this big city. It should be made one of our denominational centers. Will the church at large make it possible?

Alfred E. Fletcher.

THE MONKEY BREAD TREE.

The queerest of trees must be the baobab, or monkey bread. It grows to the height of forty feet, but its girth is entirely out of proportion to its height, some trees being thirty feet in diameter. Its branches, from sixty to seventy feet long, are often as thick as the trunks of large trees, and they form a hemispherical head of 120 to 150 feet in diameter, their outermost boughs drooping to the ground. An old baobab in Africa is, then, more like a forest than a single tree.

Their age is incalculable. Humboldt considers them as ''the oldest living organic monuments of our planet.'' Some trees are believed to be 5,000 years old. You can cut a good-sized room into the trunk of a baobab, with comfortable accommodations for thirty men, and the tree lives on and flourishes.

The flowers are white and extremely large, hanging on drooping stems a yard in length. It produces a fruit about a foot long, which is slightly acid and pleasant to the taste, while the expressed juice, mixed with sugar, is much esteemed as a beverage, being very refreshing, effectual in quenching thirst, and regarded as a specific in putrid and pestilential fevers. The leaves and bark are also medicinal, being considered valuable in diarrheas and fevers.

As an example of slow growth in England, a baobab at Kew, though more than eighty years old, has only attained a height of four and a half feet. A kindred species to the African boabab grows in Australia. They have been found with a height of thirty feet and a girth of eighty-five feet.—Selected.

Miss O. H. Whitaker, of Enfield, writes that the death of Mrs. Charlie Hardee was a great loss to her people.

YOUNG PEOPLE'S WORK

JESUS WATCHING THE TREASURY.

Luke 21: 1-4. Studies in Stewardship.

In these short articles that are to be given during the month of February it is the purpose of the writer to impress upon the mind of the reader that as Jesus sat over against the treasury and beheld how the people cast in their gifts when here in person, he is still watching the treasury today. And it should be the purpose of every young Christian as well as the older ones to so take into account His presence that when giving there should be no stinting and there should be no neglect of giving at the proper time.

My desire is to give in these articles a plain and yet comprehensive statement of ''God's Financial Plan,'' not for an argument with any one, but to help those who wish help in deciding for themselves a plan in life that will bring to them the greatest returns in both temporal and spiritual prosperity. I am a firm believer in the fact that ''honoring God with our substance and the first fruits of all our increase'' will bring returns in more ways than one. Sure the promise is that our barns shall be filled with plenty, but the greatest returns to my mind is that a fat soul is the greatest result that can come.

My wish is that, as we study these things together, that the plan mapped out may be so plain that ''he who runs may read.'' We want to learn how much and when it should be given.

When we consider the matter of stewardship, we should not forget that our money is not all that is required. While this is a tempting field here for comment I shall confine my notes to the financial side, or the giving of our substance. We want to keep in mind that we should never appear before the Lord empty, for he is ever taking notice of what we bring and the spirit in which it is brought.

The rich were not commended for their abundant giving, for it was not in accord with what they had. The widow was not commended so much because she gave all, but the devotion that led her to give all. To the mind of the writer the commendation, and that means the blessing, of Jesus, comes according to our devotion to a cause. And our devotion to a cause will determine the amount of our gifts even if it takes all we have to prove it.

We might then begin with these questions:

Does Jesus take into account the amounts put into the church treasury today as he did of old?

At what age should my devotion to the church show in my gifts?

How often should I contribute? How much? When does my contribution become a gift?

What effect does my giving have upon me? How much upon others?

Keep these questions in mind and let us see how we will answer them after we have studied them together for awhile.

N. G. Bethea.

He who receives a good turn should never forget it; he who does one should never remember it.—Charron.

NOTICE TO SUNDAY SCHOOL SUPERINTdNDENTS.

Last week I had a notice in ''The Herald'' to your pastor. If he did not see it, please look it up and take it to him.

I want to help you make your Sunday school 100 per cent efficient. Will you let me do it?

Are you entirely satisfied that all of your teachers are well trained and fitted for their classes?

When your present teachers grow old or die, will you have others prepared to take their places? Even now when a teacher is absent do you have others eager to take her place? If you can answer these questions in the affirmative, you need read no more; this notice was not meant for you.

Do you know that your denomination has a course already outlined for Teacher-Training classes?

This is not all it has done to help you. If you have no one to teach such a class and only a few to take a course, there is planned out a Correspondence Course by which any one can get the training and receive a Denominational Diploma.

Now I know that there are a few interested young people in every church, and if you and your pastor will only try you can in a short while have well trained teachers.

The responsibility rests on you. What are you going to do about it?

Please let me tell you more about these courses.

Just write and tell me you are interested.

(Miss) Mary E. Young,
Supt. Teacher Training for B. Y. P. W.
Henderson, N. C.

Welch Memorial Senior Society.

It looked at one time that our Christian Endeavor society would die in spite of all that we could do, so we decided to elect new officers and committees and start out anew..

The first thing the new officers did was to have a social with a special program. We had a good attendance at this social. The new president suggested that we learn some new songs; of course that took with us all. While we were practicing the songs another suggested that we visit the Children's Home, which we did.

We had a big delegation at the Home, and took Brother Garrett by surprise. One trip was not enough. The Endeavorers fell so in love with the children they decided to have a joint meeting with the children. When the cars arrived to take the crowd to the Home the last one of them was packed and ready. They enjoyed the trip very much, and came home with enthusiasm for the Home and the children.

When the time arrived for the sunrise prayer meeting, it would surprise you to know how manny of our young folks were out on that cold, frosty morning. Their baskets were filled with good things to eat for the poor. It seemed that they all had caught the spirit that it was ''more blessed to give than to receive.''

During the time the field was ripe for a Junior Christian Endeavor society, and we organized one with about twenty charter members. The Juniors are doing some splendid work.

About this time the Christian Endeavor City Union offered a banner to the society doing the best work, and our society decided that it would look best hanging on Welch Memorial walls. At present it is down here, and we are working hard to hold it for another six months.

On January 14 we organized a senior society at West End Church, Thomasville, with ten charter members. The prospects are good for a large society for both the Juniors and seniors.

G. A. Kerr,
Corresponding Secretary.

High Point.

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, FEBRUARY 4.

What Is the Chief Value of a Christian Endeavor Society? 1 Tim. 6: 11-16.

(Christian Endeavor Day. Decision Day.)

Daily Readings.

Mon. Testimony. Rom. 10: 9-12.
Tues. Training. 1 Tim. 4: 7-16.
Wed. Service. Rom. 16: 1-5.
Thurs. Fellowship. Col. 3: 16.
Fri. Responsibility. Rom. 14: 7-9, 12.
Sat. Social Life. John 2: 1-11.

What Is the Meaning and Object of Christian Endeavor Day?

It is a birth anniversary. On my younger birthdays, I used to stand against the doorjamb to be measured, to see how much I had grown in the last year. On Christian Endeavor Day, we should measure ourselves by ourselves.

Then, too, we should measure ourselves by Christ. How faithful have we been in keeping our promise to Him? What progress have we made? How has the society grown? Growth does not always mean numbers. Sometimes a society grows by diminishing numerically. Have you not known cases where pruning the membership roll has resulted in greater efficiency?

Christian Endeavor Day should bring to us a sharpened ideal. Did you ever try cutting cardboard by a sample card? You mark off the second by the first. It is just a little larger, because the point of the pencil with which you mark extends beyond the margin. Then you mark the third by the second, and so on —each successive one growing farther and farther from the sample, until maybe the tenth, or the twentieth, is half an inch off. So with copying an ideal into life. We need to go back to the original, and our original is Christ.

Christian Endeavor Day is like a city making a survey of its homes and schools to find out what is wrong.. Things have been ''off,'' something wrong, without special effort to know what; now it is determined to know the exact situation, and remedy defects.

Something for Everybody.

1. **Mountain-Peaks of Endeavor.**—From my window I can see mountains stretching back from the Pacific Coast, each successive peak seeming to rise higher than the last, until the summit peak of the Cascades fades into a blue haze. In verse 11, Paul sets in a vista some of the mountain-peaks of Christian Endeavor: meekness, patience, love, faith, godliness, righteousness.

2. **Having Faith, and Using It.**—My morning paper announces the completion of an irrigation dam that will take the waters of San Louis del Rey River and water forty thousand

acres of land in our county. The river has been flowing through the county from time immemorial; but now it is to be set to work. One of the chief values of Christian Endeavor is in setting latent powers to work, through the various committees, in the service of our King.

3. **Being Charged With a Charge.**—Nothing develops one like being "charged." A charge, in a gun, is something to be fired, to bring down game, or to protect the house from robbers. Every Christian Endeavor is like a loaded gun—he is expected to "go off" in some line of Christian activity. If he does not, the priming must be defective, or the fuse (detonating cap) wet.. Are you a defective cartridge, or a good one?

4. **Puts Us on a Pedestal.**—Wearing a Christian Endeavor pin puts one on his best mettle. A policeman noticed a young fellow unpinning something from his coat, as he was about entering a questionable resort. "Young fellow," he accosted him, "I have been in war, and have seen men throw away their uniform when they were about to desert to the enemy. It seems to me you need that pin more than I need my officer's badge; put it back on and go the way it points."

5. **The One We Serve.**—"Make way for me," called a courier of the king, "for I serve royalty." One of the chief values of Christian Endeavor is that it links us up in service with Christ, whom Paul calls "The only Potentate, the King of kings, and Lord of lords."

6. **Its Aim to Glorify Christ.**—Christian Endeavor is not to glorify its founder, or its state, or county, or local union heads, but to glorify and exalt Jesus Christ. A vain militia captain called his color-bearer to bring the flag a pace behind him. "This is my country's flag," said the soldier; "and country is greater than captain; the flag goes first."—Rev. J. F. Cowan, D.D., in Methodist Recorder.

THE MISTAKES OF SOME BOYS.

It is adways a mistake for a boy to think that he knows it all, or that he knows even half of what his father knows.

It is a mistake for a boy to get into his head the erroneous idea that there are short cuts to wealth and the highest success in life.

It is a mistake for a boy to think that any degree of natural "smartness" can make it unnecessary for a boy to work hard.

It is a mistake for a boy to fail in respect to his father and mother. The better class of people take note of this respect and remember it to the great discredit of the boy.

It is a mistake for a boy to lose any opportunity of securing a good education. The educated young man was never in greater demand than he is today.

It is a mistake for a boy to think there are better ways of getting a dollar than by honestly earning it. This sort of mistake has put many a boy behind prison bars in the years of his manhood.

It is a mistake for a boy to suppose that the amassing of great wealth is the highest form of success in life.—Unknown.

Every man should bear his own grievances rather than detract from the comforts of another.—Cicero.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.
607 Guilford Avenue, Greensboro, N. C.

A GOOD EXAMPLE SET.

Last summer when one of the young ladies who was working with us solicited a good woman in Alamance county for a contribution to the college she was told that she would give a turkey a year for five years. That turkey was sold and a check for $5.80 was received, which has been duly credited.

Are there not at least one thousand other good women in our church who are so situated that they can give us the price of a turkey a year for five years?

There are so many ways that people can help when they want to help that it may truthfully be said that there is not a person in our church who can not do something.

I recently had a contribution from a good woman who must have denied herself greatly in order to make this gift. And yet she did not want her name to appear with the gift.

These are refreshing examples of loyal supporters which are matched by the assistant superintendent of the Sunday school who does not take his church paper, nor will he help support any institution of his church except the little he pays to the support of his pastor.

At this date just about one out of every five members in our church has made a subscription to the college. It is unthinkable that only one person out of every five in our church membership believes in Christian education and wants to help establish a college for the education of their children and kinsmen for their own church. If figures do not "lie" then this must be the case with them.

ARE YOU HINDERING US?

There has not been a time since we began work on the college plans, more than a year ago, that we have been in a more serious situation. We have bought materials, the workmen have done their work, but we **do not** have the money to meet the payments.

For weeks we have been telling the readers of the Herald that they should pay up, but today there is due us about $15,000 from **our own folks** on college pledges. And because **you** have not paid we are greatly hindered. Work will most surely have to be stopped within the next two weeks unless money comes in to meet these bills. We cannot go in debt.

Do you want the work to stop? Are you one among us who is willing for the report to go forth that the members of the Methodist Protestant Church have failed to keep their word, therefore the building committee has been forced to close up the college from the lack of funds? How about it, friends? We have hoped you would come in on the last call, so now is the time to come. You have waited until the last moment, that moment has come.

To fail us now will be tragic for the interest of the College. I have no doubt but sickness has kept a great number of our subscribers from responding promptly, nevertheless their failure to respond has greatly hindered us.

NEW PLEDGES.

A Friend	$5.00
Nell Wade	1.00
C. A. Wilson	1.00
Mrs. C. A. Wilson	1.00

THE COLLEGE BUILDING FUND.

Amount previously reported	$42,847.82
J. W. Browning	3.00
Miss Mamie Taylor	1.00
Geo. F. Crutchfield	10.00
Mrs. Geo. F. Crutchfield	5.00
Miss Essie Fogleman	5.00
E. J. Moser	10.00
E. B. Stone	4.00
Roy G. Stone	4.00
Eula May Stone	4.00
Ruby Stone	4.00
Mrs G. Y. Stone	4.00
J. E. Veach	10.00
Mrs. Randolph Kennedy	2.00
J. Maynard Kennedy	5.00
J. M. Hilton	5.00
Henry Veach	5.00
G. E. Hauser	5.00
H. D. Pegg	5.00
Mrs. Susie Jarrell	1.00
Mrs. A. E. Pleasant	4.00
Ellis Bingham	2.50
Thurman Sain	1.00
Miss Circe Coble	20.00
Mrs. W. C. Tise	50.00
Mrs. C. D. Shore	20.00
Miss Carrie Newell	5.00
Mrs. C. A. Smothers	6.00
R. N. Hauser	50.00
A Friend	5.00
J. R. Koontz	5.00
Miss Mary Snyder	5.00
George Ledford	1.00
Miss Annie eKck	5.00
M. A. Coble	100.00
Mrs. Geo. M. Isley	5.80
Miss Menda Ball	2.00
J. E. Hanner	5.00
J. C. Reynolds	5.00
Miss Nell Wade	1.00
C. A. Wilson	1.00
Mrs. C. A. Wilson	1.00
J. T. Suits	20.00
Miss Belva Hammond	4.00
J. M. Weatherly	60.00
Mrs. J. M. Weatherly	15.00
Harrry Weatherly	6..00
J. D. Williams	20.00
T. W. Duncan	20.00
Bethesda oCllege Club	4.34
Mrs. H. G. Paschal	10.00
Miss Lolly Jones	5.00
S. G. Blaylock	25.00
S. N. Garmon	15.00
	$43,444.46

High Point Subscriptions.

Amount previously reported	$25,667.60
W. P. Bradner	20.00
W. T. Kennedy	10.00
L. T. Smith	10.00
E. E. Plummer	20.00
	$25,727.60

Girls' Dormitory.

Amount previously reported	$249.75
Wallace Spencer	1.00
Thomas Spencer	1.00
	$251.75

TO BABY LAND.

“How many miles to Baby Land?”
“Any one can tell;
Up one flight,
To the right;
Please to ring the bell.”
“What can you see see in Baby Land?”
“Little folks in white—
Downy heads,
Cradle beds,
Faces pure and bright.”

“What do they do in Baby Land?”
“Dream and wake and play.
Laugh and crow,
Shout and grow:
Jolly times have they!”

“What do they say in Baby Land?”
“Why, the oddest things;
Might as well
Try to tell
What a birdie sings!”

“Who is the Queen of Baby Land?”
“Mother, kind and sweet;
And her love,
Born above,
Guides the litttle feet.”

—George Cooper.

THE BOY WHO DROVE THE COWS.

About fifty years ago a little boy lived on the eastern side of the Connecticut River in Massachusetts, near the New Hampshire line. His father was one day stricken down with apoplexy and died suddenly. His poor widow had nine children to clothe and feed—a pair of twins being born soon after their father died. It was a sad and sorrowful home, with no father to get bread for so many hungry mouths; and how was a poor mother to keep her little flock together?

But the mother had a brave heart, and the good God is a father of the fatherless and a judge of widows in his holy habitation, and so she struggled on as best she could. She had brave children. One of them named Dwight, when but six years old went off of his own notion and agreed with a Mr. Alexander to drive four or five cows to and from his pasture on the mountain side, a distance of more than half a mile, for a cent a day; and he did it all through the season except some rainy days, when his brother George, who was some five years older, and worked out for twelve and a half cents a day, drove them for him.

Dwight had no trouble about driving the cows, though the farmer's son, who did the milking, used to shake him up sometimes for routing him out too early in the morning!

The God of the widow and the fatherless took care of the mother and the children; and the little cow-boy who was up and about his business in the morning, is now known over the world as Dwight L. Moody, whose home and Seminary are near the place where he was born, and near where he, a barefooted boy, drove the cows for a cent a day so many years ago.—The Little Christian.

SOME WONDERFUL THINGS.

“Martin,” said a wise grammar school boy to his little brother of six, “come tell me what you have inside of you.”

“Nothing,” said Martin.

“Yes, you have. Listen! You've got a whole telegraph stowed away in your body, with wires running down to your very toes and out to your finger tips.”

“I haven't,” said Martin, looking at his feet and hands.

“You have, though; and that isn't all. There's a big force pump in the middle of you, pumping, pumping seventy times a minute, all day long, like the great engine I showed you the other day at the locomotive works.”

“There is no such thing—”

“But there is, though; besides all these things, a tree is growing in you, with over two hundred different branches, tied together with ever so many bands and tough strings.”

“That isn't so at all,” persisted the little boy, about ready to cry. “I can feel myself all over, and there's no tree or engine, or anything else, except flesh and blood.”

“Oh! that isn't flesh and blood; that's most of it water. This is what you are made of—a few gallons of water, a little lime, phosphorus, salt and some other things thrown in,” said his brother.

“The Lord God formed man of the dust of the ground;” and anaylze him as much as you please, you will find he is **dust** still. But how marvelously this dust is combined, into forms of strength and beauty; so that man, made in the image of his Maker, stands complete as the crown and ruler of all the creation of God. Well may the Psalmist say, “I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well.” Psalm 139:14. —Selected.

THORNS OR ROSES.

Someone tells a story of how a discontented girl was taught a lesson.

Bessie Taylor was always looking out for what was disagreeable, and not for what was pleasant.

One day Bessie was going away from home, and her grandmother asked her if she would have a rose to stick in the bosom of her dress. So, being fond of flowers, she told her that she would like one. Away went her grandmother, with her cane in hand, into the little garden, and gathered the finest ones there. There were two buds growing on the same stem with the rose, and the leaves were as fresh and green as the leaves of a rosebud could be. You may suppose that Bessie was surprised when her grandmother snipped the rose, the two buds, and the green leaves with the scissors, and offered Bessie Taylor the stem alone, all covered with thorns.

“Oh, grandmother, this is not a rose! Do you think that I will stick that ugly stem in my dress, without a single flower or leaf upon it? No! that I never will! You do not deserve to have roses in your garden if you spoil them in this way.”

“Perhaps not,” mildly replied her grandmother, “but there are other people in the world besides me who spoil roses.”

“Then,” said Bessie, “they must be very silly people.”

“I think so, too,” replied her grandmother. “And now I will tell you the name of one. It is Bessie Taylor.” Bessie reddened, while her grandmother said, “It has pleased God to mark your life with many blessings, mingled with few cares, and you continually neglect your blessings and remember your cares. If you thus willfully despise your comforts and pine over your troubles, what is this but throwing away the flowers and green leaves of your life and sticking the thorns in your bosom?”—Selected.

PROVERBS FROM SPURGEON.

Buy not silk when you owe for milk.
Better do than dream; better be than seem.
She who buys “bargains” is often “sold.”
Avoid what makes in thy pockets a void.
Sellers need tongues; buyers need eyes.
Desired things may not be desirable.
Fear of failure is the father of failure.
Why kill nettles if you grow thistles?
Pegging away will win the day.
Maybes are no honey bees.
Add pence to pence, for wealth comes thence.
Better a good grote than a bank note.
A maid's best dress is bashfulness.
Father's fraud drives sons abroad.
Play not with fire nor ill desire.
Lessons learned in the cradle last to the grave.
Be hardy, but be not hard.
The good wife's face lights up the place.
Don't get a helpmeet till you've got meat to help.
Better be one-sided than two-faced.
If you can't be clever, you can be clean.
To avoid a second quarrel, avoid the first.
Better be single still than wedded ill.

—Selected.

GOOD RESOLUTIONS FOR 1923.

Among the resolutions that you make for the New Year do not fail to include a determination to study the Bible daily in a devotional spirit. The Psalmist said, “Thy Word have I hid in mine heart that I might not sin against thee.” The study of the Word of God is a real protection against sin.

Resolved, to look on the bright side of everything in 1923, since everything has a bright side.

Resolved, to be content with such things as God bestows, and dissatisfied with all the gifts of the devil.

Resolved, to make this a better world to the extent of the powers and opportunities God provides.

Resolved, to fight all bad habits, and cultivate all good ones, in the strength of the Savior.

Resolved, to make this a purpose year, a faith year, and a prayer year.—Exchange.

AN IMPORTANT TRUST.

Henry Martyn prayed that he might “take each day as an important trust for the Lord.” This is the true view to take of time. Each day and each hour is a trust committed to us by God.

Every morning the Christian should ask, What is the day given me for? The question then arises, How does God wish him to spend the day? No trust is given to be wasted. The day is not to be spent in mere idleness. We are faithful to our trust, when we spend the day as God would have us to spend it—whether in manual labor, in prayer, in rest, or in presenting Divine truth to the minds of others.

Happy is he who, reviewing the day at its close, can thank God that, through grace, it has been spent in accordance with his will. —Selected.

FROM PASTORS AND PEOPLE

Shelby.—On February 22 we moved into the new parsonage and about seven o'clock the good people came and took possession of the parsonage and left us many things to eat, just such things as a preacher and family need. I don't know just how many there were, I know the house was full. There were so many good things it seems needless for me to say that I surely appreciated these tokens of kindness, because if they were to see me devour these good things they would know I enjoyed them. Everything is needful about the parsonage.. I want to say that I never served better people than the Shelby people. We have one of the most up-to-date parsonages in North Carolina Conference.

A number of things have taken place since my last report that have been interesting. A splendid entertainment and Christmas tree at Shelby church. Mrs Ramsey trained the children and they certainly did their part well. We took up collection.

I ask the prayers of all the good people. Your brother in Christ, J. M. Ridenhour.

Weavers Chapel, Littleton Circuit.—Last Sunday was a very favorable day for our church. We felt that the attendance should have been larger, as the weather was so pretty. We are praying for a larger attendance the third Sunday in February. Brother O'Briant delivered a very touching and interesting sermon, as he usually does.

On December 26 our Sunday school gave a Christmas entertainment which was enjoyed by all. After the program old Santa came forward and presented the presents to the children.

Owing to the cold weather we regret to say that our Sunday school has gone into winter quarters, but we intend to begin the good work again as soon as the weather gets a little more settled, and the epidemic of "flu" is over. I want to ask all of the Herald readers to pray for our church and Sunday school that we may do a better work in the year 1923 than ever before. Our work in the past year has been beautiful: the children as well as the grown-ups acted their parts well in the Children's Day exercise as well as the Christmas program.

May this be a prosperous year for the Herald and its readers. Ola Mae King.

Harris Chapel, Vance Circuit.—Last Sunday was our regular preaching day. We had a very good congregation, considering the cold windy day, and the amount of sickness in this community. Our pastor, Brother Neese gave us a splendid sermon, which he always does. We are glad to have Brother Neese back with us for another year. We think a great deal of him and his excellent wife. I am sorry to say that Mrs. Neese has not been feeling well for some time, and has not been able to get out much. Mr. Neese has a good many friends among our neighbor denominations who appreciate his preaching, and are regular attendants at our church.

Our Sunday school has suspended for the winter. There has been so much sickness, and the weather has been bad, so that it has not been at all convenient to keep it up. I hope the churches will all cooperate with Brother Neese and help him to make this the best year of all. Reporter.

New Hope, Pageland Circuit.—On the third Sunday afternoon at 3 o'clock Brother J. W. Quick [illegible] his [illegible] sermon here. His subject was "The [illegible] Word." Scripture [illegible] Isaiah 40. The first five verses was [illegible] preached a wonderful sermon. He is a man who is not afraid to declare the whole counsel of God. He puts his whole soul in his message. We like him because he condemns sin in all its blackness. Would to God more of our pulpits were filled with such men. Let us all [illegible] this word of [illegible] of [illegible]. It is [illegible] all. And it has such power [illegible] shall live. It cleanses, [illegible]. "Come unto me all ye that are weary and heavy laden, and I will give you rest." May God help us to come. Jesus [illegible] I will [illegible] His promises are sure.

Our Sunday school is doing very well considering the weather and having some sickness too. Our young people are faithful or at least [illegible] of them. Our organist is a Christian boy [illegible] fifteen years of age who is always [illegible] ready for service. Our choir leader is a faithful young man too. Pray for the work here.

Your sister in His service, Julia St. Clair.

Ezer, Mecklenburg Circuit.—As the pastor put me in as reporter again, I suppose I'd better "get busy." I am sorry to say that we have had preaching but once, which was Sunday (the third Sunday), since conference. Our pastor and family have been sick with "flu." He delivered us two fine sermons..

There has been much sickness in the community.

Our Sunday school is still "moving along," but on account of bad weather and sickness it has not been as great in attendance as we had hoped. [illegible] hope it will be when spring opens up. There were several that received the wreaths that go with the cross and crown pins for perfect attendance last year. The following are the names of those that received the wreaths: Mr. W. C. Hartis, Mrs. W. C. Hartis, Price Hartis, Thomas Atkins and Bertha Hartis.

Our pastor organized a Home Missionary and a Foreign Missionary society Sunday. The officers of the Home Missionary are as follows: President, Mrs. W. F. [illegible]; vice president, Mrs. W. C. Hartis; secretary, Miss Lillie Atkins; treasurer, Mrs. Mettie Osborne. The officers of the Foreign Missionary are as follows: President, Mrs. W. W. Osborne; vice president, Mrs. J. D. Atkins; secretary, Miss Bertha Hartis; treasurer, Miss Lillie Atkins. We are hoping that much good may be done through these societies.

Since my last report our hearts have been saddened by the death of J. A. (Grandfather) Walker. He died Wednesday, January 17, 1923. Pray for the bereaved ones. An obituary will appear later.

Best wishes to all. Bertha Hartis, Reporter.

Roberta.—Just a line to give notice of our meeting to begin Sunday, February 11, with Brother A. Ridge as help. We ask your prayers for the meeting. J. T. Sisk, Pastor.

Rose Hill, Pageland Circuit.—We have our pastor back with us again, Rev. J. W. Quick, who has so faithfully served us for the last eight or nine years. Brother Quick is not a theological seminary student, but I believe he is called of God to break the bread of life. On the first Sunday night of this month he preached a soul-stirring sermon. Some of the members were so enthused over the sermon that they congratulated him on this being the best he ever delivered in Rose Hill church.

We reorganized our Sunday school the second Sunday. Brother J. A. Turner, who has so faithfully served us as superintendent for the last 31 years, who has not missed a single Sunday unless providentially hindered, who has been so prompt, never late during the whole time that he has been serving, was re-elected. Sister T. B. Smith was elected to her little card class as teacher. May the good Lord bless Sister Smith, who has been a good mother in the home and in the Sunday school to so many. When I was a child and in the little card class she told me of the wonderful love of Jesus and told me he died for me. I will always love her. Sister Fannie Porter was re-elected to her class four. She too is faithful; when she possibly can be she is with her class. All the other classes re-elected the old teachers. They all have been faithful.

Leo Sowel, Reporter.

Albemarle.—It has been some time since I attempted to write; but since that we have passed through some dark and trying experiences, in the illness and death of our daughter. O, how we miss that voice that could sing so sweetly and that smile we nevermore shall see on earth. But she is singing in a brighter world on high. Some day we shall see her face to face, where partings never come.

Wish to say I never lived among kinder and more sympathetic people than here; all denominations have been so nice to us with heart, hands and money. We were almost two months behind getting started off with our work, but have started nicely now. Held our first quarterly meeting December 27. Plans were laid for ensuing year, and we are hoping and praying for the best year's work in the history of our church in Albemarle.

There was a nice entertainment given at the church December 23. The children did fine under the instruction of Mrs. C. S. Moton. Santa well remembered us at the parsonage, warning us not to forget it was Christmas. We received lots, and appreciate it very much. On Sunday, December 24, the Baraca class gave their pastor a present of $25 and since that the people gave us a nice pounding of all kinds of good things, which are very useful in the cook room. We wish to thank each one, and may the Lord richly bless them all.

There has been much sickness among our church people, which has reduced our attendance at Sunday school and church to some extent, but most are recovering at this writing.. Our Sunday school is doing fine under the leading of our new superintendent, Brother John Whitlock. Brother J. E. Gantt had held this place for several year and accomplished great good; he is a faithful worker in the church.

Members have recently purchased a piano for the church which all are proud of.

May the Lord bless the entire church and give us a good year, is the desire of the pastor. Best wishes to one and all.

T. A. Williams.

January 27.

Bethel, Alamance Circuit.—Brother Holmes filled his regular apointment at Bethel the third Sunday in January, giving us a splendid sermon on "The Prodigal Son." Our Sunday school is alive and flourishing, though some are being kept at home on account of sickness. Mrs. W. R. Foust and Mrs. J. A. Allen are slowly improving, but not able to be out yet. The families of Messrs. R. W. Lindley, R. S. Thompson, R. L. McPherson, and Rev. G. W. Holmes have all been right sick with "flu," but are all improving now. Hope they will all soon be well.

Mrs. Margaret Shaw, mother of Mrs. J. M. Roberson, died of paralysis January 19 and was buried at Bethel the following day. Funeral services were conducted by Rev. G. W. Holmes. She was nearly eighty-one, one of Bethel's oldest members. One by one we are all going home and we hope to meet in a "land that is fairer than day." She will be sadly missed by many, but most by her daughter and grandchildren, who were all devoted to her. They have our sincere sympathy in this sad hour.

Our Woman's Home and Foreign Missionary societies met last first Sunday with Mrs. Lou Stafford. The attendance was small, but nevertheless, we had a very interesting meeting. Papers were read on the subject, Thankfulness, and a talk on the first chapter of our study book, "Lighted to Lighten." We are liking our book fine and find it very interesting. Mrs. F. R. McPherson joined, and we know she will be an active, earnest worker, because she was formerly such a worker in the mission band. We are proud of her. Five dollars was collected and sent to the Bethel Home for Christmas. Next meeting with Mrs. J. M. Foust, first Sunday in February, at 2:30 P. M. Subject, "Walking with God."

Mrs. J. F. Foust, Reporter.

St. Paul.—Just a word from the pastor. We have not written of late, as our faithful reporter has been making regular reports, and perhaps has one ready for this week. But we like to speak through the columns of the church paper occasionally. We wish to express our appreciation of these good people, they are loyal to their church and pastor.

We were sick yesterday, and unable to be at church, which we very much regret, as Dr. Andrews was present. And again, it was nice that he had planned to be with us at that time, or the good people would have been disappointed, as it was not generally known of the pastor's illness. We hope that Brother Andrews can arrange to be with us at some other time when we can be present. We would love to hear him speak.

While we have not made any great strides, yet we are moving along slowly, making some progress. The first Sunday in the New Year we receiveed into the fellowship of the church eight new members, and have several others who are now waiting for their letter from their former church. I think that pastors should be prompt in sending church letters to those who have moved out of their community, and away from the church; that is, when they are requested to do so. I really think that when a person moves away from their church, into another locality, where there is a church of the same faith, that person should secure their letter from the church they are leaving, and deposit it with the church where they are going, so as to keep them from becoming alienated from the church, which is very often the case. We have found very many at this place who are members of the Methodist Protestant Church, at some other place, where it is not convenient for them to attend, and yet they have not united with our church. We hope they can be led to see the vital importance of having a home church. There is another matter which we feel should be brought to the attention of the people. That is, that every family connected with the church should have the church paper coming in their homes. I cannot see why they should be interested in every kind of secular paper, and all kinds of trashy literature, and not interested in the organ of their church. We hope no one will take any exception at these expressions, for I am only expressing my own thoughts. We have secured several new subscribers, and hope to secure several more.

The Sunday school is growing in interest, and our attendance is good, considering the weather and health conditions. The congregations are very good considering the same conditions. The last service that I had was the second Sunday night, and we had the largest congregation which we have seen at St. Paul since we have been the pastor. We are very hopeful indeed. We have organized one new class in Sunday school known as the Junior Philathea class, and have organized the young ladies into a Junior Ladies' Aid society. We are hoping to effect other organizations which we think will be helpful to the church.

Dr. Dixon is to be with us next Sunday night.

We need your prayers. Let us have them. You have ours. T. E. Pierce, Pastor.

West End, Greensboro.—The Foust Bible class began the new year with renewed enthusiasm. At its meeting Christmas the new officers were elected with Mr. S. E. Ratlege as president, Mr. J. C. Edwards vice president, Mrs. V. C. Stockard secretary, and Mrs. M. H. Waynick treasurer. Miss Llama Dorsett was elected assistant secretary and Miss Gladys Routh as class reporter. This meeting was held at the home of Mr. and Mrs. V. C. Stockard, whose entertainment was very pleasing. Some "moving pictures" of the Holy Land were given, after which a social hour was enjoyed and refreshments served.

The January meeting was held last Thursday evening with Mr. and Mrs. M. H. Waynick. There was a good attendance. The former president, Mrs. W. A. Smith, gave a splendid talk, presenting some of the helpful things he gathered at the Sunday school institute held in the city last week. The amount necessary to furnish a room at the Methodist Protestant orphanage was raised. Several guests were present. The social hour was spent in games, followed by refreshments.

G. M. A., Class Reporter.

Bethesda, Halifax Circuit.—Mr. Bethea filled his appointment here last night and gave us some good thoughts, as usual. One thing he said was to the effect that the only way for people to get good out of a sermon is by contributing their part, in the way of prayer, responsiveness, a spiritual attitude.

At the next appointment, second Sunday, we are hoping to have Mr. Bethea sing "The Holy City," and we hope there will be a good congregation, for this will be worth hearing. We have a singing preacher, as many already know.

Well, Christmas came at the usual time down here, regardless of "flu," and passed by, leaving considerable disappointment, especially among the little folks of the Sunday school, on account of the Christmas tree we did not have. Sickness among those most actively connected with the arrangements broke up our plans for a tree and entertainment.

We are very sorry to lose Misses Mary and Harriet Wills, who have recently moved to Greensboro to make their home near relatives there. This is a great loss to the church and Sunday school here—and also to the community where they have spent most of their lives, active in good word and work. The Sunday school presented them a parting gift in the form of a little electric lamp, at the same time expressing our appreciation for years of faithful service and our confident conviction that they will always let their light shine.

Reporter.

Brinkleyville, January 29.

Union Grove, Forsyth Circuit.—Yesterday our beloved pastor, Rev. E. A. Bingham, came and filled his first regular appointment for this year, bringing his new year's message to us. We have enjoyed all the services he has held for us but we believe this one was the best yet. After the sermon he administered the Lord's supper, of which the greater part of the congregation partook.

Our community has been saddened by the death of Fred Hampton, infant son of Mr. and Mrs. O. E. Berrier. It was sick only a short time with pneumonia. It was buried at Union Grove last Friday at four P. M. Brother Bingham came and held a very impressive funeral service. Our sympathy goes out to the bereaved parents. May God, who doeth all things well, bless and comfort them.

Reporter.

First Church, Thomasville.—There were at Sunday school 133. The reason of so small a number is, many of our people are sick. Brother Troxler made a good hit this time by taking up his subject immediately following the Sunday school exercise so no one left and a whole Sunday school got to hear a good sermon on the subject, "Tubs," with little new tubs with which to illustrate, and draw plain word pictures, which was well received by all present. We feel that we are favored to have Brother Troxler as our pastor, as he always is master of his subject.

Our Christian Endeavor society met at 6:30

P. M., with a good program, which was very interesting, followed by the usual evening service, subject, "The Holy Spirit," presented plainly and to the point as a master workman in the service of a great master.

Let us have your reports, brethren, so that the whole family may keep in touch with each other, so we will know one the other better and can help one another better.

Yours truly, Reporter.

Three Congregations Will Worship at the Burlington Church.

The Burlington church is expecting to have a large number of visitors next Sunday morning. Three congregations of Methodist Protestants will worship with us at the morning service next Sunday, February 4.

The congregation of the Haw River church, whose building was destroyed by fire in November, 1922, and the congregation of Glen Raven church will worship with the congregation of our Burlington church. Rev. J. M. Morgan, pastor of the Glen Raven and Haw River churches, will preach the sermon. Brother Taylor, pastor of the Burlington church, will be present and assist in the service.

The Burlington congregation will have the opportunity of hearing Brother Morgan; most of them for the first time. We are looking forward to the day with anxiety and anticipation for a great occasion, and we believe that the members of all three congregations will be blessed by worshipping together.

The Burlington congregation will be given an opportunity to express their sympathy to the Haw River church in a substantial manner. An offering will be taken for the building fund of the Haw River church.

C. B. Way.

"There is no stable Christian character where there is no religous custom."—Rev. S. W. Taylor.

Liberty Hill, Anderson Circuit.—Yesterday morning at 11 o'clock Rev. G. C. Baker delivered a splendid sermon to us, his subject being Samson. Our pastor also preached a splendid sermon Sunday night, his text being, "I am he that liveth and was dead, and behold I am alive forevermore, amen, and have the keys of hell and death." He told of the punishment that came upon the people for betraying and crucifying Christ. These sermons were both very interesting and we hope that they will be helpful to us all through life.

Our Sunday school is progressing nicely, considering the weather and sickness in the community. The singing at this place is splendid.

Friendship, Stanly Circuit.—This is a beautiful, a grand, a glorious old world. Nature is the great volume in which we find a revelation, the oldest testament: and the happiest being in the world is a true lover of nature and nature's God. Yet there are times and seasons when everything is so charming and felicitous to the pure and responsive heart that we feel as we could live here forever—could make it our heaven.

A delightful spring or summer day, in the midst of fascinating scenery, blending mountain, hill, and valley, with smiling field and verdant tree and rippling stream, fanned by healthful breezes and regaled by songs of birds, when all nature is vital with energy and radiant with glory and the heart is content and happy with itself and environments —it is then this—it is then this world seems like a paradise. Everything depends upon the heart within, as we see the world without.

There are quite a number of people sick at the present time. We extend our deepest heartfelt sympathy toward them.

On the third Sunday in this month Rev. A. Ridge delivered an excellent sermon, after which the ordinance of the Lord's supper was very fittingly observed.

Mr. and Mrs. A. Ridge spent the week-end in Denton with their daughter and son-in-law, visiting.

We were surprised to hear that the daughter of Mr. and Mrs. William Hatley, and son of Mr. and Mrs. Isaac Hatley from near Porter were united in holy bonds of matrimony last Friday; we trust they will continue to be loyal and faithful to the church. May their hearts be like a garden that blooms with beauty rare where the seeds of joy and promise bring forth a flower fair. Best wishes.

Vina Harwood.

Charlotte Tidings.

For reasons not to be explained but probably because of weather conditions the attendance was not so good at either Sunday school or morning preaching service last Sunday as on the Sunday before. The service at night was well attended.

Among visitors in the congregation on last Sunday evening we were glad to notice Brother Noah Richardson of Bladenboro. Brother Richardson has been a life-long Methodist Protesetant but for some years he has not been near a church of his choice. He was especially pleased to once more worship in a Methodist Protestant church. He is the father of our Brother F. C. Richardson. His younger son and daughter, Mr. Jewell and Miss Bonnie, are now living in Charlotte and are workers in our church.

Most of our sick people have very much improved and are well on the way to recovery. Miss Carrie Muse has sufficiently improved that she has returned to her home from the hospital. Mrs. A. F. Love is our most recent victim of "flu." We hope she will soon be restored to health. Mrs. Love is among our best workers.

Mrs. L. C. Davis has been called to the home of her sick brother, Mr. Campbell, of Pinetown in Washington county. Mr. Campbell is quite sick. We pray for his recovery and our sympathies go out to the anxious relatives.

Our brothers Henry and Charles Muse have just returned from a very pleasant trip to Florida, where business matters were attended to and at the same time a number of relatives and friends were visited.

Geo. L. Curry.

Pinnacle.—We had an interesting program at our Pinnacle church Sunday. The Baptist Sunday school came over to our church and took charge. They made the hour interesting to us and their fellowship was sweet. They invited us to visit their church and take charge at an early date.

Miss Sudie Jones is making herself felt as one of our best Sunday school teachers and church workers. During the Christmas season her time was given to supplying gifts to the poor. She has given a number of Testaments to her class and to the home where no Bible was found. She is a model in her devotion to her church.

We were glad to have Miss Mally Pasey, who holds a position at Salem College, worship with us Sunday. W. D. Reed.

Roberta Station.—Our services were as follows this week-end: Music teaching and prayer meeting Saturday night, Sunday school at 10 A. M., preaching at 11 A. M. and 6:30 P. M. Brother Sisk preached a good sermon Sunday morning on "The Rebuilding of the Walls of Jerusalem." Everybody took great interest.

The people of our community are improving. We are glad to see them get better and return and worship with us.

The people of Roberta gave Mr. Sisk some useful gifts as follows: a pair of shoes, socks, shirt and hat. They were appreciated very much.

The protracted meeting will start at Roberta February 11, assisted by Rev. A. Ridge of the Stanly circuit. Essie Linker,
Reporter.

Concord.—My reporter has accused me of not doing my part of the reporting, so I have decided to repent and do better..

The work here is moving along in a very satisfactory manner. The congregations are holding up splendidly considering the amount of sickness there is at present. The greatest hindrance to the work here now is, we do not hove room for the Sunday school. It is a fact that this part of the work can't grow any more until there is more room provided. Our people are beginning to see this and are uniting their forces to this end. We believe that our work here would grow by leaps and bounds if we had more room. We are hoping and praying that before this year closes this church will be in a position to do the best work it has ever done. Pray for us that we may lead in the right way in all things.

A. D. Shelton.

New Hope, Why Not Circuit.—Mr. Hulin preached an excellent sermon yesterday. His message contained many good truths, which were forcibly presented.

Mr. Moore, of Darlington, S. C., was present. Glad to have him with us.

Sunday school is progressing nicely with Mr. W. R. Williams as superintendent and Miss Rosa Merritt secretary.

Some of the members at this place attended the funeral of Mrs. J. H. Spencer last Saturday at Fair Grove. It can be truly said that Why Not Circuit has lost one of its best members. Mrs. Spencer was a charter member of this church, but at the time of her death she was a member at Fair Grove. We extend our heartfelt sympathy to the family, especially the aged husband, who will feel his
January 29.
loss most keenly. Annette Allen.

The first step to greatness is to be honest.—Johnson.

DIED.

Johnston.

Mrs. Mary Elizabeth Johnston, always known as "Betty Wheless," was born March 19, 1841, departed this life January 19, 1923, age 81 years and 10 months. She was married to Mr. Patrick Henry Johnston November 14, 1871. To this union there were born four children; three are now living, namely, Miss Mamie Johnston, Messrs. Charles L. and Henry Johnston; the other died in infancy.

Mrs. Johnston united with the Temple M. P. church in her early girlhood, perhaps 65 years ago, under the pastorate of Rev. John F. Speight. She has always been her pastor's friend, and not only her pastor's but it may well be said of her, that "she lived in a house by the side of the road and was a friend to man." She was no respecter of persons, but freely gave her services to all alike, even unto the colored race. She soothed the dying moments of many people, and in her younger life was termed the Good Samaritan.

Interment took place on January 20 in the family cemetery on the farm near Whitakers with her pastor speaking the last words over her remains. It can be truly said one of our best has been taken from us, as well as our oldest here at Whitakers church.

Her Pastor.

Hardy.

Willie Cary Bustin, wife of Charlie Hardy, passed from this world to the land of spirits January 11, 1923. Her father and two sisters preceded her to the beyond while her mother Mrs. Bustin, and one sister, [illegible] together with a brother who lives in Texas, remain of the family, and her husband, who with a number of friends and relatives mourn their loss.

Mrs. Hardy was taken with influenza during the Christmas holidays and after several days it was found that the trouble had gone to her head and an operation for [illegible] was necessary, and while the operation seemed to be successful she only lived a few days when she succumbed to the dread monster Death.

Willie Cary, as she was familiarly known, was married to Brother Hardy about one year ago, and was a devoted wife and we sympathize deeply with our brother in his great loss. She had never left the old home and her grief-stricken mother and sister will miss her greatly. She was a member of Enfield Methodist Protestant church and was ever alert to its interests. She was of a sunshiny disposition and her loved ones as well as her many friends will miss her friendly smiles and cordial greetings.

It was indeed a sad funeral, for to see one taken amidst their activities always makes us wonder why. There were many there that day with tearful eyes as we laid her body to rest in the Enfield cemetery to await the resurrection morn. Many beautiful floral offerings, together with the large number of people who attended the services, attested in a measure the high esteem in which she was held.

Cheer up, dear ones, for the form upon which you looked for the last time was not the real one that you loved so well, only the house in which she lived with which you had become familiar, but the real being that lived in that house had already entered into that rest that remains for the people of God. "For we know that if this earthly house of our tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens."

The prayers and sympathy of many who have had like experiences go out to you and for you. But best of all the One who stood by the grave of Lazarus and wept knows all about it and he stands by in this dark hour. May His grace sustain you. N. G. Bethea.

McCauley.

Mrs. Julia Frances McCauley died December 21, 1922, at the age of 74 years, one month, and 23 days, in the home of her son George J. McCauley in Mebane. Her marriage in 1880 to A. J. McCauley was blessed with three children, Mrs. Mary Isley of [illegible], George J. McCauley, in whose home she had lived for a number of years, one boy having died when small. Her companion preceded her to the other world December 6, [illegible]. Mrs. McCauley became a Christian when a girl in her teens and joined the Presbyterian church at Stony Creek. The funeral was conducted by Rev. A. W. Shaw and the [illegible] at Union Ridge Christian church where she was laid to rest by her husband to await the resurrection morn.

Hers was one of those unostentatious [illegible] of her way [illegible] be missed.

Our sympathy goes out to the son and daughter and grandchildren, for we rejoice with them in the fact that she was permitted to remain with them for so many years, also we rejoice with them in the Christian's hope of the resurrection and the life beyond. T. M. Johnson.

Mebane.

Wolff.

Miss Charity E. Wolff, better known as Miss Charity or "Aunt Charity," born in Surry county, Stony Ridge, N. C., on November [illegible], died, after a short illness, at the home of her niece, Mrs. May Atkinson, Elkin, N. C., December 17, 1922. Aunt Charity had a stroke of paralysis which brought death after a few hours; fulfilling her desire for many years. She did not wish to be sick and suffer for a long while. She lived very close to her Savior and often said, if it could be His will she wanted to be taken suddenly. This good and useful woman lived in a constant state of readiness. To her death had no sting. Her mortal remains were laid to rest in Elkin cemetery to await the awakening of the dead. The funeral was conducted from the home of her niece by Rev. A. P. Ratledge, pastor of the M. E. church, South.

She was converted when a young woman and joined County Line (Mt. Zion) Methodist Protestant church during the pastorate of Rev. Mason [illegible]. Here she remained a faithful and useful member till God said, "Enough good and faithful servant. Enter into the joys of thy Lord." The usefulness and helpfulness of this truly great woman is not generally known by the church of her choice. She was gentle, kind, unassuming, not letting her left hand know what her right hand did. During the terrible struggle between the states (the Civil War) she, her sister Sarah and several other women took their axes and, perhaps, a few other tools, went to a beautiful spot that lay between three roads on the county line, cleared the land, built a brush arbor; invited Rev. Isaac N. Hunt (a local preacher) to come and preach. To the memory of Aunt Charity and her comrades stands the beautiful church of today as a monument. Aunt Charity loyally stood by her church with her money and every human effort to advance the cause and kingdom of Christ.

She was never married, but a real mother to some of us. She has liberally helped with her means more preachers and enterprises of the Methodist Protestant Church than any other woman who has lived in our church and state. For more than 30 years she has been as a mother, personal adviser, and friend to the writer of this sketch. In my darkest days of poverty and sorest trial she brought light and cheer to me. It was her money that enabled me to continue in school. Not one cent of interest would she take. I had worked on the farm to get money to go back to school and failed. I was then superintendent of the Sunday school at her church. My announcements may have led her to suspect that I was not going back to school that fall; she came to me, dropping $5 in gold in my hand, [illegible] I was not going back to school. [illegible] asked me to come and [illegible] on the following [illegible]. I did. When she talked to me, [illegible] to lend me money on my note [illegible] interest. I told her I did not want to [illegible] as I might die and she would lose her [illegible]. She said, "I want you to have what you need and we will trust the Lord." She had two sons in the ministry (she always called us her boys), Rev. W. F. Ashburn and [illegible]. For more than 30 years her letters have come, part of the time weekly, and occupied in my mind and heart as sermons. I have never known in any, greater faith in God and consecration. She leaves near relatives, but no one feels more keenly the loss of this saintly woman than I do. She never failed to give of her means to every call of the church. In fact, she gave all of the little income left her to the Methodist Protestant Church and kingdom of Christ. She was rich in good works. "Blessed are the dead who die in the Lord, yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

By one who knew her and loved her,

H. L. Powell.

Morris.

Our hearts have been saddened recently because of the visitations of the ravages of death in our midst. But as death is no respecter of persons, and one short sentence will close the biography of us all, we humbly submit to the wise providence of Him who is too good to withhold any good thing from us who love Him, and too wise to make a mistake.

On January 15 the seemingly merciless

hand of death came and claimed for its victim our beloved friend and neighbor, Edmond Clark (Dock) Morris. He was born March 13, 1851. On March 24, 1872, Brother Morris and Sarah Lou Nance were united in holy matrimony. To this union were born 11 children: three girls and eight boys. One girl and two boys, with his beloved wife, preceded him to their rewards. Two girls and six boys survive. He also leaves one sister, one brother and 19 grandchildren, with a host of friends, to mourn their loss.

Brother Morris professed faith in his Savior, and surrendered his life to God, about 45 years ago, at Mt. Ebel camp meeting, under the ministry of Brother Wills. Later he united with the church at Lineberry church, being among the first members of that organization, of which he remained a faithful member till death called him home.

About 45 years ago Brother Morris was a victim of a nervous prostration, since which time he has been, practically, confined to his house, part of the time he has been speechless, not even able to whisper, helpless as a child.

He was a loving, devoted husband, and a true father. Strict honesty, truth and industry, coupled with the fear of God were the constant themes of his instructions to each child. Amidst all his suffering and confinement, he was permitted to see his all enthroned in business, manhood, womanhood and virtue. Their reverence, obedience, tenderness and devotion were remarkable.

His suffering was borne with patience and fortitude. His face was an inspiration to behold. He asked not to be saved from his suffering, but prayed, "O God, help me to bear it." His faith was unshaken, conscious till death. His last words were, "I'm going home."

With sympathy for the bereaved, and a prayer that the mantel of this good man may fall heavily upon the shoulders of his strong sons and daughters, that they may be prepared to imitate his virtues, patience and devotion to God and man, I close.

Robert Short,
Pastor of Davidson Charge.

Davis.

The seemingly merciless hand of death has again visited our ranks, and left our hearts sad, by claiming for its victim our friend and neighbor and "fellow soldier of the cross," Brother Stokes Davis, of the Chapel Hill section. Brother Davis was born December 9, 1858, departed this life January 19, 1923. His beloved mother died just four days before he did. He leaves a wife and several children, and a host of friends to mourn their loss.

The funeral was conducted by his former pastor, Rev. J. W. Hulin, in the presence of a large number of weeping friends and acquaintances, at Chapel Hill, of which the deceased was a member. The testimony of all I have met has been, "You could only know him to love him. The more you knew of him the more you would like him." His influence was not confined to his immediate community, but the writer finds sorrowing ones in all the neighboring communities around. And well may we weep the loss of such men as he, for we shall never know the worth of such characters in this world.

The marks of his greatness were as follows: He was never too busy, even in his harvest-field, to lay down his work and accommodate a neighbor in need. In our mad rush to please ourselves, we often forget others. But he never did. He loved and cherished his wife and children. Was often found around his fireside, singing the old "hymns of Zion" and pointing his children to the Lamb of God. He loved God and sacrificed for His cause. Nothing was too good for his pastor, who served him 13 years. He sought opportunity to do good, and help others to be good. He bore his misfortune with patience and fortitude. He loved his mother. While in the very jaws of death, not knowing his mother was dead, he was careful to have others to see if mother was warm, and covered.

These marks, in any character, will not allow us to die unwept, but will cause our departure to be keenly felt. May our heavenly Father comfort the bereaved widow and orphan children, and cause that the mantle of his virtue fall on sturdy shoulders, who shall grace his place in the church, is my humble prayer.

Robert Short,
Pastor of Davidson Charge.

CHILDREN'S HOME.

Report of Superintendent

Sunday schools—

Grace, Greensboro	$10.00
Fair Grove, Haw River	3.35
New Hope, Vance	4.00
Maple Springs, Forsyth	2.23
Thomasville	5.20
Creswell, Creswell	4.50
Flat Rock, Vance	2.75
Mt. Hermon, Mt. Hermon	2.90
Mt. Zion, Pinnacle	3.30
Pine Grove, Kernersville	3.85
Gideon's Grove, Flat Rock	1.35
Lincolnton, Bessemer City	4.00
Young Men's Bible class, Lebanon, Spring Church	1.00
High Point Chapter No. 70 R. A. M.	25.00
McCrary Sign Company, High Point	3.00
Mrs. A. J. Richardson, Center, Alamance	5.00
Mrs. Elizabeth Gibson, White Pigeon, Mich.	15.00
Thank-offering, Rehoboth and friends, Creswell	11.60

We appreciate another box filled with good things from the Ladies' Aid, Attica, O. This is their second box.

Some time ago we credited a pair wool blankets to Mrs. T. O. Pender when it should have been credited to her class, the Philatheas.

What About Furnishing That Room?

Work is progressing rapidly and we will soon move into the new dormitory if the rooms are furnished. They have not all been provided for and we would like to hear from you at your earliest convenience, and couldn't you give the matter your special attention? If you could come and see the attractive rooms you would be anxious to have your name placed on a door telling that you had furnished that room.

We will also need cooking utensils, table ware, table linen, tables, and who will furnish a three-compartment fireless cooker? May we have a number of inquiries? The reason we want you to write us is that we do not get overstocked on some things and not get enough of something else.

Write us before making a purchase unless you are sending sheeting. We want to hear from you. Please act after reading this.

WHAT ARE YOU GOOD FOR?

Two young men who had been classmates in college chanced to meet in the waiting room of the office of a large shipbuilding establishment. In the course of conversation it became apparent that both had come to apply for a position that they had heard would in time be vacant. Their diplomas from the technical school gave them equal chances of success, says a writer in the "Wellspring."

One of them was finally called into the office. The superintendent's time was valuable. "Well, what is it?" was his concise and almost curt inquiry. The young man told him, rather volubly, that he was a graduate of such and such a school and wished a position in his establishment.

"What kind of work do you want?" was the next brief query hurled at him.

"I'd like a position as master shipbuilder," confidently responded the young man. "It seems to me—" But the superintendent cut him short.

"Your name, please? And address? Thank you. That's all. If we should happen to need such a man we'll undoubtedly send for you."

And the astonished and chagrined youth found himself outside the door and muttering savagely to the other, "No use to go in there. That fellow is mighty short."

"I guess I'll try it anyhow," replied the other young man, though with an inward quaking in his heart.

When his turn came to interview the great man, he mentioned, as briefly as possible, his college work and his desire for a position, and at the same terse, concise question, "What kind of work do you want?" answered simply, "Anything you've got for me."

Quickly the superintendent's hand touched a bell that brought his errand boy.

"Show Brown in here immediately," was the command, and when Brown appeared, "Here, set this fellow to sorting scrap iron."

To say that the young man was surprised and considerably taken down, would only be stating the simple truth. But he was game. He never flinched, and into his eyes as he followed that foreman from the room sprang a resolution to prove to that director that he was worth more than that.

The superintendent had gauged his men correctly. The first would have been insulted at such an offer. The second came out strong. His knowledge taught him the value of different pieces. He sorted scrap iron a little better than anybody else had ever done that work. Promotion followed promotion.

Today he is the master shipbuilder.—Selected.

For what God is doing in and through us, and is willing to do, we thank Him and continue to pray that,

"As on the river's rising tide,
Flow strength and coolness from the sea,
So, through the ways our hands provide,
May quickening life flow in from thee."

Christmas Gifts

WE CARRY A COMPLETE LINE OF **CHRISTMAS GIFTS.** SEE OUR DISPLAY BEFORE MAKING YOUR SELECTION.

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NOTES.

—Brother J. A. Dwiggins, formerly Sunday school superintendent at Bethel church, Flat Rock circuit, has moved with his family to Newberry, S. C., R. 3, where he has an engagement with the Fulp Lumber Company. They will be missed in their church and community.

—A new amendment to the United States Constitution has been started on its way toward adoption. On January 23 the House passed a resolution, 223 to 101, for an amendment to give Congress power to prevent States and cities from issuing tax-exempt securities. That is, bonds whose income, or interest, is free from taxation.

—Charles B. Warren has resignel as U. S. Ambassador to Japan and will return to this country soon. A farewell dinner in his honor was given in Tokio last week. Among the guests was Masanao Hanihara, the new Japanese Ambassador to the United States. Mr. Warren praised the treaties made at the Washington Conference last year. They have resulted in a better understanding between America and Japan, he said.

—There will be no strike in the soft coal fields this year. That was decided last week at the conference, in New York, of the chief coal operators of the country and the high officers of the United Mine Workers of America.

—The first five men to be tried for taking part in the Herrin massacre were found not guilty at Marion, Illinois, January 19. Attorney General Brundage announced that the State of Illinois would continue its efforts to convict the men guilty of those terrible crimes.

—One thousand refugees are dying every day in Greece. That is the estimate of Dr. Mabel Elliott, head of the American Women's Hospital, and medical director of the Near East Relief. The refugees make up more than one-fifth of the total population of Greece. They have gathered in more than eight hundred different places. Small-pox and the deadly typhus have broken out in these camps. Food and clothing are needed for a million persons. In appealing to the world to help the refugees, Dr. Elliott says: ''The Greek government has done magnificent emergency work in receiving these exiles, but its resources are exhausted and it can do no more. Is there no longer any stimulus in heroic example? Greece has given her all for the reception of these refugees; will the outside world stand by and let them die?''

—Mrs. Edith Kermit Roosevelt, widow of President Roosevelt, has sailed for Brazil. She expects to remain there two months. She will visit Yguasso Falls. This is not far from the ''River of Doubt,'' which Colonel Roosevelt explored after he retired from the Presidency

—Antonio Falcone, aged thirteen, built a big snow house in the yard of his home in Syracuse, New York. While playing alone in the snow building it tumbled in a great heap and left him buried under several feet of heavy melting snow. He could not dig himself out. He remained buried for eighteen hours before his parents happened to think that he might be under the big pile of snow. When taken out he was unconscious and his clothes were frozen stiff. The doctors, however, think he will get well.

—Three hundred and sixty-two million tons of soft coal were mined in the United States during the 11 months' period from January 1 to November 30, 1922. This is announced by the U. S. Geological Survey. Of this total the State of Pennsylvania produced ninety-two milion tons, or more than one-fourth. West Virginia was second with seventy-one million tons, and Illinois third with fifty-one million.

—Max Nordan, noted Jewish author, died in Paris January 22. He was born in Budapest, Hungary, in 1849. He was one of the leaders of the Zionist movement, that is, the plan to make the Holy Land a Jewish state where all Jews, who so desire, may make homes.

—The American people deposited a billion and a half dollars more in savings banks during 1922 than they did in 1921. This is announced by the Savings Bank Division of the American Bankers' Association.

—The Senate has passed an appropriation bill which provides 428 million dollars for the work of the Veterans' Bureau. That bureau is responsible for the care of the sick and disabled soldiers of the World War.

TO HELP HAW RIVER REBUILD.

Total reported last week	$326.79
Added this week in—	
Mr. Wills's report	52.03
Miss Bullard's report	29.46
Total to date	$408.28

Mr. Wills's Report.

Amount previously reported	$ 91.05
Geo. B. Harris	25.00
Rev. T. M. Johnson	5.00
Rev. J. H. Bowman	7.03
Dr. C. H. Beck	5.00
Charlotte Church	5.00
R. A. Moore	2.00
Mrs. Alice B. Pratt	3.00
	$143.08

Miss Bullard's Report.

I wish to report the following who have contributed to our church:

Greensville Charge—	
Matthews Chapel	$ .90
Wesleys Chapel	5.00
Philadelphia	5.06
W. W. Pearson	5.00
Miss Annie V. Whitehour	1.00
Orange Chapel church	2.00
Mr. T. T. Hicks, Henderson	5.00
Saxapahaw church	5.50
Total	$29.46

Espa Bullard.

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PRINTING

I wish to announce to the readers of the Herald that I am prepared to accept orders for any kind of Job Printing. Envelopes and Letter Heads a Specialty. Prices reasonable. All work sent postage prepaid.

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T. J. OGBURN,
Greensboro, N. C.

HERALD SUBSCRIPTION RECEIPTS.

Rev. J. D. Morris, $3. Rev. G. F. Millaway, $1.50. Rev. W. M. Pike, $3. Rev. J. E. Pritchard, $1.50. Rev. S. W. Taylor, $1.50. Rev. A. L Hunter, $4.50. Rev. J. A. Burgess, $1.50. Rev. E. G. Lowdermilk, $3. Rev. J. L. Trollinger, $1.50. Rev. W. D. Reed, $1. Rev. G. L. Curry, $4 50. Rev. J. D. Williams, $7.50. Rev. G. R. Brown, $1.50. Rev. C. J. Edwards, $3. Rev. N. G. Bethea, $3. Rev. M. L. Moose, $3. Rev B. M. Williams, $1.50. Rev. L. S. Helms, $4.50. Miss Dela Bustin, $1.50. W. S. Jones, $1.50. Miss O. H. Whitaker, $3.60.

NEAR EAST RELIEF.

Mrs. Mary W. Collins	$5.00
Miss O. H. Whitaker	1.00

—President Harding has appointed Edward T. Sanford, Republican, of Knoxville, Tenn., an Associate Justice of the Supreme Court of the United States. If confirmed by the Senate, Mr. Sanford will take the place of Associate Justice Mahlon Pitney, of New Jersey. Justice Pitney retired January 1, on account of poor health.

O Lord, that lends me life, lend me a heart replete with thankfulness.—Shakespeare.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXX. GREENSBORO, N. C., JANUARY 17, 1924. NUMBER 10.

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J. F. McCulloch. Editor and Publisher

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Entered as second-class matter at the post office at Greensboro, N. C.

OUR DEPENDENCE ON OUR COMMUNITY.

A speaker in a Sunday school institute showed that thoroughly successful religious education for the individual is possible only through religious education for the entire community. If all are not educated religiously, the uneducated portion of the community will exert a restraining, counteracting influence, making partially if not wholly unsuccessful the effort to educate part of the community.

A man of wealth was asked to contribute means to establish a community school for his comunity. He refused, saying that he had means to educate his own children and that no man had a right to have children who had not the means to educate them. The community school was not built, and the result was that the rich man's sons had very meager educational advantages in their early years. But he hoped to make up for this by the help of colleges. He took one of his sons to another state to place him in the college of his choice. Because of the father's wealth the college authorities paid great respect to the father and son, inviting them to dinners and banquets. The son was left in college and the father made a brief visit to another place and then returned home. His wife asked him about the college and whether he thought their son would stick. "O yes, it's a splendid institution, and he'll stay all right." The mother then called out: "Come out of the closet, son!" The young man had beaten his father home. The father was brought to a realization of the power of his community and of the feebleness of wealth in comparison.

We should think of the power of our community in our planning for religious education. The only way to educate some of the people and bring them to security is by educating all the people. We must not content ourselves with the select few. We must regard our neighbor's children as well as our own. We must plan and labor to reach the unreached and bring them under the influence of the truth as it is in Christ. A hungry child in our community would excite our compassion and receive our help. How much more should a soul starving for the bread of life. The command to go into all the world with the gospel certainly includes with a meaning of special intensity, Go into all your community.

The mighty reflex influence of one's community makes it imperative for our own safety that the entire lump be leavened.

The followers of Paul and the followers of Peter and the followers of Apollos should so co-operate in work for the entire community as to show that they are all animated by the spirit of Christ.

A creed or a program that leaves out some of the community is entirely too narrow.

The community for Christ should be a slogan of every Christian, and every individual for Christ should be the aim of every church in every community. This would lead out into the neglected homes and to personal work for unreached individuals.

HERALD CIRCULATION AGENTS.

The rumor has gone abroad that scholarships in our new college are offered to those securing subscriptions for the **Herald**, and we have had a number of letters from young people inquiring for the particulars.

Only two scholarships are thus offered, one for the largest number of subsciptions or renewals received, the other for the largest number in proportion to the membership of the church in which the agent works.

Each pastor is authorized to appoint one Herald circulation agent for each of his churches. This agent might be a society, as, for example, a Christian Endeavor society, but it will be considered as only one agent. Two conditions are to be met: (1) The pastor must appoint, and (2) the agent accepting the appointment must notify us of his acceptance and be enrolled in this office as a contestant for one of the prizes.

Territory Assigned to Agents.

Each agent has exclusive right to canvass the membership of his or her own church. The people outside our Methodist Protestant churches constitute a field open to all alike. It is thus possible for an agent to reach more than 100 per cent of the membership of his own church.

A gratifying interest is developing in this contest.

If no agent has been appointed for your church and you wish to enter the contest, it would be in order for you to offer your services to your pastor. He may be looking around for some one to do this work.

We thank those who are taking an interest in extending the circulation of the Herald, and are confidently expecting a substantial gain in the number of subscribers. The campaign continues to April 1—two and a half months yet.

—We had a call on Monday from Brother W. T. Kennedy, of High Point, in company with Pastor Hamilton.

—The Democratic National Convention is to meet in New York on June 24.

—Japan has been visited by another destructive earthquake, not so bad as the one in September, but especially bad in the region of Tokyo and Yokohama.

—Dr. Maurice F. Egan, former minister to Denmark, died this week.

—Rev. Mr. Cooper, formerly M. E. minister in Greensboro but later a Congregational minister, dropped dead a few days ago.

SUPERANNUATES' CHRISTMAS FUND.

Amount previously reported	$337.00
R. D. Pair	5.00
I O. Hauser	1.00
A Friend (Name misplaced)	5.00
S. C. Carter and family	5.00
Miss O. H. Whitaker	1.00
	$354.00

J. Norman Wills.

—An offer for the Government power and nitrate plant at Muscle Shoals, Ala., has been made by nine large power companies in the Southern States. The offer will be submitted to Congress soon. The only other offer for the plant is that made by Henry Ford.

—A new Ministry has succeeded the government of Premier Yamamoto, in Japan Viscount K[illegible]a is the new Premier. The Yamamoto Cabinet resigned because of the attempted assassination of the Japanese Prince Regent.

—The nation is honoring the memory of Benjamin Franklin this week. Thursday, January 17, is the two hundred and eighteenth anniversary of his birth. He was born in Boston in 1706 and died in Philadelphia April 17, 1790. Few men in history have accomplished more for mankind than did Franklin during his long life.

—The U. S Government is carrying out its policy of helping the Mexican government to put down the De la Huerta rebellion.

OUR FALLEN LEADER, WARREN G. HARDING.

"I tell you, my countrymen, the world needs more of the Christ, the world needs the spirit of the Man of Nazareth. If we could bring into the relationships of humanity, among ourselves and among the nations of the earth, the brotherhood that was taught by Christ, we would have a restored world."

August 2, 1923.

MY NEIGHBOR.

Brother Editor: I have read Brother Dosier's article, "Who Is My Neighbor," and your editorial comment upon the same subject. Your discussion put me to thinking more seriously upon the subject of one's moral relation to his fellow man. With no desire to provoke an argument, I beg permission to make a few statements relative to the subject under consideration which may be helpful, in a measure, at least, to some Bible reader. The parable or statement of facts, as the case may have been, sets forth the gospel of love so clearly and forcibly that the honest seeker after truth cannot fail to understand and appreciate it. The word "neighbor" in the ordinary sense of the term as we use it means one who lives close to us. In the original "neighbor" meant "nigh dweller." So in this sense the person who lives near us is a neighbor, whether he is kind and helpful or not. He may not respond to kind treatment but on the other hand may be disagreeable and hard to get along with—even to the extent we may be forced to speak of him as a **bad neighbor**, yet he is a neighbor. because he lives close to us. We are neighbors to each other. But that is not what neighbor means in the Scripture, "Thou shalt love thy neighbor as thyself." In the Hebrew the word neighbor has three different meanings, and in the Greek language as used in the New Testament, it also has three different meanings, the last of which is used in the specific sense under consideration. Here it means close in sympathy and love. In this sense the unfortunate person who is entitled to mercy and help is a neighbor to the one who shows mercy and renders compassionate service.

As stated above, the beautiful parable of our Savior expresses the gospel of love in a practical way. The law of love is universal and infinite; therefore the term neighbor as used in the parable includes every member of the human race. It comprehends everybody. The moral responseibility of man is wholly independent of race, country, residence, condition, or religion. The brother who says that only the person who shows mercy, and not the one receiving it, is a neighbor, is evidently mistaken.

The wounded man was **neighbor** to the good Samaritan, and so is every one who receives help neighbor to the one who gives it.

While the word "neighbor" includes every human being, my individual neighbors whom I am required to love as myself are those with whom I come in contact along the journey of life. In a broader sense, however, the heathen are also our neighbors, and if we possibly can do so, we must express our love for them by helping to send the gospel to them

The suffering, starving children of Armenia and Japan are our neighbors and we must help them to the extent of our ability. Right at this point much grace and wisdom are needed to enable one to decide how much he is required to do. Certainly we are required to make some sacrifice, otherwise it could not be considered an evidence of much love. We do not always have to make great sacrifices in order to be a good neighbor. The case of the good Samaritan was an extreme one. It was that of a man loving one of his bitterest enemies. The example given clearly teaches to what extent one must love his enemy. Help him to the extreme limit of his needs.. The very ones who were under obligations to aid the wounded man unmercifully and cowardly neglected him. From them he had a right to expect help, because they—the priest and the Levite—were representatives of the law which said, "Thou shalt love thy neighbor as thyself." Lev. 19:18. It was imposed upon them to preserve, transcribe, and interpret the law. The poor fellow who doubtless thought that he had friends among his own people was made to realize his mistake. The good Samaritan perhaps did not know much about law but he knew how to love a suffering fellow-being, though an enemy filled with racial hatred toward him. I am compelled to believe that the wounded man cheerfully responded to the loving sacrifice made in his behalf, and thus became a good neighbor by passing on to others acts of kindness. A friendly person will make fiends wherever he goes. The Christian filled with divine love—the Spirit-filled person—will beget love in those with whom he associates.

In my humble opinion a person must be wholly consecrated to the Lord—baptized with the Holy Spirit—in order to be able to love his neighbor as himself. Such love begins with God the Father from whom His needy children get their supply and the power to give a goodly portion to others and thus His children become the medium through which His wonderful love ultimately reaches all mankind.

The measure or extent of one's love for his neighbor is expressed in the Golden Rule as taught by our Lord. If we would not have other people speak evil of us or mistreat us in any way, we must show the same degree of loving kindness toward them. And this love for our neighbor varies from the simplest act of kindness—the giving of a cup of cold water in the name of Jesus to one of His humblest followers up to the most supreme Sacrifice.

This subject is too comprehensive for me to attempt to discuss it in detail. I have rather unconnectedly just touched here and there some of the most important phases of it, hoping to induce the reader to think seriously upon his moral relation to his neighbor the proper observance of which means so much with reference to his eternal salvation. Do I love my neighbor as myself? Who is able to answer in the affirmative?

J. A. W. Thompson.

Graham, N. C.

THE NEW COLLEGE.

This good year of 1924 will witness the fulfillment of a dream of the Methodist Protestant church, cherished through long years, that of a college of their very own. Already Roberts Hall, the first building of the group, is practically completed, and the heating plant will soon be installed. Situated on a beautiful knoll in the north-eastern section of the city of High Point, directly on the Greensboro highway, it presents a striking and imposing appearance. Ground for this building was first broken on April 20, 1922, and the corner-stone was laid with appropriate ceremony on June 30 of the same year. This building was namemd in memory of the late Mr. J. C. Roberts of Kernersville, who died a number of years ago, bequeathing in his will the sum of $10,000 for a college in North Carolina, which was the first money donated for this purpose. Roberts Hall is the administration building, and is a two-story structure of sand-face brick, reinforced with concrete and fireproof throughout. The plan of the building follows the English renaissance style, the lines being extremely graceful, and the whole is surmounted by a lofty ornamental tower. In the first floor are found the offices of the administration and eight class rooms. A spacious lobby marks the entrance, which is separated from the other units by beautiful circular arches. In addition the physical and chemical laboratories, a dining room and kitchen are located on this floor. The library and a temporary auditorium with a seating capacity of 500 are located on the second floor.

At a recent meeting of the Board of Trustees it was decided to let contracts for the erection of two dormitories, one for boys and another for girls, on either side of Roberts Hall, to be completed by September 1, 1924. These dormitories will accommodate 200 students, and the design will conform to the general plan. In addition to Roberts Hall and the dormitories, there will eventually be added a chapel, an auditorium, conservatory of music, a stadium, and a gymnasium. Additions 100 feet long will be added to Roberts Hall on either side.

The cost of the building to date is $135,000. The bell which was once used in the Guilford County Court House at Greensboro will hang in the tower of Roberts Hall, having been donated for this purpose by the county commissioners when the old building was demolished to make way for the Jefferson Standard skyscraper.

The president of the institution has not been selected as yet, and no definite plans have been formulated for the faculty, but it is understood that a corps of instructors will begin the work of the session next September.

The following members constitute the Board of Trustees: Dr. R. M. Andrews of Greensboro, chairman; F. R. Harris, Henderson; Dr. J. F. MrCulloch, Greensboro, Rev. J. D. Williams, Reidsville; Rev. G. W. Holmes, Graham; Dr. T. M. Johnson, Mebane; Dr. C. L. Whitaker, Lexington; C. F. Finch, Thomasville; Dr. J. T. Burrus, J. S. Pickett, M. J. Wrenn, J. W. Hedrick, Frank Wineskie, and A. M. Rankin, High Point; Mrs. J. M. Millikan and J. Norman Wills, Greensboro; Ed Swain and Mrs. J. S. Williams, Asheville; R. F. Williams, Burlington, and Dr. Henry Cutchin, Whitakers.

High Point is quite proud of her first institution of higher learning, and it will prove her most valuable asset in the years to come.

Mrs. R. T. Pickens.

"You are an educated man," said the judge, "but this is a disgraceful crime you have been found guilty of. Have you anything to say before sentence?"

"Only this, your honor," replied the pedant. "Whatever the sentence may be, don't end it with a preposition."—Boston Transcript.

—"A Hearse Is a Poor Vehicle to Come to Church In—Why Wait?" This sign appeared on the bulletin board of a Des Moines church.

ROBERT E. LEE AND HIS "SUBLIMEST WORD."

"Duty is the sublimest word in our language."

"There is a true glory and a true honor, the glory of duty done, the honor of the integrity of principle."

These noble utterances of Robert E. Lee were, with him, not simply fine phrases to be admired, but practical mottoes to be realized in life. And how sublimely were they realized in his whole career! When war became inevitable he faced a great struggle—that of deciding the momentous question as to the side he should choose in the great conflict. That duty as he saw it, and duty alone determined his choice, no one who has read the record can doubt. Randolph H. McKim, one of his soldiers, and author of that most excellent volume, "The Soul of Lee," says in regard to this great decision:

"Never, in any of his great battles—Chancellorsville, Sharpsburg, Gettysburg, the Wilderness, Petersburg, was his great soul so shaken as on that night in his chamber at Arlington when this momentous decision was trembling in the balance. Even now, after the lapse of fifty-six years, no generous heart can coontemplate without emotion and admiration this midnight wrestling of a brave and unselfish man. One question alone presented itself to his great soul: 'What is my duty?' He put aside ambition—personal inclination—every selfish interest. Nothing weighed in the balance at that supreme moment but the purest highest, most unselfish motives."

In a letter to his sister, whose husband and son espoused the Union cause, Lee wrote: "With all my devotion to the Union, and the feeling of loyalty and duty of an American citizen, I have not been able to make up my mind to raise my hand against my relatives, my children, my home. I have therefore resigned my commission in the army, and save in defense of my native State, with the sincere hope that my poor services may never be needed, I hope I may never be called upon to draw my sword, I know you will blame me; but you must think as kindly of me as you can, and believe that I have endeavored to do what I thought right."

"The All-Compelling Sense of Duty."

Long, in his "Memoirs of Lee," says: "In the interviews between General Scott and Col. Lee it is stated that the veteran commander earnestly sought to persuade the young officer not to throw up his commission, telling him that it would be the greatest mistake of his life. But to all his pleadings Col. Lee returned but one answer—that his sense of duty was stronger with him than any prospects of advancement, replying to the appeal not to send in his resignation in the following words: I am compelled to; I cannot consult my own feelings in this matter."

With reference to the same matter, Thomas Nelson Page adds: "All that we know is that sacrificing place and honors and emoluments, leaving his home to the sack of the enemy already preparing to seize it, he decided in the sight of God, under the all-compelling sense of duty: and this is enough for us to know. What did the politicians clamoring for war know of the motives that inspired his high soul?"

To an old friend he wrote, just after the war: "I must give you my thanks for doing me the justice to believe that my conduct during the last five years has been governed by my sense of duty. I had no other guide, nor had I any other object than the defense of those principles of American liberty upon which the constitutions of the several States were originally founded, and unless they are strictly observed I fear there will be an end to Republican government in this country."

At the close of the war he said: "We had, I was satisfied, sacred principles to maintain and rights to defend, for which we were in duty bound to do our best, even if we perished in the endeavor."

When he was criticised for not fighting in the West Virginia campaign, he explained that no substantial success could be expected, and when one of his officers urged: "But your reputation was suffering, the press was denouncing you, your own State was losing confidence in you, and the army needed a victory to add to its enthusiasm," Lee replied, with a smile, "I could not afford to sacrifice the lives of five or six hundred of my people to silence public clamor."

"The Only Question."

At the great crisis when the question of the surrender of the army was being considered, Charles Francis Adams says: "Sitting before the bivouac fire at Appomattox he reviewed the situation. Doing so, as before at Arlington, he reached his own conclusion. That conclusion he himself at the time expressed in words, brief indeed, but vibratory with moral triumph: 'The question is, is it right to surrender the army?' If it is right, then I will take all the responsibility!"

The consciousness of duty conscientiously performed had been the mainstay of his life, and how appropriate that, in his last General Order, dated April 10, he should say to the faithful men who had followed him: "You will take with you the satisfaction that proceeds from the consciousness of duty faithfully performed."

"In this devotion to duty and calm reliance on God lay the secret of his life."

When Gen. Alexander "earnestly remonstrated with Lee against the surrender of the army and counselled a dispersion of the soldiers individually to rally subsequently as best they might for further resistance, he replied: 'General, you and I as Christian men have no right to consider only how this would affect us, we must consider its effect on the country as a whole. Already it is demoralized by four years of war. If I took your advice, the men would be without rations and under no control of officers. They would be compelled to rob and steal in order to live. They would become mere bands of marauders and the enemy's cavalry would pursue them and overrun many wide sections. We would bring on a state of affairs it would take the country years to recover from.'

"These words," says McKim, "revealed the greatness of the soul of Lee, and they settled the question definitely and finally. Alexander says: 'I had not a single word to say in reply. He had answered my suggestion from a plane so far above it, that I was ashamed of having made it."

"Lee the American."

After the war he counselled that all bitterness be put aside, advising old soldiers and others to submit to all authorities and become law-abiding citizens. When a lady cherished some bitterness toward the Government, he said, "Madam, don't bring up your sons to detest the United States Government. Recollect that we form one country now. Abandon all these local animosities and make your sons Americans."

Referring to these noble words, Gamaliel Bradford, of New England, author of "Lee the American," says: "Abandon all these local animosities and make your sons Americans! What finer sentence could be inscribed on the pedestal of Lee's statue than that? Americans! All the local animosities forgiven and forgotten, can we not say that he, too, though dying only five years after the terrible struggle, died a loyal, a confident, a hopeful American, and one of the very greatest?"

By the side of these words of Bradford of Massachusetts let us place the words of Page of Virginia: "Some day, doubtless, there will stand in the nation's capital a great monument to Lee, erected not only by the Southern people, whose glory it is that he was the fruit of their civilization and the leader of their armies, but by the American people, whose pride it will be that he was their fellow-citizen. Meantime, he has a nobler monument than can be built of marble or of brass. His monument is the adoration of the South; his shrine is in every Southern heart."

McKim says: "His calm dignity when he met Grant at Appomattox to surrender the remnant of his army has often been described. But who can tell what a wild storm of feeling was beating within his soul! 'I would rather die a thousand deaths,' he had said before to Col. Venable. And again, as Dr. Jones reports, 'How easily I could get rid of this and be at rest! I have only to ride along the lines and all will be over! 'But,' he quickly added, 'it is our duty to live, for what will become of the women and children of the South if we are not here to support and protect them?"

"They are offering my father everything," said one of his daughters, "but the only thing he will accept: a place to earn honest bread while engaged in some useful work."

"Good Name Not For Sale."

"When offered the presidency of an insurance company at a princely salary, and being told that no duties would be required of him, nothing was asked but the use of his name, his answer was that his good name was about all he had saved from the wreck of the war, and that was not for sale." To another attractive offer he made this sublime reply: "I am grateful, but I have a self-imposed task which I must accomplish. I have led the young men of the South in battle; I have seen many of them die on the field; I shall devote my remaining energies to training young men to do their duty in life." And this he did, accepting the presidency of Washington College, (now Washington and Lee), at a salary that was a mere pittance.

Thomas Nelson Page, in his admirable volume, "Robert E. Lee, Man and Soldier," pens this eloquent paragraph:

"Thus, the first captain of his time, and almost, if not quite, the most famous man in the world, with offers that might well, in that hour of trial, have allured even him with all his modesty, turned his back on the world, and following the lamp with which Duty appeared to light the way, rode quietly to that little mountain town in Rockbridge county, to devote the remainder of his life to fitting the sons of his old soldiers to meet the exactions of the coming time. On his old war horse he rode into Lexington alone, one afternoon in the early autumn, and, after a hush of reverent silence at his first apearance, was greeted on the streets by his old soldiers with the far-famed rebel yell which he had heard last as he rode down the lane from Appomattox.

"Ah! ride on alone, old man, with Duty at thy bridle-bit: behind thee is the glory of thy military career; before thee is the transcendent fame of thy future. Thou shalt abide there henceforth. There shall thy ashes repose; but thou shalt make of that little town a shrine to which pilgrims shall turn with softened eyes so long as men admire virtue and the heart aspires to the ideal of Duty."

H. H. Smith.

Blackstone, Va.

THE WORK AND THE WORKERS.

Winston-Salem.

The cold Sunday of January 6 was spent with Rev. R. A. Hunter and his congregation at Winston and with Rev. Edward Suits and his people at Lebanon. It was an excedingly cold drive to get to these churches and on account of the weather the congregations were small, but the drop in temperature was not reflected in the hearts of those who braved the weather to come out and I enjoyed preaching to the people at both places. Brother Hunter and his people have planned well and are pushing forward for a good year's work, anxiously desiring a deeper spiritual life for the church and expecting to raise all the claims in full. Winston always does. R. A. Hunter always does. Together they are doubly sure to go over the top. The every-member canvass is no new thing with them, for they have been practicing it for several years and would not under any condition go back to the old way of financing a church. Owing to a frozen radiator we did not get into the Sunday school with these dear people but learned that it is doing good work under the superintendency of R. N. Hauser The Christian Endeavor society too is doing good work with Miss Pauline Dixon president.

Lebanon.

Sunday evening hour found us back at Lebanon in time to get warm before the Christian Endeavorers came in for their meeting. This is a wide-awake society with Miss Viola Suits president. They are planning a real constructive program for the year's work. The Sunday school is making good use of its splendid equipment of class rooms. This church was one of the first to report the every-member canvass about completed. This is another church and pastor that we depend on to go over the top with their finances. Pastor and people are planning for and expecting a good year in every way. Building a parsonage during the year is one of their objectives.

Fairview.

On Saturday, January 12, I drove to Fairview to be with Rev. J. H. Bowman and his people in their first quarterly conference. Not many were present but we had a good conference and laid good plans for the year. They endorsed the every-member canvass and planned to put it on right away. Sunday morning I was with them in the Sunday school and had the privilege of sitting in their Baraca class taught by Brother W. M. Taylor. Brother Taylor is a fine teacher and seems to have a fine grasp of the Bible truths At 11 o'clock I preached to a fair sized audience and found them delighted with their pastor, Brother J. H. Bowman, and ready to go forward with all their church activities.

Gibsonville.

Sunday evening was spent with Brother C. J. Edwards and his good people of Gibsonville. There was a good congregation present and a fine spirit of interest in their church and its progress was manifested. The chart on the wall showed a good record for their Sunday school and I gathered that all lines of the work are going forward nicely. These people are interested in the advancement of the Kingdom and it was a pleasure to preach to them.

The Cry of a Pastor's Heart.

Brother Hunter expressed himself as deeply anxious about the spiritual welfare of his people. This cry from the heart of our young brother finds a response in the heart of every pastor who is deeply concerned about kingdom progress and the salvation of the people whom he serves, but it does one good to talk to a pastor whose first concern is the soul-welfare of his people, for after all this is the business of the church to keep all within her walls saved, and through them to reach out and save the world. We do all things else that we may reach the further and save more. To this end may God bless all our pastors in their efforts to bring their people to a higher spiritual level. And right here I would like to call on all pastors, Sunday school and Christian Endeavor workers with all the members of all the churches to join me in praying that this may be a deeply spiritual year in our conference work.

February.

Pastors, please bear in mind that nearly all of the evangelical denominations will observe February as Stewardship Month. This will afford a good opportunity to present to your people some of the great Bible truths on the proper plans and methods of giving, while other denominations about us are doing the same thing. This is our weakest point, and we need to teach our people what the Bible says about stewardship. Plan to have some one present this great theme in each of your pulpits during February.

Reports.

During last week I mailed a report blank to each pastor. I waited this late hoping that all first quarterly conferences would be over. If you have not sent in your report when you read this please look it up and mail it at once. Some pastors persistently failed to report last year; but if I am to do what conference directed me to do this year then I must have these reports. So please let me have them without delay. Thank you.

A Chart.

A chart will be prepared and presented at the Pastor's Summer Conference in June, showing just what amount has been paid on pastor's salary, A. C. B., and G. C. B. up to June 1. This is written now that each charge may have a chance to do its best by that time. We learn from Brother S. W. Taylor's reports that five chanrges have already paid their A. C. B. in full. All charges can easily pay the A. C. B. in full by June if they will, and they will then find it easy to pay the G. C. B. before conference meets in the fall.

May God bless and direct us all. Yours in His service, A. G. Dixon.

SUNDAY SCHOOL LESSON—JAN. 20.

Moses Called to Deliver Israel.

Lesson Text: Ex. 3:1-12.

Golden Text: Heb. 11:24, 25.

The Central Truth: God has sent His Son, Jesus Christ, into the world to deliver lost mankind from the bondage of sin, and lead them to the Canaan of glorious immortality.

Scriptural Points.

1. Moses was a child of Providence: Saved from the decree of death, the adopted son of Pharaoh's daughter, instructed in all the learning of the Egyptions, trained to worship and serve the God of heaven, and an exile for forty years in a strange land. His mother's influence over him was stronger than that of Pharaoh's daughter, for he chose to cast his lot with his afflicted people and turned his back upon royalty, and the promotions and pleasures that went with it.

2. His first effort to deliver his down-trodden people was a complete failure. It was an appeal to open revolt, to which the Israelites refused to respond. They failed to rally to his standard, and Moses was compelled to flee for his life. He failed because he did not take God into his plans. God's time for their deliverance had not arrived. The four hundred years of servitude was not quite ended.

3. The lonely shepherd life of forty years had wrought a wonderful change in this man who wanted to free his people by physical force alone. He was no longer rash, headstrong, and self-assertive. He had become quite humble, submissive, and dependent. He was now willing for God to have His way.

4. It was in this frame of mind that God appeared to him in the burning bush. He was ready to listen to anything that God had to say along the line of duty and service.

5. Horeb and Sinai were names of the same mountain or range of countains.

6. "The angel of the Lord" was none other than the Lord Himself, appearing as an angel. See verse 4.

7. The fire in the bush was for the purpose of attracting Moses' attention. When his attention was drawn God spoke to him out of the burning bush. The double call signified the great importance of the message.

8. Moses' reply, "Here am I," meant much more than his physical presence. He meant, Here am I, to hear thy message, to do thy will, and to endure whatever hardship may attend loyal and faithful service. "Here am I" is the language of a consecrated soul.

9. The presence of the holy God makes all ground sacred. The touch of creation has made this footstool of the Almighty a sacred place in which to live. The touch of providence has made all nature a sacred channel along which comes down from the Father of lights every good and perfect gift. And the touch of redeeming grace has made even the human body a sacred temple in which the Holy Spirit dwells by faith.

10. Moses was afraid to look upon God, not because he was so sinful, but because he felt himself to be so unworthy.

11. The declaration, ''I am the God of Abrham,'' is evidence that Abraham and the patriarchs were still living, and worshiping God in the glory world. Jesus quoted this passage as proof of the resurrection of the human body. See Matt. 22:31, 32.

12. Verse 7 is evidence of God's infinite care over His people. ''I know their sorrows.'' It is a knowledge of intense compassion. He felt as well as knew their sorrows. For it is written in Zech. 2:8: ''For he that toucheth you toucheth the apple of his eye.''

13. ''I am come down to deliver them.'' Deliverance would come by the power of God, as manifested in the ten plagues that devastated the land of Egypt.

14. A rich inheritance was awaiting this people in the land of Canaan,—''a land flowing with milk and honey,'' a most prosperous and plentiful country.

15. The proposition to send Moses to lead this people out of Egyptian bondage was not well-received. Moses objected most strenuously. He offered five excuses. 1. ''Who am I?'' I am not worthy of such an honor. 2. He next complained that he didn't know God's name, the Source of authority to undertake this task. 3. He then complained that the people would not believe the message. 4. He tried to get off by saying that he was not eloquent, but slow of speech. 5. And finally he said, in substance, ''Send somebody else, please.''

16. God patiently answered all these excuses except the last one, when His anger was stirred because of Moses' unwillingness and lack of entire consecration. God promised to be with him, to be mouth and wisdom to him, to perform miracles for him, and to give him Aaron to be his spokesman.

Practical Points.

1. A golden opportunity for large usefulness comes to those who wait in earnest and prayerful consecration. Moses waited forty years before the clock in heaven struck the hour for him to attempt a great work for God.

2. It was not material fire that Moses saw. It was spiritual fire, a manifestation of God's personal presence. ''God is a Spirit.'' ''Our God is a consuming fire,'' that consumes sin, selfishness, and worldly-mindedness. The fire of hell is also spiritual fire that torments the undying soul.

3. It is sweet consolation to be assured that God knows our peculiar tribulations. No ill so slight escapes His sympathetic notice. Not a sparrow falls to the ground without stirring the depths of His wonderful compassion. The most insignificant things and circumstances are held in the grip of divine providence. ''The hairs of your head are all numbered.''

4. Reverence for God and all sacred associations is likely to become one of the lost virtues. A revival of reverence is much needed in these days of loose thinking and loose living. ''Hallowed be thy name.'' ''Holy and reverend is his name.''

5. Our God delights to point to His record of goodness in order to stir up faith and devotion. ''I am the God of Abraham'' means that He will be just as good to us as He was to Abraham if we will meet the conditions laid down. ''Prove me now herewith,'' saith the Lord of hosts.

6. Deliverance from sin and from the bondage of this present evil world is Christ's program of redemption. ''He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.''

7. All the great and enduring achievements of history were accomplished by those who hold commissions from God. ''There was a man sent from God whose name was John.''

8. A sense of unworthiness is quite becoming. It should be regarded as an equipment, never as an excuse.

Whitakers and Speight's Chapel.—By request of President Dixon it was my pleasant experience to spend Sunday, the 13th, with the two faithful bande of workers and worshipers at Whitakers and Speight's Chapel, attending Sunday school and preaching service at Whitakers, also speaking to the young people in the afternoon, then worshiping with the Speight's Chapel people at night.

Here are two bands of workers that seem not to know how, or when, or where to become discouraged. When their pastor needs to spend some time in the Seminary yet, they borrow a preacher Sunday after Sunday and keep on smiling and working. If the water rises through the cement floor in the basement, at at Whitakers, and drowns the furnace, they make fires in the heaters, go on with the work, keep smiling, and see a bit of humor in the fact that while they are having difficulty in keeping the water **out** their Baptist neighbors are having a somewhat similar difficulty to keep the water **in**—their baptistry. Perhaps if there were an Inter-Church Adjustment Commission, it might suggest an exchange of places by the two congregations.

Or when the stove pipe falls to the floor, as at Spenght's Chapel, they keep smiling, gather up song-books and lamps and start to the nearby school house to hold the service, but gratefully accept the cordial invitation to have the service in a home near the church. We were presently engaged in our preaching service in the large comfortable living room of Mr. and Mrs. Henry Speight. Theirs is a typical eastern home, modernized by remolelling and equipping with modern conveniences including electric lights, but maintaining the large, open fire-place so inviting to one who grew up breathing country air and living by country ways.

It is an inspiration to worship with such congregations and to witness their hopeful, zealous efforts to extend the kingdom.

One member joined at Whitakers. It was a pleasing incident to shake hands and touch hearts with friend Garrett of the Children's Home who was down looking after some orphans who are about to enter the Home, he conducting a night service in Whitakers church while I was at Speight's Chapel. I wish gratefully to acknowledge the kind hospitality of Mr. W. T. Braswell and family in Whitakers and of Mrs. Hyman and family at Speight's Chapel and may the blessing of Heaven rest upon both faithful bands.

T. M. Johnson.

January 14.

Halifax.—I am beginning to believe that if ever people did enjoy giving these folks here know what the joy is. Several nice Christmas gifts that count came from the following: Mr. and Mrs. E. V. Neville, broad cloth shirt and gingham dress; Raymon Taylor, tie and lady's sik handkerchief; Miss Blanche Hardee, tie; Mrs. Mary Dosier, Misses Myrtle and Daisy Aycock, each a lady's silk handkerchief; Mrs. J. C. Edwards, gingham dress; Mrs. Horace Palmer, tie; Mrs. E. L. Perry, one celluloid letter opener. And aside from the Christmas poundings and gifts the following have come in at different times: Miss Winnie Burt, sausage and backbones; J. W. Hardee, ribs, backbones, sausage, pork chops, etc.; E. C. Harrell and wife, ribs, sausage and liver; Mrs. A. W. Cooper, apples; Mrs. F. M. Taylor and Aunt Peggy Lee, dozen oranges each; Y. A. Spivey, bag of corn for bread meal; Mr. and Mrs. J. B. Kennedy, eight pounds fresh meats; Mr. and Mrs. J. R. Locke, one pork ham, besides 24 pounds of sausage, backbones, ribs, etc.; Mrs. S. A. Whitley, one pork ham, five pounds sausage.

I failed to mention the nice lot of cheese and grape fruit in the last report, and also the names of Mr. anl Mrs. Rawlings and H. B. Neville and wife of Weldon who had a liberal share in the pounding. There may have been other names left off in the affair but if so it was unintentional on the part of those who assembled the goods. We thank you all, friends, and pray God's richest blessings upon each giver. The children at Hollister and Bethesda enjoyed the visit of Santa Claus during the Christmas season at the entertainment given at each of these churches. Now that the holiday season is over, we are trying to get back to normal by planning and working for a greater year in the work of the kingdom since coming to this field. There is much to be done and we are asking for the co-operation of each member in some way in the undertakings of this conference year. We are not working and planning to get members from other churches, but are anxious that we may get every one unsaved in reach of us this year into the Kingdom and into some church for service. To this end we have added this to our every-member canvass card: First: I am willing to pray for a revival in my local church and that every unsaved person in my community may be saved this year. I offer my services to this end. Then follows the pledge for finances. I believe that we should make the saving of the people the first consideration for discharging the financial obligation is not enough. Will all who read these lines help us pray that our goal may be reached? Halifax goals for 1924—The lost of my community saved. Every cent of every claim paid. Sincerely, N. G. Bethea.

IRON AND GOLD.

Captain Scott, in ''The Voyage of the Discovery,'' tells of the immense care that was taken by the magnetic experts on board to banish all iron and steel from the vicinity of the magnetic observatory. Everything within thirty feet of the observatory had to be made of brass, lead, hemp or some other non-magnetic material. These regulations secured the accuracy of the magnetic observations. But the motions of the heart are most disturbed by a bit of gold anywhere in its neighborhood. The thought of gain seems to deflect the whole delicate machinery of the moral sense.—W. L. Watkinson.

PASTORS AND TREASURERS PLEASE OBSERVE.

Just recently two letters have come to me from Rev. Geo. H. Miller, D.D., including remittances that had been sent to him as Christmas offerings. **Please do not send any money counting on budget, to any general church agent.** It goes first to **your conference treasurer**; he sends it to the treasurer of the general church, and from his office it is distributed to the various boards and institutions.

This does not apply to the money raised by the Women's Missionary societies. This money counts on the budget of the local church, but it is sent to the respective treasurers of these organizations, and **not** to the conference treasurer. Mrs. C. L. Whitaker, Lexington, N. C., gets the money for the foreign work, and Mrs. H. A. Garett, High Point, N. C., for the home work.

One other thing: money raised for Japanese Relief is **not** a part of the budget and is **not** sent to the undersigned. Send it direct to Mr. H. C. Staley, 1025 Calvert Building, Baltimore, Md.

May I suggest that pastors speak of this from the pulpit? If they will do so, it will help our people to understand our financial scheme, and eliminate unnecessary work.

And, please, let no one think that this is said in the spirit of criticism. It is not, but is only an effort to get us properly acquainted with the handling of the budget.

S. W. Taylor, Treasurer.

CHILDREN'S HOME.

Sunday Schools—	
Graham	$ 2.13
Graham, Ray Memorial Class	2.20
Mt. Pleasant, Mt. Pleasant	2.25
Friendship, North Davidson	1.25
Winston-Salem	6 54
West End, Greensboro	4.20
Worthville, Randleman	4.44
Charlotte	1.99
Rose Hill, Pageland	3.30
Burlington	40.00
Asheville	2.38
Reidsville	5.38
Bethel, Flat Rock	1.25
Mrs. J. T. Parker, Lincolnton, R. 5	1.00
Sunday Eggs—	
Mrs. H. C. Neal, Enfield	1.00
Mrs Pattie Parks, Enfield	1.00

Mrs. Emogene Sprowl, West End, Greensboro, remembered us with a lot of canned beans. Thank you.

The Woman's Home Missionary Society, Grafton, W. Va., seemed to know our needs and sent a box of clothing.

The M. P. church, Cambridge, Md., Rev R. Y. Nicholson, pastor, seemed to know just the toys that would please our little ones.

These friends would have been well paid for their trouble if they could have seen the sunshine come into the faces of the little ones when they received the toys.

Last Sunday was so cold only four of our boys went to Sunday school. The attendance was small in all our schools and the offerings, of course, were small. Our expenses were heavy because it took an abundance of fuel to keep the buildings warm but all were comfortable.

If your offering was not what it ought to have been can't you make another effort?

The superintendent will spend a few days in and around Whitakers in the interest of the Home.

H. A. Garrett.

EARTHQUAKE RELIEF FUND.

Cash Receipts to January 9, 1924.

Miscellaneous.		
Previously acknowledged		$ 3,436.01
Alabama Conference.		
Previously acknowledged		105.53
Arkansas Conference.		
Previously acknowledged		116.50
Eastern Conference.		
Previously acknowledged	$1,554.81	
Thos. H. Slater, Treasurer	106.63	
Lynbrook	25.00	
		1,686.44
Ft. Smith-Oklahoma Conference.		
Previously acknowledged		16.00
Georgia Conference.		
Previously acknowledged		63.81
Illinois Conference.		
Previously acknowledged	$611.25	
A. J. Christy, Treas.	20.00	
		631.25
Indiana Conference.		
Previously acknowledged	$651.37	
Frankfort	3.50	
		654.87
Iowa Missouri Conference.		
Previously acknowledged	$361.63	
Millersburg	10.00	
		371.63
Kansas Conference.		
Previously acknowledged		242.00
Kentucky Conference.		
Previously acknowledged		40.78
Louisiana Conference.		
Previously acknowledged		47.77
Maryland Conference.		
Previously acknowledged	$10,280.40	
West Baltimore	120.00	
Bel Air	5.00	
Carroll Circuit, Zion C. E.	5.00	
Harpers Ferry	7.00	
Mt. Tabor, Washington	5.00	
Glen Burnie	133.00	
Berea	36 00	
Calvary, Washington	22.25	
		10,613.65
Michigan Conference.		
Previously acknowledged		646.15
Missouri Conference.		
Previously acknowledged		11.50
North Carolina Conference.		
Previously acknowledged		1,653.63
Ohio Conference		
Previously acknowledged	$3,447.21	
D. L. Custis, Treas.	114.10	
Arlington Circuit, Mt. Zion W. F. M. S.	5.65	
Steubenville	217.00	
		3,783.96
Onondaga Conference.		
Previously acknowledged		778.09
Pittsburgh Conference.		
Previously acknowledged	$2,884 53	
Mt. Washington, Pittsburgh	31.00	
Bellevue, Pittsburgh	54.40	
New Brighton	46 54	
		3.016.47
South Carolina Conference.		
Previously acknowledged		5.00
Tennessee Conference.		
Previously acknowledged		97.60
Texas Conference.		
Previously acknowledged	$216.42	
Paris	20.00	
		236.42
Virginia Conference.		
Previously acknowledged		3.00
Washington Mission.		
Previously acknowledged		150.00
West Virginia Conference.		
Previously acknowledged	$2,422.09	
Walkersville Circuit	27.80	
Conference Memorial Ch., Clarksburg	89.71	
L. N. Anvil	2.00	
		2,541.60
Total		$30,949.66

The above amount represents cash received and does not include any unpaid pledges.

H. C. Staley, Treasurer.
1025 Calvert Building, Baltimore, Md.

THE SITUATION.

The main loss of the society was the destruction and damage of its girls school buildings, and its kindergarten building, and to restore all for working purposes will require at least $12,000 to $14,000 more than the $15,000 which the missionaries estimated.

The board's losses were in churches, parsonages, school buildings, etc., burned, demolished and damaged, estimated by the committee in October to amount to $28,000 but its half of the receipts in cash will not meet the demand even if all could be restored at the October estimates, but this is seriously questioned and it must have from $14,000 to $16,000 more than the share of receipts to replace what has been burned or damaged, we believe.

The churches, parsonages, etc., ought to be restored, that is the general appeal from all sources in Japan, for the spiritual needs of the people must now be attended to, but the board is powerless to do so unless the Earthquake's Relief Fund is greatly increased.

The board's missionaries cabled twice for sums of money with which to rebuild parsonages and erect a temporary church in Yokohama, as permanent buildings were still prohibited by the government. Two of the churches were using borrowed tents, but the severe winter was at hand, and something more substantial is required.

The girls school is more needed than ever in Yokohama, where schools were destroyed, to gather in the girls who are exposed to grave dangers, and we must shelter our pastors, and provide the means to carry on their important work, but we can only turn to our people and plead for gifts to the special fund.

In the name of our Master whose work it is, in behalf of our sorely tried and faithful missionaries, in behalf of our impoverished Japanese people we plead for your help. Any gift, of any amount, from any source—individual, Sunday school, C. E. society, Woman's Foreign Missionary society's auxiliary, Ladies' Aid society—will be gratefully received. Send cash and subscriptions to Mr. H. C. Staley, 1025 Calvert Building, Batimore, Md.

Twenty-six members were killed, 15 wounded, 180 of their homes burned, and demolished, and 52 damaged. One girls' school teacher and six girl students were killed, and

146 stundents burnt out, and nine lost their parents. Fred C. Klein.

THE MANIFESTATIONS OF THE DIVINE OR A COMPLETE SUMMARY OF THE DOCTRINES OF THE BOOK.

By Pastor F. E. Marsh, East London Tabernacle, England.

The Spirit of God travels along many lines to bring us to the terminus of God's revelation about His Son, and one such line is found in what He says regarding the purpose of Christ's manifestation.

The Greek words rendered ''manifest'' signify ''to show,'' ''to lighten,'' ''to shine upon,'' ''to disclose,'' ''to exhibit,'' and ''to reveal.'' The words are used to decribe ''a light that shineth,'' (2 Peter 1:19), to give a reward ''openly'' for what has been done ''in secret,'' (Matt. 6:4), to make a person ''known'' by announcing his presence (Mark 3:12), to exhibit anything to another so that it can be said it has been ''shewed'' unto him (Rom. 1:19), to reveal, as when the apostle said: ''the life of Jesus was made manifest in our mortal flesh (2 cor. 4:10), and to appear before another, as when Christ ''appeared'' unto the eleven disciples in the upper room (Mark 16:14).

1. **God,**—or ''Christ, the Manifestation of God's Person.'' ''God manifest in the flesh'' (1 Tim. 3:16). Christ is God expressed in living characters. God is not known apart from Christ, but He is well known if we know Him.

2. **Sin,**—or ''Christ, the Revealer of sin's iniquity.'' ''The light shineth in darkness and the darkness comprehended it not'' (John 1:g). The Light revealed the sightless eyes of man's ignorance, the evil of his nature, and the plague spots of his wickedness.

3. **Love,**—or ''Christ,'' the Manifestation of God's love.'' ''In this was manifested the love of God toward us,'' etc. (1 John 4:9-17). Love is seen in those stakes in (1 John 4:9-17)—love for us, answering for our sins in the past (v. 9); love in us, moving us to love in the present (v. 12); and love with us, giving us a bright outlook as to the future (v. 17 margin).

4. **Atonement,**—or ''Christ, the Satisfaction for Sin.'' ''Once in the end of the world He appeared to put away sin by the sacrifice of Himself'' (Heb. 9:26). Provisionally He puts away sin by giving satisfaction for it in His death, and thus removes it as a hindrance. Substitutionally He removes sin as a penalty, as we believe in Him (1 Pet. 2:24). Effectively He puts away sin as a power as we identify ourselves with Him, by reckoning we are dead to it (Rom. 6:8-11). Prophetically He will remove sin as a presence, for He is the Lamb of God who takes away the sin of the world.

5. **Substitution,**—or ''Christ suffering in our stead.'' ''He was manifested in these last times for you'' (1 Pet. 1:20). ''For you,'' may be read ''on your behalf,'' and thus ''in your stead.'' We must distinguish between Provision, Substitution and Identification. Provision proclaims that Christ has made a sufficient oblation for the sin of the needy world, for His death is ample to provide for all to be saved. Substitution declares that Christ has taken the place of the believing sinner and that He has answered for his sin and therefore he will not have to bear it. Identification is the Gospel for the saint, for God reckons all who believe in Christ have died with Him, and therefore have answered for their sins.

6. **Resurrection,**—or ''Christ raised from the dead, the manifestation of God's power.'' ''Jesus shewed Himself'' (John 21:14). The fact of Christ's resurrection is the living flame which ever burns on the altar of Christianity, and it is the vital factor in the life of the believer which lifts him from the realm of self to the fellowship of Christ, who lives in the power of an endless life.

7. **Salvation,**—or ''Christ, the Bringer of God's redemption.'' ''The grace of God which bringeth salvation to all men hath appeared'' (Titus 2:2 margin). Personally salvation is a benefit to the individual believer. Practically, salvation is a force to mold us like to Christ. In the first, Christ is offered to us (Acts 13:26); in the second, Christ is accepted by us (Eph. 2:8); and in the third, Christ by the Spirit lives in us (Eph. 3:16-17).

8. **Life,**—or ''Christ the Communicator of Life.'' ''The Life was manifested'' (1 John 1:2. Sin brings death, which means separation from God; Christ brings life, which means union with God in Christ (John 17:3). As natural life is the union of the spirit and body (James 2:26), so spiritual life is the union of the believer with Christ (Col. 3:3). Christ is revealed to us as the Quickener from sin's death (Eph. 2:1), He is revealed in us, as the Sanctifier of heart and life (Gal. 1:16), and He is revealed through us to others by a consecrated testimony (1 Thess. 1:8-10).

9. **Power,**—or ''Christ, the Displayer of Power.'' ''Manifested forth His glory'' (John 2:2). Glory is the excellence of anything in display. Christ's first miracle displayed the excellence of His power. It is fitting that His first miracle should display His power to change things. By the cleansing of His blood and the conformation of His Spirit He can change the sinner into a saint. Translation, transfiguration, and transformation cover the ground of God's Gospel of grace, godliness, and glory. Translated into His kingdom, as to place (Col. 1:13); transfigured by His Spirit, as to character (2 Cor. 3:18 r. v.); and transformed by His coming, as to the glorified body (Phil. 3:20, 21; John 3:2).

10. **Satan,**—''Christ, the Victor over the evil one.'' ''The Son of God was manifested to destroy the works of the devil'' (1 John 3:8). The works of Satan are mighty and manifold, but Christ has met him upon his own ground and conquered and routed him. Take but one chapter of the gospels, and in it we have a record of how Satan raised a storm, demonized an individual, tormented a woman and caused the death of a child. But Christ raised the dead to life, healed the woman, delivered the man, and stilled the tempest (Luke 8).

11. **Emancipation,**—or ''Christ, the Remover of sins.'' ''He was manifested to take away sins'' (1 John 3:5). The word for ''take away'' is rendered ''removed'' in Matt. 21:21, ''loosing'' in Acts 27:13, ''lifted up'' in John 21:41, and ''take away'' in John 21:39. The word signifies to take away by taking upon one's self, and is so indicated in John 1:29, where the margin reads ''beareth away.'' Christ removes the sins from us by His propitiation and power, by bearing their consequence in His death, and by severing us from their control by His presence.

12. **The Holy Spirit,**—''Christ endowed and endowing with the Spirit.'' ''He was manifest'' (John 1:31). John knew Christ when he saw the Spirit resting upon Him, and knew that He was also the Baptizer with the Spirit. Christ was anointed to do a definite work (Acts 10:38; Heb. 9:14), and when He accomplished that work became the Anointer with the Spirit as a reward (Acts 2:33).

13. **The Father,**—''Christ, the Revealer of the Father.'' ''I have manifested thy name'' (John 17:6). John 17 reveals what that manifestation means—a work done for us to the Father (4), the blessing of eternal life from the Father (2), a holy confidence in the Father (8), an exclusive prayer to the Father (9, 10), the disciples kept through the Father (14) sanctified by means of the Father's truth (17), oneness with the Father (21), and seeing the glory of the Father (24).

14. **Immortality,**—''Christ, the Bringer of Life and Immortality'' (Tim. 1:10). Life is more than continuity of existence; immortality is more than deathlessness. The latter is a state of holiness and bliss in an incorruptible and glorified body, from which it will be impossible to fall.

The revelation which God makes to us in the Book of His revelation is designed to be revealed in us by the Spirit through faith, and should be revealed through us by the effective working by the Spirit in our testimony.—The King's Business.

MY NEW YEAR'S PURPOSE.

To be a little kindlier
With the passing of each day;
To leave but happy memories
As I go along the way;
To use possessions that are mine
In service full and free
To sacrifice the trivial things
For larger good to be;
To give of love in lavish way
That friendships true may live,
To be less quick to criticize,
More ready to forgive;
To use such talents as I have
That happiness may grow,
To take the bitter with the sweet,
Assured 'tis better so;
To be quite free from self-intent
Whate'er the task I do.
To help the world's faith stronger grow
In all that's good and true;
To keep my faith in God and right
No matter how things run;
To work and play and pray and trust
Until the journey's done.
God grant to me the strength of heart,
Of motive and of will,
To do my part, and falter not,
This purpose to fulfill.

—Henrietta Heron.

—The contract for Grace church's new hut has been let and work is proceeding. The residence on the lot is to be moved to one end of the lot.

—C. L. Whitaker, Jr., late of Greensboro, is now living in Gastonia.

YOUNG PEOPLE'S WORK

FIELD SECRETARY RESIGNS.

I am sure that it will be a shock and a source of regret that Brother Lawrence C. Little has resigned from the field secretaryship of the Board of Young People's Work.

During the ten months he was with us in that capacity he has won the highest admiration of the entire conference because of his winning personality and because of the efficiency of his work. It was indeed with the deepest regrets that the Board accepted his resignation and they did so only because Brother Little felt that God would have him in another field. He regretted to leave the field even as we regretted to lose him, and he did so because he felt God had called him to this other field, as the statements below incorporated in his resignation will show. In part Brother Little says:

"After earnest and constant prayer for these two months, I have decided to offer my resignation as field secretary of our young people's work and to accept the place as pastor of the church here in Concord.

"I hesitated to take such action until I felt definitely led to do so. But since coming here to this field and getting into the swing of things, I am sure that the Master would have me to take this step It is an opportunity I have long desired and one that I shall enjoy most heartily.

"In resigning my work, I am just as anxious as any one can be about the work in the field and am earnestly praying that God may help us solve our problem."

I do not know as yet who will fill the vacancy. It will be hard to find any one to carry on the work as effectively and efficiently as it has been carried on for the past ten months Until one as efficient and as full of the spirit of God is found the position will be left vacant.

We ask you, therefore, to bear with us as we try to direct the work as best we can without a field secretary, and also to join with us in prayer that the right person may be divinely directed to us.

N. M Harrison, President,
Board of Young People's Work.

TEACHER-TRAINING QUESTIONS.

Chapter VII

1. What are the factors that determine one's actions?

2 What are instincts?

3. Give Kirkpatrick's classification of instincts.

4 Give four general characteristics of human instincts.

5 What is the first duty of every educator?

6. How may instincts be controlled?

7 Give the physical basis of habit.

8 How may we acquire a new idea in such a way as to be able to retain and use it?

9. Give three reasons why good habits should be formed early.

10. What is the only safe rule to follow with regard to habit-formation?

Mary E. Young.

Henderson, N. C.

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, JANUARY 27.

How Can Christian Endeavor Help Our Church and Denomination?

2 Cor. 1:11; Heb. 10:23-25.

(Beginning Christian Endeavor Week.)

Daily Readings.

Mon. Help By Service. Acts 6:1-7.
Tues. By Supplication. 1 Tim. 2:1-8.
Wed. By Giving. 2 Cor. 8:1-7.
Thurs. By Exemplary Living. Tit. 2:7, 8.
Fri. By Brotherly Love. 1 John 3:14-18.
Sat. By Loyalty. Isa. 62:1-3, 6, 7.

Helpfulness.

One of the most beautiful and one of the most practical Christian graces is that of helpfulness. Opportunities to practice it meet us at every turn of the road, every hour of the day. The strangers we meet, chance acquaintances, associates, friends, members of our own family, of our church and Sunday school, or of our Christian Endeavor society each presents opportunities where we may practice this rare Christian grace, and helping these we are helping our church, denomination, and the kingdom. There is no more important word in the English language than **helpfulness**, yet how few of us really know the meaning of it by practice. Whittier's beautiful thought is worth memorizing.

"If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer thee;
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant!
Let me find in my employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude."

What difference whether I am to root down in the earth where the worms crawl, or up on the tree where the birds sing, if I am only helping to make God's tree. What odds whether I am the stone down in the foundation where no one ever sees me, or the cross on top where the sunlight never leaves me from sunrise to sunset, if I am helping to make God's church? Whether I am just an humble member or an officer if I **count one** in the Kingdom?

What Is the Program?

First, what is the program of the local church? What is the church doing in which you can help? What needs to be done at the church that you can do? Look around and see if it is neat and clean. Is it 100 per cent efficient in Sunday school work and in saving the community? If not, what can you do to help make it so? Is it 100 per cent true to its financial obligations? Does it pay up all along the line, ever keeping in mind that "the Lord loves a cheerful giver," and that a cheerful giver gives on time? If not, what can you do to arouse a spirit of better church finance? Then, of course you want a 100 per cent Christian Endeavor society. It will not be that unless you help make it the very best.

Second, what is the North Carolina Conference program? This conference can only do what the individual members do, and if all Christian Endeavorers do their best to help the conference program will go over the top along all lines.

Then in the third place, what is the program of the denomination? We can do nothing to help unless we know what is to be done. We must study to know what our church is undertaking to do for the Kingdom. Is it worth anything to God in his great work of saving the world? What are we doing for missions, for Christian Education, for the needy along all lines? (A good interesting meeting will surely result if you discuss these three programs. A good plan would be to divide the members into three groups and have them contest with each other, seeing which group could bring in the most points where the Christian Endeavorers could help—first group the local church, second group the conference, third group the general church.)

For Discussion. Suggested Ways of Helping.

Christian Endeavorers may help their church and denomination by **prayer**. Narrow, selfish praying never got anyone anywhere, but broad, earnest prayer for the salvation of a lost world stimulates to action and helps save the world.

By **team-work in giving.** "The earth is the Lord's' and whatever he loans to you for use while you are here he surely commands that you bring back a part to his church to use for him.. I truly believe that if you bring more back to him he will loan more to you for your use.

By **holding steadfast to tested Bible truths.** This is a day when people who are not grounded in the Bible truths and holding steadfast are perplexed and sorely troubled about what to believe. I prefer to take no chances. I'll believe the Bible. If the other fellow who doesn't is right I lose nothing,—take no chances here or hereafter, for believing the Bible as it is makes me happier here and cannot lose me anything hereafter. If I am right and those who do not take the Bible as it is are wrong then they lose everything here and hereafter.

By **not being a religious gadabout,** the counterpart of the hobo. Always on the go but belonging nowhere. Such a one is of no use to the Kingdom or to the society.

By **developing trained workers.** A school is judged by the kind of students it turns out. The Christian Endeavor society is the training school of the church. What kind of a worker are you going to be when you have passed through your training school?

By **stimulating effort.** Setting goals. Arousing friendly rivalry by contests. Glorifying service. By working for an efficient church. We need a stimulus to bring out our best.

By **emphasizing loyalty.** The Christian Endeavor pledge ties the members to the church. The society was organized to serve the church and the Lord of the church. It holds young people up to the highest ideals and puts before them the question, "What would Jesus do and what would he have me do?" Then when they find the answer they go and do it.

Quotations.

Committee work taught me to plan and then push, and this principle has brought me success in my business.—Alton C. Lock.

It was by what Christian Endeavor taught me about my denomination that I learned to know and love it in its larger life.—James Montgomery.

The evening church service should be full of Endeavorers and their friends. It offers an opportunity for real evangelistic work. We should make this service our own.—Barry Lindon.

To the Pastors.

Christian Endeavor is a part of the church as a spiritual building. It will help as is is made use of, guided, encouraged, loved. Neglect of an organ destroys it. So does neglect of the society.

THE WEAVERVILLE CONFERENCE.

The Young People's Summer Conference will be held at Weaverville again this year as it was last year. The exact dates of the conference will be announced, through these columns, within the next two weeks.

Two hundred and six were in attendance, besides the Buncombe county people, which possibly would total thirty or forty. We are expecting a much larger attendance this year. From indications there will be another record-breaking attendance. Fully five hundred people will apply for accommodations this year, judging from present indications. Because of the inability of Weaver College to provide for more the attendance will have to be limited to 350. We regret that we do not have more room to care for all of the young people who wish to attend the conference.

The registration for the conference will commence the fifteenth of February; room deposit reservation May the first. Registration fee will be fifty cents for all persons above the junior age, and twenty-five for children from the junior age and under. The room deposit will be five dollars, and will be returned in case the person cannot attend the conference provided the president of the board is notified five days before the conference convenes.

The chairmen of the districts will have charge of the registration. Each chairman will appoint some one in each church in his district as registration agent. This agent will secure the registrations and send same with the money to the chairman of his district. He in turn will report to the treasurer of the Young People's Board, Mr. F. R. Stout, Greensboro. A record of the registration will be published in the Herald at least every two weeks. We are expecting to register this year fifteen hundred people.

Two banners will be awarded. One to the district registering the largest number of persons, according to the membership of the district, and the church in the district registering the largest number of persons according to its membership will hold the banner. The other will be the attendance banner. The charge having the largest attendance at Weaverville will receive the banner, and the church on the charge having the largest attendance will hold the banner. Let us see who wins these banners. Chairmen, pastors, young people make your district, and your charge, and your church, win.

Make this your slogan, "ON TO WEAVERVILLE." N. M. Harrison, Jr.

Do You Care?—Taking North Carolina as a whole, only one in three of the white population is enrolled in Sunday school, and less than one in four is actually attending.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.
607 Guilford Avenue, Greensboro, N. C.

NEW PLEDGES.

West End Church, Greensboro—	
Mrs. F. S. Stockard	$15.00
Helen Stockard	10.00
Whitakers Chapel, Enfield Circuit—	
Mrs. S. C. Whitaker (paid)	$20.00
Fairfield Church, Guilford Circuit—	
D. J. Hendrix, Jr.	$15.00
D. J. Hendrix	15.00
Wm. O. Hendrix	15.00
D. C. Marsh	20.00
J. F. Adams	6.00
J. D. Strader	6.00
Friendship Church, Mt. Hermon Charge—	
Mrs. S. M. Sharp	$25.00
Lebanon Church, Lebanoon Charge—	
Mrs. J. R. Cook	$2.00

TO ANY PROSPECTIVE STUDENTS OF OUR NEW COLLEGE.

As we are planning to open our doors to students next September, we would like very much to get in torch with all who wish to come to us at that time. So we are asking that you drop us a card, stating your desire and we will send you an application blank. I wish very much that the pastors who know the boys and girls who are speaking of going would send me a list, with the post office addresses, of all such that I may get in touch with them.

"MORE MONEY."

It has been said that constant dripping wears a stone; and I suppose that repetition may be said to be a good method for one to use in making his request known. Anyhow, the poor woman in the time of our Lord won out because she was importunate. So we are still in the receiving line, not begging, but asking all that have made pledges to pay up just as promptly as they possibly can. As we have said before we are now getting ready to erect the two dormitories, but we cannot go faster than you send us. So let us have your money and your prayers along with your good wishes.

THE CAMPAIGN.

We have not gone into winter quarters, but we have been trying to get ready to do some intensive work, and we are making our preparations. So there is a little lull at this time, a sort of breathing spell, We appreciate the responses that have been made to our appeals the willingness of our leaders to co-operate in all this campaign. For while it has not been a great compaign, it has at least been a long one. But we have gone too far now to turn back. We are too near the goal to be discouraged. There is only one thing to do and that is to go forward with zeal and determination to win out. Let everyone do his and her best for the college, and we will surely succeed. Fraternally yours, R. M. Andrews.

COLLEGE BUILDING FUND.

Amount previ usly reported	$$91,827.35
F. R. Stout	10.00
E. P. Sharpe	5.00
Perry Sharpe	5.00
Edwin Sharpe	5.00
Boys' Class, Moriah Church	10.00
C. C. Sharpe	10.00
Mrs. Harriet Bulla	5.00
Charlie Burnett	4.00
Mrs. A. O. Royals	10.00
Harold Rogers	2.00
Miss Blanche Weatherly	10.00
Lucile Cobb	.50
Mrs. W. B. Cobb	1.00
Mrs. A. D. Jones	1.00
J. F. Dixon	5.00
Mrs. Mary Hopkins	50.00
H. B. Hicks	25.00
Bingham Welborn	2.00
Mrs. Nannie Welborn	1.00
Miss Myrtle Stanfield	5.00
Miss Cora Totten	10.00
Jacob A. Sharpe	33.35
W. A. Amick	10.00
J. M. Brown	10.00
J. H. Snotherly	10.00
Mrs. J. B. Ogburn's S. S. class	1.00
W. O. Hendricks	5.00
D. J. Hendricks, Jr.	5.00
W. T. Hanner	100.00
D. J. Hendricks	5.00
Holister C. E. Society	10.00
Miss Helen Harrison	5.00
Bethesda Sunday School—Mrs. A. G. Wilcox	4.20
Rev. and Mrs. J. W. Hulin	10.00
Earl W. Frasier	10.00
A Friend—"P"	25.00
W. H. Scarboro	25.00
Mrs. C. W. Bates' S. S. Class	5.00
Mrs. R. P. Petree	5.00
Wesley Phillips	3.00
J. C. Bowman	10.00
Miss Mary E. Young	25.00
Miss Mozelle Paris	25.00
C. F. Finch	100.00
Mrs. W. H. Chillcutt	10.00
J. R. Vinson	10.00
Mrs. L. F. Durham	3.00
S. M. Taylor	10.00
J. N. Hutchins	10.00
L. H. Crouse	10.00
C. D. Pickard	25.00
Mrs. C. O. Pickard	20.00
C. O. Pickard, Jr.	5.00
Dorothy Boone Pickard	3.00
L. T. Watts	11.67
Miss Lena E. Martin	50.00
Mrs. W. R. Hamlin	2.00
Carl M. Brittain	21.00
	$92,636.07

High Point Subscriptions.

Amount previously reported	$37,137.00
J. W. Dwiggett	10.00
Mrs. R. T. Pickens	20.00
Mrs. J. R. Cook	2.00
	$37,169.00

J. Norman Wills, Treasurer.

State Street M. P. Church, Lexington, has been organized with nineteen members. They worship in the Masonic Lodge. Dr. Whitaker preached for them last night. They had 25 in their Sunday school yesterday. Sunday school has just been organized. They hope to build soon on a splendid lot well located on State Street. Mrs. C. L. Whitaker.

January 14.

Born not for ourselves alone but for the whole world.—Motto.

BETTY'S BARGAIN.

"Every time I want to go anywhere I have to play with Ned," said Betty, putting her little brother in his go-cart rather crossly. "The other girls can go to pick flowers this morning, but I must amuse a tiresome baby all the time."

"It would be very nice not to have a little brother," said mother, thoughtfully. "You could go where you pleased all the time, and a few little chores would not count."

"Wouldn't it?" said Betty, with a smile. "Just think of the good times Nell and Grace have. I wouldn't have to leave my new story-book so often and hunt playthings for Ned if he belonged to some one else."

"I'll buy him if he is for sale," said Mrs. Turner, who was coming up the walk. "How much do you ask for him?"

"A dollar," said Betty. And to her great surprise the visitor took out a fat purse and gave her a big silver piece.

"Run along with the girls and spend your money as you please," said Ned's new mamma, as she took the baby out of the go-cart. "I think I have made a good bargain."

"I'll get some oranges and candy and pop-corn," thought Betty as she hurried after her friends.. "They are not going very fast, and I can catch up after I get the things. They'll be surprised, I guess, to see what I bring to the picnic."

The man at the store gave her a small basket; and, when she went away with it filled with good things, she had only half her money left. "I'll save this much to buy the little cart for Neddie," she said to herself as she ran down the stree. "He wants it so bad."

"Where did you get all these nice things," asked the girls when they spread their dinners on the big rock in the woods.

"Mrs. Turner gave me a dollar," said Betty, "and I spent half of it."

"Gave you a whole dollar? What for?"

"I—I sold the baby," stammered Betty, getting red in the face.

"Sold Neddie for a dollar? My mamma would have given you ten times that much if she had known you wanted to get rid of him. What did you want the dollar for?"

"I wanted to buy Neddie a cart and—"

"But you can't get him a cart when he doesn't belong to you," said Grace. "I always thought you ought to be the best girl in the world because you had such a dear baby to play with, and here you sold him for a dollar."

"Do you think—" began Nell, but Betty was running home as fast as she could go. The goodies were left on the big rock, and all she cared for was to buy back the dear little brother.

"If you'll only sell him back to me," she gasped, "I'll earn a dollar to pay you. I don't know what made me so wicked."

"Well, if you are sure you want him, I suppose I'll have to give him back," said Mrs. Turner, with a smile. "He is a little darling, and I am not surprised to have you come after him."

"Mrs. Turner said I made a good bargain, but I think it was very bad, mamma," said Betty. "I hope Neddie will never find out how near he came to being Ned Turner instead of Ned Brown.—Hilda Richmond.

A LAUGH IN THE RIGHT PLACE.

Two little figures looked over the garden gate—Ruth and Jean Mitchell in their neat brown play-suits.

"I wish," said Jean, wistfully, "I wish mother would let us have a barn party and invite the little girl who lives in the new house on the hill. I think she looks lonesome, playing all alone. She hasn't any brothers and sisters—mother said so."

"She's got a doll, though, the biggest one I ever saw. It looks like a real baby. Perhaps mother will let us have a party. We haven't had one for a long time. Let's ask her." Ruth was half-way up the path before she finished speaking.

"Let's!" echoed Jean, running after her.

Mother, sweeping off the piazza, stopped her work to listen. "Of course you may have a party," she told them. "I think Betty Lane would like it in the barn, too. I doubt if she ever went to a barn party before. Do you want me to call her mother on the telephone and invite her, or will you ask her yourself when you go by the house on your way to the post office?"

"We thought—that is, I thought—it would be nice if we wrote a really, truly invitation on—on your lovely pink note-paper," replied Ruth.

"Why"—Mother hesitated a moment. "Do you think that would be just the thing? The party won't match the paper!" Then, as Ruth looked so disappointed, she added: "But I don't mind. I will write the invitation for your first and you may copy it. I don't believe you know just how to word it."

After writing and rewriting the note two or three times Ruth was satisfied that she could copy it neatly on the pretty pink paper. When it was finished Jean declared it looked like a grown-up person's writing and Ruth herself was not ashamed of it.

"It is really nice enough for a parlor party," she exclaimed, delightedly.

At two o'clock everything was ready. The big, cool barn had been swept. The table had been spread. The children knew the lunch would be a success, for they had sampled everything from the gingerbread horses mother had made to the apples, pears, and grapes they had picked themselves in the orchard. Dressed in pink gingham bloomer suits, they swung on the gate watching the road down which their little guest would come.

"I'm glad her name is Betty. I love that name," said Jean.

"Here she comes! Oh, goody! she's bringing her big doll," cried Ruth, dancing with delight as a little blue figure came in sight over the brow of the hill.

They watched her come nearer and nearer, Jean intent on the big doll and Ruth equally interested in the bigger doll-carriage.

All at once Jean saw something else.

"Oh!" she gasped. "Oh! What are we going to do?"

"What do you mean?" asked Ruth, and then she, too, began to cry, 'Oh! oh! oh!"

The children looked at each other in dismay. They felt like runing and hiding, and yet they knew that they couldn't. Already Betty was near enough to wave to them—near enough for them to see more plainly this embarrassing thing that they must face.

Betty Lane was all in blue, ruffly, fluffy blue. She wore white socks and white slippers. A blue hair-ribbon perkier and wider than any the children had ever seen before, was tied to a golden curl on top of her head. And in all this finery she was coming to slide down the haymow, jump in and out of the hay-rack, pat the horse, feed the cow, and hunt for eggs in the grain-bins!

"Oh," almost sobbed Ruth, "It was the pink note-paper that did it! She thought it was going to be a parlor party. Mother said the party didn't match the paper. What are we going to do?"

"We can't do a thing but stay right here and act as if we didn't notice anything wrong," returned Jean, miserably. "But it just seems as if I couldn't look at her at all."

Meanwhile the little guest had come very near. She waved her hand gaily. "Here I am," she announced, "and I've brought Isabella. She just loves parties. 'Specially the ice cream. Don't you, Isabella?"

"Come right in," said Jean, clearing her throat. Ice cream! This was worse than the blue riffly dress!

Betty looked at the sisters a bit anxiously as they all went up the path. She felt that something was wrong. As for Ruth and Jean, it seemed as if they just couldn't take her in that barn!

Of course, they had to. "We're going to have our party here," explained Ruth, huskily. "It's a barn party, you see."

For a moment after that all three children stared at one another in silence—a silence that seemed to hurt. Jean's eyes were full of tears and Ruth's lips were quivering. As for Betty Lane, there was the queerest expression on her face. Was she going to cry, or fly into a temper and go home? For just a moment the three stood there, and then—then Betty began to laugh!

"Oh, what fun!" she cried. "I never went to a barn party before. Won't it be fun? Don't you think so, Isabella?"

After that nobody thought of anything else but fun. When the ginger-bread horses and the fresh milk and fruit appeared, Ruth remembered with a little pang of regret that Betty had expected ice cream. Mother had thought of ice cream, too, and had remembered that no party, whether in a parlor or a barn, is quite a truly party without it; so, without a word to the girls, she came in with a half-dozen cones piled high with it—pink, cool, and delicious. And, coming as a surprise, how much better it tasted.

"It is just the loveliest party I ever went to," declared Betty as she trundled Isabella down the path toward home. "I hope you'll ask me again sometime. Say good-by to the ladies, Isabella."

She made the big doll wave a china arm at her hostesses in farewell.

"We play in the barn every day," Jean told her, "although we don't have a party every day. We wish you would come and play tomorrow."

"If my mother says I may, I'll come early tomorrow," promised Betty, promptly.

When she was out of hearing Jean turned to Ruth. "I think she's just lovely," she said, "but for a minute, when we took her into the barn, I didn't know—I thought, perhaps—she looked so''—

"I know," Ruth nodded. "I thought she was going to cry. But she laughed! The minute she did that, I knew she wasn't cross or anything but just dear. The next time I don't know what to do, I'm going to do that too—laugh!"

Jean understood her.—Alice Norris-Lewis, in Zion's Herald.

THE LITTLE RED HOUSE.

Once upon a time there was a little boy who was tired of all his toys and tired of all his picture books and tired of all his play. "What shall I do?" he asked his dear mother.

And his dear mother, who always knew beautiful things for little boys to do, said: "You shall go on a journey and find a little red house with no doors and with a star inside."

Then the little boy's eyes grew big with wonder. "Which way shall I go," he asked, "to find a little red house with no doors and a star inside?"

"Down the lane and past the farmer's house and over the hill," said his dear mother. "Come back as soon as you can and tell me all about your journey."

So the ittle boy started out. He had not walked very far down the lane when he came to a very little girl dancing along in the sunshine. "Do you know hwere I shall find a little red house with no doors and a star inside?" the little boy asked her. The little girl laughed. "Ask my father, the farmer," she said.

So the little boy went on until he came to the great brown barn, where the farmer himself stood in the doorway looking out over the pastures and grain fields.

"Do you know where I shall find a little red house with no doors and a star inside?" asked the little boy of the farmer.

The farmer laughed, too. "I've lived a great many years, and I never saw one," he chuckled. "But ask the granny who lives at the foot of the hill. She knows how to make arrowroot taffy, popcorn balls and red mittens. Perhaps she can direct you to it."

So the little boy went on farther still until he came to the granny sitting in her pretty garden of herbs and marigolds. "Please, dear granny," asked the little boy, "where shall I find a little red house with no doors and a star inside?"

The granny was knitting a red mitten, but when she heard the little boy's question she laughed cheerily. "I should like to find that little house myself," she chuckled. "It would be warm when the frosty nights come, and the starlight would be prettier than a candle. But ask the wind, who blows about so much and listens at all the chimneys. Perhaps the wind can direct you to the little house."

So the little boy took off his cap politely to granny and went up the hill. The wind was coming down the hill as the little boy climbed up. As they met, the wind turned about and went singing along beside him. It whistled in his ear and pushed him and dropped a pretty leaf into his hands to show what a good comrade he was.

"O wind," asked the little boy, after they had gone along together quite a way, "can you help me to find a little red house with no doors and a star inside?"

The wind can not speak in our words, but it went singing on ahead of the little boy until it came to an orchard. There it climbed up in an apple tree and shook the branches. When the little boy caught up, there, at his feet, lay a rosy apple. The little boy picked up the apple. It was as much as his two hands could hold. It was as red as the sun had been able to paint it, and the thick brown stem stood up straight as a chimney. It was a little red house in which the apple blossom fairy had gone to sleep. It had no windows.

"I wonder," thought the little boy. He took his jackknife from his pocket and cut the apple straight through the center. Oh, how wonderful! There, inside the apple, lay a star holding brown seeds.

So the little boy called "Thank you" to the wind, and the wind whistled back, "You're welcome." Then the little boy ran home to his mother and gave her the apple.

"It is too wonderful to eat without looking at the star, isn't it?" he asked.

"Yes, indeed," answered his dear mother. —Carolyn Sherwin Bailey, in Mother's Mazazine.

WEENIE.

When the Gray boys were growing up there were no such things as moving pictures and automobiles, and you children of today would wonder how there could have been any fun at all.

But there was lots of it, for when Mr. Gray had a new barn he gave the old one to Ted, Bill, and Harry for their playhouse, and what a jolly one it made!

Every Saturday afternoon all through the winter months and early spring the boys had circuses and Wild West shows, with Weenie for the clown. They chose Weenie, not because he was queer in his head or his legs—he was all right in both—but because he was a good-natured chap and plump as a partridge.

Weenie wasn't his name, of course, but the boys called him that, for they said he had lots of "pep" and good muscle and could do some lively jumping even if he was squeezed into clothes half a size too small. It was Weenie who always walked the ropes that went across the barn, and who could twist himself into as many shapes as a monkey shinning up and own the ropes of the swing.

Weenie's real name that was written in the school register was Walter Brown, but not a boy or girl of Breezy Nook called him that.

Long before two on Saturday afternoon a procession of young people, with nails in their pockets for admission to the show, could be seen making their way to the barn. The doorkeeper took the nails and later sold them for old iron, and woe be unto any one who tried to sneak in without pay!

In front of the barn stood tables where some of colored Mahaly's ginger-cooky men and horses were for sale, and bottles of licorice water, which the boys had been shaking vigorously an hour before the performance. On warm days, and when Mahaly was in good humor, there was iced lemonade.

Bill, who was not famous as a scholar, printed upon the beam in the barn one day, "Make no Nose," as a warning to the audience to keep very still through the afternoon's entertainment, but it did not do much good. Such a stamping of heavy boots and clapping of hands made the old barn shake, and could be heard all over the neighborhood.

These Saturday afternoon shows were just as much fun as the best "movies" you ever saw, but one day something unusual happened. A piece of paper tacked on to the hitching-post at the side of the barn made every boy and girl come to a sudden standstill. It read:

I guess this ain't any day to be in the barn. I'm tired of bein clown and I'm goin to look for birds. You can get Jim Downs to do the funny. Yours truly, Weenie.

While the eager group crowded around to read the sprawling penmanship, the writer was already on the road for an afternoon of freedom. How his blood tingled at the very thought, for freedom meant doing just as he liked for an afternoon at least, and just as he liked meant for Weenie looking at the birds. He knew the spot where they gathered on the edge of the bluff and then took their flight across the wide ocean. If there was one thing on earth that Weenie loved, it was to watch closely the birds and to study their ways, and he could never be induced to tease or shoot them.

So with a light heart and a lighter conscience—having quieted that by giving the name of Jim for his Saturday job—he went on his way.

It was one of those surprising days in a series of cold, snowy ones, when it seemed as if one could catch a breath of spring; and Weenie whistled, first like a blackbird, then like a quail, and sent his "bob-white" call sharp and shrill across the stretch of meadow land.

He walked or flew along, as if on wings, and was astonished when he reached the large place called "Woodbury Lodge." This was not unfamiliar to him, for Henry Woodbury, the supervisor of the Breezy Nook schools, was in the habit of visiting the grammar school every month.

As he tramped along, he glanced at the doors and windows of the summer cottage, and to his surprise saw that the place was partly open, although so early in the season.

Suddenly, in the midst of his passing thoughts, he heard a sound like a faint call for help. Weenie stopped where he was, and listened.

"That's no bird!" he said to himself, and he shouted, "Hi there!" Again, and fainter it seemed, he heard the plaintive cry.

By this time he was fully alert. "Coming! Coming!" he cried. "Where are you? Who is it?"

Was it possible that he heard the faint voice answering, "I'm here!" Then Weenie whistled loud and clear, and called again, "Coming!"

His feet never flew over the ground more quickly, and he soon drew near the spot from which the call seemed to come. He almost stumbled over a large flat stone that lay in the path before him. It had evidently been pushed aside, for as Weenie drew nearer he found himself peering into a deep well—down, down—it seemed as if the depths of the world. How his heart pounded! For there, clinging to a rubber pipe that lay across the Well—some distance from the top—hung a little boy. Weenie tried his best to control his thump-ing heart, and to speak calmly, lest he might alarm the child.

"Hold on tight, sonny! I'm coming!" he said.

He threw his basket to one side, quickly stripping off his coat, and removing his shoes. He would need all his agility as a circus performer now!

Stooping over the well, Weenie scanned its smooth, slippery sides to see if there might be some sort of foothold by which he might climb down, but there was none. Looking around him despairingly, he chanced to spy a stump with gnarled roots only a few feet from the well. Without hesitation, Weenie stretched himself on the ground, hooked his stockinged feet into the roots, and hung himself head downward into the well. In this position he found he could just reach the little fellow, and in another moment he had gripped him firmly by the arms. . But in spite of Weenie's unusual strength he had not the power to lift the little fellow out of the well. He could merely hold him up until further help came or until his arms gave out.

The child was whimpering softly because his little arms were strained from hanging in so awkward a position, and he was quite blue and cold. No doubt he wished in his small heart that he had never played so near the well.

Weenie began to call for help. His wonderful gift of imitating the birds had strengthened his vocal cords, and his voice carried very far. He knew if his feet should slip from their position he would fall headlong into the well, carrying the little fellow with him. It was a dangerous place to be, and Weenie knew it, but he set his jaw firmly—and held on.

At last—after what seemed a great length of time—there was a sound of feet in the road, and a moment later, Sam, one of the farm hands, rushed to the spot. He saw both the boys and cried, "Hold on! I'll have you out of there in a minute." With his brawny arms he grasped Weenie around the waist, and at the same time Weenie tightened his hold on the little boy's tired wrists. One toss and they both lay on the ground, trembling and half stunned. Sam lifted the smaller boy in his arms, for the child looked ill and weak. Then he gave a shrill whistle, and in a few more minutes a horse and carriage came whirling down the country road. Before the horse had fairly stopped, a man sprang out of the carriage and rushed to the gorup. It was the child's father.

"Great heaven!" he cried, when he saw the limp little form in Sam's arms. With Sam's help he put his son and his rescuer into the carriage, and taking off his coat threw it over them. Sam quickly related all that had happened.

"Drive like mad, Sam," the father said, "I can't. I'm too shaky! I'll send for Dr. Beardsley right away."

Things happened very quickly. The doctor, who was at a neighbor's, was soon bending over Weenie and Henry, Jr. Hot blankets and water-bags were brought by Sam's wife, for the younger boy was plainly suffering with a chill. It was not long before he began to revive, and the purple color in his face soon changed to a more natural hue.

The strain of the rescue had been too much for Weenie. He had almost lost consciousness. Rousing later, he murmured: "What's up? Oh!" Then, rubbing his forehead, he said: "Yes, now I remember. Is—is the little boy"—

"Saved, my boy, yes." The father's voice trembled. "And you saved him. Who are you?"

"Weenie! I mean that's what the boys call me. My name is Walter Brown."

"Walter Brown," Mr. Woodbury repeated. "Why, that's the name of the whistler in the seventh grade. He whistles like the birds, doctor."

"If anything had happened to Junior," Mr. Woodbury continued, "Why, doctor, I think it would have killed his mother. You see, I brought him out here for the day to give her a rest. He's always crazy to go where there's water, and he wandered off. I thought he was with Sam's wife, and she was sure he was with me."

"I'm all right now," said Weenie, but even as he spoke he became dizzy, and the doctor said:

"Here, my lad, you've just got to be still—lie here half an hour more, and then I'll take you home."

"No, I'll do that," Mr. Woodbury exclaimed. "I can't lose sight of Weenie—and mother will want to see him and thank him. We owe thanks to Sam, too, but if Weenie hadn't been on the spot"—

"Oh, 'tain't anything!" exclaimed Weenie, and for once the supervisor of schools forgot to give him a low mark in grammar.

"Anything!" Mr. Woodbury echoed. "Well, we'll see."

News of the rescue soon spread all over Breezy Nook, and the boys whose Saturday fun had been spoiled were the first to hear of the exciting adventure. They reached Weenie's home about as soon as he arrived.

"You'll hear from us, Mrs. Brown," Mr. Woodbury told Weenie's mother, as he clasped her hand warmly. "Your son has told me why he happened to be near our place today and so helped to save my boy from drowning. He loves birds, doesn't he, and if I live he shall make a study of them. I remember what his teacher told me of his wonderful gift for imitating them. He must make them his life study. I shall see about it."

"Oh, I didn't do much!" Weenie murmured, blushing at the applause, which was greater than he had ever received even at those other Saturday performances.

"Well, you think this is all nothing!" Mr. Woodbury said, in a voice trembling with deep feeling. "It will be something mighty nice, some day."

And it proved to be so, for in spite of Weenie's high jump and jolly stunts, he had his days off for studying the birds, and in after years his chums were proud to say:

"Oh, he's our Weenie and always will be. He's a smarty on birds! I tell you, you can't catch him, and we call him Professor Weenie, but every one else says Professor Walter Brown."—Lucretia M. Gardner, in Zion's Herald.

Thine to work as well as pray,
Clearing thorny wrongs away;
Plucking up the weeds of sin,
Letting heaven's warm sunshine in.
—Whittier.

FROM PASTORS AND PEOPLE.

Roberta Station.—Our work here is still moving on real well. . We have had real large congregations considering the cold weather. We held our Christmas service Monday night, December 24. We had a full house. The tree was beautiful. Most of the Sunday school received beautiful presents. The children were trained by Mrs. Carl Williams. An offering was taken for Christian Education, which amounted to $22.

We are real proud of the Roberta choir; it is reported that they did the best singing at the convention at the Concord court house Sunday, December 30. The choir leader is Mr. Carl Williams.

The interest in the Sunday school seems to be increasing; the report every Sunday is an increase from last year. I am glad we are going forward. We have a fine superintendent, Mr. W. D. Alexander.

Miss Ethel Blackwelder, one of our splendid young women, attended the Students Volunteer Convention at Indianapolis, Ind. She reports a fine trip.

Some of our people have been attending the Billy Sunday meeting at Charlotte.

The people here are good pounders. We are still receiving many good things for the pantry. N. Brittain, Pastor.

. **First church, Concord.**—The interest and attendance at all services is good. The Sunday school attendance Sunday had an increase of 101 over the previous Sunday. Mr. Little is conducting a Bible drill for a few minutes in the Sunday school which is very interesting as well as helpful. The Sunday school voted yesterday to challenge the Charlotte Sunday school in an attendance contest for the next two months.

At the morning service Sunday our pastor preached a splendid sermon, after which he administered the sacrament of the Lord's Supper; quite a large number communed.

At the night service Jack and Carolyn, children of Mr. and Mrs. P. H. Scarboro, and Josephine, little daughter of Mrs. Mary Scarboro Fant, were dedicated to the Lord by baptism.

We were glad to have Mr. and Mrs. J. C. Bodenheimer (the latter a daughter of Rev. J. H. Moton), worship with us. These folks have moved to our city and we welcome them into our midst. Ex-Reporter.

North Davidson.—Bethesda and Mt. Pleasant had Christmas entertainments on the 24th of December. Bethesda in the afternoon had a splendid program by the Sunday school. The singing was fine. An offering was taken after an address by the pastor. And then the tree was unloaded of its gifts for the entire Sunday school, including the pastor and his wife.

Just as we expected the benediction to be pronounced they announced one thing more—a pounding for the preacher. There were so many good things that the little Ford would not hold them all, so the balance was piled on running board and fenders. This is getting to be an annual affair with Bethesda—they did this same thing last year. We tried to thank the people then and there but feel that we did not half express our appreciation, so will again try to assure you of our appreciation. We think of you often when in kitchen preparing the good things to eat and even when we sweep, for there was a nice broom together with all the good things to eat.

We went from Bethesda over to Mt. Pleasant for their entertainment at night. They had, to make sure of his presence, invited the pastor a year ago, to be present on this occasion. Their program was fine and they made an offering for Christian education, after which they distributed gifts to all the school. They had a tree here too and remembered pastor and wife liberally with gifts from the tree. We had no opportunity of saying thank you but we appreciated the gifts very much and enjoyed the program and good fellowship.

I think Friendship had a Christmas service with perhaps a tree. They are preparing to remodel their church. This church lost two of its oldest members recently—Mrs. W. A. Phillips the 30th of November and her husband, Mr. Wesley A. Phillips, just 30 days later. They had lived to a ripe old age and were gathered home.

Shiloh was disappointed in not being able to have a Christmas service, but they are by no means idle. They have two Christian Endeavor societies and two missionary societies. The Junior C. E. society has 60 members. some of these Shiloh people have been supplying us with fresh meat, in fact they have kept us supplied since middle of November. One of the Shiloh members leaves us a bottle of sweet milk every morning. We appreciate all these special favors very much.

Mrs. Clifton L. Whitaker.

Haw River.—The first Sunday in January was a day of lamentation and bitter regrets on Haw River charge. Grim blizzard came and took his toll of all the flowers in this community and the ladies have hardly assumed their natural expressions unto this day. However, it didn't nip our services, as we met a good congregation at Mizpah at 11 o'clock and also had a service at Brown Summit at night. Brother Jones at Mizpah said he tried to reason himself into believing that it was too cold but failed, so he was on hand, while his good wife remained at home and prepared a dinner for the pastor that would have appealed to the taste of a king. Mizpah is enthusiastic in her plans and we predict a good year at this place.

We are discovering that Haw River is a sleeping giant. Few charges, if any, in the conference have more wealth, and when they are awakened, Haw River will be second to none in the conference in amounts paid to budget—they are well able. W. D. Reed.

Lincolnton.—I am in the sixth grade and am eleven years of age. During school I began to think it would be nice to write a little "Wouldn't It Be Nice?" poem, so I put forth an effort and here am inclosing it.

Some time ago one of our most true and faithful members was called away to her home in "glory." Mrs. Freeman was about sixty-two years of age and faithful until death. Her place is vacant in church and home and seems that all know it can never be filled. Let us all try to be prepared to meet Mrs. Freeman in our bright home over yonder.

My poem or write-up will be next.

Wouldn't It Be Nice?

Wouldn't it be nice to dream one night
Of Jesus our Savior so bright;
Wouldn't it be nice to dream of Him,
Who loves little children and cares for them?
And still while we're dreaming
Wouldn't it be nice to see
Little angels so pure and white?
To hear their voices fresh and gay,
To see where they live and love to stay?

But best of all, wouldn't it be nice
To see our home in Heaven so bright;
To hear our Savior speak and tell
That there is nothing wrong, for all is well
So straight to Heaven we'd take our flight
And reign with Jesus that very night.
But soon as the dawn of day
Comes through our little window
Upon me and you, we'd wing
Our flight to earth again.
With a surprise we'd wake and look upon the screen,
But nothing of Jesus and the angels are to be seen,
And then we think 'twas only a dream.

Lena Johnson.

Canaan, Denton Circuit.—Today was another good day for us. Brother Trogdon preached another good sermon. We never get tired of hearing good sermons like our pastor presents to his congregations. Collection was taken for the Children's Home, which was $3. Also a collection was taken for the general claims.

President Dixon will preach for us next Sunday at two-thirty. Best wishes to the Herald and readers. Mattie Hunt, Reporter.

St. Paul.—No poundings, but other tokens of appreciation. Many pleasant greetings with hearty handshake and good wishes. Was kindly remembered by my class of young ladies at Christmas. Mrs. Pierce also received several nice presents off the Christmas tree.

We had a real nice program rendered by the children, at the close of which Santa came and distributed the presents and treat.

Our first quarterly conference was held Saturday evening, December 15. Almost all the official members present. The business of the conference was transacted in perfect harmony. The pastor presented the claims of the church, with a recommendation that every family subscribe to the Methodist Protestant Herald. The conference voted to adopt pastor's report and proceed to raise A. C. B. during the first three months in the year, and then proceed to collect G. C. B. We hope to have each budget in full by the end of the conference year. Brother G. L. Wyrick was appointed to secure subscriptions to the M. P. Herald. He has already secured several. We hope he will succeed in securing a subscription from every family which is related to the church. We are planning to begin a series of revival services the first Sunday in April with Brother N. G. Bethea for pulpit help. We are praying for a gracious revival. Your prayers will be appreciated. T. E. Pierce, Pastor.

Pageland.—Rose Hill Sunday school was reorganized Sunday morning, January 13. The following officers and teachers were elected: Superintendent, J. A. Turner; assistant superintendent, H. B. Sowell; secretary, Mrs. Guy Watts; assistant secretary, Miss Ethel Clark; teachers — Mrs. Lee Smith, J. E. Smith, Mrs. J. H. Turner, J. C. Gathings. In honor of the deceased Mrs. C. E. Smith, who had been teacher of class number one for several years, a teacher will not be elected to fill her place until the second quarter. During this vacancy Mrs. Fannie Porter will act as substitute.

Rev. J. W. Quick is able to be out again after being confined to his bed most of the time for several weeks.

During the summer the ladies volunteered to raise enough money to paint the church. The necessary amount has been secured, and the building is now being given a second coat of paint, which will add much to its appearance. Leo Small, Reporter.

Reidsville. — The attendance at services Sunday was good. The regular communion service was held at the 11 o'clock hour and our pastor preached a sermon appropriate for the occasion.

We didn't have the evening service as usual as the Ministerial Association at a recent meeting decided to hold union services each Sunday evening until they had been held in every church. Sunday evening the service was held at the Presbyterian church, Rev. H. B. Worley, pastor of the Disciples' church, preaching.

At the regular Christian Endeavor hour our society went over to the Baptist church and held a joint service with the B. Y. P. U., our society having charge of the service with Mr. G. M. Reed as leader. Special music was rendered which added much to the program.

Last Thursday evening the regular monthly business and social meeting of the Christian Endeavor society was held at the home of Mr. and Mrs. W. F. Dixon. A great deal of interest was shown and plans were made for the good of the society, one item of special interest was the pledge made to put the church paper in every church member's home. A committee was appointed to look after this. Delegates were elected to attend the Northern District Convention which meets in High Point February the 8th and 9th. After the business was disposed of delicious hot chocolate and sandwiches were served.

Yesterday evening the Baraca and Philathea classes met in the Sunday school rooms and held their business meetings. The business session was held separately, after which they enjoyed a social hour together. Refreshments were served during this time.

Madge T. Dixon, Press Reporter.
January 15.

—Miss Myra Stone, a member of Grace church, worshiped at First M. P. Church, Albemarle, last night. Miss Stone is teaching in the city schools here. The congregation was largest for night since I came.

J. L. Trollinger.

Truth comes to us from the past, as gold is washed down from the mountains of Sierra Nevada, in minute but precious particles, and intermixed with infinite alloy, the debris of centuries.—Bovee.

Matthews Chapel.—Sunday school report for January 6: Attendance—officers and teachers, 7; departments—adult, 5; senior, 13; intermediate, 14; junior, 3; primary, 1; beginners, 0. Visitors, 7. Total attendance, 50. Collection, $1.10. Dora Edwards, Secretary.

Pleasant Hill Church, Spring Church Charge.—We were glad to welcome to the parsonage our pastor, Rev. H. S. B. Thompson, and his family several weeks ago. Brother Thompson was pastor of this charge about 26 years ago. Therefore he is not a stranger to some of the people here.

In spite of the cold weather yesterday the attendance at Sunday school, preaching and prayer meeting was very good. Communion service was also observed.

We had our Christmas tree on the night of December 27. The program was splendid. Considering the small number of children that we have to take part in a service. The credit is due to Mrs. Rose Crew and the co-operation of the parents. The offering, which was for ministerial education, amounted to $8.40.

Our Christian Endeavor society is still alive and at work, for which we are thankful.

The Ladies' Aid society will hold the meetings in the homes of the members during the winter months.

All of our boys and girls who have been spending the Christmas holidays at home have returned to their various schools, except Miss Elsie Maye Crew. She has been ill for the past two weeks from ptomaine poisoning. We hope for her a speedy recovery. We also hope for all of you boys and girls that this may be the best and most profitable year than you have ever spent.

May each of us make for this year the resolution, that we do more for the cause of Christ than we have ever done before. Reporter.

The Postal Card, W. F. Kennett, Editor.

An Elect Lady.

While in Greensboro during Christmas week we called to see that elect lady, Mrs. J. R. Dwiggins, at the home of her son-in-law and daughter, Mr. and Mrs. M. W. Gant. Sister Dwiggins and her husband, Rev. J. R. Dwiggins, were for many years members of the M. P. church on Flat Rock circuit. Their home was always the pastor's home. Since the death of her husband Sister Dwiggins has made her home with Mr. and Mrs. Gant. We were pleased to find her in good health and so comfortably situated.

An Aged Minister.

We also called to see Rev. W. C. Kennett at his home on Randolph Ave. He appeared to be in better condition than when we had last seen him. We predicted that he will live to see his 90th birthday. The 20th of next month (February) will be his 89th birthday.

A Salvation Army Lassie.

One night we stood on the street and listened to a Salvation Army lassie tell the story of the prodigal son and of his final return to the loving arms of the father. We counted about one hundred men and boys who seemed to be listening most intensely to her earnest appeal. Some one has said that if the Methodist church had retained her old-time fire the Salvation Army would not have been necessary.

Asheboro, January 12.

Whitakers Charge.—It was my privilege to be with the people on the Whitakers charge the fourth and fifth Sundays in December. In the morning I was with the people of the Whitakers church in their Sunday school and preached for them at the usual preaching hour. In the afternoon I was with the people of Speight's Chapel in their Sunday school and preached for them in the evening. This plan of appointments was followed each Sunday. I found the work in good shape, generally speaking, and especially so, since the people do not have the all-time service of a pastor. The people are very loyal and have the interest of their church at heart. They are a people who do not mind work, thus they are constantly planning and doing things for the betterment of their church and for the advancement of God's kingdom. To show the interest of the people, I cite the following. The people of the Whitakers church desired to have a church meeting and the purpose of the meeting was to begin preparations for revival services to be held in that church in the early spring. To rebuild the walls of Jerusalem was a great task for Nehemiah and his followers, yet the task was finished and this is one of the primary reasons, "the people had a mind to work." It is a task to build up the spiritual walls of a community, yet where the people have a mind to work it can be done. Consequently I believe that this is going to be a most profitable and successful year on the Whitakers charge.

I am truly grateful to Dr. Dixon for all that he is doing to have the work supplied in my absence. I am also very grateful to the brethren of the conference who have supplied the work and will supply it until May.

It was certainly a splendid thing to read these words in the Herald this morning: "Whitakers charge pays A. C. B. in full, and takes fifth place on this honor roll." I rejoice with the people in the fine way in which they have begun this conference year. May each one of us be as faithful in service for Christ as for self!

Yours in His service,

Fred W. Paschall.

Church Dedication at High Point.

English Street M. P. church, Rev. A. M. Hamilton pastor, is to be formally dedicated on Sunday January 27. President Dixon is to preach the dedicatory sermon at 11 o'clock. There will be other services during the day. Rev. R. M. Andrews has been chosen to preach in the evening service.

This new church is forging ahead rapidly. The attendance is crowding the present capacity, and enlargement is already in contemplation. New heating apparatus is about to be installed now.

West Lexington, Lexington Charge.—We were favored with fair weather last Sunday and the services were well attended here. There were 101 in Sunday school, a decided increase over the previous Sunday and one year ago. At the morning church service the Lord's Supper was administered and quite a large number partook of the elements of bread and wine, thus attesting to the fact that they "intend to lead a new life following the comandments of the Lord." A very attentive congregation was present which is always an inspiration to a pastor.

A larger congregation assembled for the night service, which was held from seven to eight o'clock. Again the pastor was given a good response by the people with attentive minds to his feeble efforts in presenting the gospel. We were glad to have several visitors in the service, among whom we noticed Brother H. V. Swicegood and family, members of the Mt. Carmel church.

Next Sunday night the people of West Lexington church will be privileged to hear Rev. J. S. Riddle, pastor of the Uwharrie charge. Brother Riddle will preach at this place for the first time, and we are expecting a large congregation present to hear his gospel message.

The general work of the Sunday school and church is moving along nicely at this place, and the people are co-operating with the pastor in a splendid manner. It is a pleasure to serve a people so responsive and appreciative of the efforts of a pastor in the beginning of his ministerial career.

Our next regular appointments at this church will be the fourth Sunday morning and night. C. B. Way, Pastor.

South Davidson Charge.—On Sunday, January 6, we met our appointments at the two churches on this charge, Mt. Carmel in the morning and Yadkin College at night. Owing to the extreme cold weather there was a small attendance at both churches. We administered the Lord's Supper at Mt. Carmel and there were 24 who communed out of a total attendance of 34 in the service. The work at this church is going forward nicely. We are planning to make the every-member canvass at this church soon. Our next appointment at Mt. Carmel will be next Sunday afternoon at three o'clock.

Next Sunday morning we will be at Yadkin College church. The Lord's Supper was administered at this church on the third Sundady morning in December. The Yadkin College church is bringing its finances up pretty well. Some paid on the budgets, the Japanese Relief Fund, the General Conference delegates' expenses, and pastor's salary is paid up some in advance. We appreciate the fine spirit of loyalty that is shown by the church at Yadkin College. Though a small band of workers, the members of this church are doing their part in a splendid manner to carry on the great work of the kingdom of God in our denomination. C. B. Way, Pastor.

Matthews Chapel.—Sunday School report for January 13. Attendance: officers and teachers, 9; by departments—adults, 6; senior, 8; intermediate, 13; junior, 6; primary, 10; beginners, 4. Visitors, 3. Total attendaance, 59. Collection, $.97.

Dora Edwards, Secretary.

JAPAN MISSION RELIEF WORK.

New Hope Why Not Circuit	$ 7.15
Love Joy, Why Not	13.65
Macedonia, Why Not	2.00

IN HONOR OF THE DEAD.

Miss Val Crawford.—On January 3, 1924, death came into the home of Mr. and Mrs. C. C. Crawford and took their loving daughter, Val. She was sick about one week. All that could be done by doctors and loving hands could not save her. She had pneumonia. Val had sueffred a lot in her life. She was one of the most patient sufferers we ever knew and a sweet girl. She was 23 years ald. She joined the church when quite young and was a faithful member until the end, always ready to do anything she could to help. She loved her church and Sunday school, and will be missed in her class. Val was a good Christian girl and was loved by all that knew her.

Orange Chapel has lost one of its best members, but we know Val is in heaven waiting for us to come. We know that we ought not to grieve, but we loved her so. The Lord knows best and He never makes a mistake, and we know Val is freed from the burdens and cares and sufferings of this life and has gone home to rest where no suffering and heart-aches come, but we will miss her so! She will be missed in the home. She was always ready to do anything, and it was a pleasure to her to do what she could to help.

She left father and mother, three brothers and two sisters, and a number of other relatimes, and many friends, but she is just over there, waiting for her kindred and friends.

The funeral was held at Orange Chapel church by her pastor, Rev. H. L. Isley. He made a beautiful talk. Her body was quietly laid to rest in the cemetery. The pall-bearers were the young boys of her class and the flower girls were the girls of her class. With heavy burdened hearts they paid their last tribute of respect to their loved one. Her class gave a beautiful wreath of flowers. The grave was covered with flowers and ferns. With sad hearts we tried to sing. Ben and Ola Williams sang two beautiful duets; one was, "Waiting Over There," the other, "Safe in the Arms of Jesus." With broken hearts they sang the best they could.

We trust we can all bow in humble submission to God who does all things well. The dear bereaved ones have our prayers and sympathy. May we all live a life such that when the Lord calls us we will be ready to meet Val in that home over there, where there will be no parting and we'll never say good-bye.

A Cousin.

Edmonds.—W. R. Edmonds died January 2, funeral services January 3, after which the remains were laid to rest in Clarke's Chapel cemetery. Funeral services were conducted by the writer. We were pleased to have present at the services ex-Mayor Gallatin Roberts of Asheville, who spoke of the good traits of Brother Edmonds' life. Brother Roberts has known him for more than 40 years. He climaxed his speech by saying Brother Edmonds was in every respect a man.

Brother Edmonds had been a member of the church for 45 years. The writer has known him about two years. He was interested in his church.

His companion preceded him about six months ago. She was about 80 years old. He lacked a few days of 85. They lived together more than 60 years.

In their going Clarke's Chapel has lost two of its oldest and most faithful members.

Two sons, A. F. and J. W. Edmonds of Asheville, and daughter, Mrs. H. G. Garrisoon, survive, besides grandchildren and great grandchildren, also a number of friends.

May God comfort them all.

Sincerely, B. M. Williams.

—Alexandre Gustave Eiffel, canstructor of the famous Eiffel Tower in Paris, died there December 27, at the age of 91. Eiffel was one of the most famous engineers of Europe. He built some of the biggest bridges and viaducts in France and other countries. He was laughed at when he suggested the great tower for the Paris Exposition of 1889. Most engineers thought that a tower 300 meters (about 985 feet) high could never be constructed. But Eiffel built his tower and it remains to this day the highest structure in the world.

—Lassen Peak, in California, the only active volcano in continental United States, was in eruption last week. This mountain has been sending forth smoke, ashes and steam, at intervals, since 1914.

—The occupation of the Ruhr, the Japanese earthquake and the death of President Harding were the oustanding occurrences of the year 1923, the fifth since the end of the World War.

—The seventyfifth annual convention of the American Association for the Advancement of Science, held in Cincinnati, Ohio, adjourned January 2. More than three thousand scientists from every section of the country attended the meetings. Hundreds of talks and lectures were given, explaining what scientists have done and hope to do. The seventy-sixth convention will be held in Washington, D. C., next December. Dr. J. M. Cattel was elected president of the Association for the coming year.

—The giant French dirigible Dixmude caught fire and fell into the Mediterranean Sea, carrying all the members of her crew to death, it was concluded last week.

—Rev. Sabine Baring-Gould, British author and hymn writer, died at his home in North Devon, England, January 1. He was nearly ninety years old. His best- known hymn is "Onward, Christian Soldiers."

—The old custom of giving a New Year's reception at the White House was revived by President and Mrs. Coolidge this year. They stood in line for nearly five hours and exchanged greetings with thousands of persons of high and low stations in life.

—Dispatches from Constantinople confirm the reports of the sinking of the U. S. Shipping Board freighter, the Conejos. She sank in a storm on the Black Sea while on her way from Batum to New York. The crew of thirty-six perished.

A WORD OF APPRECIATION.

I am sure I voice the feeling of all the superannuates when I say we are grateful to Brother Wills and all who contributed to the Christmas fund, in response to his appeals and efforts, and also to Brother N. M. Harrison, Jr., and to the young people who contributed through him. We not only appreciate what was contributed, but more the spirit behind it all.

J. F. Dosier.

MARRIED.

On December 24, 1923, at about six o'clock in the parsonage of Forsyth charge Mr. Henry A. Waller and Miss Essie Clement were happily married, the writer officiating. This was a beautiful but quiet wedding, only a few friends being present. Mr. Waller is the son of Mr. and Mrs. W. M. Waller who are members of our Maple Springs church. The happy young couple are to make their home near Maple Springs church. We wish them a long and happy life. Geo. L. Curry.

TWO OFFERS OF FREE TITHING LITERATURE.

We hereby offer free, postage paid, **to any minister** who asks for the number needed, a sufficient quantity of the new pamphlet, "Winning Financial Freedom for Pastors and Churches," to furnish one copy to every member of the official boards of his church. We regard this as the most important pamphlet we have published in recent years.

Also, our offer to furnish free, postage paid, the pamphlet, "Christian Work for Laymen and Ministers" in sufficient quantities to supply one copy to every family in any church and congregation, is hereby extended until March 1st, 1924.

Always give your denomination: also, mention the Methodist Protestant Herald.

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35 North Dearborn Street, Chicago, Ill.

THE SEAM BELOW THE BOTTOM.

"Ye shall receive power, the Holy Ghost coming upon you." The Master's word is in accord with all the deep laws of human personality. Jesus satisfies all the deep hunger of the soul, the hunger for peace, for security, for love, for the assurance that life will not be in vain, and, not least, the hunger for power, power to live well, and power to serve effectively. The Holy Spirit of God releases all the secret, undeveloped powers of the soul.

A certain Durham coal mine originally worked two seams of coal, the top seam and the bottom seam. Eventually they were nearing exhaustion, and a deeper boring resulted in the discovery of a still lower seam which was known henceforth as "the seam below the bottom." We have had a very similar experience in our souls. We have exhausted the powers of the human spirit which lie near the surface, but we have not yet begun to develop the deeper powers, the resources of the seam below the bottom.

There is too wide a gap between our dreams and our business. Our prayers are the revealing vision of the men we should be, but we are not nearly as good men in our offices and our factories and our homes as we are in our prayers. If only we lived more nearly as we prayed, the world would be compelled to take knowledge of us that we have been with Jesus.—William T. Way.

"Not all the heroes fall on fields of glory,
Not all brave deeds are told in song and story;
But they are heroes who, with hearts aglow,
Hide deep within their breast their weight of woe,
And then with faces shining lift the load
'Neath which another staggers on the road."

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

HERALD SUBSCRIPTION RECEIPTS.

Rev. G. R. Brown, $3. Rev. [illegible] H. Trolinger, $1.50. Rev. A. G. Dixon, $1.50. Rev. C. L. Whitaker, $1.50. Rev. H. F. Fogleman, $4.50. Rev. T. F. McCulloch, $1.50. Rev. H. L. Isley, $2. Rev. H. S. B. Thompson, $3. Rev. W. D. Reed, $3.50. Rev. J. T. Sisk, $1.50. Rev. W. H. Neese, $1.50. Rev. E. A. Bingham, $1.50. Rev. N. G. Bethea, $1.50. Rev. S. W. Taylor, $3. Miss Lillie M. Braxton, $7.50. Miss Effie Boon, $1.50. Miss Lucy Nunery, $5. Miss May Snipes, $1.50. G. L. Wyrick, $4.50. Miss Novella Reid, $3. Miss Ethel Richardson, $4.50. Elwood C. Hunter, $4.50. Miss Bertie Crutchfield, $3.75. Mrs. C. L. Whitaker, $1.50.

Whitakers, Whitakers Charge.—Our pulpits are being well filled now. Dr. Dixon was followed by Rev. R. M. Andrews who we all feel like belongs to us. Of course we enjoyed him thoroughly. Then came our pastor, Rev. F. W. Paschall, for the holidays, preaching the fourth and fifth Sundays. Every one who heard him seemed well pleased with him, and we are looking forward to his coming to work with us. While he was here we decided to have our special meeting in May and we are so glad Dr. C. M. Compher has promised to come back to us at this time. We are hoping and praying for the salvation of so many of our people,—heads of families who are out of Christ. Brother Bethea is so good to come to us every first Sunday night. He even came last first Sunday night, when it was so extremely cold we could not get a car to move so we missed hearing him. I guess the reason his car worked that day was because of the excitement of that **wonderful pounding.** Yesterday morning we were delighted to have Dr. T. M. Johnson preach for us in the morning and lecture to the young people in the afternoon Both were good and much enjoyed by us all. Last night Mr. H. A Garrett made us a talk regording our Home he being in our midst to get some orphan children. We are so glad to think these little ones can be taken into our Home, where we know they will have the very best of training. Our Sunday school is doing very well considering the cold weather. On Christmas eve night we gave our Sunday school a Christmas tree; all the little folks seemed to enjoy it.

Again we wish to thank all of our pastors who have come to our assistance in our time of need, and also to thank their congregations for being willing to give up their service in order that we might be served.

One of our girls (Lucy Nunnery) is working for the scholarship in getting subscriptions to the Herald. I certainly hope she may succeed, for she is a deserving girl, and I've felt all along that I hoped some way would be opened up whereby she could go to our college. Best wishes to the Herald.

Mamie Johnston Reporter.

—Forty-seven county Sunday school conventions were held in the first six months of the State Convention year, from April 1 to September 30, 1923. The State Association furnished two speakers for each convention. In these forty-seven conventions 886 Sunday schools were represented by 288 preachers 454 superintendents, 2,077 teachers. The estimated attendance was 12,950 people.

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A NEW START.

By Henrietta Heron.

A new start is a new inspiration. We all feel the need of it at times. We find ourselves wishing and saying: "Oh, if I could just start over again!" Well, that is just what the new year gives us an opportunity to do. No matter what the mistakes of the year that is gone, no matter what the lost opportunities, the heartaches, the failures—the new year offers a new start—and 365 clean pages.

What goes on the pages only you can determine!

There is a challenge in that. No one else can write the pages for us any more than some one else can make our character for us—we must fill the pages and work out the character for ourselves. The first page is fair and white,—it is free from blots and stains—yet it can not remain empty—something must be written upon it. What shall it be?

Here is a suggestion. Try to live the new year one day at a time. If we look forward to 365 days of keeping our temper, controlling our tongues, doing the kindly things, it seems like a big task; but any boy or girl worth while can live their best for one whole day. Then, they can add another day to that record—and still another, and another until the year rolls up a glorious account of beautiful days beautifully lived.

Here is another suggestion. Do not be too much concerned about what you do—rather be concerned with what you are. Try keeping your thoughts and hearts right. Determine to be gentle and kind and generous and unselfish and self-controlled in your own inner thoughts; be master of your heart and feelings, and resolutely keep only the best therein, and your outer life can not help but be beautiful and lived in a beautiful way.

A new start—a right heart and noble thoughts—one day at a time—here is our golden opportunity to live "the life beautiful."

Mebane. — The December meeting of the Young People's Auxiliary of the Mebane M. P. church met at the home of Beatrice and Margaret Qualls. The meeting was opened by our vice president in absence of the president. After a short business session a very interesting program was rendered. We are just completing the study of our book, "India on the March," which has proved to be both helpful and instructive to our band of workers. We are very fortunate to have as our instructor of this book our pastor, Dr. T. M. Johnson.

As a proof of our interest in our mission work we have ouside of our regular dues and society obligations sent to Mr. Minnis, our missionary of India, ten dollars to be used as he thinks best for playground equipment for the girls and boys of India.

At the close of our meeting the hostess served a salad course, and a pleasant social hour was enjoyed by all. Our January meeting will be held at the home of Edna Cate.

Beatrice Qualls,
Corresponding Secretary.

SATAN'S RIGHT OF WAY.

I found when I was studying law that there was a law of "reserved right." For instance, suppose I should sell ten thousand acres of land, and should retain one acre in the center. I would have a right to go over those 9,999 acres to get to mine. One trouble with us is that we reserve a room in our hearts which belongs to Satan, and he knows it and uses his right of way.—Record of Christian Work.

It matters much whether you are really good, or only wish to appear so.—Latin Proverb.

they have been the world leaders in the matter of the development of the printing art. Nowhere else on earth do we find such mammoth plants devoted to the art preservative. Nowhere else do we find all classes of periodical literature so widely circulated. The American newspaper affords a field of interesting study within itself.

Intelligent people have now reached a point where they are forced to take into consideration the time that shall be given to the matter of newspapers. If one determines to keep in close touch with the local press the State and National press, the best literature in his chosen profession, and other publications various and sundry, he will soon find that he is face to face with the question as to whether he has any time left for the reading of books at all. The "newspaper fiend" is becoming a very numerous type of individual.

The newspaper is for the most part just what it proclaims itself to be, a paper for the dissemination of news. Its province is news; its aim in existence is news; it is measured as a success or a failure by its ability to gather and present the news. If it has nothing else upon its pages it must have the news.

We must go to books for the digested and accumulated wisdom of the past; for the serious and weighty conclusions of the best minds of all ages. We must go to books for the basic material for all progress; for the records upon which all further steps are to be based. To secure that substantial mental food needed by the robust mind we must turn to books. In books we have thought preserved, pruned, freed from extraneous matter, and left as a rich store for all time.

The newspaper is for today; the good book is for all time. We must have the newspaper to keep our touch with the world's progress; but we must surely have our books to hold our place among the thinkers whose work contributes to the progress of our time and of all times.

We have given to our newspapers the tribute of becoming a newspaper reading public; now let us not neglect our books and libraries because such is the case; rather, let us give to the books upon our shelves all the more consideration, and the serious effort required to read and digest these books will give us a robustness of mind not otherwise attainable.

THE SECRETARY AT THE IOWA-MISSOURI CONFERENCE.

As the name suggests, this conference lies partly in the State of Iowa, and partly in the state of Missouri.

The attendance was good, notwithsauding the fact that Millersburg, Ia., the seat of the conference, is an inland village several miles from the railroad. Quite a number came in their own automobiles, others joined together and came in parties, and all who came by train were met as requested, and returned to the railway station when they desired to leave. Every courtesy was shown to the visitors, and all seemed to greatly enjoy the visit to Millersburg.

The forward step taken this year was in the election of a traveling president. This subject has been under discussion for several years, and the experiment has been tried before, but this time it is believed and hoped it will be no longer an experiment. The full time superintendency is greatly needed in this fine conference. Dr. C. J. Nutt, who was elected to this important office, has served the conference twice before as president. This in itself speaks of the high esteem in which he is held by his brethren.

This conference had suffered much from the death and removal of its ministers, and at times there has been a feeling of discouragement due to this fact. But at the recent session there were a number of new men for the itinerancy, the most of the self-supporting charges were supplied with pastors, and the work is in a very hopeful situation.

Your Board of Home Missions has been assisting in the support of the work at Keckuk, Iowa, since its organization, and is still making a small appropriation. However, the work is making progress under the leadership of Rev. J. C. Leonard, and we are quite hopeful that this year will see Keckuk accepting responsibility for self-supoprt.

At Kahoka, Missouri, your board gave assistance some years ago, then turned the charge over to the conference as a finished piece of work. But deaths, removals, and difficulty in securing the right men as pastors, had a discouraging effect upon the work. Rev. H. E. Marshall was assigned to the work at Kahoka and Carmel, one year ago, with instruction to give attention as far as possible to all our work in that district. He has had a fine year, and returns with high hopes for the future. Soon he must have another man to take over a part of the work which he has undertaken to do in that section of Missouri. We greatly need another minister to relieve Brother Marshall.

Rev. R. Underwood of the Fort Smith-Oklahoma Conference is doing good work at Harmony, the church which became so well known under the leadership of Rev. C. R. Green. Last year Brother Green resigned the work, and was transferred to Farrar, Iowa. We will hear more from Brother Green in the near future.

Charles H. Beck.

THE PLAN OF SALVATION.

Salvation is by faith. The individual is saved by faith. The church and ministry can do its work only by faith.

Faith, while it takes to itself other elements, consists essentially in making God in all His attributes, and the things of God, real to the soul. We speak of believing that God will do this and that and the other thing, and of trusting in Him; and this believing we think of as being faith. A little reflection, however, will make it evident to us that it is because we know God, have a realizing sense of God, that we believe God will do this and that. In other words, we must see that all believing in God rests upon or flows out from a knowledge or realization of God or that the essential foundation in faith is making God real to the soul.

Tremendous forces inhere in Almighty God. When the church and ministry make God in all His attributes gloriously, blessedly, and tremendously real to the soul through faith, they come into vital connection with these forces. Then these forces work mightily in them and through them mightily in the hearts of vast multitudes. Christ says to His disciples, "If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you." If the church and ministry make God in all His attributes gloriously, blessedly, and tremendously real to their souls through faith, and abide in this faith, it is not impossible for them to lead a billion and a half of souls, if not in a generation, at least in a comparatively short time, to a saving knowledge of Christ. And there is nothing that can stay them in their onward sweep to victory. On the other hand, if they see God only vaguely in shadowy outlines, they can do very little in making the world truly Christian. The Master told His disciples when they had failed to do what they were commissioned to do, "Ye could not do it because of unbelief."

The tremendous forces that inhere in God are the attributes of Almighty God. Make the infinite goodness of God real to the soul through faith, and it puts forth energy in the soul and produces results in it. Make it more and more real through faith, and it puts forth greater and greater energy in the soul and works larger and larger results there. What is true of the infinite goodness of God is true of His infinite greatness, is true of His infinite holiness, is true of every one of His attributes. Each attribute puts forth energy peculiar to itself, and works results peculiar to itself. The combined result wrought by all the attributes is that life in the soul which was in Christ our Lord. When some of the attributes are made less real to the soul than others, the result is a lopsided Christian life. There is no limit to the energy that the attributes will put forth and to the results they will produce in the soul, except the limit God Himself has imposed upon our ability to make Him real by faith. "Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory."

Christ came into this world to be the light of the world, to show unto us God. In Him was life, and that life was a copy of the life that is in God, the Father. He lived out this life in the midst of humanity, that everybody everywhere might see and feel and realize the beauty, the grandeur, the excellences and blessedness that there are in that life. Then He says, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me?"

If Christ had shown us the infinite love and goodness and mercy of God by living them out before us and had stopped there, there would have been no Calvary. But Christ did not stop there. He had come to show us God in all of His attributes. God is infinite in holiness, righteousness, and justice. Holiness was part and parcel of His own nature. In order to salvation it was necessary to enable everybody everywhere to make the holiness, righteousness and justice of God gloriously, blessedly, and tremendously real to their souls through faith, as well as His goodness, love, and mercy. But because the carnal mind is enmity against God, it was impossible for Christ to do this by living out the holiness, righteousness and justice of God without drawing upon Himself hatred, persecution, and death. Christ knew this from the beginning. Hence we see the holy, just, and perfect One deliberately giving Himself to die upon the cross that the unholy and unjust may have eternal life. And in offering Himself He showed once for all time the tremendous awfulness of the nature of sin, that it is murder against God, actual murder of the Son of God, and murder of heart against God. the Father, thus opening the way for everybody everywhere to come to a deep sense of the imperative necessity of seeking salvation. It was absolutely necessary that Christ should die, since He could not, because of the antagonism of the human heart, show us God in all His attributes without giving up His life. And this giving up His life was the crowning act in a glorious revelation of God, whereby Christ laid an immovable foundation for the faith of every one who comes into the world

In connection with the world program we are told by the religious press of the desperate needs of humanity, that the not distant future may hold in store for us things awful beyond anything the world has even seen, and that Christ is the only hope of the world. And having gone thus far, the leadership of the church begins to flounder about as if it were shrouded in darkness or in a dense bewildering fog. We are being told of the Sermon on the Mount, and what would be the condition of things if every one would shape his life in harmony with it. The Golden Rule is being spoken of, and the results that would come if it were observed. Then, all the precepts of Christ are mentioned. But it is said these are not quite adapted to the conditions of today. They would have to be changed in form at least.. We are also told that if the United States would join the League of Nations, very much would be accomplished. Then, various activities and efforts are urged upon the church.

There are, however, some fundamental facts that appear to be quite forgotten or lost sight of. It seems to be forgotten that salvation has to do with the inner life, and only indirectly with its outer form or expression: that the tremendous forces inhering in Almighty God are the only forces that can uplift humanity and transform souls into the image of God; that these forces put forth their energy only as the church and ministry come into vital connection with them by making God in all His attributes real to their souls through faith; and that Christ came to earth so to reveal God as to lay an immovable foundation for the faith of everybody everywhere.

It is supposable that Satan knows the Sermon on the Mount by heart, that he knows the Golden Rule and the Ten Commandments, and all the precepts of the Old and New Testaments; that he has known all these for nineteen hundred years and more. And yet he is Satan still. Hold up before carnal minds all the precepts of the Word—do it morning, noon, and night, and continually—and carnal minds are carnal minds still. "What the law could not do, in that it was weak through the flesh." But bring these carnal minds into vital connection through faith with the forces that inhere in Almighty God and there is a mighty transformation. They come to love the Lord their God with all their mind and heart and strength, and their neighbor as themselves and they run in the way of His commandments. The church and ministry need to keep in mind, that, no matter how great things they seek to do, no matter how far-reaching the plans they make, and no matter how intense efforts they may put forth, they will succeed in building up the kingdom of God among men only in proportion as they make God in all His attributes real to their souls through faith. Salvation is by faith.—Rev. J. H. Trow, in Zion's Herald.

—Widows of Presidents who die in office receive the salary which their husbands would have drawn for the remainder of the salary year.

—A bottle cast into the sea at Waikiki Beach, Honolulu, January 1, 1909, recently washed ashore at Hueneme, Ventura county, California. In the tightly sealed bottle was found a note signed by an Iowa man in which he asks to be notified, so that the movement of the tides of the Pacific Ocean, as indicated by the bottle's journey, may be made the basis of data for the American Society of Aquatic Research.

—John Stout, ninety-six years old, an Indian scout for General Custer at the time of the Custer Massacre, died recently in Delaware, Oklahoma. He escaped massacre by hiding in the carcass of a dead buffalo.

—Missouri ranks first in the amount of cotton grown per acre, with an average of 325 pounds. The figure next nearest is an average of 264 pounds in North Carolina. Then comes California with an average of 258 pounds to the acre. More than 8,000 people moved into Southeast Missouri last autumn from the South to raise cotton, as it is north of the boll weevil line.

—Registrations of motor vehicles in the United States have increased from 3,512,996 in 1916 to 13,002,427 on July 1, 1923.

—The worst typhoon since 1906 recently struck the British Crown Colony of Hongkong, China. The wind attained a velocity of 130 miles an hour, uprooting huge trees and throwing them about like matches The typhoon lashed the waters of the harbor into a white fury, sinking many ships, including a British submarine. The death toll among the inhabitants was heavy.

CHRISTIAN ENDEAVROR TOPIC FOR SUNDAY, OCTOBER 21.

What Is Christian Citizenship?

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isaiah 62:1.

A Christian citizen is one who is working out in society the ideals of the Master, helping to carry on the work of human redemption and betterment.

When Christ was on earth He set an example of unselfish service to mankind, and He left this service to be carried on by the citizens of His Kingdom; those who would have for their aim the same justice, brotherhood, and good-will of the Gospels which inspired the Apostle Paul to follow in His foot-steps.

Today, as never before, there is a need for sturdy, faithful-hearted Christian citizens. A crisis confronts our nation. Materialism, greed, selfishness, sin, are common enemies of ours. The moral war is yet on. Many of the multitude today as of old are without a shepherd to guide them. Many are daily succumbing to the down-pulling forces of modern society. The Christian citizen of today is confronted with the work of applying the principles of the Gospel of Christ to the tangled problems and complicated life which modern civilization has created. Hungry nations must be fed, shelter and clothing must be provided for the homeless and the destitute. We have given millions to aid the war-stricken countries of Europe, but still they cry for more. Bishop W. A. Chandler says:

"More recently wise men have begun looking to spiritual forces as the only remedy for the woes of a wounded world, and the only certain cure for the ills of Europe, especially. We have tried feeding and clothing the needy there, and the more we give, the more voices cry 'Give! Give!'

"What Europe really needs is to see a wide-spread revival of religion in our own country. Such a revival in the United States would raise the spiritual temperature of the whole world. What we need, and what they need is honest-to-goodness religion."

Christian citizens are awakening to the fact that their supreme duty, and most strategic opportunity are not the reclamation of the adults but the religious education and nurture of children. The conviction is becoming clear that the relative lack of vital power and constructive influence of the church can be traced to its past failure or indifference to the religious training of childhood. Upon the Christian citizens of today rests the responsibility of training the child of today to possess a true, rich, and appealing concept of God. He must know about God, know about the Bible, and know about the church and its works.

To knowledge must be added religious attitudes, interests, ideals, loyalties, appreciations and emotions, volitions, and the expanding consciousness of God in the life. He must be taught right religious habits.

The home should be a place of sound religious training as it is there the child receives most of his ideas, ideals, and beliefs concerning industry, law, government, morals and religion. He also receives many ideas and ideals from the school and Sunday school. Christian parents and teachers are ever needed to guide these little ones.

Christian citizens share with God in the building of the world in which they dwell, in the creation of an ideal human world after the pattern which Christ gave us when He was on earth.. He has entrusted to His citizens here the work of enlarging the members of His Kingdom, of taking the gospel to those who do not belong to it; of winning souls to Him.

This demands the union of forces: the conservation of strength and the enrichment in heart that Christ revealed in His prayer to His Father.

Unselfish service; sympathy towards those who need it; love for our fellowmen, and kindness to all; these were His principles. Let them be ours, likewise, and may we, as Christian citizens, carry out the ideals that He established for us. Nila Amick.

Whitsett, N. C.

—A man of integrity will never listen to any reason against conscience.—Home.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.
607 Guilford Avenue, Greensboro, N. C.

$1,000 HAUSER CLUB.

R. N. Hauser	$1,000
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NEW PLEDGES.

Friendship Church, Stanly Circuit—	
Henry Lowder	$10.00
Harmony church, Yarboro Circuit—	
Mrs. M. J. Medlock	$10.00
Mt. Carmel Church, Forsyth Charge—	
J. E. Faw	$10.00
Union Ridge Church, Forsyth Charge--	
R. E. Swaim	$10.00
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Mabel Griffin	$ 1.50
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A. M. Kiger	6.00
J. A. Kiger	15.00
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T. C. Staltz	4.50
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Mary Bet Griffin	1.50
Rev. A. G. Dixon	125.00
Chestnut Ridge Church, Orange Charge—	
Mrs. J. M. Minnis	$5.00
Mt. Hermon Church, Mt. Hermon Charge—	
Philathea Class	$34.00
J. M. Murray, Jr.	10.00
Margarette Homewood	5.00
Mrs. J. M. Murray	5.00
Lois Sharpe	10.00
Elma Sharpe	10.00
Mae Patterson	10.00
Viola E. Isley	3.00
Callie Isley	10.00
Sunday school superintendent	3.00
Pastor A. O. Lindley	25 00
J. S. Graves	15.00
C. M. Isley	3.00
Mrs. C. M. Isley	3.00
C. G. Isley	6.00
Henderson Church—	
Miss Mabel Harris	$10.00
Concord Church, Saxapahaw Charge—	
Mrs. W. O. Hackney	$ 5.00
Mrs. A. R. Perry	5.00
Lois Roberson	10.00
Mrs. R. T. Woody	10.00
Mary Curl	5.00
Mt Pleasant Church, Mt. Pleasant Charge—	
Mr. and Mrs. R. C. Causey	$500.00
J. E. Kirkman	75.00
C. W. Garrett	6.00
Mrs. J. B. Coley	2.00
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S. L. Spoon	10.00
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John Bowman	20.00
John Brown	5.00
Julian Church, Tabernacle Charge—	
Mr. and Mrs. W. T. Hanner	$250 00
Elizabeth Hanner	25.00
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Mamie Causey	1.00
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P. B. Horney	3.00
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D. T. Smith	15 00
G. A. Gerrett	25 00
J. M. Causey	9.00
Mrs. C. L. Smith	15.00
Charles E. Hanner	10.00
C. G. Holt	5.00
W. A. Kirkman	30.00
Miss Martha J. Causey	25 00
E. H. Kirkman	25.00
W. M. Smith	10.00
D. H. Hunter	100.00
J. E. Hanner	20.00
Mrs. C. R. Fields	25.00
C. O. Reynolds	25.00
Joseph Hardin	6.00
William Hardin	6.00
Total amount raised to date	$215,689.25
Total amount to be raised	$84,310.75

This week Brothers R. C. Causey and W. T. Hanner join the F. R. Stout $500 Club.

Last week through an error Rev. A. G. Dixon was listed for $375; should have been $500, so the additional $125 is reported in this week's list.

PAY UP.

We are still in the receiving line; ready to receive whatever you give. And we may say we are thankful for what we are about to receive, but never so thankful as when we receive. Now is a good time for everybody to get even with their college pledges. So come along, friends, let's pay up and be done with that phase of it.

THE GOAL.

We are yet far from the goal but we are not despairing; if all of our people who are interested in the college will do what they can we shall be sure to come out on the top. Look at Tabernacle this week; here is a fine example of what can be accomplished with a determined effort. A few months ago it did not look like it was possible for Tabernacle church to secure its quota. Some of the leaders were without hope, but we have the joy this week of reporting this church over. We congratulate them and we want to thank heartily all who have had any part in this achievement.

Fraternally, R. M. Andrews.

Philadelphia, Greensville Circuit.—We are progressing nicely in our work here at Philadelphia. Our Sunday school attendance has increased lately and I hope it will continue to increase every Sunday. We have for our superintendent now Brother J. S. Branscomb. He has been very prompt since he was elected, so let us folks co-operate with him and make our school even better yet. No Sunday school superintendent or pastor can accomplish much without the prayers and co-operation of the Christian people. Prayer is the keynote to success.

We were glad to have Miss Laura J. Reed with us last night. She spoke in behalf of the Woman's Home Missionary Society. I'm very glad to say that she organized a society here, starting with thirty-one members. There was a large crowd out to hear Miss Reed and I'm sure every one enjoyed hearing her.

The revival meeting which began at Matthews Chapel the first Sunday, closed last Thursday afternoon. They had a glorious revival. Mrs. A. G. Dixon did most of the preaching; she did just fine. The attendance was good throughout the meeting and I'm sure everyone enjoyed hearing both Mrs. and Mr. Dixon's interesting sermons.

Well, Philadelphia paid up the preacher's salary last week, I'm very glad to say. I certainly hope Greensville circuit will pay out in full this year. You can, if you will only do your duty, Greensville circuit, so get busy! Conference is almost here. Let us pray that it will be a success.

Best wishes to the Herald and all its readers. Dora Pearson, Reporter,

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

PHYLLIS' PARTY.

Ruth and Marian Burnam leaned against the railing of the wide piazza of their new country home in the New Hampshire hills.

''Smells nice and piny,'' said Ruth, lazily, sniffing the warm fragrance.

''Let's make a playhouse of pine boughs,'' said Marian. Too much in a hurry for steps, both climbed over the railing and jumped to the springy moss below.

''I wish there were some other little girls,'' said Ruth, half an hour later, peeping out of the tiny bushy playhouse. ''All these houses —three, four, five, on the road half-way down the hill—and nobody in them but grown-ups. Mother said so.''

''I wonder if mother is sure,'' sighed Marian.

''That's what I asked her,'' said Ruth, ''and she said she was sure as sure, and she began at the first house—you know that cunning low brown one with the pretty garden—and she told me who lived in every one, and there wasn't one single little girl or little boy.''

''Who does live in that cunning brown house with all the flowers?''

''A lady and a big cat. The lady's name is Mrs. Merton.''

''What's the cat's name?''

''O, mother didn't know that!'' laughed Ruth. ''She stopped there once when she was up here looking for a place, and the lady gave her a cup of tea and a piece of delicious cake —chocolate cake with chocolate frosting as thick as that—and she saw the cat and he was 'normous, and he slept on a pillow on the table on the piazza, and the lady was afraid he'd catch her pet chipmunks.''

''I never heard mother tell about him.''

''Well, she did, and the pet chipmunks ran to the lady and ate peanuts out of her hand, and the only way she could tell them apart was that one's tail was bushier than the other's.''

''I'm going down some day with mother, if there's a cat and cake and chipmunks,'' decided Marian.

''Cake was with tea,'' said Ruth, ''so I don't s'pose we'd get any. I wish a little girl lived there.''

And what do you suppose happened the very next morning? The farmer man who drove over the hilly roads early each morning to leave milk for all the families in the community left with the milk for the Burnam family a square white envelope addressed to Ruth and Marian Burnam!

''For us?'' cried the two little girls, at the breakfast-table, and mother nodded and watched as Ruth slit it open.

''Why, she says, mother,'' began Ruth, excitedly, ''that she'd like Marian and me to come and stay all the afternoon and play with Phyllis, and maybe you'd come at four for tea!''

''Who says?'' asked mother.

''And she says Phillis hasn't had any little girl to play with her for a long time and she's lonely,'' finished Marian, joyously.

''Who says?'' asked mother for the second time.

''Who is Phyllis?'' asked Ruth and Marian in one breath, and then they all laughed, and Ruth said: ''It's from Mrs. Merton. You said she lived in the little brown house with the garden and the cat and the cake and the chipmunks.''

''And she says''—Marian took up the tale —''that we needn't let her know, but just be sure to come if we can, 'cause she and Phyllis will be 'xpecting us. Whose little girl can Phyllis be, mother?''

After luncheon, as soon as they had put on clean dark gingham dresses, Ruth and Marian scampered down the woodsy path, across the sweet sunny meadow, and were soon knocking at the door of the little brown house. They listened hard just a minute before they knocked, but no little girl's voice did they hear.

''My dears, come in!'' Mrs. Merton greeted them. Sure enough, mother was right about the '''normous cat.'' There he was at her heels.

''What's his name? We know all about him,'' said Marian, feeling at home at once. Then, suspicion flashing upon her, ''Your cat's not Phyllis?''

''No, oh, no!'' said Mrs. Merton. ''Just plain Peter is my cat. Phyllis is waiting for you in the front east room. You don't know how glad she is that you've come to play with her.''

Mysterious it certainly was. Why didn't Phyllis come to meet them at the door? Was she sick? So mysterious it was that both Ruth and Marian found themselves unconsciously tiptoeing after Mrs. Merton, noiseless as mice. One look into the little east room and they understood.

''Oh!'' said Ruth. ''The darling!''

''Oh!'' echoed Marian. ''Her arms out to us!''

In a tiny chair in the middle of the rug sat Phyllis, blue-eyed, flaxen-haired, pink-cheeked. Dressed in a dainty white muslin frock she was, with a white garden hat hung over one arm.

''And a trunk!'' said Ruth, dropping down on the rug with a sigh of utter content.

''For you to open,'' said Mrs. Merton, ''and all the things inside for you to play with. I do my best to make Phyllis happy, but she'll tell you herself that it's little girls she really needs. She thinks little fingers are best suited for buttoning and unbuttoning tiny buttons.''

What was in the trunk? What wasn't in the trunk! To begin with, the trunk itself was shiny black leather with real straps and a real wee key, and on one end in white letters was ''P. M.'' ''Phyllis Merton!'' crowed Marian. And inside, a tray with two partitions, slippers, socks, brush and comb, handkerchiefs—yes, with lace on them—and hats, as many as six—straw hats for summer, and for winter a darling ermine cap with a tippet and muff to match.

''Oh!'' and ''Ah!'' and ''Ah!'' and ''Oh!'' were Ruth's and Marian's remarks.

And in the bottom of the trunk, dresses and dresses, pink, blue, white, and blue-and-white checked aprons, and coats, and a parasol, and petticoats, and all the other clothes any doll ever thought of having. Oh, now I've told! But you've told long ago that Phyllis was a doll and that she looked as much like a dear little girl as ever a doll could.

At four came mother, and twice she knocked and nobody heard her! So in she walked, and guided by gay voices, looked into the east room, to see Ruth and Marian on the rug, dressing a flaxen-haired doll, with wee doll dresses and slippers and hats scattered about them. On the rug, too, was Mrs. Merton, looking on, and close by her side, curled in a ball, was old Peter-cat, his eyes shut to the vanities of Phyllis' wardrobe.

Chocolate cake with chocolate frosting? Yes, a whole uncut one. And mother and Mrs. Merton drank tea out of white cups banded with gold, and Ruth and Marian drank cocoa out of tiny blue cups, and everybody had little jam sandwiches, and Phyllis sat at the table with her sweetest smile and manners, and right in the middle of the party Peter-cat woke up and meowed so indignantly that he had a saucer of milk.

''Now everybody's at the party 'cept the chipmunks,'' said Marian.

''Hush!'' said Mrs. Merton, and scratch, scratch, something scuttled across the piazza floor! ''They're waiting for us, but don't hurry, they're never far away.''

Sure enough, on the piazza, at Mrs. Merton's first call, two chipmunks, fat, saucy, bright-eyed, scampered up with tails whisking. Tame? They ate out of any one's hand, ran up into any one's lap, and the door was safely shut on Peter.

''Have I had Phyllis since I was a little girl?'' said Mrs. Merton, in answer to mother's question, as they were all telling what a lovely play-party they had had. ''No, indeed! I have her now, perhaps, because I never had the kind of doll I wanted when I was a little girl. And perhaps I have her,'' looking down into Ruth's and Marian's rapt, upturned faces, ''so little girls will come to see me sometimes. Houses without little girls in them sometimes feel empty.''

''May we come again, then?'' It was Ruth who spoke, but four brown eyes pleaded the question.

''The oftener you come, the happier Phyllis and I will be,'' said Mrs. Merton. ''We sometimes get tired of just ourselves, and even of old Peter.''

On the way home Marian said suddenly: ''She remembers just 'xactly how it feels to be a little girl! And all the time she played with us we felt just as if she were a little girl like us, didn't we, Ruth?'' A happy pause as all three rested a minute on the upward climb, then Ruth paid childish tribute.

''Why, mother!'' she said in the voice of one making an unexpected discovery. ''Is that what makes the difference in grown-ups—that the nicest ones remember how everything felt when they were little?''—Rose Brooks, in Zion's Herald.

SERMON TO YOUNG PEOPLE.

The Love of God.

Text: ''For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'' John 3:16.

This verse is what Martin Luther called a little Bible. For most of the great doctrines of the Holy Scriptures are mentioned or implied in this passage. The world of sin and sinners, of suffering and sorrow, of disaster and death, is mentioned. The words, ''God gave'' embody the great facts of the incarnation, life, ministry, crucifixion, and resurrection of Jesus Christ. The terms, ''shall not

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ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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A VERY URGENT CALL.

My dear Brethren of the North Carolina Conference:—Mr. T. S. Coble, a member of the Methodist Protestant church at Haw River, N. C., writes as follows: "Just writing to let you know that our church was burned on the night of the 22d about midnight. We had a thousand dollars insurance on building, and we are going to try to raise a thousand among ourselves but it will take four or five thousand to build another as good as we had. We would like to know if the Board of Church Extension will help us any in building. We have never called on the board or the conference for any help financially in the history of our church, but we have always lived up to our obligations to the conference."

The Board of Church Extension has no money just now to help this needy place nor any other. We wish we did have it; for it would certainly be worthily placed in responding to this urgent call and great need, but as your Board of Church Extension has not the money and therefore cannot send it something must be done.

A Bond of Sympathy.

Trouble and affliction always binds Christian hearts together. If your neighbor's house had burned last week and he were in need of your help your heart would go out to him sufficiently to give him a lift materially.

The Haw River church is the neighbor and fellow worker of every other Methodist Protestant church in the North Carolina Conference. The people there are in distress because their church home lies in ashes. They need our immediate help to rebuild their house of worship that they may continue their splendid record of service for the Master. The most of us will go up next Sunday to our own comfortable house of worship, and may God help us in that hour to remember in a material way our sister flock at Haw River.

Please Do This Without Fail.

Let every pastor where there is preaching, and every Sunday school superintendent where there is not preaching on the 3d day of December for whatever purpose Methodist Protestanats are gathered in any place of worship, take an offering, a good liberal one, and forward at once to Mr. J. Norman Wills, Greensboro, N. C., this amount to be used for the rebuilding of the Haw River church. If for any reason this cannot be done on December 10th, then be sure not to delay it beyond December 17th. Suppose the conditions were reversed, would you like the Haw River people to help you? If so then you help them.

The King's business requireth haste, so please be prompt. We will expect all your gifts to be in by December 15th.

Individuals May Give.

Individuals are also asked to respond to this call at once. If you could walk over the grounds and see the ashes of that burnt church and thus see and realize the need you would respond with five, or ten, or twenty-five dollars to this immediate and imperative need. This is to be a free-will offering, just the hearty response of those who feel a brother's care.

Confidently expecting a most liberal response, we are

Yours in the Master's service,

A. G. Dixon.

TWO DORAN BOOKS.

The George H. Doran Company of New York publish many books. Here are two that have come to our book table and been read with interest:

"Ann and Her Mother" is a book presenting in dialogue form many interesting reminiscences of a minister's wife and daughter. The amusing and the saddening are both recalled and discussed calmly at such a distance from the events that the reader can enter into the spirit of the comment. This book is probably more interesting to women than to men.

"The House of Five Swords" is a stirring romance of the world war, written by Mr. Tristram Tupper, son of a prominent Baptist minister. The events of this story are out of the ordinary, yet are such as might have occurred in a time like that. The interest is sustained throughout. There is not a tiresome chapter in the book. To add to the fascination of the book, there is the omnipresent love affair involving the heart of a most interesting girl and young woman. All things turn out well in the end notwithstanding the imminent danger at times to the hopes of the reader. Those who begin to read this book will be loth to lay it aside until the end is reached.

A Sweet Dream Shattered.—The programs of men are often thwarted, the best-laid plans and the most commendable schemes often fail of realization. A few days ago a young couple who were soon to be married started out in an auto for a joy ride. They had driven only a short distance when they encountered a passing train at a railroad crossing. Their car was scattered in parts for a distance of many yards. the woman was taken up dead, and the man was taken to a hospital where he died a few hours later. A sudden end to their earthly hope.

—Last Sunday afternoon Bishop Cannon, of the M. E. Church, South, spoke in Greensboro of conditions in Turkey and of the duties of Americans in relation thereto. He told how the Turks had driven the Armenians from their homes out into the deserts and mountains to perish with hunger and cold—"a bloodless massacre"—and had taken possession of their property. Thus thousands of Christians had died martyrs to their faith. He thinks this policy of extermination being pursued by the Turks should be thwarted by a warning from the American government. He had talked with Secretary Hughes about it. He thinks citizens should write to their representatives in Congress urging them to take the necessary step to prevent further atrocities by the Turks. He thinks the Turks would back down in the face of the danger our threats would present, and that actual war would not be necessary. But if war be necessary, he intimated that it would be justifiable. In the present stage of the case, the least we can do is to feed the hungry, starving Armenians who have been driven from their homes. All Americans are asked to contribute to Near East Relief liberally. Sixty dollars will save a life for a year.

—Rev. Raleigh A. Hunter of Winston, occupied the pulpit of Grace church last Sunday, morning and night. His preaching was well pleasing to those who heard. Pastor Stubbins is convalescing, but was not able to preach or even be present last Sunday.

—Rev. L. S. Helms has arrived in Democrat to take up his new work. He went from Virginia in his Ford car and enjoyed the mountain scenery on the way.

—Mrs. J. N. Garrett is visiting relatives in Asheboro.

A Swift Star.—From Harvard Observatory comes the announcement that the speed of a certain star has been calculated from observations of its movement, and found to be 2,500,000 miles an hour. Try to realize it. The earth is about 25,000 miles around. If you should drive round the earth in an automobile at the rate at which this star is traveling, it would take you 36 seconds to make the trip. And when we remember that the star is an immense body, many times larger than the whole earth, we begin to have some inkling of the force required to move it at such a rate. Truly the Creator is a great and wonderful Being.

REMAKING THE WORLD—AN OPTIMISTIC VIEW.

A spirit of idealism—a spirit that would shape the actual world of man, including the natural order, into the kind of world it ought to be—is moving over the earth. The breath of spring is blowing on men's minds, and the blood of youth is leaping in their veins.

No less comprehensive an affirmation would begin to tell what is happening in the world today, happening and bothering so many minds, desirous of less motion and commotion. A spirit of idealism is moving in the hearts of men and women—a spirit of idealism that cannot find expression in the old formulas and forms and is seeking new channels.

We may, if we choose, say that modern science has made us to believe with all our hearts that everything can be improved and no problem is insoluble. Surely science hath begotten a mighty faith.

Or, if we prefer, we may say that religion has once more come to its own. As two thousand years ago, or thereabouts, it forsook the smoking altars and no longer lingered over fading parchments, but went out into the fields and market-places and shops and streets, so now once more, casting aside the old wine-skins and abandoning the patching business, the faith of men in God, in life, in the world is recreating all things.

Every practise, every custom, every institution, is being subjected to a thorough overhauling. All things are being sifted before the judgment seat of an increasingly intelligent public opinion. Engineers with indomitable wills, and with shouting, carry water, light, and power across mountain ranges to desert places. With the abandon of crusaders, but with the leaven of life and not of death, men battle against infection and have set out to abolish all disease. From the laboratories of manila the news is flashed: "We have a serum for leprosy." We rejoice, but we expected it! Social science would make the feeblest productive, would redistribute equitably all wealth and abolish poverty. Court procedures shall not escape. New schools for old, new churches for old, new societies for old! All policies are subject to revision.

At the works of the National Cash Register, Dayton, O., there is an interesting exhibit. It is what is called a "grave-yard," where lie discarded cash registers. It is really a junk-pile. But every little crossroads village has its junk-pile where you will find piled up abandoned machinery and appliances. Sometimes I think a library is a very interesting and orderly junk-pile, but a junk-pile for the most part. For books these days are hardly off the press before they are out of date. Think of the junk-pile in Europe where are to be found crowns and crownlets of kings and kinglets, treaties, agreements, scraps of paper, constitutions, red books, yellow books, scepters, and what not!

I have been looking around for a symbol for this new spirit, which breathes upon everything and it lives. I have thought we might take Mr. Luther Burbank, the wizard of the plant world, or Mr. Edison, who has no end of buttons to press. Or we might take Mr. Hoover, who one day is gathering up millions of dollars and train-loads of grain for the poor folk starving on the white fields of Russia, and the next is down in Arizona consulting with engineers who purpose to make the Nile of the Southwest flow where they bid it; who would make

"Every grim ravine a garden."

But the other day, while on an elevator, I saw a youth, perhaps eighteen years of age, come out of an office, probably from a clerk's desk. I noted a fire burning in his eyes and then saw a magazine crammed down into his bulging coat pocket, and on the magazine in bold type ran this word: "Radio!" I put the story together. It was not hard to do. This boy was sitting on a three-legged stool to get bread and butter, but in his heart was the mighty ambition to make a worthy bequest to the world. Doubtless he will not fail!

If we would appreciate what is happening in the world today, we must stand back. Step back as far as the ridge of Waterloo, 1815, and look down the years from that vantage-point. What a panorama stretches before the eyes of any man who has not lost the power to see! It is not a wide stretch of country as we count time or space, but think of the achievements crowded into that stretch of time and space! Steel, concrete, the gasoline engine, all manner of electrical appliances, the airplane, wireless, radio! But no less inspiring are the changes political—the spread of the white race over the earth, and the displacement of autocracies by representative governments from Russia to South Africa. Or the changes in educational policies and the passing of the old classical ideal and the coming of the kindergarten and high school, the university of tomorrow. Or the mighty humanitarianisms that have blossomed out within these years, the missionary movement, the philosophy of personalism, and the growth of the international mind.

Not since time began has the mind of man been so stimulated by events and by his masteries over the material forces of the world. Never before have such mighty ambitions beat in the heart of mankind. Nor cán it be said that the spiritual life of man has been increasingly at a disadvantage.

I have read somewhere that when President Harding selected his cabinet he sat in a room on the walls of which were a portrait of Lincoln and another of Roosevelt, and before him was an open Bible. As he thought of a man as a possible member of his cabinet, he asked himself this question: "Is this man the kind of man Lincoln or Roosevelt would have selected, and would his selection meet with the approval of the God of this Book?" At least the story is true to the mental processes of Mr. Harding and to the idealism of our time.

Doubtless there are those who will not accept this interpretation of contemporary spiritual life. For there are those who think we are on a down grade to the abyss. There are those who think God cannot do anything with our present civilization but destroy it. There are those who think that Western civilization has been swept from its moral moorings and is engulfed in a sea of materialism. One great preacher has spoken of our generation as a sick, delirious child. And not a few are crying out for the hills to fall—if not on them, at least on our modern world and its modernity!

Meantime, Mr. Bryan, who a short time ago was striving to save the world from being crucified on a cross of gold, is now in the middle of the road, waving his hands frantically and shouting to us that the teachers of youth and the preachers of religion are guiding the unsuspecmting multitude straight for the ditch!

We need not be blind to the black areas on the spiritual map of the world, where ignorance and superstition and sin still have their habitations, to believe that the spirit of idealism is moving in the hearts of men and women today. There are literally millions who live now as if there were no God and as if Jesus Christ had never lived upon the earth. It is true that there is in the world much of vulgarity, narrowness, violence, strife, hatred, prejudice, and spiritual poverty. It is also true that the confidence and hope and optimism of today may easily degenerate into a foolish self-confidence. But the opposite of foolish self-confidence is not fear and whining but courageous faith in God and life and man.

The story is told of two men on a walking tour in Spain. They pitched their tent one night in a high pass of the Pyrenees. Toward morning a mountain storm swept down out of the sky upon them and blew their tent away. The thunder pealed and the lightning flashed, while the stones and dirt tumbled down the mountainsides. One of the travelers, strange to that kind of situation, asked in alarm, "Is this the end of the world?" "No," replied his more experienced friend, "this is the way the day dawns in the Pyrenees."

The Seer of Patmos, having done his stint in the stone quarries, sat down and took up his pen and wrote: "I John [as if he would remind them that he too was living in their times and was a fellow sufferer doing hard labor in the stone pits] saw the holy city coming down from God out of heaven, appareled as a bride adorned for her husband." It was the last time he had his immortal pen in hand, and these are almost the very last words he wrote his brethren in Christ. John had felt the hardness and degradation of the life of that old Roman world, and he had pictured it as a beast sprawling over the earth. But he could see emerging, under the inspiration of the gospel, a new, fine civilization, like unto a bride, and he was sure it would yet cover the earth.

Certainly those who fill out their pictures of despair today by patching together passages from the Apocalypse, instead of looking at life steadily and seeing it whole, misuse the Revelation of St. John the Divine and do not do as he did. Were he here now, I feel sure that he would see that God is once again making all things new.

There are just two words more that ought to be said, that must be said. First, much of this idealism is the creation of the preaching of Christianity, and even though in some measure it may not be a complete response to that preaching, it ill behooves the followers of Christ to hold aloof from the spirit of idealism moving men's hearts. The real danger to the church now is that it may be left standing gazing up into the sky and not having an "understanding of the times."

On the other hand, let it be borne in mind by the young idealists of today, that the spirit of idealism which is rejuvenating the world takes its rise in the heart of Christ and must keep close to Him for light and guidance, for He is still the light that lighteth every man coming into the world.—Rev. James Allen Geissinger, D.D.

"FOOLISH TALKING AND JESTING."

The amount of light, frivolous, foolish, silly talk indulged in by church folks is not a little. Not by all church folks, but by many. Any at all is too much. The effect of all such talk is damaging to both talker and hearer. We have in mind a species of "jesting"—the saying of things that are not meant; neither is their opposite meant—they are not **irony**, but **lying**. But some would-be defender of all such talk is ready to say, perhaps, "Oh, we must not be 'long-faced' and solemn." No, indeed; but this does not give us license to act the clown, be frivolous, light, and silly, much less to act the fool. There is a quiet, serene dignity that is characteristic of the true child of God, that goes with cheerfulness and sunniness of disposition that is apparent to all. This in no wise forbids the smile or laugh, at the right time, in the right place, and at the right thing. But it is not the "laughter of the fool," like "the crackling of thorns under a pot," as the wise man says, Ecc. 7:6. If we have right hearts and right heads we will not laugh at the misfortunes or discomforts of others. We will not laugh at the profane, or obscene remark, or suggestion. But these things will stir our righteous indignation and contempt, rather than a laugh or smile.

A few texts of scripture which have impressed us much for more than forty years, with their seriousness, we wish to notice: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4:29. Not that which is "corrupt," but that which is in contrast—good—"that it may minister grace to the hearers." Not contamination to the hearers. As the verse following implies, "corrupt communication" "grieves the Holy Spirit of God, whereby we are sealed unto the day of redemption."

In the fifth chapter and fourth verse of Ephesians Paul continues thus: "Neither foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Instead of our being engaged in "foolish talking and jesting," Paul would have us giving thanks. What a contrast! But here is something still stronger. Something that should cause every light, frivolous, foolish jester to tremble with apprehension. "But I say unto you," says Jesus, "That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37. This statement of Jesus shows that not only profane words, "corrupt" words, false words, foolish words, but **idle** words are to be given account of in the day of judgment. So the poet:

"And must I be to judgment brought,
And answer in that day
For every vain and idle thought,
And every word I say?"

Jesus says, "Out of the abundance of the heart the mouth speaketh."

So the quality of one's words, the nature of one's conversation, is an index to one's heart. "As he thinketh in his heart, so is he." Prov. 23:7. As he thinks in his heart, so he speaks with his mouth. "The mouth of fools poureth out foolishness." Prov. 15:2. "A fool uttereth all his mind; but a wise man keepeth it in till afterwards." Prov. 29:11.

"If a man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2.

Practically every one will admit that profanity, obscenity, etc., are wrong; but that just lightness, foolishness, jesting, etc.—"having a good time," as is often said, is a wrong, some may try to deny. But the above cited scriptures must settle it forever, that all "foolish talking and jesting" are a "grief to the Spirit," hurtful to the spirituality of the jester, and of the hearers of all such, and must be accounted for in the day of judgment.

J. F. Dosier.

MOTH-EATEN TREASURES.

Betty Morgan was helping her mother clean the china closet.

"I just love this china," she said. "I wish we could use it more. Why don't we? The most frugal meal would be a feast if we ate it off these dishes; but you only get them out on state occasions."

"I am trying to keep them for you," answered her mother. "When I am gone and you have a home of your own, you will have them. Then you will be very glad that I did not use them every day and let them get broken or chipped."

"But, mother," said Betty, half laughingly, "suppose I did not live to grow up. Wouldn't you be sorry then that I had not had a chance to enjoy them? And—should I have to keep them shut up to save them for my little girl? What is the use of having things?"

"Betty is right," said Aunt Martha. "It reminds me of old Ben Hale. He started out determined to be a rich man. He scrimped and saved and slaved. He said when he had made so much—$50,000 I think it was—he would retire and enjoy life. But, deary me, when he had what he had started out for, he could not do anything but scrimp and save and slave."

"And it reminds me," laughed Mr. Morgan, coming in from the kitchen, "of John, Jr. I went over to borrow Mr. Grey's ax. Junior had a speckled apple in his hand. His mother had cut out the speckled places, but he was half crying. 'I just wish I could have one all good apple once. I always have to eat the speckled ones'."

Mrs. Morgan laughed. "Cousin Anna was here yesterday. She had a lovely lavender evening gown last year. It cost so much she was very choice of it. I doubt if she wore it half a dozen times all the year. Now she is invited to a wedding next week, and the dressmaker has told her it will have to be all made over to look up-to-date.

"I remember seeing something like this the other day: 'Some things that come to those who wait are badly both-eaten.' I did not think much about it at the time, but I am inclined to think now that there is a good deal in it. Maybe we are all of us eating speckled apples in one way or another most of the time. Anyway, from now on I will try to have you all get what pleasure you can out of our things before they get specked or moth-eaten.

"Betty, put on your best dress this afternoon, invite your belovedest chum Olive to take tea with you, and we will use the china. You do not seem to me in any immediate danger of passing away."—Kate S. Gates.

HINDERERS.

One of the easiest things in the world to do is to hinder. It requires neither skill, zeal nor intelligence. We only have to put ourselves in the way, and by the slightest endeavor, we may hinder ten times as much as we might be able to help.

There are so many things that hinder in the work of the kingdom: persons who have but little power or talent to accomplish work in the Master's cause can hint and sneer and find fault and thereby separate friends, alienate co-workers, hedge up paths and cripple the influence of others, and having done this drop into their natural obscurity, useless and forgotten, but leaving behind them a trace of mischief and trouble which may remain long after those who caused it are dead and gone.

Thus many a willing heart has been stung and pierced, many earnest and willing hands have been tied and crippled in their ministry; all because those who would not help have sneered and objected until they have taken away the key of success and will not enter themselves, or suffer others to go in.

How careful should we be not to lay, neither by word or deed, obstacles in the path of those who are seeking to do good to men. If God has not given us the ability to do much, let us by all means beware of hindering others whom He has more bountifully endowed.

It is a lesson that Christians as well as children should learn: "If you will not help, do not hinder."

"What would my church be, if every member were just like me?" W. D. Reed.

Roberta.—The regular service was held Sunday morning. The Sunday attendance was 91; on account of the bad weather it was slim. We did not have service Sunday night on account of service at the Roberta Baptist church by the "Little Boy."

Twenty-four people along with the pastor attended the Thanksgiving service at the orphanage Home in High Point. All reported a nice time. It was a pleasure to meet friends of the past, such as Rev. and Mrs. E. G. Lowdermilk. Brother Lowdermilk was pastor at Roberta for a while.

We will have with us the third Sunday in December the "Little Boy" from Kannapolis. He is one of our small ministers, his age is under fourteen. Master Zimmerman can make interesting talks; everybody is invited to attend these services.

We have two marriages to report of members of our church: Miss Daisy Garmon to Mr. W. L. Blackwelder of Concord; Miss Minnie Garmon and Mr. Walter Ritchie of Concord. Mrs. Ritchie was a trained nurse of Cabarrus.

We have lots of sick folks in our community; it will take up too much space to mention them all.

Mr. Fred Furr and Mr. Fred Love will be with us a number of days during Christmas holidays. They are at Rutherford College studying as ministerials. We are proud of these young men to go from our church and preach the gospel.

Best wishes to the Herald and its readers.

Essie Linker, Reporter.

Harrisburg, R. 3.

COLLEGE PAGE.

EDITED BY REV. R. M. ANDREWS.

VISITATIONS.

It was my pleasure to be with First Church, Winston, recently. We had a very fair size congregation and the people gave us good attention and the pastor hopes to put First Church, Winston, on the Honor Roll of churches which have found a subscriber for each member. This is not an impossible task for every church. It will, of course, be harder for some than others because some churches have more members in them who never pay to any cause, but as a rule there can be found enough of those who do pay to make up for this deficiency.

I heard the other day of a church with just around two hundred members, most of them working people, and yet they raised four dollars per member for their orphanage. I would like to match that record for our college in our campaign for the Girls' Dormitory.

But back to Winston: this little, loyal band has grown some in numbers during the past few years and has greatly increased in efficiency. I rejoice with them in their progress and am praying that it may increase as the days come and go.

Last Sunday night I was with the Burlington people. House was full and the people were patient in hearing us and we believe there will be a strong effort made here to find a subscriber for every member of this church. Our people here are spreading out. Having bought a lot in west Burlington, their thoughts are turning westward and their hopes are that it will be a splendid move for Methodist Protestantism in the metropolis of Alamance.

This week I go east and will visit Creswell, Whitakers and Roanoke charges on this visit. I am booking dates for January and February and will be much pleased to make as many engagements on week nights as possible. You understand, I am showing views of the college as it is to be with some beautiful views of Bible scenes.

THE THANKSGIVING MEET.

Superintendent Garrett and I sent out a number of invitations to the nearby Sunday schools to meet at the Children's Home on Thanksgiving afternoon and go over the grounds there, then to visit the college. There were people present from as far away as West Forsyth, Concord, Mebane, and quite a number from churches closer by. The meeting was a real success in point of attendance for the first one, more than enough people present to fill the chapel and the Home. The children gave us a service of songs and we had a season of fellowship with our folks before going over the grounds.

Come again, friends, we want a host of you to be there next year. Then we want to have the service in the college chapel. But, by the way, all of us must send in our payments in order to keep the work going on. For, unless we get the money we will be compelled to stop work.

UP TO DATE.

In checking over our list we find that the subscribers at the following churches have paid up to date, i. e., have paid at least two instalments of their pledges:

Maple Springs, Forsyth Charge; Glen Raven, Glen Raven Charge; Hobbs Chapel, Greensville Charge; Friendship Church, North Davidson Charge; Piney Grove Church, Kernersville Charge; Gray's Chapel, Randolph Charge. These churches are leading and it is in order for others to fall in line. We are most anxious to collect all payments when due; we have made our building plans with this in mind and we must collect them if the work shall go on. So come along with your payments.

COLLEGE BUILDING FUND.

Amount previously reported	$39,727.32
F. R. Auman	20.00
Mrs. J. A. Auman's S. S. Class -	
Paul Vuncannon	.75
Curtis Davis	.75
H. S. Grigg	8.00
M. W. Wright	5.00
Odus Wright	1.00
Mrs. S. S. Glenn	3.00
B. K. Millaway	10.00
Mrs. Emma B. Siler	100.00
F R. Stout's Class, Greensboro	6.25
D. B. Johnson	5.00
Hester Johnson	5.00
Dr. W. A. Johnson	5.00
Edna Johnson	1.00
Christine Johnson	1.00
Susie Ballart	2.00
T. W. Massey	5.00
L. R. Dixon	10.00
Estelle Furr	2.50
T. C. Woodlief	5.00
J. T. Vuncannon	5.00
Mrs. J. T. Ramsey	5.00
R. C. Bryant	1.00
D. C. Morris	5.00
T. J. Fritts	2.00
Claire Douglas	5.00
Mabel Williams	20.00
W. T. Blackwelder	10.00
Walter Love	6.00
Mattie Scott	4.00
Ernest G. Long	1.00
J. M. Albright	10.00
Mrs. J. M. Albright	12.50
Miss Callie Isley	1.00
Mrs. J. M. Murray	4.00
D. F. Ferree	25.00
L. B. Spear	5.00
Mrs. J. M. Henning	1.00
Total	$40,046.07

High Point Subscriptions.

Amount previously reported	$22,684.60
F. H. Mendenhall	4.00
Charlotte Todd	20.00
J. W. Sechrest and Son	100.00
W. H. Grissom	2.00
R. A. Craven	5.00
R. V. Millikan	5.00
Woodall and Woodall	40.00
R. K. Stewart and Son	90.00
H. W. Fraser	60.00
A. J. Koonce	20.00
J. T. Skeen	2.00
E. F. Kearns	5.00
Dr. H. W. McCain	100.00
J. W. Kennedy	20.00
L. F. Ferree	10.00
D. F. Barton	5.00
A. M. Rankin	1,250.00
	$24,422.60

Living Endowment.

Amount previously reported	$645.00
R. N. Hauser	20.00
G. B. Harris	100.00
O. N. Hornaday	20.00
	$785.00

CHILDREN'S HOME.

Report of Superintendent

Sunday Schools—	
Welch Baracas, High Point	$ 3.83
Fairview, Anderson	1.00
New Hope, Why Not	3.04
Asheboro	9.56
Mt. Pleasant, Uwharrie	1.07
Charlotte, Richland	3.60
Bethany, Flat Rock	4.70
Mt. Carmel, Forsyth	3.10
Brown Summit, Haw River	3.50
Gray's Chapel (?) Randolph	2.40
Shelby	5.35
Hobbs Chapel, Greensville	1.25
Gideon's Grove, Flat Rock	1.35
Midway, Haw River	7.38
Gillburg, Vance	2.00
Cedar Cliff, Mt. Hermon	2.51
Caroleen	12.10
Vaughan, Littleton	2.00
Azalia	2.84
Efland, Orange	2.00
Oak Grove, Forsyth	2.10
Mrs. J. S. Williams and class, Asheville	5.00
C. E. Society, Tiffin, Ohio	8.00
Jr. C. E. Society, Enfield	2.25
C. L. Bevill Estate	125.00
C. E. Society, Concord	18.00
Mrs. J. A. Burgess, annual pledge	1.00
James Braswell, Kannapolis	2.50
Sunday Eggs—	
Mrs. C. T. Luck, Flag Springs	1.60

Thanksgiving.

Mt. Pleasant, North Davidson	13.40
Fairfield, Fairfield	11.64
J. B. Shutt, Elbaville	1.00
F. J. Shutt, Elbaville	1.00
Miss Sara Shutt, Elbaville	1.00
Haw River	11.00
Bellemont, Mt. Hermon	25.21
Mrs. Otho Stewart, Union Chapel	25.00
Shiloh, Randolph	12.62
Liberty Hill, Anderson	6.63
Miss Nannie E. Sutton, LaGrange	1.00
W. H. Hauser, Shoals	5.00
Worthville, Randleman	2.10
Mrs. Anne Vuncannon, Seagrove	1.00
Mrs. M. F. Vuncannon, Seagrove	1.00
Miss Ruth Vuncannon, Seagrove	1.00
Bethel, Alamance:	
Mr. and Mrs. Lonnie McPherson	2.00
Mr. and Mrs. W. A. Foust	1.50
W. H. Foust	1.00
North Davidson:	
D. S. Leonard	5.00
Mrs. R. U. Zimmerman	5.00
Friendship, Haw River	15.00
Clarke's Chapel, Weaverville	12.27
Mrs. Jno. F. Spurgeon, Mt. Pleasant, North Davidson	5.00
J. H. Medearis, Greensboro	5.00
Shoals Church, Pinnacle	8.32
Mrs. L. E. Sykes, Mebane	2.50
Mrs. C. H. Jones, Chestnut Ridge, Orange	1.00
Miss Ruby Hughes, Cedar Grove	10.00
W. A. Davies, Union Grove, Orange	5.00

Mr. and Mrs. L. M. Riley, Union Grove, Orange	2.00
C. C. Yarbor, Laurel Hill, Fallston	1.00
Hebron Church, Orange	12.10
Mrs. D. A. Henley, Asheboro	13.00
Mrs. J. M. Cheek, Chapel Hill	5.00
Rev. Paul S. Kennett, Elon College	5.00
Stony Knoll, West Forsyth	17.90
Rev. J. F. Dosier, Randleman	1.00
Mrs. J. H. Billings, Mitchell's Grove	2.00
Pleasant Grove, Lebanon	14.16
Spring Hill, West Thomasville	10.38
Flat Rock, Flat Rock	7.64
Denton, Denton	27.50
J. W. Cartner for family, Bethel, Mocksville	10.00
Dr. J. T. Burrus, High Point	20.00
Mrs. Mitchell and class, Mitchell's Grove	2.51
Lebanon, Lebanon adds	3.00
Mr. and Mrs. Geo. F. Hedrick, Mt. Carmel, Lexington Mission	5.00
Miss Mabel Morgan, Farmer	5.00
Miss Emma Kennett, Julian	1.00
Chestnut Ridge, Orange	12.00
C. C. Stamey, Fallston	10.00
Mrs. C. W. Hunter and Miss Katie W. Riddick, Enfield	2.00
C. B. Auman, Biscoe	10.00
Bethany, Randolph	4.60
Lebanon Church and Sunday School, Spring Church	12.10
C. T. Luck, Flag Springs, Why Not	1.00
Miss Hattie Luck, Flag Springs, Why Not	.50
J. T. Yuncannon, Flag Springs, Why Not	.25
Mr. and Mrs. W. L. Holt, Saxapahaw	3.00
Paul Holt, Saxapahaw	.75
French Holt	.50
Foy Holt, Saxapahaw	.25
Mr. and Mrs. D. M. McVey, Saxapahaw	.50
Welch Memorial Sunday School, High Point	28.15
Highland Community Sunday School	5.00
Mr. and Mrs. C. A. Barbee, High Point	5.00
J. R. Talley, New Hill, N. C.	5.00
West End, Greensboro, adds	7.50
Union Grove, Union Grove	12.50
Shady Grove, Tabernacle	4.00
Graham, Graham	14.57
Bethesda, North Davidson	30.00
St. Paul, Greensboro	28.53
Whitaker's Chapel, Roanoke	23.00
A Friend in Raleigh	5.00
I. O. Hauser, Chapel Hill	1.00
N. W. Ogburn, Summerfield	5.00
Pierce P. Richards, Lawndale	25.00
Mrs. M. M. Richards, Lawndale	1.00
Maple Springs, Forsyth	14.50
Fair Grove, Haw River	15.00
Mrs. J. E. Burroughs, Dabney	1.00
Miss Kate Medlock, Harmony, Yarborough	1.00
Mrs. Jno. A. Howard, Great Falls, S. C.	5.00
Mr. and Mrs. E. R. Spruill, Mackeys	6.00

Donations in Kind.

Salem Mission Band, Salem Church, Saxapahaw, one quilt; Wiley L. Ward, Worthville, 97¾ yards drilling; Mrs. J. C. Shoemaker, Thomasville, one quilt; Mrs. M. L. Moose, Thomasville, one can preserves; Mrs. Jno. C. Sharpe, Moriah, peanuts; Robert H. Brown, one of our former boys, one barrel apples; Dr. J. T. Burrus, High Point, about $10 in fruits, candies, etc.; Mrs. Lewis L. Woody, Siler City, one quilt, pillow cases and towels; Highland Community Sunday School, Post toasties, corn flakes, oatmeal, pickles, rice, fruit, sugar and honey; Forsyth Dairy Company, three gallons ice cream; Dr. J. Henry Cutchin, Whitakers, one of those big sacks peanuts.

We are profoundly grateful for all that has been received and if you started anything to us and you have not seen it reported please notify us that we may trace it.

That must have been very touching to see the Haw River Sunday school meet on the ground where their church had burned only a few days before and take their Thanksgiving offering for our Children's Home. It was especially appreciated because they could have said as many do, "We need all we have to rebuild."

We were pleased to have so many of our people from the various churches to pay us a visit on Thanksgiving. After a short program by the children the plant was inspected and then a visit to the College showed all that the Methodist Protestant Church has decided to do something for our young people.

Sunday night our children assisted the Woman's Home Missionary Society of the First Church, High Point, in the regular Thanksgiving meeting and the offering was $128.50. H. A. Garrett.

NORTH CAROLINA BRANCH, W. H. M. S.

Report of Treasurer, October and November.

Dues.

Flat Rock, Vance	$ 4.20	
Brown Summit	9.75	
Spring Valley, Vance	10.45	
West End, Greensboro	6.00	
Grace, Greensboro	40.00	
Gillburg, Vance	6.80	
Thomasville	5.00	
High Point, First Church	10.15	
Mt. Carmel, Granville	3.90	
Winston-Salem	6.40	
Tabernacle, Tabernacle	12.00	
Henderson	5.40	
Reidsville	3.70	
Mt. Pleasant, Mt. Pleasant	17.20	
Mebane	6.40	
Union Chapel, Granville	8.40	
Asheboro	10.30	
Moriah, Tabernacle	3.25	
Union Chapel Y. P. M. S.	1.20	
Asheboro Buds of Hope	.60	
		$171.10

Support.

Winston-Salem	25.00

Clothing.

Burlington	$ 25.00	
Thomasville	10.00	
High Point, First Church	10.50	
Tabernacle	37.00	
Mebane	2.25	
		84.75

Children's Home.

Mt. Carmel Granville	$ 7.60	
Reidsville	7.00	
Mt. Pleasant, Mt. Pleasant	20.00	
Flat Rock, Vance	16.90	
Moriah, Tabernacle	6.00	
Welch Jr. C. E., High Point	2.15	
		59.65

Thank-Offering for Home.

Winston-Salem	$ 11.69	
Grace, Greensboro	226.47	
West End, Greensboro	20.00	
Myra Crawford Mission Band	5.93	
Tabernacle	8.10	
Mt. Carmel, Granville	4.00	
Asheboro	46.51	
		322.70

Pittsburgh Mission.

Moriah, Tabernacle	$ 10.00	
Henderson	5.00	
		15.00

Pine Ridge.

Moriah, Tabernacle	$ 16.00	
Henderson Mission Band	8.00	
Thomasville	10.00	
West End, Greensboro	50.00	
Henderson	25.00	
Mt. Pleasant, Mt. Pleasant	5.00	
Grace, Greensboro	25.00	
		139.00

Bethel Home.

Spring Valley, Vance	$ 10.00	
West End, Greensboro	2.75	
Moriah, Tabernacle	10.00	
Thomasville	10.00	
High Point, First Church	1.00	
Mt. Pleasant, Mt. Pleasant	5.50	
Flat Rock, Vance	16.05	
Tabernacle	5.00	
Rehoboth, Granville	5.00	
Mrs. J. M. Lloyd, Union Grove, Orange	1.00	
		66.30

From Sunday Eggs.

Flat Rock, Vance	$ 5.70	
Spring Valley, Vance	9.70	
Mt. Carmel, Granville	1.50	
Union Chapel	1.00	
Mrs. C. C. Richardson, Alamance Circuit	4.50	
Mrs. A. J. Richardson, Alamance Circuit	5.00	
		27.40

Contingent.

Tabernacle	$ 2.40	
Asheboro	2.40	
		4.80

Mrs. H. A. Garrett.

Mt. Pleasant, Mt. Pleasant Circuit.—On the first Sunday in December Brother Millaway filled his second apopintment at this place. He gave us an exceptionally fine sermon. We are glad to have Brother Millaway living among us and hope to work together this year to the very best advantage.

The Baracas' and Philatheas have something "on foot" for Christmas. What it is will be disclosed later. The primary department will render a short program Christmas Sunday.

On December 4 Uncle Josephus Isley was buried at Mt. Pleasant. "Uncle Jo" was one of our oldest and most faithful members, having been a church member for 60 years. He will be missed. Reporter.

"Bless the Lord O my soul, and all that is within me, bless his holy name."

If the whole Christian world could voice this sentiment, in twelve months the world would be like heaven. Brother Neese preached from this text yesterday. Ruth Fletcher.

FORWARD STEPS BY THE YOUNG PEOPLE'S BOARD.

At a recent meeting of the Board of Young People's Work the president of the Board was authorized to employ Mr. Lawrence C. Little of Louisiana as field secretary. Mr. Little has been employed and will commence work with the board the first of February. Mr. Little takes Miss Juanita Hammer's place, who has served as field secretary for the last two years.

At present Mr. Little is field secretary for the Louisiana Christian Endeavor Union. For several years he has served with the Christian Endeavor people in that and other states. He is well known in Christian Endeavor circles throughout the South, and is recognized as the leading secretary of the southern states.

Mr. Little is a ministerial student, a candidate for the ministry in the Methodist Protestant Church. In connection with his work with the Young People's Board he will continue his studies at one of the institutions of the state. Mr. Little has worked this way with the Louisiana Union, and despite that fact has won for himself a reputation throughout the South.

Commencing the first of January a section of the Methodist Protestant Herald will be devoted to the young people's work in the State. It is the aim of the board to have this section carry helpful and inspiring matter for the young people and the workers with young people. It is hoped that each week one or more reports from some Christian Endeavor society, or societies, and Sunday schools over the State will be run in this section. The superintendents of the different departments of the work will from time to time write discussions from their department for this section. The Christian Endeavor discussions will be written by some of the young people from different parts of the State, instead of by some of the ministers as hitherto has been done. Reports from the district chairmen of the progress of the work in their respective districts, and of the rallies and district meetings held, will appear from time to time. Through these columns the young people will be kept informed of the plans for the Young People's Summer Conference.

The same department superintendents were appointed by the board, who are as follows: "Organized Adult Work," Rev. G. L. Curry, Charlotte; "Christian Stewardship," Rev. N. G. Bethea, Brinkleyville; "Children's Work," Mrs. J. S. Pritchard, Henderson; "Mission Work," Miss Sallie Barnhill, Enfield; "Teacher Training," Miss Mary Young, Henderson; "Young People's Work," Rev. E. C. Cowan, Cherryville; "Rural Church Work," Rev. R. C. Stubbins, Greensboro; "Sunday School Architecture," Mr. James Sullivan, Greensboro.

These superintendents are supposed to be experts in their respective fields, and are appointed for the purpose of assisting those who need their assistance. It is the hope of the board that you will call them to assistance when you need them.

The conference has been divided into thirteen districts, and a chairman appointed for each district. The chairman is to advance the work of the Young People's Board in any wise way. The chairmen are, First District, Rev. H. F. Surratt; Second, Mr. W. P. Garrett; Third, Mr. Phil S. Dixon; Fourth, Mr. Ferdie Stout; Fifth, Mr. Floyd Amick; Sixth, Mr. F. R. Ross; Seventh, Mr. R. H. Shaw; Eighth, Mr. J. Henry Speas; Ninth, Mr. Moton W. Glenn; Tenth, Mrs. D. A. McLaurin; Eleventh, Rev. Nebula Britton; Twelfth, Rev. B. M. Williams; Thirteenth, Mr. J. E. Ghant.

It is the hope of the board that each chairman will, some time during the spring or early summer, hold a district young people's rally. The district having the largest enrolldent will be presented a banner by the Young People's Board. Hold oyur rally, Mr. Chairman, write up a report of it, and send same to the Young People's Section of the M. P. Herald, and I will get the enrollment there.

N. M. Harrison, Jr.,
President Young People's Board.

THAT JOURNAL MATTER.

I am indebted to some friend (wish I knew who) for setting forth with such clearness, in the Herald of last week, my Journal position. My friend has done this so well that I do not need to add anything but my thanks, and to express the hope that this may correct any misapprehension that any one may have had in regard to the matter. S. W. Taylor.

November 29.

THE SECRETARY AT THE TEXAS CONFERENCE.

The Texas Conference was held in Cooper this year, the beautiful little county seat of Delta county. Those who attended former conferences know that we were well cared for by the hospitable people of that church. The reports from the charges were not up to the standards of some former years either as to additions to the church membership or as to money raised for church purposes. General financial conditions have not been good and too many charges have been without pastors during the past year. Very many times a pastorless church means a church doing little or nothing and all too often is followed by a report of an extinct church and an order of the conference to sell the property. There have not been ministers enough to supply all the charges in the conference and some whose services might have been secured are engaged in secular pursuits because of a lack of adaptability to the pastoral office or an inability to maintain their families on the meager salaries offered. The matter of a part time, poorly paid ministry is one of the greatest of our denominational problems in this section of the church.

The Board of Home Missions has not attempted to meet this need on account of a lack of funds. If salaries could be guaranteed, it is probable all the men needed could be secured. This would require something like $5,000 in the Texas Conference, but would be an investment worth-while.

In this conference your Board of Home Missions is assisting in the work at Fort Worth, Paris and Corsicana. It is hoped and expected that the latter church will become entirely self-supporting within the next year. Rev. W. A. Sanders is its pastor. The work at Paris has presented many difficulties on account of the very destructive fire of 1916 in which both our church and parsonage were destroyed and in which many of our people were reduced to poverty. We look forward to a successful year under the leadership of Rev. L. W. Shivers.

At Fort Worth the work is being retarded by the lack of proper equipment. The new church cannot be built this fall on acocunt of financial conditions and the little chapel would need extensive repairs. A dwelling house has been rented and will be used for church purposes during the winter. Th new church must be built, however, at the earliest possible date. We have here a nucleus of fine people. Under the efficient leadership of Dr. A. F. Hess a good work can be done if proper equipment can be provided. We have a beautiful location in one of the finest residence districts of the city.

Dr. Sanders who has served the conference for so many years as President, requested that his name be not used this year. The conference elected one of the younger men to this office. We predict success for the work of the conference under the leadership of Rev. J. S. Hunter.

Properly cared for our work has a great futute in the "Lone Star" State.

Charles H. Beck.

HAVE YOU ORDERED YOUR EDUCATIONAL DAY PROGRAMS.

On December 1 orders for Educational Day programs have been received from nearly every conference in the denomination. This general interest is most gratifying. For the information of the readers of our church papers we are giving the number of orders received by conferences:

Alabama, 3; Arkansas, 5; Florida, 1; Colorado-Texas, 1; Eastern, 18; Fort Smith-Oklahoma, 7; Georgia, 1; Indiana, 29; Iowa-Missouri, 14; Illinois, 9; Kansas, 4; Louisiana, 1; Maryland, 32; Michigan, 25; North Carolina, 62; Ohio, 37; Onondaga, 9; Pittsburgh, 12; Texas, 1; Virginia, 1; Washington, 1; West Virginia, 16; total, 289.

You will note that North Carolina leads the list. This is part of the indirect results of their interest in their own college enterprise. One of the striking things is that North Carolina is one of our most progressive conferences touching other philanthropies of the church, such as the Children's Home and in the building of new churches and the opening of new charges. There would seem to be a direct relationship between interest in Christian Education and the prosperity of the conference organization.

The orders that have been received are appreciated, but less than 300 orders from 2,000 Sunday schools does not inspire any great spirit of enthusiasm. There is still time to order these programs if the orders are mailed at once. George H. Miller,

Secretary Board of Education.
613 W. Diamond St., N. S.,
Pittsburgh, Pa.

—Rye is to be the medium of exchange in the German free state of Oldenberg. "Rye notes" will be issued based on rye value and will be worth a certain amount of rye. The holder of the notes, after four years, will receive the gold value then prevailing for the amount of rye indicated on the notes.

—Paul Kime, son of Cicero Kime of GrGreensboro, was married November 30 to Miss Lillian Baucom, near Raleigh.

THE FORWARD MOVEMENT SECRETARY'S COLUMN.

Crates S. Johnson, St. Joe, Ind.

Amount Per Member for Benevolences—1921.

United Presbyterians	$21.16
Presbyterians, South	14.91
Evangelical Association	10..28
Baptists, North	10.05
Reformed Church, U. S. A.	6.13
Presbyterians, North	6.12
Methodists, North	5.04
United Brethren in Christ	4.36
Methodist, South	4.00
United Lutheran	3.88
Disciples of Christ	2.82

President Bayliss of Illinois says: "I am receiving the kindliest welcome wherever I go and am preaching the budget in full and a revival on every charge."

A Busy Pastor.

When people say the pastor is not a busy man, read them this story of the activities of an Ohio pastor. Not every pastor is so busy, to be sure, nor are all as capable of doing so many things well as is this man. We will not name him here, but if we should say that this man never side-steps a duty laid upon him by his conference, that he never fails to give his best thought and effort to the work he undertakes, that he usually succeeds in the thing he attempts, and that he keeps sweet, Ohio folks could almost guess his identity. Here is a partial list of his recent activities. In addition to his pastoral oversight of a church of 450 members, he is treasurer of the church extension board, is on the conference faculty, is historical secretary, member of the president's parsonage committee, chairman of his sub-district, president of the county ministerial association; helped in a county Y. M. C. A. canvass for $10,000; gave four weeks to the "dry" campaign in the county; took part in the county conference of the State Federation; entertained in his church the National Reform Association; assisted the Red Cross in its campaign; is chairman of the group for the general conference budget; expects to conduct a campaign for the Methodist Recorder. To cap the climax, the parsonage must have a new furnace, to cost $300, and the gas supply is low.

A Suggestion.

An Indiana pastor suggests a Ways and Means department for the church papers, and that this secretary furnish the material. We are wililng to do this if the brethren will send us the material and the kind editors will grant the space. Next week we will offer a series of report forms that are being used in connection with the monthly business meeting. Brother pastor, have you hit upon some plan or method that you have found successful and desire to commend to others? Let us have it, at St. Joe, Indiana.

—To prevent destructive activities on Hallowe'en night by youngsters, Independence, Kan., gives a big party for the children, the agreement being that they shall run the town to their hearts' content on that day. A big bonfire ends the day's play and the children go home and stay there. They have parades, and school is dismissed early in the afternoon so all can participate. Merchants and business men foot the bill.

Bethel, Alamance Circuit.—The Bethel people were pleased to have Rev. G. W. Holmes remain with us as pastor. After listening to his good and instructive sermons for five years, we would have hated very much to give him up. May we members of Bethel church all stand loyally by him, co-operating with him in the up-building of Christ's kingdom in our church and neighborhood and make, as he says he wishes, his sixth year here the best yet. He filled his regular appointment the third Sunday in November, giving us a good sermon.

We held the Alamance District Missionary Meeting at Bethel the fourth Sunday in October. We had an interesting program and a very attentive andience. We trust that missionary interest is growing in our district. We have organized a home missionary society at Bethel, which will take the place of the Egg Club. Mrs. W. A. Foust was elected president, Mrs. A. L. Foust recording secretary and treasurer, and Mrs. J. M. Foust corresponding secretary. We have only nine members yet, but as the society is just organized, we hope to grow. Are hoping to organize both home and foreign societies in some of the other churches.

Our Woman's Foreign Missionary Society met the first Sunday evening with Mrs. J. B. Bivins. Subject, "Being About Our Father's Business." Talks were given on the subject and select papers read, also a discussion on the questions taken from our Missionary Record, using song, "The King's Business." Next meeting to be held with Mrs. Lon Stafford first Sunday in January at 2:30 P. M. Subject, "Thankfulness."

Our Sunday school is progressing nicely with Mr. Lon. McPherson superintendent. Thanksgiving service was held in connection with the Christian Endeavor the fourth Sunday and the first Sunday a splendid talk, or almost a sermon, was given on Thanksgiving by Prof. J. A. W. Thompson and was much appreciated and enjoyed by all who heard him. Our day school is progressing nicely under the management of Prof. J. A. W. Thompson and Miss Marcia Foust. We appreciate their interest.

Mrs. J. H. Allen is very low with pneumonia and her daughter, Mrs. G. W. Foust, with grippe. May the Lord bless and restore them to health.

Mr. G. N. Stafford of Greensboro was a visitor at Bethel last Sunday. He used to be a resident of the Bethel neighborhood and all were pleased to see him.

Mrs. J. M. Foust, Reporter.

Orange Chapel, Saxapahaw Circuit.—Home Mission Band. This little Mission Band was organized last June with nine members and they now have 12. They are doing a real good work with Mrs. Daisy Lewis as their leader.

For their November meeting they had a Thanksgiving service at the church with the following program:

Song. Roll Call and Reading of Minutes of Last Meeting. Prayer by Myrtle Thomas. Song, "Bring them in." Recitation, Vella Faulkner. "Little Housekeepers," by five girls. Recitation by James Quackenbush. Duet, Paulette and Margaret Edwards. Recitation by Vivian Crawford. Collection was taken by Martha Quackenbush and Margaret Edwards; amount, $5.93. This collection was a special Thanksgiving offering to the orphanage.

Mrs. Effie Thompson.

Teer, N. C.

Bessemer City Circuit.—This entire circuit has entered into the new conference year with zeal and enthusiasm that promises a good year. We are glad to serve for another year upon a work where the people start in the beginning to do things, and with the Master leading and the start that has been made we feel that a prosperous year is before us.

The first quarterly conference recommended that all claims be paid by the week and both churches accepted the recommendation and have started to meet all claims weekly. With this movement and other interest that is being shown we feel that all claims will have been paid before the year comes to a close.

Large Sunday schools are doing good work at both churches. Lincolnton has an average attendance of about 155 with a much larger enrollment. The Sunday school collection is about $7.00 each Sunday.

Bessemer City Sunday school is large and the work is above the average. The enrollment is large and the attendance is over 100 and the collections are good.

The cottage prayer meetings are doing great good on this work. Men and women are being saved and the churches made stronger both spiritually and numerically.

Prayer meeting was held at the parsonage the last Saturday night, and while pastor and family were waiting for the people to gather in a knock was heard at the back door, which seemed a little strange, but as the door came open we looked into the smiling faces of a pounding party that proceeded to cover our kitchen table with things too numerous to mention but we can say that no hunger is felt about the parsonage, and the prospect for feeding is good for the future. After looking at the bundles, bags and buckets of good things that were placed on our table we proceeded immediately to invite the prayer meeting every Saturday night. We are not sure that they will all start with a pounding but we know that when the good people of Bessemer City gather at the parsonage that something is left to make us glad. We thank each one for the good things presented to us.

C. E. Phillips, Pastor.

Draper.—It has been some time since we have made a report, but our work here is progressing nicely. Our beloved pastor has returned to us for another year and we are planning to make the coming year better than the past.

We had our first quarterly conference Saturday, December 2. Almost all of the members were present.

Brother Morgan filled his regular appointment last night and delivered a wonderful sermon, his text being, "What seek ye?"

We are planning to have a Christmas entertainment with a tree for the kiddies. They are all looking forward to a visit from good old Santa Claus. We hope he will bring each one something.

We ask the prayers of all the brethren that our little church may continue to grow and prosper.

Mrs. J. E. Hundley, Reporter.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

''EVERY DAY IN EVERY WAY I AM GETTING BETTER.''

A Visit With Emile Coue, Founder of French School of Autosuggestion, Whose Slogan Is the Rage and Whose Teachings Are Restoring Many to Health and Promise to Revolutionize Education.

A striking vogue has been attained by the method of psychological healing taught and practiced by Monsieur Emile Coue, of Nancy. In almost every city in Europe it has come to be almost a habit for friends to greet each other smilingly with the question: ''Have you done you Coue this morning?'' or even less formally, ''Have you Coueed?''

Instead of the conventional, ''Very well, thank you,'' it is not unusual to hear in reply to the greeting, ''How are you?'' on the street or at the breakfast table, ''Every day in every way I am getting better and better,'' intoned with distinct emphasis.

When I was in London everyone was talking of the 'miracles'' performed by M. Coue during his week of lectures and treatments earlier in the spring. Learned psychologists of the unversities were warmly discussing pro and con the Coue ''method.'' The papers were full of him and several books upon the man and his method were published. Such lively interest was roused in my mind that I then determined to take an early opportunity of journeying to Nancy to observe M. Coue's work at first hand and if possible have a talk with the man whose methods, in the opinion of many, ''are destined, in conjunction with the teachings of psychoanalysis, to effect a renovation in psychology, medicine and education.''

Arriving at Mt. Coue's home on the Rue Jeanne D'Arc, a stone's throw from the Nancy Passion Theater and passing through the little garden surrounding his modest domicile, I crossed a path which led into an inclosure lined with flowers and shrubbery, one corner of which was occupied by what might once have been a stable or garage, but which was now a pavilion. It was not yet nine A. M., but people were coming from all directions; some afoot, others in taxis or private motor cars, some in wheel chairs or on crutches, helped in painful progress by friends or relatives. The large upper room of the garage was already well filled and some were sitting on the stairs while others waited their turn seated on benches and chairs in the garden.

Coue's clinic was already in full swing. He is a typical Frenchman, chubby, and comfortable looking of medium height, clear complexion, bright twinkling black eyes and, despite his nearly 70 years, shown in white hair mustache and imperial, alert and active in his movements. After a brief preliminary talk, which could hardly be called a lecture, he outlined the underlying principles on which he has steadily and surely built up the practical methods of what is coming more and more to be called the ''New Nancy School''—this in contradistinction to the older school of suggestion which made Nancy and its university world-famous and which has for more than 30 years been identified with the names of Liebault and Bernheim.

Coue's system is simplicity itself. It consists in bringing the individual into realization through actual demonstration in practice of autosuggestion as a force as old as the world and one inherent in all of us—a force of incalculable power for good or evil.

''Autosuggestion'' is defined as ''the realization of an idea in the subconscious mind.''

We are all practicing it consciously or unconsciously all the time in every word we utter and every thing we do.

Autosuggestion, according to Coue, is based on the fact that in every man there exist two distinct selves, both intelligent. One is conscious and the other unconscious or subconscious. These selves are not in opposition to each other, but are complementary. They differ not in one being ''good'' and the other ''evil,'' but rather in the fact that one is **conscious** and the other **unconscious**. Just because the subconscious mind, or self, is unconscious it generally escapes notice and with most people fails to receive the recognition that is its due.

Coue is unique in the position that it is through the **imagination** and not through the **will**, that his unconscious or subconscious mind, which presides over the functioning of the individual organism, is also the active and dominant agent in **all our actions** of whatsoever nature. In this, he challenges and controverts practically all the teaching of the psychology of our day. In fact, he declares that all the voluminous popular writings that emphasize **the cultivation of the will** are mistaken and mischievous. The dictionary definition of will as ''the faculty of freely determining certain acts,'' he insists is utterly false, the will we so proudly boast **always yielding to the imagination** when the two are in conflict.

In a little talk I had with Coue privately in his garden seated under a tree, he very quietly and surely called my attention to certain familiar facts of everyday experience and observation that support this seemingly paradoxical attitude. Lay a 12-inch plank 30 feet long on the ground and almost anyone would easily walk from one end to the other of it without stepping off. But if this plank is placed at the height of the towers of a cathedral, few would be capable of advancing even a dozen steps along it. Before one had taken the third step he would begin to tremble and in spite of every effort of the will one would certainly fall to the ground. You **imagine** that you cannot advance, and you cannot; that you will fall, and you do fall. Vertigo attacks persons at great heights because of the picture created in the mind of falling, and this picture transforms itself into fact in spite of all the efforts of the will. Moreover, all the efforts of the will only intensify the tendency to fall, and the more violent and strenuous the efforts of the will, the quicker do we bring about the very **opposite** of the result desired.

Another familiar illustration of this ''law of reversed effort,'' which is Coue's immensely important contribution to the great realm of our knowledge of applied psychology, he points out in the case of a person suffering from insomnia. If the sufferer makes no effort to sleep, but lies quietly in bed simply thinking that he is going to sleep, he will soon go to sleep. If, on the contrary, he tries to force himself to sleep by an exertion of the will, he will remain awake, and the more he tries to sleep, the more restless he becomes.

Have not most of us noticed that the harder we try to remember a name or date or quotation that we have forgotten, the more it eludes us, until at last we give up trying to remember and substitute in our minds the idea, ''I shall remember it presently,'' for the idea ''I have forgotten.'' Then the name pops up of its own accord without the least effort.

It is to this all-important control of the imagination that Coue leads us through the conscious and practical knowledge and use of the tremendous power of the subconscious mind, by **autosuggestion**.

How to saddle and bridle the unbroken horse of the imagination and break it into carrying us safely and surely to the goal we really desire to reach is the problem which Coue solves simply and with scientific certainty. He tells us: ''If you persuade yourself that you can do a certain thing (a thing within reason, of course) you **will** do it, however seemingly difficult or even impossible it may appear. If, on the contrary, you **imagine** that you cannot do the simplest thing in the world, it becomes impossible for you and mere molehills become unscalable mountains. The neurasthenic who **believes** himself incapable of walking even a few steps without becoming exhausted, finds it impossible to walk. We bring all our weaknesses, miseries, and diseases, ''bad luck'' and incapacity, on ourselves through yielding to unconscious wrong autosuggestions; all these ills may be removed by consciously giving ourselves the right autosuggestions. There it is in a nutshell.

Coue's direction HOW TO PRACTICE AUTOSUGGESTION is as simple as Columbus' standing of the egg on end, and as easy as rolling off a log. Here it is in his own words:

''Every morning before getting up and every evening as soon as you are in bed, shut your eyes and repeat 20 times in succession, moving your lips and counting mechanically on your fingers, or better on a string with 20 knots,the following phrase: 'Day by day, in every way, I am getting better and better.' There is no need to think of any particular trouble you want to get rid of, as the words 'in every way' cover everything.

''Further, every time in the course of the day or night that you feel any distress, physical or mental, immediately affirm to yourself that you will not consciously contribute to its continuance and that you are going to make it disappear. Then isolate yourself as much as possible, shut your eyes and, passing your hand over your forehead, if the trouble is mental, or over the part affected if it is bodily pain, repeat with extreme rapidity: 'It is going away, it is going away,' keeping this up as long as it may be necessary. With a little practice, the distress, whether mental or physical, will vanish in from 20 to 30 seconds. In practicing autosuggestion, it is extremely important **carefully to avoid any effort.**''

To return to the clinic of the Monday morning of my visit. Having completed the little talk of which the foregoing forms the gist, Monsieur Coue paused to roll a cigarette with the dexterity of Bill Hart and, lighting it, took a few whiffs with evident enjoyment. Then he turned to one after the other of his patients and in kindly tones and sympathetic gave one after the other individual attention.

''And what is your trouble, Madame?'' he inquired of a lady evidently in much pain.

The lady, a newcomer, declared that she was suffering from a raging headache. The trouble had been chronic with her and all ordinary methods had failed to give relief.

Coue smiled sympathetically and passed his hand over her forehead saying rapidly—so rapidly that it sounded like a bit of unintelligible jargon, suggestive in a way of the mumbled cooing of a dove—"se passe, se passe." Telling the lady to keep on with this affirmation, he passed to a heavy-set man who had came in leaning on a stick and supported by a friend. This man declared that he feared he was a victim of creeping paralysis. He was barely able to move his right arm or leg.

"That is because you **think** you cannot move them," said Coue pleasantly. "So long as you believe that you cannot and tell yourself and other people that you cannot, you will not be able to do so."

The man protested that he did not quite see what his thought had to do with it. There was his limp leg and arm; they had been that way for months and no matter how hard he tried he could not move them.

"An ounce of the right autosuggestion," said Coue, "is worth a pound of effort of the will— a ton of such effort. The harder you try the more impossible it will be for you, so long as you believe you cannot. Let me show you that you cannot do what you think you cannot do and that you can do what you think you can do."

And he took hold of the man's hands and joined them with fingers interlocked squeezing them together. "Now," said Coue, "hold your hands together; tighter, tighter. Keep on holding them together tight and think think hard: 'I cannot get them apart.' Well, you cannot, can you?"

The patient tried till his face was suffused with blood from the effort. "You see you cannot because you think you cannot and the harder you try the harder your hands close. Now **think** (with sudden sharpness) 'I **can** open my hands—of course I can!" And the man quickly drew his hands apart and joined in the general smile.

Coue then seemed to forget him and turned back, as by hazard, to the lady, saying, "How are you now?"

She started. "Why, I am quite well; my headache has quite vanished."

And so he went on around the circle, accompanying his directions and assurances with a pleasant smile, smoking nonchalantly the while Suddenly he turned back to the paralyzed man and told him to lift his arm. The man, a bit shamefacedly, said he could not.

"You can if you think you can; I know you can!" The healer spoke with a tone ofabsolute conviction. "Now stop trying and think, think hard: 'I **can lift my arm.**' Shut your eyes and don't think anything else. Say it and believe it. Now lift your right arm!"

His eyes still shut, the man slowly lifted his arm about an inch. "Higher!" commanded Coue. "Higher, still higher!" Coue kept on until at last the man had his arm well up in the air. Again the healer turned to other patients with gentle, encouraging assurances and insistent and explicit direction. After a while, he again turned back to the supposed paralytic with suddenness and told him to stretch forth his right arm, having him repeat the action several times. Then he was called on to **stand up.** The patient reached for his stick, but Coue put it out of his reach and declared, "You know you can stand up if you will kindly favor me by just **thinking** you **can**, instead of you can't."

Soon the man was on his feet and Coue taking him by the arm told him to honor him by taking a little walk around the room. At first slowly and a bit painfully, but soon with more assurance and ease, the man was walking Then Coue withdrew his grasp from the man's arm and as he was about to seat himself said quietly and very gently, but firmly, "Now you see that you really have the use of your arms and legs. Don't be afraid to use them. Just to prove it to yourself and to me double up your right fist and hit me a good strong blow on the chest."

Joining in the general smile, the whilom paralytic raised his fist and struck out with such force that Coue would have been toppled over if he had not caught and braced himself. By this time, the whole room was laughing heartily and Coue seemed to enjoy the joke as much as anyone.

To a person who complained of fatigue, Coue said, "Well, I know what that is. There are days when it tires me to receive people, but I receive them all the same and all day long. Do not say you cannot help it. One can always overcome oneself. The **idea** of fatigue brings fatigue. But the idea that we have a duty to perform always gives us the strength for it."

To another he said, "The cause which prevents you from walking, whatever it is, is going to disappear little by little every day. You know the proverb: 'Heaven helps those who help themselves.' Well, stand up two or three times a day, supporting yourself on two persons, and say to yourself firmly: 'My kidneys are not so weak that I cannot stand; on the contrary, I can because I think I can.' All that we think becomes true for us. We must not allow ourselves to think wrongly."

To a patient suffering from diabetes, he said: "Continue to use therapeutic treatment. I cannot promise to cure you, but I can tell you how to cure yourself. All you have to do is to make your autosuggestions night and morning. Under this faithful use of autosuggestion, I have known diabetes to disappear completely."

"You, Monsieur, tell me that you are in pain; but I tell you that from today forward, the cause of this pain, whether it be called arthritis or anything else, is going to disappear with the help of your subconscious mind, and the cause having disappeared, the pain will gradually become less and less and in a short time it will be nothing but a memory."

I had an interesfing talk with a famous Edinburgh preacher who had gone all to pieces with nervous prostration following severe war and after-war strain, so that he had been obliged to give up his work. He told me that he had suffered for many months from acute insomnia and restlessness. He suffered tortures and felt that he was on the brink of madness or suicide. One after the other, eminent physicians had proved incapable of helping him beyond giving temporary relief by the administration of anodynes. So he had journeyed from Scotland to see what Coue could do for him. He confessed to skepticism as to the new autosuggestion, but coming to the clinics day after day for two weeks, the apparent miracles that he witnessed in hundreds of cases had brought him to the realization of the power within himself to conquer his trouble and he was, in fact, tremendously encouraged and beginning to get a sure grasp on himself through the new hope kindled in his heart by witnessing these facts. He looked confidently forward to taking up his church work again with more energy and deeper understanding than ever.

In our chat after this afternoon clinic, M. Coue told me that he had treated more than 250 cases in the course of the day and that the day was an average one. He was not at all tired and declared he could go on until midnight if necessary. In fact, after an early and light dinner—he is practically a vegetarian and lives very simply, rising early in the morning to work several hours in his garden before the clinic begins—he disposes of a considerable correspondence answering personally 30 or 40 letters from patients and disciples. Many of the most remarkable cures effected through his method have been in the cases of persons living at a distance from Nancy and who had simply read and followed the directions printed on a leaflet for free distribution and which I have quoted above.

I have been under the impression that he was a professor in the University of Nancy and that he had, as a "psychologist of the chair," simply developed and carried into practical aplication the teachings of Liebault and Bernheim, in which I myself had been much interested as long as 30 years ago. He surprised me by telling me that he had never been a professor or teacher; that while living at Troyes he had, during certain brief visits to Nancy, attended one or two of Bernheim's famous free clinics, subsequently reading Bernheim's book. But his own life-work had, for the most part, been in the field of industrial chemistry, in which field he had invented and put upon the market about 100 processes and preparations that are today widely used. Almost from the first, he had reached the conclusion in his own mind that not the hetero-suggestion of the hypnotists of the old Nancy school and of that eminent American practitioner, Professor John T. Quackenbos, formerly of Columbia University in New York, but autosuggestion was the real agent in the marvelous healing and correction of moral and mental defects and delinquencies credited broadly to "Hypnotism." This conclusion was strengthened by his reading of several American exponents of what has come to be known as the "New Thought" movement.

About twenty years ago, he retired from active business to devote his entire time and energies to "helping sick and suffering people to help themselves," as he put it. **He insists that he never healed anybody in his life,** that what he accomplishes is not due to any special gift in the way of personal magnetism, or unusual powers of any sort. Blessed with an excellent constitution, he has never had a serious illness. Asked if that meant he had not first tested his method on himself, he laughingly replied: "Oh, yes; for instance, one cold damp day last spring while I was bending over for a long time bottling wine in my cellar, I had what might be called a touch of lumbago. Interrupting my bottling for a few moments, I rubbed my painful back and said, as I instruct my disciples to say: ''It is going away, going away, going away,' (''se passe, se passe, se passe''). And it went away—and did not come back.''

I mentioned several books about him and his method which are just now the talk of Paris and London. ''I have not read them,'' he declared, ''I am so busy with my work of showing people how to help themselves in what seems to me the simple, common sense, as well as certainly scientific way, that I have no time to read.

''I do not know anything about psychoanalysis, and I do know, as a result of practical work with thousands of sufferers from all parts of the world during the past 20 years. just what my own method is and what it will do. So, believing in the wise old saying, 'Cobbler, stick to thy last,' I am content—for the present at least—to hold fast to its divine simplicity.''—Paul Tyner, in The Dearborn Independent.

A GIRL WHOM EVERYBODY LOVES.

''Mother,'' asked Lutie, ''may I have two little apples instead of one big one in my luncheon today?''

''I'm sorry, dear, but there is only one big apple. I used the rest for pies yesterday and kept this one out for you.''

Lutie went into the pantry and inspected the apple thoughtfully. Her face cleared. It is such a big one! Are apples very dear, mother?''

''Why, rather, at this season; but there will always be as many as my little girl wants to eat.''

''Oh, yes, I know that; but there is a girl in our class who never has an apple in her luncheon. There are four girls in their house and three boys, so it takes a lot of bread. She says her mother has to bake every other day. So if apples are dear, I suppose that is why she never has one. This is so big I can give her half. You see if it was a small one she wouldn't want to take half of it, for fear I might not have enough.''

''I shall order more today, so there will be plenty in the morning,'' said mother.

Lutie laughed. ''I want to tell you such a funny thing, mother. You know I have four gingham school dresses, but where there are four girls that makes one apiece; so Mary's mother washes theirs out Saturday morning and irons them Saturday afternoon. They have some old dresses they wear at home. She must be a very smart woman,'' said Lutie.

Mother laughed, too. ''Very clever indeed. Did Mary tell you that?''

''Yes. She said she knew we'd notice she wore the same dress, and that she was afraid that we would think that it was never washed.''

''You might put in another piece of pie or cake for her, too,'' said mother, but Lutie shook her head.

''I think I better not do that; she mightn't like it. At school we don't give each other pie or cake or bread, as if we were poor folks, but candy and apples—we all give each other those,'' she explained.

''So Mary isn't poor folks?'' asked mother.

''Why, Mother Rolston!'' exclaimed Lutie, with a shocked look. ''Mary Dalton poor folks. I should say not. She is the head girl in our room. She sits in the back seat in the first row and takes care of the copybooks and notebooks. She is head of her class, and last month she had the highest grade in the school —the whole school—the whole school—the whole school, mother! She never whispers nor plays in school; and we hardly ever do, either, because we are afraid Mary might see us. I'd almost rather teacher would see us whisper than Mary. You see, mother, we have a new teacher every year, but we always have Mary. She is so good and sweet that everybody loves her.''

''I see,'' said Mother. ''I think she is a very rich girl.''

''Yes, indeed!'' cried Lutie.—Exchange.

''YE ARE THE SALT OF THE EARTH.''

But the spiritual bankruptcy of ''the salt'' means the moral bankruptcy of ''the earth''!

Does this explain the world's present demoralized condition? (''The darkest period in history,'' says a great Chihago daily.)

Does it explain the wave of lawlessness sweeping over America and the world? (United States Solicitor General J. M. Beck calls this, ''The Age of Lawlessness.'')

Does it explain the enormous increase of crime in the United States? (Four hundred per cent from 1912 to 1921.)

Does it explain the amazing growth of the divorce evil? (A tremendous ratio, reaching in some sections from ten to twenty per cent of all marriages.)

Does it explain the terrible prevalence of social immorality? (Polluting an average of five out of every eight young men throughout the nation, says the health commissioner of a great city.)

Does it explain the growing industrial turmoil? During the past nine years, ending with 1922, there have been 26,000 strikes, as against 25,000 during the twenty-five years from 1881 to 1906.

Does it explain the domestic unhappiness. the juvenile delinquency, the lack of parental control, the desire for the frivolous and superficial, the inordinate love of money, the petty thievery and the gigantic robbery, the betrayal of public trust, the disregard of God's holy day, the banishment of the Bible from our public school system, the aversion to restraint of every kind? Does it explain the moral deterioration of multitudes at home, and the growing hostility to Christianity in large sections of the world abroad,

If so, then indeed ''judgment **must** begin at **the house of God.'' If the moral rehabilitation of the earth is dependent upon the spiritual rehabilitation of the church, then let the latter begin at once!** For judgment of sin and confession of sin on the part of the church mean purging, and purging means revival, and revival evangelization, and evangelization not only the salvation of multitudes, but the quickening of the moral conscience of the masses.

For the sake of Jew, Gentile and Church of God, the present all-but-extinguished spark of life in the church needs the united breath of multitudes of intercessors to fan it into world-wide living flame. **Pray for revival!**

Switzerland plans to electrify all its railroads within 30 years.

—Dates are being produced in commercial quantities in California.

FROM THE U. S. GOVERNMENT.

Owners of War Savings Stamps, purchased in 1918, are adxised that they are due and payable at their face value of $5 each on January 1, 1923. Advance presentation for immediate exchange for Treasury Savings Certificates or for payment at maturity, may be made now at post offices, banks and trust companies. Holders may apply to exchange the whole or part of their 1918 War Savings Stamps at maturity value for Treasury Saving Certificates to be dated January 1, 1922, with the difference either way to be paid in cash or they may arrange for full cash payment to be made at maturity. Immediate payment will be made in cash of any difference due the holder if he takes the largest possible amount of Treasury Savings Certificates in the exchange.

The Treasury Savings Certificates, offered in exchange for War Savings Stamps at their face value of $5 each, are a government security similar in all respects to the War Savings Stamps, i. e., yielding four per cent interest, compounded semiannually, if held to maturity, or three per cent simple interest if redeemed prior to maturity, except that they are issued in denominations of $25, $100, and $1,000.

An opportunity is thus offered for the reinvestment of funds on a most attractive basis. Holders of $25 in War Savings Stamps can now obtain a $25 Treasury Savings Certificate and $4.50 in cash. $100 in War Savings Stamps will be exchanged for a $100 Treasury Savings Certificate and $18 in cash. An owner of $1,000 in War Savings Stamps can get a $1,000 Treasury Savings Certificate and two $100 Treasury Savings and $16 in cash.

Possible delay and confusion may be avoided by prompt presentation of the War Savings Certificates, series 1918, at post offices or banking institutions.

Graham.—Since last reported we have held all regular services with good attendance. On Sunday, December 3, we had 161 present at Sunday school. Mr. Spencer preached two splendid sermons. At the night hour we held a Thanksgiving service and a special offering was taken for the Children's Home.

The senior Endeavorers have sent a Thanksgiving box to the school at Pine Ridge.

The hearts of the people of our church were made sad on November 17 by the death of Mrs. John McPherson, who had been confined to her home for a good while. While able to attend church she was very faithful.

The first quarterly conference will meet on Saturday night before the third Sunday in this month. All members are urged to be present. Reporter.

PRAYER ASKED.

Dear Readers of the Herald: Our son Bernard, who has been in high school at Greensboro, has been very sick for nearly seven weeks, and it seems that all medical aid fails to cure him. We believe that thourgh prayer and faith he can be healed. We ask every Christian who reads this to pray for his recovery. Mr. and Mrs. G. W. Apple.

Reidsville, R. 2.

FROM PASTORS AND PEOPLE

Asheville.—Brother and Mrs. C. A. Isner left Asheville October 19, with the love of our membership and many friends outside our church. On October 20 four of our members held a conference; with prayer they began to lay plans for financing the work of our church. On October 22 Brother Homer Casto gave a most helpful message to us. On October 27, a larger group of our members met; with prayer they adopted more definite financial plans. Each one of the nine present subscribed a definite sum to be paid monthly—the total amount subscribed was $650. The writer conducted the morning services on October 29, November 5 and 12. To date all except 25 members have subscribed $1744. These subscriptions were rounded up by the time our new pastor, Brother L. W. Gerringer, arrived on November 18. We were all very glad to welcome him. He found the little church a unit in prayer and confidence and determination to take care of him and his family, and to follow his leadership. He preached Sunday, November 19, morning and evening. His sermons were well received. Brother H. Freo Surratt and bride delighted us all by spending a few days in Asheville, arriving the day after their beautiful wedding at Grace church, Greensboro, and remaining through Sunday, the 19th of November. They were guests of "Mother" McCormick at 319 Merrimon Avenue, where Brother Gerringer was entertained a few days upon his arrival. The kind hostess declares that she never had more delightful guests than these. Brother Gerringer was ill last Sunday, and Dr. Manly preached in his stead. Dr. Manly is a retired minister of the United Brethren Church. This Wednesday night our first quarterly conference will be held. Next Sunday morning the newly elected church officers will be dedicated by a special service in connection with the communion service. Some of our most active members are out of the city. Misses Norvella and Verdie McIntyre are teaching in Washington, N. C. Misses Udora Younginer and Kathleen Swain are at the N. C. C. W. in Greensboro. William A. Swain, Jr., is at Chapel Hill. J. E. Swain has been in Charlotte for more than a year, a specially appointed referee in the case of Hardaway vs. the Southern Power Company. Brother Asa Hardee of Henderson, N. C., who has been here for several months for treatment, has our deep sympathy for the loss of his father, Brother D. W. Hardee.

Your friend, J. S. Williams.

Philadelphia Greensville Circuit.—It has been quite a long time since we have reported, but we are still at work.

We are very glad to have our pastor, Brother James Trollinger, back with us for another year. We have found that Brother Trollinger is a true minister of Jesus Christ and we appreciate his co-operation and kindnesses during the past year. We hope that we will make this one of the greatest years' work yet, so let us all co-operate and pray together and make this a prosperous year.

We were very sorry to see Brother Helms leave, for he was a good man and neighbor and seemed to be liked by all whom he came in contact with. It is hard to find words to express the sentiment of this community on the departure of Brother Helms and family. We extend our good wishes to him in his new work.

Our Sunday school is progressing very slowly. The attendance is very small and it can be made better, so let's get busy and boost our school and try to get more people to attend. Our superintendent made a fine talk last night on the following passage: "Blessed is the nation whose God is the Lord."

We are planning to render a Christmas program on Monday night (December 26. In connection with this, we will have a Christmas tree.

Brother Trollinger is expecting to hold Thanksgiving service at Hobbs Chapel Thursday morning. We hope there will be a large crowd present, for I think every one should attend some Thanksgiving service,and we all have so much to be thankful for. Best wishes to the entire work. Pray for us.

Dora Pearson, Reporter.

November 28.

Shelby.—We arrived at Shelby on November 21. On the night before we left Caroleen some of the good people came in and brought some good things. Mrs. N. M. Renhardt gave us a big shoulder of fresh meat. Grandma Renhardt gave us a purse. Mrs. H. C. Ward and Miss Crary Blanton gave Mrs. Ridenhour a nice bed spread. We never lived by better neighbors where we ever lived than we had in Caroleen. May God bless them all.

A word about Shelby. In regard to our new charge, Shelby was made a station at our last conference. I was pastor of Shelby church last year. I am starting in on another year. I found Shelby people all right. They stood by me last year. I find them better this year. I never served better people. We are building a parsonage. Hope to be in it in a few days.

J. M. Ridenhour.

From Rev. D. A. Braswell.

On the third Sunday of November we were delighted to have the following brethren of the West Lexington Methodist Protestant church to pay us a visit: C. B. Yates, H. C. Koonts, J. A. Easter, David Brooks and Roy Burton. They brought us $20 in money, a hundred pounds of flour and some other provisions. I understand this was given by the members of the West Lexington M. P. church. May our Father continue to bless all those dear people. I love them, they are worthy of love. I did love to serve the good people on the Lexington Mission. I never served a kinder people in my life. Oh, how it pained my very soul to give them up. I never gave up the work until I saw I had to do it for their sake. When I reached Hamlet I saw I was not going to be able to serve them. Then I sent a telegram back to Conference and asked to be released from the work so they could get another man. The reason I went to my son at Hamlet, I was suffering so much I feared my wife could not stand the shock. I have no words to tell you all how I suffered for about two weeks. I could not eat nor sleep. I had been unwell for about six weeks. I had a severe attack of "flu," and before I had recovered from that this growth in my mouth inflamed, and it would not yield to any treatment. I had been bothered with a growth in my mouth for, over twenty years. I have had the radium applied four times. Dr. James thinks he can kill it if he can reach it with the radium. He said it would take a long time to kill it, as it was a case of long standing. I was at Hamlet again last week and had my mouth examined by two of the best doctors in the state, and they both decided that I had a cancer of the mouth; they say I am improving. When Dr. James looked in my mouth he said, "You are better. But," he said, "Radium has not done it all." He said, "Somebody has been praying." I said, "Yes, Dr. James, all the North Carolina Conference prayed for my recovery," and I said, "That is about all I have done since I got so bad." Brethren, continue to pray for me. I want to get well and get back in the work if it can be the Lord's will. I love the work, and I want to do a few more years' work before I die. I want to thank all who have sent me kind letters of comfort. God bless every one of them. I also thank Rev. R. M. Andrews for $5 he sent me some days ago. Brother Ed. L. Green sent me $5, for which he has my heart-felt thanks. I truly thank every one that has donated anything to my expense and comfort. You all know that the radium treatment is very costly. I was not prepared to meet the expense, but I believe my friends will stand by me in this hour of sore trial. It seems strange on Sunday morning to have nowhere to go. We shall be glad to hear from any of you, brethren, and will be glad to have any of you visit us when you can. We were glad to have Frank Wicks and his daughter Agnes and his little son Edgar, Miss Nellie Bean and Miss Velna Koonts visit us some time ago. They are members of the West Lexington Methodist Protestant church, and came all the way from Lexington to visit the pastor. May our Father continue to bless every member of our beloved Zion. Pray for us. Your humble brother in Christ,

D. A. Braswell.

Concord, November 28.

Spring Valley, Vance Circuit.—We are very glad to have Brother Neese returned to us for another year. This is his third year, and we hope it will be the best one we have ever had.

We have just closed a revival at this place with Brother Pritchard as pulpit help. Several reclamations and four additions. We are planning to have a Thank-Offering Service December 3. 7:30 P. M. The public is invited.

A gloom was cast over our community Saturday night, when the explosion of Mr. R. D. Turner's light house was felt throughout the country, doing several hundred dollars' damage, and worst of all seriously injuring Brother Turner. He was taken to Sarah Elizabeth Hospital at once, and died Monday morning.

We are glad to learn that Mrs. Neese, who has been sick for several days, is much improved. More news: born to Mr. and Mrs. C. B. Baskett, a daughter, Josephine Cole, November 22.

This church was on both honor rolls at Conference. We are planning to remodel our church and add Sunday school rooms in the near future. Best wishes to Herald and readers.

Reporter.

Shady Grove, Tabernacle Circuit.—We have completed a successful year at Shady Grove. We paid off everything for last year and some little debts that were behind from the year before.

Our Sunday school is progressing very nicely. We do not have as many present as we would like, still we have an interesting Sunday school, and are feeling some day there will be a larger number; but it is not always the largest crowd that accomplishes the most good. We just want to continue with our good work and let our lives shine, and prove to the world we are a live band and that each one of us is going to be worthwhile.

In the short journey of life there are only two roads for us to take, the pure one, and the impure. We who are trying to live a Christian life will meet with many difficulties while traveling the pure road, but we must look to our Father in heaven who does all things for the best, and we must pray so earnestly that He will give us strength and power to resist the many, many temptations. Those who are traveling the impure road do not realize the great danger they are in. We want to be so we may have an influence over them and let them see the good and beauty of living a Christian life and what the great reward will be. There are so many young people of today who look for their pleasures in the worldly things which are only the gratification of the senses, and finally ruin their character. The duties of a Christian are to lead these boys and girls to the light. The way may seem dark and dreary sometimes and we may think some are deep in sin, but if we will only have faith in God, and put our whole trust in Him, we will accomplish good sooner or later, for there is no limit to the possible achievements of faith.. For "All things are possible to him that believeth." "He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do, because I go unto my Father."

We were glad to welcome two new members to our church last Sunday, Mr. Luther Pegg from Sandy Ridge church, Oak Ridge, and Mr. Thomas Neece from Mt. Pleasant M. P. church.

Our former pastor, Rev. G. F. Millaway, filled his last appointment the second Sunday in November. We regret very much to give him up, as he has been of great help to us during the past five years. We want him to ever remember his many friends in his prayers. We gladly welcome our new pastor, Rev. J. A. Burgess.

Our missionary meeting was held at the home of Mrs. Walter Glass Saturday afternoon, November 25. After a real interesting and helpful meeting we were ushered into the dining room where refreshments were served and were enjoyed by all present.

Vesta Lineberry, Reporter.

Thomasville.—The first business session for new conference year was held with fair attendance of the leaders of our church. Rev. R. S. Troxler was chairman of this meeting, Miss Myrtle Perry secretary, H. S. Hankins press-reporter, J. N. Myers steward. Many phases of our church were discussed, new plans made and arrangements for efficient workmanship were made for the promotion of our Lord's kingdom in and around Thomasville. We will be very glad to have the annual conference meet with us next year. Reporter.

Fairgrgcve, Haw River Circuit.—There has not been a report from this church in quite a while; but we are still moving forward. We were indeed glad to have our pastor return to us, for another year. He has started the work off with a progressive spirit, and we are sure the coming year's work will be inspiring to us all. On the last fourth Sunday he gave us an interesting sermon.

The first quarterly conference met at this church Saturday, November 25. Conference business was transacted and Brother Lowdermilk reminded us that if we are to accomplish the work that our Master has for us to do, we must co-operate with him, and with each other.

Some time ago Miss Annie Forrest visited us and organized a Foreign Missionary Society. On last Sunday we completed our organization and discussed interesting subjects in regard to the society. Our meeting adjourned to meet again the third Sunday.

Ethel Richardson.

The Postal Card, W. F. Kennett, Editor.

Reminiscent.

I wonder if I have arrived at the age at which I might be pardoned for indulging in reminiscences. The last issue of the M. P. Herald is to some extent responsible for my feelings this Sunday afternoon. First, I notice that President Dixon makes a report to the Herald under the caption of "The Work and the Workers." I do not think he could have chosen a better caption and yet during the time I was president I wrote under that caption. Some years afterwards when Dr. Johnson was president he also used the same caption and when I told him I felt complimented he said he did not recall my having used it; but that he was not going to change on that account and he did not, so go ahead, Dr. Dixon. I have no copyright on it.

Second, when I read Brother Hunter's very cheerful and cheering report from Winston it recalled my pastorate there when I was a young preacher. How kind the people were—how they went out to hear my little sermons—generally 20 minutes long, and the many evidences of esteem and appreciation they showered upon us. Mr. O. W. Hanner, one of the honored leaders of the church there, joined during my pastorate. Through all the years since he has stood manfully by the church and is truly honored by the entire membership. Brother Wm. N. Pegram and his [illegible] wife were there at that time and moved down on Flat Rock circuit about the time I became pastor there and back to Winston a little before I closed my 17 years on Flat Rock, so it came to pass that they have heard me try to preach oftener than any one else now living. May Winston church go forward under the leadership of her consecrated and fine spirited young pastor.

Then I thought of Kernersville and the great leader I found there in the person of the devout, serene and sweet spirited J. C. Roberts and his lovely wife—her health was shattered and the beauty of face had been marred by pain and suffering and yet I wrote "his lovely wife" thoughtfully and advisedly. Then somehow my mind turned to R. E. Patterson of Liberty for so many years my close friend and I tried to pray that we might have more men in this day who love the church and who honor the powers that be and are willing to fall in line even when all things are not to their liking. May all who read remember the Bible injunction, "touch not mine anointed and do my prophets no harm." Since writing the above it has been my privilege to hear Brother R. A. Hunter, Winston's beloved pastor, preach in Grace church, Greensboro, on some of the great promises of God to all those who are honest with God and who walk uprightly. The sermon was truly inspirational and I at least went away helped as no doubt many others did.

Shelby.—Our Sunday school is growing in number, also in collection. I will not tell the amount of today's collection, but will say this much: We have one very old man in our men's class. He is not so well lately; he sent a check today to the amount of $4. He is not a member of our church. We are going to put forth a special effort to get all children in Sunday school somewhere. Our Sunday school is half little boys and girls.

Our church officers have been elected for the new year; all the old officers were re-elected.

Mr. S. B. Short was elected secretary of our Sunday school. We surely appreciate his service.

We are so glad the Annual Conference made a station of Shelby. Two years ago this charge had three churches, last year two, and now each of the two has been made a station.

We are building a six-room bungalow on the church lot. Hope to have the parsonage completed by Christmas. "Oh," some will say, "what a burden for a few, paying the pastor, building a parsonage." Yes, quite a lot for a few, but if God be for us, who can be against us?

We are indeed glad to have our same pastor with us again—I won't say this year, for we hope to have him return next year. Let us give him untiring support and pray that God will bless our efforts. A Member.

P. S. We are very proud of Rev. T. G. McAllister, of our town who entered our conference and now is pastor at Caroleen.

Thomasville, First Church.—Since conference the work here is starting off nicely. Everybody seems to be taking hold of the work with more zeal. It is always a pleasure to work when folks will help, so we will all work together to see what can be done.

Our Sunday school, with Brother C. F. Finch as superintendent, is moving along nicely. He is always on the job, with something new and interesting, so what we need now as much as anything else, is more room, which we hope to have soon. We are "full-up" and can not get any "fuller," so about the only thing to do is to move out.

We have plenty of folks who ought to be in Sunday school, and we want our part, and expect to have them.

Our Christian Endeavor society has elected Brother D. R. Connell as president, and I am sure he will make a good one, and I believe that every Christian Endeavorer will stand by him and help him in every way possible.

The Christian Endeavor societies, the Woman's Home and Foreign Missionary Societies, and the Ladies' Aid society, all did fine work last year, and I am counting on them to do better work this year.

We received many tokens of appreciation during the year, which were apreciated very much by both preacher and family.

And on the 10th of November this preacher had a birthday, and received two real nice presents, one barrel of fine large red apples from Mr. and Mrs. J. R. Dameron and a nice Duofold fountain pen from Dr. R. V. Yokely.

And now here comes the surprise to everybody; on the night of the 27th of November the good people of our church wanted to show their appreciation to their new pastor and family, so a good number of them came in with arms full and loaded down the dining-room table with all kinds of good things to eat (a real thank-offering), such as one can beries, four pounds dried fruit, one large beef roast, five pounds coffee, three large boxes oatmeal, two pounds butter, 33 pounds sugar, 12 pounds lard, two cans jelly, three pecks Irish potatoes, one peck sweet potatoes, one gallon milk, two cans of catsup, three boxes of Post toasties, two cans of beans, one can honey, two cans peaches, one can cherries, two quarts of beans, one barrel of flour, one real good cake, one nice ham, 18½ yards of real nice dress goods, and two handkerchiefs.

I would like to give the names of all who took part in the pounding, but do not have them and might miss some names; the Lord knows and he will richly bless you for these nice tokens of appreciation. And I hope to be able this year to give you my very best service.

We want to thank Mrs. W. S. Myers for attending to our little baby girl so well. She makes a real good nurse. Many thanks to all.

I am yours for service. R. S. Troxler.

Burlington.—Good services were held by the Burlington church last Sunday. There were 314 in Sunday school, an increase of 36 over the previous Sunday.

The morning church service was well attended. The Lord's Supper was administered, preceding which the pastor delivered a brief talk aprropriate for the occasion.

The Christian Endeavor societies held their meetings at the regular hours. The senior meeting at 6:30 was conducted by Miss Alta Glenn, and the topic, "Better Speaking," was discussed by several members of the society, including Rev. Ivey Crutchfield, ministerial student of Elon College, who was a visitor in the meeting.

At the evening church service, beginning at 7:30 o'clock, Dr. R. M. Andrews, financial agent of our college enterprise, was present with his stereopticon outfit and presented an illustrated lecture, showing a series of religious pictures, followed by pictures of our Seminary at Westminster, Md., Dr. J. F. McCulloch, principal founder of our college, and pictures of the present new college building, besides pictures of the proposed college buildings and dormitories. Following the showing of the pictures, Dr. Andrews delivered an address on the need of colleges, declaring that there were colleges older than our republic. He showed very convincingly that colleges are needed to furnish men for the responsible positions of the national government, and also showed that the Christian colleges furnish the ministers of the gospel and the leaders of the church. Pledge cards were delivered to the congregation. The church was almost filled with people who seemed to be interested in the college enterprise.

All regular services will be held next Sunday. C. B. Way, Reporter.

Thomasville.—We have had a good day. Our Sunday school numbered 207 with a collection of $14.50 for our Children's Home. In the absence of Supt. C. F. Finch, D. R. Connell presided. Rev. R. S. Troxler gave us two excellent sermons. Christian Endeavor changed its time of holding meetings from Friday night to 6:30 Sunday night. All departments of this church seem to be in fine shape, all working harmoniously for the betterment of all concerned. We are looking forward to great things for Christmas. Yours for the Master. Reporter.

Pinnacle.—Our first quarterly conference was held at Pinnacle on Saturday before the fourth Sunday in November. Owing to the fact that the pastor is in "bonds" the conference was held in parsonage. All churches were represented and a progressive program was adopted for the new year. It is already fruiting. Amount raised on salary up to December 1, $160. The outlook is splendid for a good year. W. D. Reed.

Mt. Zion, Pinnacle and Mt. Zion Circuit.—We are very glad indeed to have our pastor returned to us. Our hearts were saddened to learn of the accident of Brother and Mrs Reed and little grandson. Brother Reed suffered a broken shoulder and other injaries. Mrs. Reed and the baby received a few cuts and bruises.

Brother Reed was with us yesterday afternoon, and held a Thanksgiving service. We also elected our officers for the new year. Contribution was taken for the Children's Home. The amount will be reported by the secretary treasurer of the Sunday school.

We are planning to have a Christmas entertainment.

I am glad to report the health of Mrs. O. P. Jones has been restored. She is one of our faithful Sunday school and church workers.

Mr. and Mrs. Ed. Jones have moved into our midst. Mrs. Jones is our former organi ist. We welcome them into our Sunday school again. Mrs. K. D. Brown, Reporter.

Forsyth Circuit.—We have been trying to carry out the request of the last Annual Conference, to hold a Thanksgiving service in every church, or at least take an offering for our Children's Home at High Point. As there are six churches on this charge, we could not hold a Thanksgiving service at each church on Thanksgiving Day, but we have used the preceding and following Sundays to consider the many things for which we should return thanks to Almighty God. Thanksgiving afternoon we had preaching, and a testimony meeting at Oak Grove church. The congregation was not so large, but we believe every one present enjoyed the service. In the evening of the same day we held a Thanksgiving service at Maple Spring church. At this church we had as large a congregation as at the usual church services. One of the interesting things to the pastor was the decoration of the altar around the chancel rail, with corn, sweet potatoes, Irish potatoes, wheat, corn meal, flour, jarred peaches and preserves, apples, fresh meats, etc. Near the close of the service Mr. Ira Baity presented the above gifts to the pastor and family as a Thanksgiving gift.

As we have not written to the Herald since Conference, we wish to tell of the great surprise pastor and family received fifth Sunday from Hickory Ridge members. After closing the morning service, pastor and family came out to the car and found it loaded with good things to eat, such as jarred peaches, preserves, dried apples, several bags of flour, butter, potatoes, two large light Brahma pullets, abundance of sugar, spices of all kinds, soaps, and other things that come in handy in housekeeping. We will not try to mention any names, but wish to thank each one of them for their gifts. It encourages us to work the harder for so appreciative people, and we only hope that our service will be such as will help in part to reward them for their kind remembrances.

There are many things to encourage us on this charge. At the request of some of the Union Grove members, I helped them to organize a prayer meeting last fourth Sunday night. Some thought it best not to use the Christian Endeavor pledge at present, but we elected officers, and agreed to use the Christian Endeavor prayer meeting topics. We are expecting them to go forward in the Master's work. I do not have the oportunity of being with the different churches in their prayer meetings very often, but I have been told that they are doing good work. All of the six churches have some kind of a prayer meeting, but one; we are hoping it will not be long until they will organize also.

Quarterly Conference.

The first quarterly conference of Forsyth charge wil convene at Winston-Salem Methodist Protestant church Saturday before the second Sunday at two o'clock in the afternoon. Important business will be transacted, so please be present. E. A. Bingham.

Reidsville.—Our pastor preached a splendid sermon yesterday morning, using as his subject "Christ's Poverty—Our Riches." He told of how we through His poverty became rich, and of what a wonderful thing it is to have the love of Christ abiding within our hearts, and how little we cared for worldly things when we became fully consecrated to Him.

We did not have any service at night due to the revival meeting in progress at the Presbyterian church. A union service was held in that church.

Mr. G. M. Reed led the Christian Endeavor meeting. A good program was rendered and special music was furnished by Misses Blanche Weatherly and Effie McCollum.

Several out-of-town visitors were present at our morning services; among them was Miss Mabel Williams of the Bonlee High School faculty. We are always glad to have visitors and welcome them to all of our services. Madge T. Dixon, Press Reporter.

December 4.

DIED.

Williams.

David B. Williams was born November 21, 1852; departed this life November 27, 1922. His suffering, though intense, was not extended beyond a few hours. He was seemingly in good health till about two o'clock last Sunday evening, when seized by violent pain. The doctor was called. A few hours later he was carried to Watts hospital, Durham. All that human hands and medical skill could do could not stay the icy hand of death. At about five o'clock on Monday afternoon his enrollment was transferred from the living to the dead. He walks, he talks no more with us. His spirit rests, his soul liveth in the spirit land. We view today his mortal remains. This is not Brother Williams, but the tenement, the house of clay; the spirit, the soul, has gone to God who gave it.

The deceased was married to Miss Sallie J. Hayes February 22, 1872. In the bond of affection and love they lived and raised a family of eight children, four sons—W. F. Williams, Hillsboro; E. H. Williams, Mebane; E. E. Williams, McKenney, Va.; and H. C. Williams, Hillsboro; and four daughters—Mrs. L. B. Roberts, Mrs. C. G. Ray, and Mrs. A. C. Haistings of Hillsboro; and 41 grandchildren an earth's stage of battle, to mourn the loss of father and grand father. Little Bessie T. Williams died at the tender age of four years. The wife, companion and mother preceded the father about six months ago.

Brother Williams was a good citizen, a true husband, and a loving father. He was a member of Chestnut Ridge Methodist Protestant church. His last years were marked by regular attendance and faithfulness to his church and God. He was his pastor's friend and I feel very keenly the loss of this good man. He had his human faults as all of us have We could not be human without them. He had many true and stately qualities; these we should emulate and throw a mantle of charity over whatever faults he may have had We shall miss him. The children, his fatherly advice; the county and state his citizenship; the church his presence and support.

His funeral was conducted by his pastor, Rev. H. L. Powell, assisted by Dr. T. M. Johnson, Mebane, N. C. A good congregation assembled to pay the last tribute of respect to this, our brother, who has crossed over to the other country where companion and loved ones are. His mortal body was laid to rest in Chestnut Ridge cemetery to await the resurrection of the dead. May the Lord bless the bereaved and comfort them. By pastor.

H. L. Powell.

Mrs. John Dixon.

Mrs. Nannie Ellen Sharpe Dixon—the faithful wife of John Dixon, after several weeks' suffering, died at Rainey Hospital, Burlington, on October 10, 1922, at the age of 6[illegible] years and 19 days. Since she was a child she had been a member of the Methodist Protestant church at Mt. Hermon, and one of its most faithful and best members. Rev. J. A Burgess—a former pastor—had been selected some years ago to conduct the funeral. The music also had been selected by her. It consisted of an organ voluntary and phonograph music only. A large concourse of people attended the funeral. The floral tribute was magnificent and varied. The body was laid to rest in the cemetery at Mt. Hermon. May sustaining grace be given to her companion.

A. O. Lindley.

Mrs. Neese.

Tempa Ellen Neese—the mother of the late "Mac" Neese and the widow of the late Jacob Neese, was suddenly called home on October 20, 1922, at the age of 68 years, 11 months and 25 days. When young she became a follower of Jesus Christ and joined the Methodist Protestant church at Friendship; which church relation she held till death. She was a faithful mother, good neighbor and a servant, faithful, of her Lord. Three of her children had passed on before her. One daughter, Mrs. Mary Shoffner, is left to mourn for her. Her funeral services were conducted by her pastor and the body placed in the cemetery at Belmont, in the presence of a host of friends. May the presence of Him Who is able to supply our every need, comfort all the sorrowing ones.

A. O. Lindley.

Isley.

Elmer J. Isley, the infant son of John and Sallie Isley, died November 23, 1922, at the age of one year, four months and 20 days. A short funeral service was held at the cemetery at Friendship; its body was interred. May the thought that Elmer is with the angels above comfort the hearts of his parents.

A. O. Lindley.

Isley.

Sister Rosa Isley, wife of Brother H. E Isley, was born January 23, 1881. She departed this life November 4, 1922. The deceased was born in Chatham county. In her early girlhood she came with her parents to Burlington to live, and the remainder of her earthly life was spent in and around this place. When quite young Sister Isley became a Christian and united with the Methodist Episcopal Church. Later she transferred her membership to the Methodist Protestant Church, where it remained till her death.

The married life of the deceased began in 1895 when she became the wife of Brother Isley. This relation was spent in happiness and contentment till death broke the union.

The passing came as a great surprise, and cast a pall over the community. For months she had not been well, but she was up and able to do most of her house-work. Upon the recommendation of her physician she underwent an operation from which she was not able to rally. Everything possible was done for her, but her condition seemed beyond medical skill. And so she went—quietly and trustingly—back to God. Our hearts go out in sympathy to the surviving husband, the parents, brother, and other relatives. May the God of all comfort sustain them, and sanctify his affliction to their eternal good.

Sister Isley was a good woman—good in character, and good in works. Her gentle nature, her unassuming manner, her unselfishness, and the genuineness and dependableness of her goodness won for her the confidence of all who knew her. The large number at her funeral and the many beautiful flowers show the high esteem in the community in which she lived and served most of her earthly life. Her life was like the moving stream that grows deeper and wider and more powerful as it reaches the great ocean. She has gone from us; but the influence of her good life lingers, and will not soon be lost.

The funeral service was held in the Burlington Methodist Protestant church, conducted by the pastor. Interment was in Pineview cemetery. S. W. Taylor.

November 29.

Coble.

Julius Clarkston Coble, who was killed in the felling of a lodged tree, was born November 6, 1870, died November 23, 1922. He was converted a number of years ago and united with Fair Grove Methodist Protestant church and had lived, we are informed, a consistent Christian life.

He is survived by his father, mother, wife, three children, three brothers and one sister, all of whom keenly feel the absence of one who was near and dear to them.

At three P. M. on the day following his death the funeral was conducted. Rev. Messrs. W. F. Ashburn, Henderson and the writer taking part in the services, after which, in the presence of numbers of friends and relatives, his body was laid to rest in the cemetery of the above-named church. He will be much missed as a husband, father, friend, church member and neighbor.

May God greatly bless all those bereaved on account of the departure of one who went so suddenly, so quickly, yea, in an hour, no doubt, when they thought not.

E. G. Lowdermilk, Pastor.

Julius C. Coble was born November 6, 1870, and died November 23, 1922. He was converted and joined Fairgrove M. P. church August, 1914. He lived a Christian life and was ready when the summons came. He is survived by his aged father and mother, wife and three children, three brothers and one sister.

Funeral service was conducted by his pastor, Rev. E. G. Lowdermilk, assisted by Rev. W. F. Ashburn and Captain Henderson, of the Salvation Army. His body was laid to rest in the churchyard to await the resurrection morn.

Called home from service to reward,
Called home from toil to rest,
Thy soul from earthly scenes hath gone
To dwell among the blest.
Called home, with every trial o'er,
With every cross laid down,
Thou hast obtained with wondrous joy
A bright unfading crown.
O, deathless land, where thou hast gone,
O home so pure and fair,
Again we will meet to part no more
When we shall enter there. V. S. C.

—The author of "Black Bearty," a Quaker girl, wrote the story on her sick bed and sold it for $100. More than 3,000,000 copies have been sold in America alone. The writer died one year after the book was published.

—There is an ancient British-built railway in Sinaloa, Mexico, which has ties of ebony. The Southern Pacific's tie contract for its Mexican branch calls for mahogany among other kinds of wood.

—Sunken ships are now being raised by means of compressed air.

FROM BROTHER E. C. HARRIS.

I was at the closing of our late conference and heard read the report of the Finance Committee and the discussions that followed. It seemed to me that the report was a just and reasonable one and needed no trimming. The amounts for the various interests of church recommended were none too great, and if our people were taught to have some systematic way of giving our treasury would be able to have enough to meet any reasonable claim of the church. People do not do many things they are not taught to do. I am an old church member and have attended as many church services as the average member, and I do not recall ever having heard but a few sermons on giving systematically; but one on tithing. This was by our late W. A. Bunch, which resulted in my becoming a tither. What proportion we should give in this age, I doubt that the Word teaches. We are living in the age of grace, and giving is a grace, a disposition created by the Spirit. In 2 Cor. 8:7, we are exhorted to abound in this grace. The law imposed giving as a divine requirement, Christian giving is voluntary, and a test of sincerity and love. If there is a willing mind, it is accepted according to that a man hath, and not according to that he hath not. Every man according as he purposes in his heart, so let him give, not grudgingly or of necessity. If we sow sparingly, we reap sparingly, if bountifully we reap bountifully. God is able to make all grace abound towards you. Paul had this disposition created by the Spirit and shows this fruit of grace when he becomes foremost in exertions for the relief of those whom he had by persecutions robbed of their all. Many today are persecuting the church of God and robbing Him of what is His, and will continue to do so until they accept the free grace of God and let Him create within them a new heart. Then, like Paul, will they exert themselves to relieve the saints of God by giving Him of their means and entire life if necessary. "Upon the first day of the week let every one of you lay by him in store as God has prospered him." **Every one of you, no one exempt,** not even those in limited circumstances. "Lay by him," have it ready. Paul does not advise us to make a daily or weekly offering always, but he does advise us to lay up something the first of every week—set it apart, have it ready to give when we see one of God's children in need. "As God has prospered him." Whatever we may have by prosperity acquired. To one he gave five talents, to another two, to another one; from each was expected a fair rental. We should give because Christ gave so much for us. "Ye know the grace of our Lord Jesus Christ that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." Through gratuitous love, the Lord emptied himself of his previous heavenly glory, for our sakes.

It is not demanded of us to give till we become poor, but without impoverishing ourselves. We should relieve others with our abundance. If the Lord did so much more, and at a greater cost for our sakes, should we not do an act with love for his church, at so little a sacrifice. Christ suffered poverty by giving—we become rich. The privilege of giving is universal (according to ability), to rich and poor. Giving is to be proportioned by income. The Old Testament proportion was the tithe—one-tenth. We are living in the dispensation of grace, and I am fully persuaded that as much is expected of us as those living under the dispensation of the law—and even more. Let us not fail as did they. Be that as it may, we, in this enlightened age, are far behind in giving, to those living four thousand years ago. They tithed everything. In the time of Hezekiah, they brought in abundance, the first fruits of corn, wine, oil, honey and all the increase of the field, the tenth of all things brought they in abundantly and laid them in heaps. Then Hezekiah questioned with the priests, and the chief priest said, "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat and have plenty and the Lord hath blessed his people and there is a great store left." And they had to prepare chambers in the house of the Lord to hold the tithe and the porter distributed them when and where needed—did not have to take a collection every time some one was in need, had it ready by everybody giving the tenth.

If any one will tithe, put in God's treasury one-tenth of all you get, at the end of the year you will find you are no poorer and God's treasury richer. And another thing you will find that you will have given more than you ever did before. People who have a disposition to give (created by the Spirit) and realize that giving is a grace, never have any trouble about what they should tithe. I recognize the fact that all of us are on rented ground, and the Landlord is justly entitled to a fair rental and it seems to me that a tenth is as little as any of us could conscientiously give. If we would all tithe we would have money enough to pay every missionary in home and foreign lands, take care of all young, a handsome living, build all the churches needed and have a big account to our credit. I believe in some definite plan of giving, and if we ask God He will show us the very best plan. I appeal to every one to try it and see.

"There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." "The liberal soul shall be made fat: and he that watereth shall be watered also himself." On every American silver dollar is stamped, "In God we trust." Yet some people seem to act as if they can not trust Him with more than a penny or nickel to send His gospel to a heathen land. Such inconsistency! Like Job, we should say, "Though he slay me yet will I trust him." "Blessed is the man that maketh the Lord his trust. He that putteth his trust in the Lord shall be made fat." "God is not unrighteous, to forget your work and labor of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister."

I can not stop without saying simply giving or tithing will not save us. A self-righteous man once stood before Jesus and prayed thus: "I fast twice in the week and give tithes of all I possess." Yet he was not justified, failed to get the blessing. We have no inherited right to claim any reward, for a servant has no merit as he only does that which is his bounden duty. Our best performances bear no proportion to what we leave undone. All strength comes from God, but God has promised of his own grace to reward the good works of his people. It is His promise, not our merits which would make it unrighteous were He not to reward his people's works. God will be no man's debtor, but acts of love must be done for His name's sake; be patient, persevering, resting on hope and faith unto the end.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

E. C. H.

Fairfield.—The first appointment was filled the fourth Sunday in November. We found a large congregation of the good people of Fairfield and some from other churches to preach to. Having served these good people before as pastor, it was like going back home. Going on Saturday we found their doors wide open and a hearty invitation to enter from each one. It is a great pleasure to go to the homes of people who extend a welcome as "big" as their homes.

The people of Fairfield believe in Uncle Sam's war motto, "You work and I will feed you," and they put in practice what they believe. For proof, when we began preparing to leave we found some of the people taking a great interest in the "Ford" and upon examination we found it being filled with good things to eat, such as sweet potatoes, Irish potatoes, chickens, jelly, preserves, peanuts, and sausage. We thank each one for their gifts.

Fairfield is in good condition for a prosperous year. A good live Sunday school is running so fast that they say that winter can't stop them this time. We are glad to see a good Sunday school running all the year.

The people of this charge made a rush for the top on the first day, making a good payment on pastor's salary and some on conference claims. With the start they have made and the determination they show, you may look for Fairfield on the Honor Roll before the year is out.

C. E. Phillips, Pastor.

Graham Church.—Everything seems to be starting off well on the new year. We had a large congregation at both the morning and evening services yesterday. We held our Thanksgiving service last night, and took an offering for the orphans' Home, which amounted to $36. The Sunday school collection yesterday was also given to the Home, which amounted to $14.57. Total for both collections was $50.57. Our Sunday school is growing in interest and increasing in number. The Christian Endeavor society is doing a good work. We are very grateful to some of our people for fresh meat, sausage, sweet potatoes, canned fruit, fresh fish and oysters.

The Woman's Foreign Missionary Society will meet at the parsonage next Saturday, three P. M.

The first quarterly conference will convene here Saturday night before the third Sunday in December.

C. L. Spencer, Pastor.

.Christmas Gifts

WE CARRY A COMPLETE LINE OF CHRISTMAS GIFTS. SEE OUR DISPLAY BEFORE MAKING YOUR SELECTION.

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Asheboro.—First I wish to express to the people of my former pastorate my apreciation for the many evidences of their love which still follows me, and some of it in a very tangible way, having since my last report received, among other things, cash gifts from five individuals totaling $75. For these gifts I am grateful, but for the spirit that prompted them more. May God continue to add His blessings to the Reidsville church.

Every act and system has its measure and kind of compensation. One of the rewards of the itineracy is that it gives the minister an opportunity to explode the erroneous conception that one church or community has, or might have, a monopoly on loyalty and goodness. Despite the limitations under which we began our work the people of Asheboro, from the very first, have been gracious, generous and kind, and everywhere there has been manifested a splendid spirit of co-operation as we have aprpoached the task before us, which within itself already insures at least a degree of success.

There are many encouraging observations about the church and its membership which might be noted. However, many of these would only be a restatement of the characteristics common to all progressive churches. Yet every church, like every individual, possesses certain distinguishing characteristics which differentiate it from others. With the Asheboro church this distinguishing characteristic, in my opinion, is to be found in the large percentage of children and young people that attend its services, especially the preaching service. Last night we had twenty-seven children in the junior choir and a goodly number throughout the congregation, and this is not an exception, but the rule, and those who have assisted in the development of this situation deserve credit. Another thing that strikes the newcomer is the large number of people found here related to various ministers of our conference, among whom we recall the following names: Bunch, Moton, Stowe, Lowdermilk Auman, and others.

A pall of sorrow was cast over our entire church and town Saturday morning by the death of Mrs. Jennie Hancock, mother of Mrs. William C. Hammer. The funeral was conducted from the home Sunday afternoon. The pastor, Dr. Whitaker, a former pastor, and G. S. Bradshaw of the Greensboro Bar, and Mrs. Robertson of the Greensboro College for Women, both intimate friends of the deceased, took part in the service, during which a concourse of friends gathered about the home and cemetery to pay their last tribute of respect to the life and worth of this beloved woman.. A more complete obituary will doubtless appear later.

Our people, at the church service last night, were delighted by the presence, and edified by a splendid message by Dr. C. L. Whitaker, on Prayer. Dr. and Mrs. Whitaker have many friends in Asheboro and both pastor and people are always delighted when they can come our way. H. F. Fogleman, Pastor.

December 4.

Haw River Church, Glen Raven Charge.—Our new pastor came to us on the second Sunday of November, He brought us a fine gospel message which was enjoyed by all present. He is making a good impression on our people here. It is believed among us that he is the right man in the right field among us at this time.

We were made very sad on Thursday morning, November 23, to learn of the destruction of our church building by fire. Although we do not know just why some things happen yet we believe that our heavenly Father governs all things well. Our faith is anchored in Him, for we believe that all things work together for good to them who love and serve the Lord. Our people are planning to rebuild just as soon as possible. We are planning to build a modern church which will cost around $10,000, so you can see, my dear readers, the optimistic spirit that possesses a small band of Christian workers who do not possess so very much of this world's goods. And you can readily see that we will need your prayers and financial support in this great undertaking. So we are taking this means of informing our people in North Carolina of our great need. We ask each pastor and Sunday school superintendent to take an offering for us. Any amount large or small will be greatly appreciated. Send all contributions to Miss Espa Bullard, Haw River, N. C.

Brother, sister, help bear the burdens of the weak. Give and it shall be given unto you, said the great teacher. Yours for the church of Christ, D. I. Garner.

December 4.

PRIZE OFFERED.

For the best sentence quotation from your pastor's sermon next Sunday we will send a small prize to the hearer who reports it to us.

We mean that the prize will be sent to the one who sends the quotation that is adjudged best of all sent.

SENTENCES EXTRACTED FROM LAST SUNDAY'S SERMONS.

''The great trouble with the church today is that we are preaching reformation instead of regeneration.''

''Repent ye for the kingdom of heaven is at hand.''

''How about your title in the eternal life?''

''Praise God for the blessings of the whole nation today.''

''Don't be satisfied with being a good man but better, best.''

''Every one who is content and has a happy disposition must have trust in the Almighty.''

The prize goes this week to Charles B. Way, for the first quotation—from a sermon by Rev. J. M. Morgan.

False eloquence is exaggeration, true eloquence is emphasis.—W. R. Alger.

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HERALD SUBSCRIPTION RECEIPTS.

Rev. J. H. Trollinger, $1.50. Rev. J. H. Bowman, $1.50. Rev. J. M. Ridenhour, $1.50. Rev. N. Brittain, $3. Rev. E. A. Bingham, $1.50. Rev. E. Sains, $4.50. Rev. A. O. Lindley, 75c. Rev. J. E. Pritchard, $58. Rev. D. R. Williams, $6. Rev. C. E. Phillips, $5.25. Rev. C. W. Bates, $6. Rev. R. L. Hethcox, $3. Rev. W. D. Reed, $2.50. F. H. Grigg, $1.50.

—New Bern is in keen distress. A fire (started by an insane negro, it is said) left three thousand people without shelter. Tents are being brought in from government camps and the mayor is appealing to other parts of the state for aid, especially for clothing for children.

—England and Ireland have at last come to terms. The struggle between them has gone on for many decades. There is now an Irish free state in Ireland. It is still dependent on England but not in the abject sense of former days. It is about on a par with Canada in its relation to England.

—Clemenceau, aged French statesman who is touring this country in the interest of France, after visiting New York, Chicago, St. Louis, and other points, has gone to Washington. He hopes through his contact with President Harding, Secretary Hughes, ex-President Wilson and others to bring about an agreement that will give assurance to France of American support should France again be attacked by Germany. Clemenceau lives largely on eggs and retires at eight o'clock, that he may have strength for the labors of the morrow. He is a remarkable man physically as well as mentally.

—Many reports are crowded out this week.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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J. F. McCulloch. Editor and Publisher.

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"PATIENT CONTINUANCE IN WELL-DOING."

We read a good story recently in which the heroine, passing through series after series of calamities, was enabled to bear up through all by her knowledge of Bible teaching, and one of the texts that came to her when she was on the point of giving up in despair was this phrase from Paul's letter to the Romans. "Patient continuance in well-doing."

This story impressed upon our mind the value of this exhortation. It is indeed a gem. Every person should carry it about as he carries a highly prized ring or other token of another's regard.

There is divine wisdom, sublime optimism in this text. It implies that there is something to be hoped for in the most desperate condition. The apostle at once refers to the greatest of all rewards, the greatest possible reward, that is sure to crown the efforts of those who endure and labor on to the end, even eternal life.

What though earthly prospects fail or the things we had hoped for prove a great disappointment when we gain them: this great hope of eternal life cannot fail if we rightly pursue it, and when we find ourselves in sure possession of the great prize, instead of a sense of disappointment, we will be filled with joyous surprise that our fondest expectations have been so far exceeded. "Ear hath not heard nor eye seen nor the heart of man conceived the things that God hath prepared for them that love Him."

Our present part is patient continuance in well-doing. We are not to become impatient because of delay. We are not to cease from effort because we see no hope of reward. Much less are we to turn from well-doing to evil doing. Just keep on doing good, trusting as the apostle declared, that our labor shall not be in vain in the Lord.

—The missionary meeting on Tuesday brought Rev. E. G. Lowdermilk to our office for a little while. He brought Mrs. Lowdermilk and Mrs. Vance to the meeting.

WILL THE COLLEGE MATERIALIZE?

Bro. J. R. Stone, Esq., raises this question and answers it. There should be but one answer in our minds regarding this. Of course all things future are contingent. Even the "everlasting hills" might be moved into the sea, or the solid earth itself might dissolve in vapor. But assuming that the world continues and that men continue to live in the world, and that the Methodist Protestant Church continues on its high mission, there should be no other expectation in any of our minds than that we will build the college. We can't be consistent and not build it. We can't be true to our church and not build it. We can't be true to our young people and not build it. We couldn't be true to Christ and not build it.

A Christian college is a trainer for Christian service. Instead of making men haughty, it makes them humble. Instead of developing the spirit of self-seeking, it develops the spirit of self-sacrifice.

A Christian education adds immensely to the usefulness of people not merely by developing power and skill in action, but still more by developing the spirit that makes men wish to do good to others.

We are glad our people are coming to realize the greatness of their obligation and privilege and opportunity in this matter. The amount that Bro. Andrews reports pledged encourages the hope that the whole amount needed will be secured.

Let the man that has not pledged feel the responsibility that is upon him. He is the man that is keeping the college from immediate materialization. But we have faith in him. Though he is slow, we feel that he is sure; that he will come in and give the impetus that will give ultimate success.

Commissioner of Revenue Watts says that the law permits him to grant extensions of time to taxpayers for filing income tax returns from March the 15th, in cases of sickness, absence, or other disability, or whenever in his judgement good cause exists for such extension. The law requires interest at the rate of six per cent per annum from March 15th, to the time of payment to be paid where extensions are granted. Extensions will be granted upon application where lawful cause is shown, but in all cases the interest required by law will be collected.

—Rev. G. A. Laughlin, of Cedar Falls, spent last Sunday with his son in Greensboro, attending Grace church morning and evening. We were pleased to have a call from him Monday morning. He reports considerable progress for his town economically. The mill company will build a new mill and expect to raise the dam across the river ten feet higher. They are already building houses for more employees.

A CORRECTION.

In my report to the Executive Committee just published, it was made to appear that the receipts for the quarter of several of the Boards, were rather large. Two of these, in question, were the Board of Home Missions with receipts of $52,651, and the Board of Education with receipts of $22,944. The actual receipts from the churches for the Board of Home Missions were $5,612, and the balance, $47,039, was borrowed money, balance from last quarter, refunds, etc. The Board of Education actually received from the churches $6,941 and the balance $16,003 was borrowed money, balance from last quarter, etc. I am simply making this correction so that the impression will not be made that these boards are being better supported by the church than they really are. H. C. Staley, Treasurer.

ATTENTION, PASTORS.

At our last conference Dr. Lewis recommended that two persons be appointed "to serve as a medium through which the various boards of the church may operate in special presentation of their work in the Annual Conference." I was appointed to represent the educational and young people's interest, and Dr. Miller and Dr. Dixon are already linking up their work in our conference with this new plan. The definite thing that Dr. Miller is asking your committee for is a list of persons who are really interested in religious education. His plan is to build up throughout the entire church a strong organization in the interest of our educational work.

Will each pastor please send to me the name of one person from each church—either man or women—who is really interested in this work with whom Dr. Miller may correspond? Please give post-office. This is important, and it is earnestly hoped that every pastor will respond at once. S. W. Taylor.

Burlington, N. C.

NEAR EAST RELIEF.

Brown Summit	$10.80
Friendship, Haw River circuit	3.50
Mt. Lebanon, Randleman	2.44
New Salem, Randleman circuit	2.50
Burlington church and Sunday school	25.19
Fair Grove church	7.67
Mrs. T. F. McCulloch	2.50
Mr. and Mrs. L. P. Foust	1.00
Mrs. Mary E. Ward	1.00
Mrs. D. I. Offman	10.00
Mr. and Mrs. P. A. Hardin	5.00
William Hardin	1.00
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RUSSIAN FAMINE RELIEF.

Burlington church and Sunday school	$25.18
Mrs. T. F. McCulloch	2.50

JEWISH RELIEF

Davidson circuit	$3.35

THREE KINDS OF COURAGE.

There's the courage that nerves you in starting to climb
The mount of success rising sheer;
And when you've slipped back there's the courage sublime
That keeps you from shedding a tear.

These two kinds of courage, I give you my word,
Are worthy of tribute—but, then,
You'll not reach the summit unless you've the third—
The courage of try-it-again!
—Roy Farrell Greene, in The Little Soldier.

A REJOINDER.

Some years ago, on being called upon to reply to remarks that had been made, Bro. Bethea said, "Brethren, when I hear nothing I usually say nothing." And that is ordinarily a good rule, and one that I had thought of adopting at this time, but I received communications from some of our leading brethren saying that they hoped I would find time to reply. But, brethren, while I appreciate your letters, honestly, is there anything to reply to? I can make some remarks about what one brother called, "Ledbetter's piece."

He tries to put ridicule in the place of argument, and would laugh poor old Dr. Adam Clark and poor little whitaker out of the case. I knew he was a great laugher. Laughter may carry him through in some cases, but not always.

Bro. Ledbetter attributes to me ideas or theories which he **knows** I never advanced, which he **knows** cannot be fairly deduced from anything that I said, and which I suppose every one in the conference but Bro. Ledbetter knows I do not entertain.

Then he dismisses Dr. Clark from Methodist Theologians with a wave of the hand.

But HE says that Dr. Clark said, "Impossible to sin against the Holy Ghost, thus setting aside the eternal truth of God as being applicable in modern times."

But what did Dr. Clark say? In the reference which Bro. Ledbetter gives, he says, "Let it be observed that no man who believes in the divine mission of Jesus Christ, ever can commit this sin." Do you think it is fair to attribute to Dr. Clark things which he did not say?

He says, "Look in your Conference Journal just a minute": all right, two of them, if you wish. Yes, I see that there were 234 children baptized last year, but I did not know that Bro. Ledbetter was responsible for half of them. He has more influence than I thought. But I notice that at the conference of 1920 he was assigned to the Shelby charge. I suppose that he served it. I do not know that he did. Perhaps he did not. I look in my Conference Journal for 1921 and find that not one infant baptism was reported from Shelby charge!!!

One of our leading ministers in writing to me says "I think Ledbetter would do well to read Ralston again."

I have a letter from another one of our leading ministers that I would like to have published just as it is, but had he wanted it published, I reckon that he would have sent it to the editor instead of to me.

Bro. Ledbetter says that he is a Methodist of the old type. Well, I do not know what he calls the old type.

Dr. Asa Shinn, a leader of the Methodist Protestant Church in the days of its early trials, who was recognized as one of the clearest thinkers and most cogent reasoners of his or any other time, states the Methodist dictrine as follows:

1. Adam was the general representative of his posterity.
2. We derived from him a nature prone to evil continually.
3. All mankind are subject (or liable) to sufferings and temporary death, in consequence of the original apostasy.

According to Bro. Ledbetter none of these could be true.

So I suppose that he will dismiss Shinn from among Methodist theologians as he did Clark.

A Methodist of the old type? Not according to Ralston, not according to Shinn, not according to Clark, not according to Watson.

But Bro. Ledbetter is a continual surprise to me. He tells when folk believed like he does that "90 out of every hundred of our people were Christian." Those were indeed "the good old days." His information is wonderful, "and still the wonder grew, that one small head could carry all he knew." But when was that—what date? Where did you get your figures? Who is the authority? I did not know that there was a time, since Adam fell, that this was a fact.

C. L. Whitaker.

THREATENING INTERNATIONAL INJUSTICE.

Look on the map of North America, in the northeast corner, close to the Arctic Circle, at that little island called Iceland. Not quite so large as the state of Ohio, and with about one-fifth the population of Cincinnati. Settled originally by people from Norway, Scotland and Ireland. Having 20 volcanoes they have struggled against various eruptions, against severe weather, sickness and disease. They suffered much from the evils of strong drink which was extensively used until about 30 years ago, when, having made a scientific study of the subject, a reaction set in, and they demanded protection by their government from alcoholic liquors. Seeing the benefits of partial prohibition, they were eager for entire prohibition which they secured on January 1, 1915.

Now what do we see? Spain rising in her might saying unless she is allowed to send into Iceland her strong wines she will retaliate by putting such duties on Iceland's exports to Spain as will throttle her commerce. As fish constitute from 60 to 80 per cent of Iceland's exports, and half of these go to Spanish ports, it would work great hardship upon her fishermen and the commerce of the country.

Had Iceland discriminated against Spain by receiving importations of alcoholic liquors from other countries, or even allowed the manufacture of the same in her own country, it would be a different matter; but they were barred from every source. So Spain is in the position of dictating to a small, helpless nation what laws she shall make to protect the health, morals and well-being of her own people.

Norway having suffered also from the use of strong drink, has for the last 100 years been freeing herself from this evil, and now has a bill before Parliament for permanent prohibition. Spain is threatening her with reprisals if she does not admit her alcoholic liquors. She proposes also to flood little Finland, a prohibition country, with her strong wines by bringing pressure to bear on her commerce.

France is planning like measures to force her alcoholic products on small helpless prohibition countries.

It is unthinkable that a powerful nation should be allowed for financial gain to force a weak nation to strike from its statute books laws passed by force of public opinion for protecting the health, morals, and industrial condition of its own people.

You would be horrified at the thought of a strong nation withholding vaccine and antitoxine from a small nation that their traffic in coffins might not be curtailed. But with the facts of modern science before you, are you certain that the death rate would not be as great from forcing alcoholic liquors upon a dry nation? Vice diseases are acknowledged to be the greatest foe to the human race; and as they result from immorality which is tremendously increased by the consumption of alcoholic liquors even in moderate quantities; and as tuberculosis causes the second largest death rate, and "alcohol opens the door for this disease," as well as for many others by lowering resistance to disease, the forcing of alcoholic liquors on a "dry" nation might increase the death rate more than withholding antitoxins from them!

We once took up arms against Spain for her inhuman treatment of Cuba and gave that country her freedom.

Senator Wesley L. Jones has offered a resolution in the Senate of the United States urging that strong nations no longer bring pressure to bear upon weak ones to interfere in any way with the internal policies of the latter, or to force alcoholic liquors on them, or the traffic in opium upon China. And that if they persist in doing this "That the United States should consider what proper means may be used to vindicate its domestic policy and secure the recognition of those principles of self-determination and the rights of small nations that should be fully recognized by all Christian and civiiized nations."

Do you not want to do your "bit" in this matter by sending just a line to your senator asking him to vote for the Jones Resolution relative to the rights of small nations?

This resolution is in accord with the spirit which triumphed at the International Conference just closed in Washington under the splendid leadership of President Harding and Secretary Hughes, aided by the foreign delegates, when for the first time in international conferences a spirit of Christianity triumphed and nations consented to do by other nations as they would be done by. The prayers of a war-weary world were offered for months for the success of this conference and a new light has dawned upon the nations. No longer can be allowed such unjust treatment of smaller nations as interfering with their internal policies.

Georgia Robertson.

"TIMES HAVE CHANGED."

Yes, but wherein? Has God changed?

Has the Book changed?

Has the human heart changed?

Has man's need of a Savior changed??

Have the awful facts of sin and death and hell changed?

Has the utter hopelessness of man apart from Christ changed?

Has Christ's willingness to save to the uttermost all who come unto God by Him changed?

Charles G. Finney and Dwight L. Moody believed that revival was necessary in their day. Wherein have the times so changed in a brief half-century that revival is not necessary in our day?

If God is the same, the Book the same, the human heart the same, man's need the same, sin and death and hell the same, man's hopelessness apart from Christ the same, His willingness to save the same,—if all these are the same, then what is **not** the same?

Ah, it is the professing church itself which has changed. It has all but lost its consciousness of God, its literal interpretation of the Book, its keen sense of sin, its travail of soul over the sinner, its anointing of the Spirit, its piety in the home; it has lost its savor, its unction, its testimony, **because it has all but lost Him.**

The professing church has changed. **It needs reviving!**

"Remember therefore from whence thou art fallen, **and repent,** and do the first works; **else I will come unto three quickly,** and will remove thy candlestick out of his place, **except thou repent**" (Rev. 2:5).

Great Commission Prayer League.

A Request for Prayer from an Ohio Pastor.

(February 17, 1922. Similar to hundreds received.)

"The drift from God and the church is heart-breaking. Everything the devil and worldly people can do to draw from the path of righteousness and piety is being done. Our city high schools gave a great ball last night in the largest auditorium in this city, and our young people are being drawn into these through the city high schools. I have a splendid company of young people in my church and Sunday school, but they are being ensnared by an awful pressure, ostracized and ridiculed because they do not go in the devilish whirl of the dance and other questionable things. . . . I cannot endure present conditions. **They must be changed.** I am spending today in fasting and prayer. Oh, that God would break forth in a mighty saving manner! Pray, Pray, Pray!"

HOW TO HAVE BETTER SUNDAY SCHOOLS.

I have just finished reading an article in this week's Herald telling "Why Sunday Schools Fall Behind."

Since beginning to work in Sunday school I have observed that our teachers as a whole are not as familiar with the lessons as they should be. I am of the same opinion as "A Reader." Our teachers should put more time into the preparation of the lesson.

I have in mind three teachers whom I know personally, and they study the lesson the entire week, using the lesson text or the daily readings for their daily devotions, and when they come before a class they are just as fully prepared as any preacher I know, because the mind is completely filled with the lesson, and the class goes away better fitted for the coming week.

Another thing I notice is lacking: those in the class do not study the lesson In a great many cases they do not know the subject of the lesson, and the golden text is entirely out of the question. I believe that this is a greater drawback than the other.

If our teachers are God-called, and Spirit-filled, the teaching will not be a task if the class prepare the lesson, but will be a pleasure.

Let us try to encourage "**A Better Prepared Lesson**" and with better preparation of teacher and pupil, we will have better Sunday schools. J. L. Trollinger.

Pleasant Hill, Fefruary 25.

WHY PEOPLE SLEEP IN CHURCH.

Stanley T. Williams, in the North American Review, discusses in an interesting manner some matters which pertain to realism in the class room. We quote: "In studying Tennyson's 'Lotus Eaters,' realism is the thing. 'What I do,' said one of these, with definite implication, 'is to close every window, draw the curtains, turn on the heat, and then read the poem in a dreamy voice. When I finish,' triumphantly, 'every man in the room is asleep.' This was superb. Next to distributing lotus-blossoms, what could be better?" This is also the method of many a church janitor. The janitor more often than the preacher is the one who hands lotus-blossoms to all who are in the church. A drowsy congregation is not so often truly chargeable to a prosy preacher as to a stupid janitor. There is a certain type of church janitor who is opposed to changing the air in the church more than four times a year. He seems to enjoy an atmosphere mellowed and enriched by the inspirations and exhalations of many Sabbath days. The atmosphere gets richer and also somewhat thicker as the days and weeks go by.. All fresh air is rigidly excluded. Poisonous gases manufactured in the furnaces are added to the already overweighted atmosphere. People come and drowse, and some of them depart with a splitting headache, and others depart in bitterness and malevolence of soul. This is not a case of the Lord failing to use the preacher, but is an illustration of how adroitly the devil may use the janitor.—United Presbyterian.

CHURCH COLLEGES.

Discussion in the paper in regard to Goucher College reminds us of something that was said to us a few days ago by the president of a certain college. He said the history of education in America had been that most of the great institutions of learning were founded by churches, but as they grew they became such a financial burden that the church reached out to the public for assistance, and this eventually changed the character of the institution, so that it has been extremely difficult for the church to keep its hands on the educational institutions which she herself has founded. The ambition to have great institutions ofttimes runs away with the discretion of the church, and in order to get these immense institutions they have appealed to the outside people and eventually lost control of them.

This would not be so serious if it had not resulted in practically de-Christianizing our education. That is the outstanding fact in the great educational institutions of the day. If the secular world takes over the education, it will eventually destroy the Christian character of education, and practically ignore the existence of a soul in man. We had an editorial sometime ago concerning a speech made by the president of Johns Hopkins University which recognized this fact as one of the outstanding developments in modern education. We do not believe that the church ought to let go of any of its denominational colleges. They had better remain small and true to Jesus Christ than to grow big and dethrone Him.—The Methodist Protestant.

"HOW OLD ART THOU?"

On the tomb of Dwight L. Moody, at Northfield is graven the sentiment: "He that doeth the will of God abideth forever." The passing of the years has ever served to remind us of the rapid flight of time and the amazing brevity of our life on earth. But our faith reminds us that lives lived for God and humanity defy the grave.

Some are old at forty. Others, thank God, are young at seventy and eighty. Some are weighed down with the burden of the years, although they have wasted their most brilliant opportunities and made no real contribution to the life of the race.. Others taken away in early years, have liveed much and well and done a work that the world can not forget.

"Some singers sing their whole lives long,
  Then die at last, unknown, unheard;
While others sing but a single song—
  And the world remembers every word."

There is no time to be lost. It was said of a certain Frenchman that "he lost an hour every morning and then spent the rest of the day in trying to catch up wit it." It is folly to persuade ourselves that we have more time than we need. God gives not one second too much—but he does give us enough to fulfill his purpose. "Millions of money for a moment of time," cried Queen Elizabeth, at the last, after sixty years on the throne. Happy are they who realize the value of time before it is too late, and resolve to put out of life all that robs it of its value and usefulness, its permanence, stability and power.—Exchange.

TALKING THINGS OVER.

One little hour alone with thee
  To talk things over, just to pour
My troubles in the ear of One
  Who trod this self-same way before.
To share my grief with One who bore
  More patiently than I the load,
Who knew the world—his world and mine—
  Who knows each pitfall on the road.

I cannot ask my earthly friends
  To share the burdens of the day,
I dare not trust my way to them—
  For trusting, I might walk astray.

So many things that hedge about,
  So many questions puzzle me,
That I must have a little while
  To talk things over, Lord, with thee.

PRESIDENT'S LETTER.

NEW PLEDGES—

Dr. J. A. Pickett, R. 1, Burlington	$100.00
J. W. Sharpe, R. 6, Burlington (paid $2.50)	12.50
W. H. Beck, R. 7, Burlington	12.50
D. L. Linens, R. 7, Burlington	12 50
Rebie Glasgow, Littleton	50.00
Mrs. M. J. Rogers, Burlington (paid $5)	25.00

AMOUNTS PLEDGED BY THE DISTRICT AND THE NUMBER MAKING PLEDGES.

Below we are publishing in tabulated form by charges and churches, the total number of pledges made to the college and the total amount subscribed. Some of these charges are not listed under churches, the amounts when sent in did not show what church the one making the pledge belonged to; we therefore simply gave the charge credit. We are hoping that there will be substantial additions made at every church before the campaign closes. This week we publish the amounts in the first three districts; next week we expect to continue publication.

District No. 1.

	No. Pledges	Amount
CRESWELL CHARGE	51	$ 1,450.00
HALIFAX CHARGE—		
Hollister	25	855.00
Union	32	378.75
Ringwood	8	225.00
Eden	25	509.00
Bethesda	29	976 00
Harmony	25	561.00
WHITAKERS CHARGE—		
Speights Chapel	9	200.00
Whitakers	20	1,482.50
LITTLETON CHARGE	72	1,256.75
Hawkins Chapel	8	92.50
SPRING CHURCH CHARGE—		
Lebanon and Pleasant Hill	15	430.00
Spring Church	22	1,220.00
GREENVILLE CHARGE—		
Hobbs Chapel	6	95.00
Ebenezer	5	32.50
Philadelphia and Matthews	73	1,531.00
ROANOKE CHARGE—		
Enfield	3	250.00
Whitakers Chapel	12	637.00
District No. 2.		
HENDERSON, FIRST CH.	47	12,130.00
GRANVILLE CHARGE—		
Mt. Carmel	15	1,005.00
Union Chapel	14	975.00
Rehoboth	11	706.00
VANCE CHARGE—		
Harris Chapel	2	15.00
Spring Valley	18	355.00
Gillburg	11	350.00
Flat Rock	7	190 00
New Hope	7	575.00
FIRST CHURCH, BURLINGTON	26	5,100.00
ALAMANCE CHARGE—		
Bethel Church	25	593.00
Center Church	16	505.00
Rock Creek	5	49.50
Sapling Ridge	39	402.50
ORANGE CHARGE—		
Efland Church	2	60.00
Hebron Church	21	472.50
Union Grove Church	24	825.00
Chestnut Ridge Church	41	960.00
FIRST CH., MEBANE	69	2,608.00
GLEN RAVEN CHARGE—		
Haw River Church	12	475.00
Glen Raven Church	2	50.00
GIBSONVILLE CHARGE—		
Carolina Church	12	295.00
Fairview Church	8	200.00
Gibsonville	11	1,225.00
FIRST CH., GRAHAM	4	695.00
SAXAPAHAW CHARGE—		
Concord Church	2	50.00
Saxapahaw Church	7	135.00
Orange Chapel	12	262 50
Salem Church	6	105.00
MT. HERMON CHARGE—		
Belmont Church	4	137.50
Mt. Hermon and Friendship	24	437.00

WE LACK $176 958.05 OF BEING TO THE GOAL—

That is, we have subscribed $123,051.95 to the college up to date. What has been done is a token of what may be done, if all of our people will do so well as those who have done their part. It is easy to see how the goal may be reached. But it is a most difficult thing to reach it. As the list which is being published in this letter and to be continued next week shows, there are many churches which have as yet done practically nothing for the college. The problem the campaign committee is trying to solve is how to reach these unreached, uninterested people in our church and to secure from them a pledge for our college. Again I want to urge upon every pastor and every leader in our church to come to the rescue to help us out.

BELMONT CHURCH, MT. HERMON CHARGE.

I visited this church last Sunday and although it was raining there was present a very good congregation. They gave good attention to the message and we got a few pledges. Quite a number have promised to send theirs in this week. Do not disappoint us, friends; we are depending upon you, if you fail us, the college will most surely fail.

Rev. J. B. Sisk has been released from serving Rockingham Charge on account of poor health. Fraternally, R. M. Andrews

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IS THE COLLEGE A REALITY?

Dear Brother McCulloch: I want to express myself in my simple way as to the Methodist Protestant College. Is it a reality? While the college question has been on the shelf with us for a long time, in fact, so long that it has caused a great inconvenience to the denomination, it has caused so many of the loyal members to seek an education outside of the bounds of the North Carolina Conference, it has retarded the growth of our church, it has lowered the standard of an educated ministry, and dealt a blow and set-back to all other vocations of life. Therefore I must say we cannot fail to make the college a **reality**. As a denomination we must **strive** to win the goal and avail ourselves of the opportunity and the encouragement that has already come our way. However, with the college almost in sight some of our people that claim to be loyal members seem to have no mind to work. If all our people could see the **assets** obtained by the erection of a great institution of learning, I believe they could not help responding to the cause that would swell the fund to such proportion that would enable us to build and equip a college that in the near future we will look upon with pride, not with a haughty spirit, but proud that we can lend a helping hand to humanity and build up an educated citizenship that will be an honor to the cause of Christ and the future generation and blessing to our beloved Zion. Some will say, "Oh, I can't help to build a college to educate other people," which would seem to indicate a selfish motive. I have one son now in Western Maryland College and he will complete the college course in that institution and also take the Seminary course and try to prepare himself for the ministry, but I cannot say because he is 400 miles from home that I have no interest in the college. Perhaps some time in the future we can look back and see the results of our meager help and say, I am proud that we gave our bit to help build the college. I still say, we must make it a reality and go forward. With the site in hand and the fund already pledged and in hand we must go forward. I want to be able in the near future to see the first shovel of dirt removed and then keep the dirt flying until completed. I trust our people will come across with their means and co-operation and relieve Bro. Andrews and the other committee of their arduous duties. I was not born with a silver spoon in my mouth, hence am not able to do great things in a financial way, but this does not lessen my interest in same. Hope before the college is completed I will be able to render still more service. I still say we must go forward.

J. R. Stone.

COLLEGE BUILDING FUND.

Treasurer's Report.

Previously reported	$15,965.62
Calvin Hancock	1.00
I. F. Hancock	1.00
D. M. Hollady	50.00
R. L. Wyatt	5.00
Mrs. G. B. Nalley	1.00
L. G. Long	5.00
E. M. Long	1.00
H. Freo Surratt	10.00
W. W. Grant	7.50
Mrs. W. W. Grant	5.00
J. H. Sanders and wife	5.00
S. D. Hurley	1.00
Miss Mary Cagle	1.00
Mrs. Mary Cornelison	.25
G. C. Hurley	1.00
W. P. Hurley	1.00
J. H. Medearis	15.00
J. D. Adkins	1.00
Mrs. J. D. Adkins	1.00
Lillie Adkins	1.00
Shellie Adkins	.75
F. V. Avent	30.00
Mrs. F. V. Avent	2.00
Mrs. R. L. Avent	1.00
J. L. Avent	1.00
Mrs. J. J. Crawford	20.00
T. A. Walker	25 00
Miss Jennie Pickett	4.00

J. L. Stone	20.00
S. S. Welborn	20.00
R. E. Motsinger	5.00
W. D. Payne	10.00
D. A. McLaurin	5.00
Mrs. D. A. Thompson	1 00
Mrs. S. M. Cooper	1.00
Miss Lessie Cooper	2.00
	$16,227.12

High Point Subscriptions.

Reported February 9	$6,853.10
Reported February 23	8.00
E. A. Ferguson	5.00
D. C. Horner	20.00
E. A. Douney	10.00
R. L. Pickett	50.00
R. E. Andrews	20.00
J. D. Cox	50.00
L. T. Smith	10.00
J. N. McCray	20.00
J. A. Newton	50.00
C. Bambalis	80.00
G. E. Hutchins	40.00
A. M. Rankin	250.00
J. A. Hart	40.00
J. B. Spencer	20.00
E. K. Ingram	20.00
C. C. Muse	50.00
W. R. Marrow	25.00
J. C. Bouldin	20.00
Basil H. Hedgcock	50.00
J. P. Myers	5.00
J. M. Betts	5.00
A. Moffitt	40.00
Dr. D. A. Stanton	100.00
	$7,841.10

J. Norman Wills, Treasurer.

Charlotte Tidings.

Where, O where is the Charlotte reporter? Surely she is lost, strayed or about to be stolen. Her not being on the job is the reason for the Tidings to appear over the pastor's name again this week.

Our Christian Endeavor Society enjoyed one of the most pleasant evenings on Feb. 17th in a very well arranged and interesting Valentine entertainment. Between thirty and forty of the young people gathered in the Sunday-school room of the church and engaged in games that furnished plenty of wholesome amusement for all present. After a sufficient time was devoted to the games, candy, made by the young ladies themselves, was served. So the sweet was made sweeter. A large box had been arranged in which were deposited valentines by the young people for each other. As the valentines were distributed it meant lots of fun and happy hearts. This happy hour was closed with a prayer as the pastor invoked blessings upon these promising young people. We believe all went home happier and better by their having spent this happy hour together.

In the parsonage on the evening of Feb.23, the Ladies' Aid Society rendered a most beautiful and inspiring George Washington birthday entertainment. The rooms were beautifully decorated with potted flowers, flags and red, white and blue draperies. The entertainment consisted of a number of patriotic songs and recitations. Dainty refreshments were served consisting of cake made in colors, red, white and blue, cream, cherries, pickles, coffee and chocolate. There were between forty and fifty persons present on this occasion. Our Ladies' Aid has been a strong factor in our church since it was organized. This entertainment is an evidence of its healthy condition at the present time.

Among our sick people are Mrs. C. B. Muse who is in the Presbyterian Hospital and Mrs. Sallie C. Shue who is sick at her home 26, S. Graham Street.

Our Bro. M. C. Coggins has a double smile. A fine pair of twin boys. Geo. L. Curry.

Henderson.—Among the many things of interest for the past week was the Washington's Birthday social given by the Young Ladies' League on the evening of the 22nd. An interesting programme had been prepared which was greatly enjoyed by almost a house full of people. After the programme was rendered refreshments were served, consisting of tea and cake. The cakes were cut in form of hatchets which was very appropriate to the occasion. The Young Ladies' League is one of the live organizations of the church and has for its president Mrs. H. A. Jordan. This organization pledged Five Hundred Dollars to the new college and made their first payment last fall. In addition to this they are supporting a girl in our Chinese School. Hats off to the Young Ladies' League.

Yesterday was a rainy day but there were 154 in Sunday School and a reasonably good congregation at the morning service. The pastor along with all other pastors in the city, preached on law enforcement. Last night was the Thankoffering service of the Foreign Missionary Society and the service was under the direction of the Pres., Miss Mary Young. The pictures belonging to the Board of Foreign Missions were shown on the screen and were accompanied by a lecture by Rev. C. W. Bates. The audience was large for a rainy night and the collection amounted to about seventy dollars with many of the Thankoffering boxes to be brought in later. This offering to go toward building the Woman's department of the Hospital at Kalgan, China and is a worthy undertaking. The Ladies of the Missionary Society sold pies and cakes Saturday and made about Twenty Eight Dollars. Hats off to the Missionary Society. J. E. Pritchard.

Monday afternoon.

Lebanon, Lebanon Ct.—The work here is progressing very satisfactorily, yet there is room for improvements. With the advent of spring, the renewing of life in all nature, I trust that our spirits may be revived and our energies expand to a great bursting forth of new life, new growth and beautiful accomplishments in all our daily duties, till we shall with grateful hearts and praiseful hearts soon look out upon a world of purer life in a more contented and consecrated people.

On the second Sunday in March, our pastor has announced that he will at the regular eleven o'clock service baptize children. All parents who desire to consecrate their babies to the Lord, will please take note and present them at time for baptism.

At some early date it is announced also, that there will be a memorial service held in Lebanon Church for our honored dead. Our pastor will be pleased to talk with any members of the congregation who wish to discuss this matter in making arrangements for the service.

The sermon last Sunday by Bro. Suits was most excellent—full of strong points, timely facts and sound doctrine. When we members of Lebanon Church shall have finished our labors here and are called to account for our deeds we cannot say that we never were told that opportunities never come our way, for our minister has certainly covered the decalogue in the preachings from time to time. He has kept ever before us the Truth—the "Thou Shalts" and the "Thou Shalt Nots," he has labored in love and patience and if any are ignorant of their religious duties it is because having ears they heard not, having eyes they saw not and refused to keep their feet in straight paths. Mrs. J. W. T., rep.

Feb. 28th.

NOTES.

—French engineers are in Detroit studying American methods of automobile manufacture. Their plan is to use some of the large munitions factories of France for making automobiles, using modern machinery and American methods of quantity production.

—The American cardinals of the Roman Catholic Church have asked that hereafter the time between the death of a Pope and the election of his succesor be increased to fifteen days. It is now ten days, which seldom permits the Americans to arrive in time to take part in the election. Pope Pius is said to look with favor on such a change.

—Dick, oldest work-horse of Providence, R. I., died last week. He was 37 years old. For twenty-three years, since he was brought to this country from Canada, Dick had been hauling ice delivery wagons in Providence.

—Unemployed men held a mass meeting in Vienna, Austria. They demanded the discharge of all women employees of the government and the filling of their places by married men.

—An official account of the death of the ex-Czar of Russia and his family has been published by the Soviet government of the Ural District. It tells the story of how the Czar and Czarina, their four daughters and young son, and four other members of the household were shot in cold blood by order of the Ural District Soviet on the night of July 16, 1918, at Ekaterinburg. The bodies and clothing were burned next day in a nearby wood.

—Ten thousand Mennonites are moving from Canada to Mexico. Through their bishops, members of this sect have bought 250,000 acres of farmland in Chihuahua.

—Secretary and Mrs. Hughes are in Bermuda on a two-weeks' vacation. The Secretary of State is resting after his labors at the Washington Conference.

—General Pershing's nephew, James F. Pershing, Jr., has a new position as assistant to the State Prohibition Director of New York. During the war young Pershing enlisted as a private and was promoted to the rank of second lieutenant. He is choosing prohibition enforcement work because he wants to continue to ''do his bit as an American citizen.''

—Retail prices of food dropped five per cent during January, according to the figures of the Department of Labor. Fresh eggs showed the greatest decrease in price.

SUNDAY SCHOOL FORCES OF AMERICA UNITE.

For about four years the Sunday School Council of Evangelic Denominations and the International Sunday School Association have been negotiating a merger that would practically put the Sunday school forces of America into one organization backed by all the territorial and the denominational forces. This merger was completed in the recent meeting of the Sunday School Council and the International Executive Committe meeting in Chicago, February 14 to 17. Following is the report of the committee which was adopted unanimously by both sections.

A. G. Dixon.

* * *

Report of Committee of Reference and Counsel.

The Committee of Reference and Counsel presents the following plan for a merger:

1. The reorganized Executive Committee of the International Sunday School Association, based on the agreement of co-operation and Exhibit ‘‘A’’ (January-February, 1920) is the merged body of territorial and denominational forces as formerly represented by the International Sunday School Association and the Sunday School Council of Evangelical Denominations.

2. This merged body shall be called The International Sunday School Council of Religious Education.

3. The International Sunday School Council of Religious Education shall appoint a Committee of Education composed of not more than sixty members.

4. The International Sunday School Council of Religious Education shall set up groups of professional workers, the chairman of each of which shall be a consulting member of the International Sunday School Council of Religious Education.

These groups shall be such as Children's Workers, Young People's Workers, Adult Workers, Directors of Religious Education, Denominational Editors, Denominational Publishers, etc.

5. We recommend that in harmony with this plan of merger the Executive Committee of the International Sunday School Association request the Congress of the United States to amend the charter by changing the name, ‘‘The International Sunday School Association’’ to ‘‘The International Sunday School Council of Religious Education.’’

6. Pending the change of the legal name of the organization by Congressional action, we recommend the business of the organization shall be conducted under the new name.

7. We recomend that the International Executive Committee be requested to revise its by-laws in harmony with the foregoing provisions.

THE RESPONSIBILITY OF THE OLDER CHRISTIAN TO THE YOUNG CONVERT.

It is well that we are beginning to realize that it is as necessary to ‘‘stand by’’ the young convert as it is to win him to a decision for the Christian life. To some of us it seems nothing short of a crime against the young Christian and the kingdom of God diligently to seek his conversion and then when he is won well-nigh forget him.

Why not a crusade in which each recruit will have some older Christian ‘‘stand by’’ him until he is assimilated into the life, the spirit, and the service of the kingdom? It is for the purpose of suggesting how one may helpfully ‘‘stand by’’ these new disciples that the following paragraphs are written:

1. **Set before him an example of what a Christian ought to be and do.** A life more than a word is the best argument you can give for the worth-whileness of the Christian life. Being an example of what we want others to be is a very large part of what is meant by the phrase ‘‘stand by.’’ It lies back of all the other suggestions.

2. **Be a friend to him.** Friendship is one of the closest and most effective relationships of life. If you can be the kind of a friend that he needs and he comes to the place where he chooses you because of that friendship, there is no possibility of measuring the uplifting influences you will have over the young convert. As a friend, why not become familiar with his interests in school or college or business or sport? Discover the department of life in which you can serve him the best and reach him the quickest.

3. **Regular church and Sunday school attendance.** That church attendance is necessary on the part of the Christian goes without saying. No Christian can afford to neglect this means of grace. In the case of the young Christian, to fail here is to fail altogether. It is important, then, that you ‘‘stand by’’ your friend at this point. Why not for the next six months attend the evening as well as the morning service, ‘‘for his sake’’? Can you get him located and interested in a class in the Sunday school? By all means do so if you can.

4. **Help him to form Christian habits.** Good habits are potent allies that re-enforce the will in the acquiring of Christian graces and in the accomplishment of Christian tasks. Besides the habit of regular church attendance, there is that of prayer and Bible study. How much more Christlike our friend's life would be if of him, as of Christ, in these things it could be said, ‘‘As was his custom.’’ If he is absent from church service, how helpful it would be call and ascertain the trouble. You may prove to be ‘‘a friend in need’’ and thereby become a friend for life. If he happens to be out of town, why not show your interest by a letter?

5. **The mid-week prayer service.** Whatever may be pointed out as to the weakness of the class or prayer-meeting, it cannot be denied that there is a definite, recognizable, spiritual deposit accruing from united prayer. As for real, thoughtful Christian testimony, it is at least as profitable for Christians in the strengthening of their faith and growth in the Christian graces as is the serious exchange of thought of the members of the staff for the maintenance of the morale and the success of their enterprise. It will prove to be an incalculable value for the thoughtful young Christian to give expression to his own experience. It will help him think through his religious beliefs and strengthen and deepen his religious convictions. There is need that the whole body of Christians ‘‘stand by’’ each other in this important means of grace.

6. **Church membership.** It may be possible for one to retain a live Christian experience and to develop a beautiful, sane, and effective Christian life without uniting with the church, but it is not probable. The chances are at least ninety-nine to one against him. In union there is strength, not only for the organization, but for each member of it. One with God can chase a thousand, but two with Him can put an army of ten thousand to flight. By union the ability of each one is increased no less than fivefold. If you would ‘‘stand by’’ your friend in a very helpful and efficient way, do everything that lies in your power to have him unite with the church. By so doing he will have the whole membership to ‘‘stand by’’ him in his efforts to develop a well-rounded Christian life and thereby make more certain his stability of character and his value to the kingdom of God.

7. **Good literature.** A well-chosen leaflet given to him or a good book loaned to him may be able to help you ‘‘stand by’’ your friend when he is alone in his room or during the leisure moments of the day. If he had one of the church papers come to him regularly, what a fund of religious information and inspiration he would acquire, and how much more interested he would be in the kingdom of God upon earth! If he is able and you get him to subscribe for a church paper, you may be sure you have secured a worth-while helper in your effort to ‘‘stand by’’ your friend.

8. **Personal Work.** The Christian life is much more than ‘‘being good’’; it is also ‘‘going about doing good’’ as Jesus did. It is of little use to be good without doing good. The purpose of salvation was not simply to save people but to make saved people saviors. Jesus set at work the persons whom He called to be His followers. They sought out their friends. How many times of some one or another of them it is said, ‘‘And he brought him (his friend) to Jesus.’’ The best way to stand by your friend is to help him to ‘‘stand by’’ the program of Jesus. By saving others he saves himself.

9. **Better human relations.** The object of redemption was not only individuals, not even all the individuals in the world, but the world itself—that is the relations of men, their contacts and their methods of getting on. The purpose of the church is to save the world. If you want to help your friend in the development of a well-rounded Christian character, you must lead him to see that to be a Christian means an effort on his part to create a real brotherhood on earth, and to remove from the community everything that makes it a place unfit for the children of God to dwell in. To get rid of the blight to our fellow men caused by the saloon was a Christian achievement. This good work must go on until a change is effected in every practice, device, and system that now upholds injustice, destroys brotherhood, debases life, or ruins character. You must help your friend not only to pray ‘‘Thy kingdom come. Thy will be done in earth, as it is in heaven,’’ but to ‘‘stand by’’ that prayer until it is answered.

10. **The program of Jesus.** To be a Christian according to Jesus is to qualify in body, mind, and heart so that one may help Him carry out the program He brought into the world and to inaugurate which He gave His life. It includes everybody—the whole world round. It touches every phase of every life. It is summed up in the phrase ‘‘The kingdom

came roaring through the forest; there was thunder and rain, and all the trees swayed and twisted in the wild wind.

A tall pine came crashing to earth and pinned the hunter beneath it. He was not hurt, but he was a prisoner; in spite of his struggles he could not free himself.

Three times the sun rose and set, and still the hunter could not get free. He had no food and no water and grew very weak and faint.

On the third day three of the Little Brothers of the Wood, a squirrel, a rabbit, and a chipmunk, found him. They loved the hunter, for he had always been kind to them.

"Let us help you, brave hunter," they said. But they were too small to lift the tree, and at first it seemed as if they could do nothing for him.

Then they went in haste and called all the other Little Brothers of the Wood in council. Said the oldest and wisest Brother of the Wood, "We must send a message to the Wise Chief; he will send help to the hunter. Who among you will go and bear the message?"

Each of the Little Brothers of the Wood was eager to be the messenger. While they were trying to choose the swiftest among them, a beautiful gray bird flew over the council tree. He was on his way to another council tree—a tall pine at the edge of the forest where all the birds were meeting.

"He will be the best choice," said the oldest councilor. Then he called to the gray bird and asked if he would take a message to the Wise Chief.

The gray bird flew down and alighted on a low branch. Then the Little Brothers of the Wood found a piece of smooth birch bark, and the hunter cut a message on it in pictures and signs. That was the way the Indians wrote their messages in the long ago.

The gray bird took the piece of bark in his bill and flew away with it.

Fast and far the bird flew. He flew over the birds' council tree; all the birds called to him, but he would not stop. He flew through a black cloud filled with rain, and out of the cloud into the clear hot air; he flew through wind and shadow, sunlight, sunset, and dawn. He flew on and on, with birch bark held fast in his bill, until he came to his journey's end. Then he winged his way into the Indian lodge and laid the bark at the feet of the Wise Chief.

When the Wise Chief had read the message he sent many men who were brave and fleet of foot over the far-away trail to find the brave hunter. All the way the beautiful bird flew low and guided the braves. When he stopped, they stopped; when he flew on, they followed.

The hunter was safe and happy when the braves found him. He was still pinned beneath the tree, but he was not in pain, and the Little Brothers of the Wood had brought him berries and water and kept him company all the while.

The rescuers lifted the tree from off the hunter and carried him to his far-away wigwam.

To this day the Indian people love the pigeon, the beautiful gray bird that carried the message, and that tribe of Indians to which the brave hunter belonged still draw upon their lodges and wigwams rough pictures of the messenger bird.—Ellen Miller Donaldson, in The Youth's Companion.

THE FACE OF JESUS.

O Face, above all others fair,
And calm with peace divine,
Unfurrowed by the lines of care,
What strength and grace were Thine!
One look could hope and joy impart,
And smile away the fears;
Or it could break the traitor-heart,
And melt it into tears.

O Face, that saw the Hill of Death,
Yet would not turn aside,
But gave for man its latest breath—
Face of the Crucified!
What gracious words Thy lips could speak,
Sweet as a pleasant song,
With benedictions for the meek,
But woe on woe for wrong!

O Face, so strangely, sadly marred
On that last cruel day!
Lined with its blood-sweat, bruised and scarred,
As if by beasts of prey!
Well might the sun refuse to shine,
And veil his face, to see
The shame and sorrow that were Thine
On the dark Calvary!

O Face, so glorious and divine,
Above all others fair!
Look on this longing heart of mine,
And leave Thine impress there!
Thy smile can make the dark things bright,
Bid shadows flee away;
And in Thy light shall I see light—
The endless, perfect day!
—Henry Burton, D.D., in N. Y. Advocate.

WALKING WITH GOD.

We have just crossed the boundary-line between the Old Year and the New. We would be more or less than human did not solemn thoughts fill our minds today.

Perhaps our hearts tremble as we begin the New Year, and listen for the hoof-beats of God's possible providences before the year shall close. What messengers shall come? Shall some dark shadows fall over home or heart? Who can tell? Thank God, no one can tell. We go out into the opening year trusting in His Divine care and almighty love:

Let us, like Enoch, "walk with God" through the months and days of this New Year. To walk with God we must go in the same direction; "two cannot walk together except they be agreed." Enoch walked and walked with God till they reached the limits of time and earth; and still kept on walking with Him—walked into eternity, into heaven: walks with Him still. Some who begin the year with us will end it with God. God alone knows what of trial this year has in stock for each of us. But above all the sounds of life's trials shall be our note of triumph in God, who will bring us off more than conquerors. "He hath done all things well."—Examiner.

Some one has said that an optimist is a man who can scent a harvest while snow still covers the ground. But I read a better definition than that. It was in a story. The young man in the story was trying to establish himself as a peach-grower. He had worked for years, and invested his all in a peach orchard, which at last bloomed bounteously—and then came a frost. He didn't go to church the next Sabbath, nor the next, nor the next. His minister went to hunt him up, and inquired the reason. The discouraged young fellow exclaimed: "No, and what is more, I'm not coming any more. Do you think I can worship a God who loves me so little that He will let a frost kill all my peaches?"

The old minister looked at him a moment in silence, and then replied kindly: "Young man, God loves you better than He does your peaches. He knows that, while peaches do better without frosts, it is impossible to grow the best men without frosts. His object is to grow men, not peaches."—Rev. J. F. Cowan.

"THE JUST FOR THE UNJUST."

Christianity is not a clever contrivance for outwitting justice. In Christ we do not outrun justice. Justice itself, by a mystery we can neither understand nor explain, has been satisfied by Christ. The mystery of the Cross lies within that thought. Now and then we seem to see somewhat of its meaning. God is just, and yet the justifier of the ungodly; Christ bore our sins in His own body on the tree; He suffered, the just for the unjust; He was wounded for our transgression; He was bruised for our iniquities. When we are weariest, saddest and most severe with ourselves, we hear these words, and they are full of rest, hope and music. We see the light, and call it Heaven. The refuge in Christ is based upon confession, repentance and restitution. It is not set up for righteous men, but for men unrighteous and lost.—Joseph Parker.

PUNISHMENT OF INGRATITUDE.

When I consider how the goodnes of God is abused and perverted by the greatest part of mankind, I cannot but be of his mind who said: "The greatest miracle in the world is God's patience and bounty to an ungrateful world." Oh, what would God not do for His creatures, if thankful, who thus heaps the coals of His mercies upon the heads of His enemies? But think not, sinners, that you will escape thus. God's mill goes slow, but it grinds small. The more admirable His patience and bounty now are, the more dreadful and insupportable will be that fury which ariseth out of His abused goodness. Nothing is blunter than iron; and, yet, when sharpened, it hath an edge that will cut mortally. Nothing is smoother than the sea; yet, when stirred into a tempest, nothing rageth more. Nothing is so sweet as the patience and goodness of God, and nothing so terrible as His wrath, when it takes fire.—Gurnall.

GOOD ADVICE.

The late Sir Frederick Treves, who was surgeon to the King of England, was asked one day to send a message to boys. The great man—who had made his own way in life—said:

"Don't bother about genius, and don't worry about being clever. Trust rather to hard work, perseverance, and determination. The best motto for a long march is, 'Don't grumble, push on.' You hold your future in your own hands. Never waver in this belief."—Selected.

FROM PASTORS AND PEOPLE

New Hope, Vance Circuit.—It has been quite a while since you have seen a report from us, but we are still living.. Our Sunday school has been small on account of rain and snow but the number does not always make the best Sunday school. We feel sure that God is always present. It rained us out last first Sunday but did not rain Bro. Neese out. He is always there and never fails to give us a good helpful sermon.

Our Christian Endeavor society and Woman's Missionary Society are still growing and we enjoy them so much and feel that we are helped by every meeting.

Mrs. John Reddick has returned home from hospital after a serious illness bringing with her a little daughter, Elizabeth. We all welcome her back home, and hope that she she will soon be entirely well. We are anxious to have her back at church again. Best wishes to all,

Mrs. A. L. Hollaway,
Reporter.

Casual Observations.

The late "talk" through the papers about the infant state of the human family has been and is very interesting, and all should try to be glad of it, so glad as to "agree to disagree" or do better.

The various suggestions help us to think, and the subject is worthy of more deliberate attention. Once, at a good man's house, one [illegible] a neighbor young man and the old man of the good family arranged for a debate. They had the good man of the house to serve as president and judge. They being vigorous speakers, debated on their subject with great interest, to the two debaters.

The old man and the young men had been hard at work during the day, and while the good man was well set with his chair leaning back against the wall, he tired, soon fell into a sound sleep; but they went on through their debate.

After they came through they aroused him up from his "sweet sleep" and asked "how did we come out?" He at once said. "I think that you came out about even."

The moral and spiritual state of infants is a question of vast import, and it may be hoped that those who are disposed to write on the subject will read up and think and pray, and see facts so clearly that they will come out about even because Moses and the prophets came out about even, and the Son of God taught clearly, and He made no mistakes about His teachings. Again, the impulse is to urge the sincere friends to "search the scriptures," and to read and pray and write up. This controversy should stir up excuse to look well into the various turns of human nature. Able instructors tell us that the way to study human nature is to study ourselves. Before you form conclusions and write, think back as far as you can to your infant days, and think upon your notions, and your emotions—but keep the Word of God in mind.

W. F. Grabs.

P. S. Since writing the above I have been to Tabernacle and heard Bro. Hamilton preach. He preached well for us, and the people are attending, with interest. The revival spirit was in the congregation. God owned the word, and preacher and people were revived. The Sunday school has started up well at Tabernacle. Mrs. Masencup, who was superintendent of the Sunday school last year, serves again. Women do well in the Sunday schools. Amongst our quiet country people, in the schools, week and Sunday, it seems that the women serve better than men. These remarks are only casual.

First Church, Concord.—The Sunday school attendance was very good Sunday considering the rainy weather. A special offering was taken for the Near East Relief. Immediately after Sunday school a good many of our people motored to Kannapolis, where Bro. Shelton preached at 11 o'clock in the Y. M. C. A. We have a good many Methodist Protestants there, some very loyal ones, too, and they are very anxious to have a church there. A Sunday school is to be organized and steps taken to secure a lot and we trust that before very long they will have a church of their own denomination to worship in.

Louise, child of Mr. and Mrs. H. A. Hunter, was run over by an automobile Saturday and sustained several painful injuries, but not so serious. Mrs. Shelton, our pastor's wife, has entered a High Point hospital for treatment. We trust she may soon be returned to us.

Our special meeting begins the first Sunday in April. Rev. N. G. Bethea is to assist our pastor. Bro. Bethea is remembered pleasantly here, and we are looking forward with pleasure to seeing and hearing him again.

Mrs. D. A. McLaurin.

Beulah, Mecklenburg Circuit.—Our pastor, Rev. Mr. Carson, filled his appointment today with a splendid sermon. His subject was "A Christian Hero." We are always glad to have him with us, and have grown to love him dearly

Our Sunday school is still moving along as usual. Although the progress seems very slow, and the attendance small, still, we hope for larger crowds when the weather gets better. Our collection went to the Children's Home today. We have been very careless as to that, but hope to make up for past neglect this year.

We are planning to hold a revival meeting some time soon. Readers, pray for us that we may have a wonderful meeting.

We are also thinking of organizing a Christian Endeavor soon. Let each and every one of us get busy and make the best year yet.

Grace Phifer.

February 26.

Buncombe Charge.—I will preach at Clark's Chapel first Sunday in March, 11 A. M. Democrat same day, 3:00 P. M.

The second quarterly conference will be held at Mt. Zion Saturday before second Sunday in March, preaching at 11 A. M., dinner on the grounds, conference at 1:30 P. M.

Let all the officials please come. Important business, Candidates for delegate to nominate,

B. M, Williams, Pastor,

Porter, Stanly Circuit.—Our beloved pastor, Rev. A. Ridge, filled his regular appointment Sunday afternoon, and preached a most excellent sermon. As it was raining the congregation was smaller than usual. Our Sunday school is still moving along nicely considering the rough weather and bad roads. There were 40 present Sunday. The collection Sunday was taken for Children's Home as usual. We are glad to have Mrs. G. H. Thompson back at church after being absent two Sundays on account of illness. We have no sickness to report at this time, for which we are glad. We are hoping when the weather gets better to see all our people at church. If they would only realize it, they are missing the greatest opportunity of their lives. We need their presence and help. Pray for us at Porter, for we feel we need your prayers. Love and best wishes.

Reporter.

February 27.

Burlington.—Attendance at Sunday school and all other services of the day last Sunday was small, owing to the rainy and disagreeable weather.

There is some sickness among our people here this week. One death has resulted. C. A. McPherson, father of several members of our church, died last Saturday afternoon. The funeral was held in the home Monday afternoon, conducted by Brother Taylor. Rev. H. L. Isley, former pastor of Oak Ridge charge, a student at Elon College, who resides in Burlington, is ill with influenza. His brother, Willie, has been sick but is much better this week.

In our report last week we made an error in stating that the amount received at the Thank-Offering service was to be sent to the mission school at Pine Ridge, Ky. The offering was for the Woman's Foreign Missionary board and will be used by that board for the missionary work in China.

The second Sunday in March is the day on which our church will take a vote on the proposition to build a hut on the church property in the rear of the present church building. The proposed building will be a separate building from the church, and is designed for use by the Sunday school and church. At least two Sunday school classes will hold their meetings in the hut if the church decides to erect it. The new building will be used also for holding socials, entertainments and church suppers, if erected.

Dr. W. A. Harper, president of Elon College, will speak in our church next Sunday night on the subject, "The Pre-Eminence of Chist." We hope to have a large congregation present.

C. B. Way, Reporter.

Pleasant Grove, Lebanon Circuit.—We are still doing very well considering the bad weather and small attendance that we have had for the last few months. There are a faithful few that come regardless of the weather, and the weather hardly ever gets too bad for our good pastor to come. Our Sunday school superintendent has been on the sick list, and this has crippled our school for the last few weeks. We have Sunday school every first Sunday at ten o'clock and preaching at 11; also every second Sunday at ten o'clock, and every third and fourth Sunday we have Sunday school at two and preaching at three. Our Sunday school secretary has been right sick with "flu"; hope he will be able to attend soon. Also Bro. B. G. I. James and family have not been able to attend services lately on account of the "flu."

We will have communion service at our church the first Sunday in March after the 11 o'clock service. We hope we will have a large attendance at this service.

As I am not the appointed reporter, and this is my first attempt, I will close, hoping that they will make the next attempt.

A Reporter.

Friendship, Haw River Circuit.—Our work is still existing, though it is not what we would like it to be. We are having Sunday school every Sunday with as large attendance, I guess, as can be expected under the circumstances. But our roads are getting in a better condition and we are hoping for better work this spring.

Last Sunday our pastor, at his regular appointment, delivered a very interesting explanation on our lesson. We would like to have our lessons explained just so every Sunday. Our regular collection went for the Near East Relief instead of for the Children's Home. We would like to give to both every Sunday and more than we are, but since we cannot we give our most, and yet it is only a bit, and send our prayers for them.

Our missionary society has planned to meet next Sunday, immediately after Sunday school. All members and those who are interested in the work and wish to join are requested to be present. With best wishes for the Herald and its readers,

Lelia Wagoner, Reporter.

February 26.

Draper Station. — We have a nice little church built here and a number one Sunday school for the length of time it has been started. Doubtless all of the churches or people have seen the picture that was in the Herald week before last. We have come to the place where we have not got room enough to take care of the people. We are trying to raise enough money to build a class-room for the young men. I would like to ask if any of Methodist Protestant Sunday schools would like to give $100 towards this building. The cost of this building will be about $150. If any Sunday school feels like giving to this cause, it will be highly appreciated. If any wish to give, please send it to W. H. Troxler, committee. W. H. Troxler, Reporter.

Gillburg, Vance Circuit. — There has not been a report from this place in some time, but on account of rough weather the congregation have been small at each service. Our pastor, Rev. W. H. Neese, filled his regular appointment this morning at 11 o'clock. He gave us a splendid sermon from Luke 10:33. We were all very sorry that Mrs. Neese could not be present at this service on account of sickness. And we hope that she will be able to be with us again soon. With love to the Herald and its readers. Reporters.

February 26.

Roberta.—Good attendance at church Sunday, considering the bad weather; 87 present, $3.99 collection. Large number at preaching services. Rev. J. T. Sisk preached a most wonderful sermon founded on Eph. 5:18, last clause, "But be filled with the Spirit." He also announced his text for tonight: "Foolish quartet." Our church is progressing very nicely in its church works or efforts. We have organized a boosting club, which I think will be of much interest and benefit to church and community too.

The health of our community is not very good at present. Mr. Merin Dulin has been suffering right much in the past week; we wish him a speedy recovery. Miss Bleak Broon is still very seriously ill. She has been quite sick for almost two months with inflammatory rheumatism.

Rev. J. T. Sisk went to annapolis this afternoon. They are making every effort possible in trying to erect a Methodist Protestant church at that place. We wish every one who is endeavoring to do this will see a great benefit and success in the near future.

We are very sorry to learn that Mrs. Adam Blackwelder was called to the bedside of her daughter, Miss Ida Blackwelder of Charlotte, almost two weeks ago; her condition is very critical yet. She has undergone an operation at the General Mercy hospital and still remains very serious; we trust she will soon be able to be out again. C. C., Reporter.

Glen Raven.—I will tell the Herald readers something of what we are doing down this way. Sunday schools are good considering the bad weather and the much sickness. Pastor visited ten families today, Monday, all more or less sick of "flu," more than 30 cases.

We are trying to pay off our church debt this month. Cash and subscriptions to the amount of $360 have been already secured. In a business meeting yesterday, Sunday, a board of parsonage trustees was appointed to act until the next quarterly conference, and they were directed to buy at once a lot on which a parsonage will be built in the near future.

All are hopeful of a good year. Glen Raven has some, yes many, of our very best people. Pastor and family are being remembered very kindly in a material way. Now if, with what we are doing in a material way, we can have a great spiritual awakening this year, a great work will have been done here. Will all pray for us? Yours fraternally,

J. A. Ledbetter.

Greensboro.—Sunday, February 26, was observed as Missionary Anniversary Day at Grace church. At the morning service the pastor, Rev. R. C. Stubbins, preached a most interesting sermon on "Relatives." He reminded us that all the peoples of the earth make up one great family, and that no branch of the family can hope to attain the highest blessings for itself until it reaches out and does its best to lift up all the other members of the family, sharing with them the blessings that have come to it through the love and the knowledge of the Savior.

At the close of the sermon the congregation was given an opportunity to reach out this helping hand to our brothers and sisters in China, by pledging the necessary amount for the salary of Dr. Fleagle, the medical missionary this church has been supporting. This was quickly done.

At the evening service Rev. Wade C. Smith, of "The Church by the Side of the Road," gave an illustrated lecture, bringing home, through his beautiful and impressive pictures, the wonderful opportunities we have in helping our less favored "relations," both in our own and the foreign lands, by giving our money, our prayers and, best of all, our own selves. The thank-offering was taken at the evening service. Mrs. R. H. B.

First Church, Thomasville. — Last Sunday was a good day for us, even though the weather was bad. We had 207 present in Sunday school, and at 11 o'clock we had a fine service, for we preached to the Juniors, and they are always a good bunch to preach to. I try to preach to them every fourth Sunday.

We are expecting to have a lively time in our Baraca class for the next few months. We have put on a "balloon contest," and they want to take a trip to the moon; if they do, it will be a fine trip, and we do not want any man in Thomasville to miss it. It starts next Sunday morning at 9:45 in the M. P. Baraca room. Get aboard, lots of fun on this trip, you can't afford to miss it. See Captain L. B. Dameron, who has charge of the red balloon, or Captain W. J. Loftin, who has charge of the blue, and get a ticket. Fare reasonable.

We are getting along very well. We need just a little more co-operation among our members. I wish that every Methodist Protestant in Thomasville would ask himself this old, old question, and answer it: "If every member of my church were just like me, what kind of a church would my church be?" Come when you get ready, stay at home when you get ready. I would to God that some folks had a little more self-conceit, or confidence, or something, to make them feel like the church could not get along without them. Well, we have the muddiest, the hottest, the coldest, the windiest, the darkest, the most lonesomest way from our home to the church, so when we hear all these excuses, and many others, we can not blame folks much for not going.

More news. At the M. P. parsonage last Saturday evening at eight o'clock Miss Carrie Underwood became the bride of Mr. Max Moore. We wish for these two young people a long and happy life.

We want to thank Mrs. Owens, Mrs. Russell and Mrs. Gardner for plenty of good buttermilk, Mrs. Murphy for sweet milk; Mrs. W. S. Myers for plenty of good salad; others for oranges and apples for children.

I shall look for you all at church and Sunday school next Sunday morning.

R. S. Troxler, Pastor.

Clark's Chapel, Buncombe Circuit. — We were very glad indeed to have with us last Sunday at 11 o'clock Mr. J. S. Riddle. He preached a wonderful sermon, using as his text, "Behold, I am here, Lord." We are just having a splendid Sunday school, considering the inclement weather and muddy roads. The attendance and collections are good. Plans are being made for a ten days' singing school the second and third weeks in April, hoping this will prove beneficial to the church and Sunday school. Best wishes to all.

M. L. C., Reporter.

Complaining thoughts soon make complaining speech.

PETER GETS ENGAGED.

Now since Peter was by no means ignorant or entirely innocent in regard to the romantic inklings he had excited in every church he had served, I nearly lost my patience with his diffidence in this his first really serious affair, before he came in one evening, smiling like a blessed lamb, and informed me that Reba Woodberry had promised to be his wife.

I said the right things. Reba was a nice girl. She would make him a good wife. I entirely approved of his choice and I hoped they would be happy. But I could not help feeling sad for myself, wondering a little about what would become of me now, in spite of the fact that he assured me tenderly that we would all live happily together ever after. Two can do it but I doubt if three can.

I went to my room that night feeling like the last withered leaf on a naked bough with a cold wind rising. I noticed particularly how stiff my knees were when I knelt to pray that the Lord would bless my son and make him a good husband, and cause his face to shine as this girl who had promised to be his wife. But when I tried to think of a prayer for myself, tears came instead. I could only think of William and wish for the old days we had spent together.

When there is nothing else you can do for yourself it is a great relief to weep, and I must have let go a bit because presently I heard Peter tap at the door.

"Mother!" he called.

"Yes. Peter." I answered, making haste to get in bed.

"Are you all right?" he wanted to know.

"Yes," I answered.

"I thought I heard you—"

"You did," I interrupted quickly; "you heard me sneeze. I am catching cold."

"May I come in?"

"No, Peter! Go to bed," I answered in my maternal voice, which was normally irritable.

There was a silence, then: "Mother!" he called again in softer tones.

"Yes, my son."

"You are the best mother in the world," he announced.

I was in a mood to feel that this was highly probable but I had the grace to remain silent.

"And no woman can take your place in my heart," he added.

"I know it, Peter, now go to bed. You will catch your death in that cold hall."

Jealousy is a queer thing. You may think you are free from it but you never are. It is the possessive case of all human nature. We cannotescape it. esspecially when we are about to lose something which always belonged to us. I was honestly glad Peter had chosen a wife. I was willing that he should love and cherish her. What hurt me like the sharpest pain was the fact that I could no longer do the things that I had always done for him. I might as well be a portrait of myself hanging on the wall!

The next afternoon I was sitting in the corner beside the fire in the parlor with my mending basket, and I was trying to thread a needle, when I heard the swish of a skirt. The thread shot past but not into the needle, and I looked up to see Reba Woodberry standing a little wistfully just inside the door, flushed, smiling, but with her hand behind her still grasping the knob, not entirely sure of the situation.

Before I could move or speak a word of welcome she flew across the room, kissed me and exclaimed, "Let me do that," in a tone which implied that it was a perfect outrage for a woman of my age to be obliged to thread her own needles.

"My dear, Peter would never have thought of doing such a thing for me," I quavered.

"You really do need a daughter, you precious darling!" she exclaimed, regarding me tenderly.

"Yes," I answered tremulously, "at my age a daughter will be very comforting. I have often thought if Peter had been a girl he would know when I am not feeling well. As it is, he never does unless I tell him."

We had some talk after this. I told her how good it was of her to marry Peter. He needed a wife. She said she was proud to be chosen, and that she regarded my son as a great man.

"Peter does very well," I answered dryly. There was no need to raise false hopes about his perfections. Lovers have them but husbands do not.

"He has promised to make me happy," she answered, probably in rebuttal.

"Well he won't," I returned.

"Why?"

"Because no man ever did or can make a woman happy. They can only make us patient and long suffering and maybe, good," I answered.

The weather of her countenance changed. The bright skies of her eyes darkened at me, you understand, not Peter.

"He will do the best he knows," I went on ruthlessly. "He will remember for a long time to help you up and down the steps. He will pick up your handkerchief if you drop it, because he has been taught to do those things. And he will kiss you when he goes out in the morning if you train him to it. But he won't if you don't. Men are children. You can never let up on them."

She said she supposed so, but in a tone that implied that she did not believe a word I was saying.

"You realize, my dear, what a serious thing you are doing when you marry a Methodist preacher?" I began again.

She hoped she did.

"It is not like marrying an ordinary man," I told her.

"Oh, no, of course not."

"You enter a difficult family, the church, not as a member, but as the daughter-in-law of the congregation, so to speak. You surrender many pleasures and companionships. Peter will be your only worldly amusement and he cannot be worldly at all."

"It will not be so terrible, all that, with Peter to love me?" she asked.

I regarded her a moment in silence. I saw my own youth sitting there untried by the griefs and the hardships of the years I had known. And suddenly I remembered the yield of these years; a good conscience, peace, all the memories of William, my son. What immeasurable rewards had been mine!

"No, my dear," I answered, drawing her close to my knees. "You will have your cares and your burdens. Every woman does. But you will always have honor and respect. You will move in the best society. You have chosen a great career. I haven't a doubt, Reba,—laughing at my own thought—that they who were the wives of preachers in this world will be leaders of the highest society in heaven! They will know so much about the manners and customs of that place by faith!"

Just then Peter came in. Reba sprang to her feet, and we all laughed together and love abounded.—*From My Son, by Corra Harris (Doran).*

BANTY.

Ban-ty is the pet name we have given to our lit-tle brown hen. Such a dear little hen she is, and such a dear goodmoth-er she was when her eggs hatched, and her wee chicks came out. Oh, the care she took of those chicks, scratching round to find food for them in the day-time and keeping them warm under her wings at night.

And I want to tell you a-bout the way Ban-ty loved a lone-ly chicken, whose moth-er had left it out in the cold.

"Kwee, kwee," cried the little chick, pit-i-ful-ly, com-ing up to Ban-ty, who was sit-ting on her nest, with all her own chicks warm and snug un-der her wings, "kwee kwee, please take me in, I am so cold and mis-er-a-ble by myself."

"You poor lit-tle thing!" said moth-er-ly Ban-ty. "Move up, chicks, and make room for a stranger." And she lifted her ti-ny brown wing, and let the lone-ly chick creep under.

The lit-tle stran-ger was hun-gry as well as cold. Next morn-ing it pleaded, "Please will some-one get me some break-fast?"

Ban-ty had her own chicks to feed, how-ever, and they kept her so bus-y that she had hard-ly time to snatch a mouth-ful for her-self, let alone feed a stranger. But the poor chick kept cry-ing out so pit-i-ful-ly that the lit-tle moth-er hen took pit-y on it and found some food for it, too.

Ev-ry night af-ter that Ban-ty put the chick to bed with her own, and eve-ry day she fed it, un-til it grew big and strong, and was a-ble to look af-ter it-self. Was she not a kind, thought-ful lit-tle brown hen? And would you not like to do some-thing kind for some-one else, as Ban-ty did?—*Selected.*

TOUCHING GRATITUDE.

There is a very touching little story told of a poor woman with two children, who had not a bed for them to lie upon and scarcely any clothes to cover them. In the depth of Winter they were nearly frozen, and the mother took the door of a cellar off the hinges and set it up before the corner where they crouched down to sleep, that some of the draft and cold might be kept from them. One of the children whispered to her, when she complained of how badly off they were: "Mother, what do those dear little children do who have no cellar door to put up in front of them?" Even there the little heart found cause for thankfulness.—Spurgeon.

THE NO-TOBACCO JOURNAL.

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Methodist Protestant Herald.

NOTES.

—During the year 1921 the Southern Railway System operated 179,835 passenger trains. Of this number 172,182, or 95.1 per cent, ran on schedule or made up time while on the Southern, and 166,277, or 92.5 per ment, reached final terminal on time, according to announcement made by Vice President Henry W. Miller, in charge of operation.

—Schools in all parts of North Carolina are taking advantage of the aid offered by the University's Bureau of Design and Improvement of School Grounds. The bureau's field secretary has already visited fifteen communities since the college year began and has requests to visit as many more. The secretary, Mrs. W. J. Matherly, who is an expert not only in trees and shrubs, but in laying out paths and roads and playgrounds, makes her trips upon the invitation of school officials, or parent teachers' associations, or sometimes county or town commissioners. She prepares plans of grounds, recommends shrubs and trees to be planted, and gives advice on the general layout. This service is free. The only cost to the school or community is the expert's traveling expenses. Churches and charitable institutions are served, in the same manner as schools, when they ask the bureau's help. Those who want to know about the work may get from the Extension Division of the University, if they apply for it, a pamphlet giving the principles of school-ground beautification and telling what plants are best for various soils.

—Greensboro has combined nine benevolent interests in a budget called ‘‘The Community Chest.’’ These are American Red Cross, North Carolina Children's Home, Board of Public Welfare, Camp and Playground Association, District Nurses, Salvation Army, Boy Scouts, Y. M. C. A. and Y. W. C. A.

—The Southern Railway announces that it will put in round-trip tourist rates to mountain and seashore resorts for the coming summer season at 80 per cent of the double one-way fares.

—Stars can now be successfully photographed in daylight. From Mount Blanc at 12,000 feet altitude, a French scientist has succeeded in photographing stars up to the seventh magnitude.

—One twelfth of a second is the minimum time required for the transmission of an order from the mind to the muscles, according to a prominent psychologist before the Academy of Sciences in France.

—The wolves of Russia are starving and are haunting the towns. American Relief Administration workers go armed to protect themselves from the animals.

—By spilling tepid water into it at the rate of two barrels a second, the Rock River in Illinois, a navigable stream, has been kept from freezing for five winters over 13 miles of its length acording to a prominent engineer.

SAMMIE.

Mother and daddy and Billy Boy had gone to California for the winter, so Betty Lou had come to grandfather's farm for a long visit.

One morning she was standing on the back porch, looking off over the fields, when down in the south meadow she saw some little white objects frisking about in the sun.

‘‘Grandfather,’’ she cried, ‘‘do come and see what these funny little white things are down in the meadow.

Grandfather came out on the porch, put on what Betty Lou called his long distance glasses, and looked down in the meadow.

‘‘Why, those are my lambs,’’ he laughed. ‘‘Thirty-nine of the finest merinos in the country. Want to go down tonight and help me salt them?’’

‘‘I'd love to,’’ cried Betty Lou.

‘‘All right; be ready about five o'clock.’’

Such a bleating as there was as they came to the meadow, and the little creatures came crouding up to the fence.

‘‘Aren't they dear?’’ exclaimed Betty Lou; ‘‘so soft and wooly. O grandfather! look at that little fellow over there. Isn't he cunning?’’

‘‘He does seem friendly,’’ said grandfather. ‘‘Here, see if he'll eat the salt out of your hand.’’

‘‘Oh, he does, he does!’’ cried Betty Lou. ‘‘May I have him for my very own?’’

‘‘Remember he won't be a lamb always,’’ grandfather warned her.

‘‘When he gets to be a big sheep I'll give him back,’’ promised Betty Lou. ‘‘What shall I call him, grandfather?’’

‘‘Let me see,’’ said grandfather, looking very wise.

‘‘I know,’’ cried Betty Lou, ‘‘I'll call him Sammie. Then everyone will know he's an American.’’

‘‘All right; Sammie it is,’’ agreed grandfather. ‘‘I suppose you'll have to mark him to tell him from the others?’’

‘‘Yes, with red, white and blue ribbon around his neck.’’

Sammie was petted and coaxed and made a regular little playfellow, but at night he always went back to his companions, where, huddled close together in the sheepfold, they all kept nice and warm.

At Christmas time Sammie had a beautiful new ribbon and a little bell with a clear, musical tingle.

And then came a big blizzard. It began New Year's Eve and was so terrible that no one could venture outdoors. When Betty Lou looked out in the morning it seemed like a different world. A great white blanket was over everything, and no sign of lambs.

‘‘Oh, I wonder where Sammie is!’’ thought Betty Lou.

Just then she saw grandfather with Jim and Ben, the hired men, coming from the barn through what looked like a deep trench, with the snow piled on either side.

Betty Lou ran out on the porch.

‘‘Grandfather,’’ she called, ‘‘where are the lambs?’’

‘‘That's just what we're going to find out,’’ answered grandfather, as they went into the tool house.

They came out with shovels and pitchforks, and started off down the trench again. Betty Lou watched them as they climbed out of the trench and waded across the fields in the deep snow.

Pretty soon she saw them coming back, each holding a funny looking bundle which they carried into the summer kitchen..

‘‘Gandmother,’’ she called, ‘‘do you s'pose they've found the lambs?’’

‘‘Yes, dear; the blizzard came on so suddenly the little things couldn't find the way back to the shepfold, and were all buried in the snow, which really kept them warm. So frandfather has built a big fire in the summer kitchen and hopes he can save them.’’

The men, with some of the neighbors, kept bringing in the little white bundles, until grandfather counted 38, but Sammie was not among them.

‘‘Do let me go look for him,’’ begged Betty Lou. ‘‘I know all the nice sunny places where he loves to lie. I'm sure I can find him.’’

But grandfather said no. It was hard enough for the men to wade through the deep snow. It was getting late and the men were all tired.

Betty Lou could hardly keep from crying, but she knew crying would do no good. Then kind-hearted Ben said, ‘‘You bundle her up good and warm, Mrs. Mason, and I'll carry her. It won't hurt her a bit, and maybe she can find Sammie.’’

So grandmother put on Betty Lou's sweater and coat and leggins and cap, Ben swung her up on his broad shoulder, and they started off. Grandmother could see the red cap bobbing up and down as they went along the trench, then out in the fields. They went around the sheepfold, and Ben poked and peeked into every nook and corner where he thought Sammie might be.

Just as he said, ‘‘I'm afraid we'll have to give it up, Betty Lou,’’ Betty Lou gave a little scream, for peeping through a little crack in the snow was the end of a red, white and blue ribbon. As Ben carefully lifted the snowy bundle, Sammie's bell gave out its musical tingle.

So Betty Lou, with a loving pat now and then for the precious bundle under Ben's arm, rode proudly home, where before the warmth of the great fire Sammie was soon frisky and happy again.—Exchange.

NEEDED TUNING.

‘‘Why should I go to meetings always?’’ asked Ethel.

Her grandfather was silent a moment, then said, ‘‘Tell me, child, has the piano-tuner been here yet? You said that the piano needed tuning.’’

‘‘No,’’ was the reply; ‘‘I am still waiting for him; the piano needs tuning badly. I tried to play last evening, but my playing was a dismal failure.’’

‘‘Now, see, my child, our souls are like a musical instrument. The strings become slack, and out of tune very quickly; they must be tuned up from time to time.’’

‘‘What do you mean, grandfather?’’

‘‘All strings—goodness, faith, courage, generosity, reverence, love—all grow less vibrant in us, without our knowing it even. But when we hear the Gospel proclaimed at The Army, we see how we have lost tune. We are tuned up once more to what is the true pitch of righteousness. But the tuning does not last, and so we must go regularly to have our soul set aright.’’—Selected.

—Chief Justice Taft, of the United States Supreme Court, is just three days older than Associate Justice Clarke, their ages being 64. Justices Day and Van Devanter have the same birthday.

DIED.

Death of Mrs. J. H. Balentine.

Mrs. Clara Medlock Balentine, wife of Mr. John Henry Balentine, of near Ware Shoals, died at her home Friday morning about one o'clock, February 3, 1922. She had been sick three weeks with pneumoniia. She did not have very much to say in her last illness, as her suffering was so great, but the life she had lived told the story of her work well done, and of faithfulness in all her works and ways. She was 58 years old, having been a Christian 40 years; she had been a member of Harmony Methodist Church for 20 years, and was a useful and helpful Christian. She loved to do good and help others. Cheerful in disposition and devoted to her loved ones, she made her home the happiest of places. For 12 years she taught the infant class at Harmony and was much loved by all of her pupils, and by all with whom she came in contact. Mrs. Balentine was the oldest child of Mrs. Martha Medlock. There is a genuine grief throughout the community where she lived, for she was loved by all. The funeral took place Saturday afternoon at Harmony church conducted by Rev. J. G. Harley and Rev. J. P. Coleman, who spoke of her beautiful Christian life, and of her gentle, loving and unselfish disposition. The death of this good woman is a sad loss, but the sorrowing ones are comforted in the thought that it is God's will. The following survive her: her husband, Mr. John Henry Balentine; four children, Mrs. C. F. Beeks, Mrs. Herbert Beeks, Miss Virginia Balentine and Henry Balentine, all of near Ware Shoals. Her mother, Mrs. Martha J. Medlock, brothers and sisters, Messrs. Arthur and Joe Medlock and Mrs. Emma Pickens of Greenville, Mrs. Mattie Downey of Laurens, Mr. Walter Medlock of Ware Shoals, Mrs. Nannie Balentine, Mrs. Callie Moore, Mrs. Cornelia Taylor, Misses Kate, Sudie and Julia Medlock of near Ware Shoals. Those acting as pall bearers were Messrs. Land Balentine, Thomas Downey, W. H. Balentine, Eddie Pitts, Travis Taylor and Parrott Knight.

One Who Knew Her.

J. F. Vickrey Dead.

Jonathan Fields Vickrey, aged 92, died at his home near Level Cross in Randolph county on the 22d day of February, 1922, and on the following day his body was laid to rest in the Timber Ridge cemetery, on the same farm and plantation where he was born and raised and spent all of his long and useful life, and which his grandfather, Christopher Vickrey, gave as a burying ground and where his father, M. D. K. Vickrey, was buried. It was his request to be buried by his father. At the age of 20 he was married to Nancy E. Lamb, and to this union 12 children were born, 10 of whom are still living, the two oldest daughters, Mrs. John Farlow and Mrs. L. M. Caudle having preceded him several years. The surviving ones are: Mrs. J. E. Rush, Liberty; Mrs. K. G. Coltrane, Randleman, R. 1; Mrs. A. W. Davis, Sophia, R. 1; D. W. Vickrey, Randleman, R. 1; Mrs. E. L. Hayes, Randleman; R. C. Vickrey, Randleman, R. 1; Mrs. T. E. Marley, Pleasant Garden; Mrs. J. S. Davis, Sophia, R. 1; W. D. Vickrey, Randleman, R. 1; Mrs. A. G. Toomer, Pleasant Garden. He had 81 grandchildren and 84 great-grandchildren.

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He was reared by Baptist parents and was a Baptist for some years after he was married. Then he joined the Methodist Protestant Church. He is the last one of the old members that built the old church house at Level Cross. He was a faithful and official member there. As long as he could he went to preaching and Sunday school regularly, but after he was so old he could not go he spent most of his time while he could see reading his Bible. But for the last two years he could not see to read and he often said to his children that his life was just a book or bundle of prayers, and he would say to us, he was just there waiting for the Lord to call him home.

His daughter, Mrs. T. E. Marley.

MYSTERIOUS HEAVENLY VISITOR.

A strange ball of fire, rising in the west and rushing at great speed toward the east, was seen by officers and passengers of the ship Vauban on the night of January 12. The Vauban was then a few miles south of the equator, reports Second Officer Francis Blessing. The flaming mass had a tail like a comet. It seemed to be only a little distance above the earth. In two or three minutes the huge meteor—if such it was—had disappeared below the eastern horizon. Meanwhile the sea and sky were as bright as midday. When the Vauban reached South American ports with the story experts were sent out from the observatories at Rio Janeiro, Montevideo and Buenos Aires to question the ship's officers about the mysterious traveler of the sky.—Current Events.

HERALD SUBSCRIPTION RECEIPTS.

Rev. J. H. Trolinger, $3. Rev. E. G. Lowdermilk, $3. Rev. C. L. Whitaker, $6. Rev. J. M. Ridenhour, $1.50. Rev. J. L. Trollinger, $1.50. Rev. W. C. Lassiter, $1.50. Rev. C. H. Whitaker, $2. Rev. W. F. Ashburn, $1.50. Rev. W. D. Reed, $1.50. Rev. S. W. Taylor, $1.50. Rev. J. R. Hutton, $1.50. Rev. E. Suits, $3. Rev. D. M. Loy, $3. Rev. W. H. Neese, $1.50. Rev. R. S. Troxler, $3.75. Rev. J. B. O'Briant, $1.50. Rev. N. M. Harrison, Jr., $6. J. A. Auman, $1.50. Mrs. J. A. Nicholson, $3.

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BROTHER TURNER IN HOSPITAL AT BURLINGTON

Brother J. B. Turner, member of the Burlington Sunday School and Church, entered Rainey Hospital here Tuesday night of this week, being subjected to an operation. He will probably undergo a second operation, owing to the acuteness of his condition.

Brother Turner has been a very active worker in our church here, especially in the Christian Endeavor Society. He has aided greatly in the music of the society.

Friends of Brother Turner throughout the North Carolina Conference will regret to learn of his affliction We are sure that he will appreciate the sympathy and prayers of all Methodist Protestants. A card or cheerful letter from any one, especially from Christian Endeavorers, will be highly appreciated, and will encourage and comfort him during the weary hours that he will spend in the hospital.

Send any cards or letters of cheer to J. B. Turner, care of Rainey Hospital, Burlington, N. C.

C. B. WAY.

Burlington, N.C., Feb. 28.

—The Veteran's Bureau recommends that a number of new hospitals be built for veterans who are mentally disabled. Hospital accommodations are needed for 12,000 patients, the Bureau estimates.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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A STORY OF THE PAST.

This story takes us back to the time when our state was not fully civilized; to the time when great courage was required to protect our cities and towns and our farm-houses from hostile attacks. We do not mean the days when wild Indians roamed through our forests and were likely to sally out at any moment and attack the white people with tomahawk and scalping-knife. Nor do we refer to the time when onslaughts of bears and panthers and wolves upon herds and flocks were common occurrences. We refer to the days when our country was infested with bootleggers.

"Bootleggers! What were they?" we hear you ask.

Well, they were a kind of men, but they were enemies to their kind, and had to be guarded against. They carried most dangerous weapons and used them on people who were off their guard. They were not permitted to do it openly, for laws had been made against it, but they carried on their evil work secretly, often under cover of night.

The time we are writing about was back toward the beginning of the year 1922. At that time, Greensboro was partially civilized, but there were many of its people that were so ignorant and unconcerned about their own welfare that they fell willing victims to the bootleggers. It seems strange to tell, and you may not believe it, but there were some people in those days who would actually hire the bootleggers and pay them money to come and attack them with the terrible weapon already referred to.

The government had forbidden the manufacture and sale of this weapon, so terribly destructive had it become. But the class of people described above were so eager to be smitten by it that they offered large sums of money to those who would come and smite them. The temptation was too great for the bootleggers. They responded with eagerness, and weapon factories sprang up in all sorts of out-of-the way places. But the government had detectives and prosecutors and where most of the people sided with the government, these factories were soon found and closed, the equipment being carried away or destroyed. Territory from which these factories had been driven was called "dry" territory. Territory that harbored those factories was called "wet" territory.

At the time to which we refer, the territory near Greensboro had become so "dry" that it did not supply the boot-leggers with all their business demanded, and they were compelled to bring in from a distance the weapons of their warfare. They might have used the railroad cars, but this was a dangerous thing to do, so liable were they to be detected. They had to rely upon a more secret means of transportation. There were in use in those days rude vehicles called automobiles. They ran along on the ground on wheels, but they were very heavy and required a solid road-bed. The public roads, improved with a view to these heavy vehicles, were the only roads to be thought of in using them. But the public roads were under the eyes of vigilant policemen. What was to be done? The boot-leggers considered the matter and decided that the thing to do was to use the public roads at night when the policemen were asleep.

To the north of North Carolina lay the state of Virginia, and this state had considerable wet territory on its southern side. Weapon factories abounded there, and Greensboro bootleggers heard about it and went thither with a great convoy of those rude vehicles (automobiles), to get supplies, just as the sons of Jacob went down to Egypt in the days of famine. They had to pass through the county of Rockingham — we believe it was called,—but they arranged for their return trip to take place in the night time, lest they should be seen and the nature of their business suspected. As an additional precaution they sent ahead a man with an unloaded vehicle to spy out the way and come back and report.

At the time of our story the chief police officer of Rockingham county—they called him sheriff or some such name— was a man named Sand or Sands—or was it Grit? At any rate he had the grit to waylay this band of bootleggers with a few brave men whom he called to his assistance. They waited for hours by the side of the road. They saw the forerunner of the bootleggers pass and saw him go back to report that the way was clear.

It was a hazardous undertaking to try to bag game of the bootlegger variety—far more dangerous than hunting bears or even lions, for the bootleggers went armed with guns and did not hesitate to shoot those who interfered with their unlawful business.

But the police officer and his men could not consider their personal safety. They had a duty to the people that had chosen them to protect society, and they were men enough to stand in the place of danger because it was the place of duty. So they stood that night near the side of the road and waited for their game.

One o'clock came, two o'clock came, but still no bootleggers. They began to think that their watch would be in vain, when suddenly their ears were struck with a sound they knew at once was made by those rude vehicles, the automobiles. (They made a sound that is hard to imitate, but it was easily recognized after being once heard.) Their nerves grew tense, their hands seized with a firm grip their guns, and they stepped forward to the side of the road. On came the convoy. They counted one, two, three, four, five automobiles. The moon was shining and the bootlegger that headed the procession stopped his car.

What was to be done?

That was the question in his mind. There were but two things possible. Flight was out of the question. They must either give battle or surrender. Which should it be?

While he was pondering this question, it was settled for him by the spirit and action of Sheriff Sands (or was it Grit?) and his men. They made it apparent to the bootleggers that the safest thing for them to do was to surrender, and surrender at once. And this they did.

Seven bootleggers and five autos and great quantities of the borbidden stuff were taken in charge.

This adventure was but one of many back in those half-civilized days. It makes strange reading: it is hard to believe that men ever had such enemies as bootleggers, but the evidence of their existence in those days is just as strong as the evidence of the existence of savage tribes of men or savage beasts in earlier days. Let us rejoice that we have come upon better times.

—We are glad to publish a paper written by a former pupil, now pastor of the Methodist Protestant church in Anderson, Ind. Read the article on the spirit of the ministry. You will like it. Bro. McCaslin is a leading minister in the Indiana Conference. Seventeen years ago and later he was a student in Adrian College.

—The North Carolina Sunday School Association holds its annual meeting in Charlotte April 11, 12, 13. Delegates will pay for their own entertainment. Each Sunday school is requested to elect three delegates. Reduced fare will be granted on the railroads.

—Miss Pattie McAdams, who by marriage became Mrs. Kennett, died at her home in Concord last week. She had many friends among the students of the State Normal where she was for a time in charge of the Infirmary. Her brothers live near Mebane. Burial was in Concord. Her husband is a brother of Rev. W. F. Kennett.

THE SPIRIT OF OUR MINISTRY.

Let us take to our hearts a lesson,
Few lessons could braver be,
From the ways of a brainy business man
We rarely fail to see:
Before him lies the invoice clear,
He studies it with care,
The stock receipts, expense and balance for the year,—
And shall he take another dare!

The invoicing custom of business men so impressed me this year that I invoiced my investment in the ministry. I made note of the spiritual stock on hand at the beginning of last year, then the receipts, disbursements, gains, losses, victories, defeats and finally the balance at the end of the year. Facing the invoice squarely, I was forced to admit that some of the failures were due to the spirit of my ministry.

Then I began to think about my friends. I thought of a certain minister who is physically weak, hampered with intellectual limitations and a personality none to strong; yet, as I marvel at his success in the ministry, upon close inspection I find it is due to the spirit of the man behind the message. I thought of another friend who is blest with physical fitness, mental prowess, excellent education, strong personality and a working knowledge of the Bible; and yet his proud critical, dictatorial spirit makes him next to a failure in the ministry.

It is impossible to deceive as to the spirit of our life work. We may cover our ignorance with a glamor of worldly wisdom, assume a greatness to which we are strangers, and display a heavenly holiness to which we are filthy foreigners and get by with it for a time, but eventually our real spirit, unmasked and unadorned, will find adquate expression in the issues of life.

According to 2 Cor. 5:18-20. the minister of the gospel is an ambassador for Jesus Christ. To him has been "given the ministry of reconcilation: to wit: that God was in Christ reconciling the world unto himself."

God has committed to him the Word of reconciliation. Through him God appeals for reconciliation with lost men. The minister stands in Chris't stead and prays: "be ye reconciled to God." Holding in his heart the credentials of his ambassadorship; a twice born man, absolutely surrendered to God, filled with the Holy Spirit, conscious of his personal commission to preach the gospel to souls for whom he is burdened; what must be the spirit of this man in the exercise of his prerogatives as a reconciling representative of Jesus Christ in this world? Shall it be the arrogant, unbelieving, self-centered, Christ-rejecting spirit of this age? No indeed! Shall envy, lust, strife and greed for place, property and power be uppermost in his thoughts each passing hour? A thousand times no!

What then shall be the spirit of our ministry as ambassadors for Jesus Christ in a world whose spirit is foreign to the Spirit of our Saviour?

First, let us apply this question to our personal spiritual life. What spirit shall characterize our secret Bible study, prayer life and the reading of devotional books? Let us beware lest familiarity with sacred subjects breeds contempt for the quiet hour with God. In our haste to minister to others we are prone to neglect the ministry of the Holy Spirit in our own hearts. How can we consistently and affectively beseech other folks to be reconciled to God unless we are fully reconciled to Him through Jesus Christ ourselves? It is impossible to lead men into the height, depth, length and breadth of the love of God unless Christ makes his home in our hearts. Let the spirit of dependence, reverence and faithfulness characterize our personal devotions.

The second question concerns the spirit of our ministry in our homes. The spirituality of our churches can be measured by the prevailing spirit of our homes. While striving to meet the spiritual demands of our congregations we often fail to minister to our home circle. Faithful observance of family worship and a spiritual life in harmony with our prayers fills the home with love, loyalty, peace, purity and good cheer, indeed a wholesome atmosphere. But on the other hand: What cruel fate is this by which we are all cursed,

That they who love us best should know us at our worst;
While those we chance to meet in station great or small
Receive from us our kindest word, the sweetest smile of all!

Why should our wives and children, who sacrifice more than we think, receive the bitter reaction of the contentious business meeting? Or, should it be said of us as was said of a devoted minister of another generation: "His home life was his greatest benediction to his church?"

We next inquire as to the spirit of our study. With what spirit do we enter our studies? Is it a spirit of drive, drudgery and drastic duty or the vital force of honest toil, lovingly given in the freedom and joy of a life fully yielded to the Holy Spirit? What spirit speaks to us from our mottoes, pictures, desks, magazines and books? Should one of our members suddenly step in would he find himself in a lion's den, critic's cage, a scientist's laboratory; or would he realize that he was in the presence of the Bible, a man of prayer, a practical man in the realm of literature and the best methods of church work, and above all a man indwelt by the Holy Spirit whose life is consumed with the master passion of winning men to Jesus Christ and establishing them in the most holy faith? Happy is man who is refreshed by a personal interview with a spirit-filled pastor in his study! Happy is he minister whose study is the place where he consciously receives from God through prayer and through mental industry the messages he delivers to the people!

In the pulpit the ambassador for Jesus Christ stands in the place of Him who died upon the cross and rose again beseeching men to be reconciled to God. What spirit shall be manifested in the eyes, voice, countenance, Bible reading, expression, manner, message, delivery, conclusion, appeal and invitation of the ambassador? Shall the pulpit be a place to exhibit education, parade eloquence, display intellectual brilliancy or prattle platitudes? Shall it be a place to plunge into sensationalism, put on a pageant of dramatics, make a stage play of wit, ride a hobby, pamper a pet or club an enemy? Indeed not! The true ambassador is so deeply impressed with the responsibility of his position and the delivery of the God-sent message that each word and action reveals Jesus Christ, the spirit of reconciliation and a burning desire for men to get right and stay right with God. He has no time for pretentious humility, professional dignity, belligerent eccentricity, popular sophistory or personal glory. He is lost to self in the glorious ministry of reconciliation. Denounce all sin he must without fear or favor but with the force of infinite compassion say to the sinner: "Behold the Lamb of God!" The supernatural element predominates his life-work. With Paul he can say:"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2.4-5. It can be said of him as was said of Stephen in Acts 6:10: "They were not able to resist the wisdom and the spirit by which he spake."

The success or failure of the business meeting of the church depends very largely upon the spirit of the pastor. As members of the congregation look steadfastly at the minister in the pulpit on Sunday they see a face like that of an angel; but strange as it may seem, at the next business meeting they see a preacher who looks, speaks and acts like the devil. Why this paradox? Is it a case of dual personality? I think not. It is a case of spiritual failure in the business meeting. We appreciate the pregorative of leadership. All of us like to see our programs prevail. But when our leadership is challenged, when we are unjustly criticised and our plans are thwarted, when there is heated debate and we suddenly awaken to the fact that we are not only on the defensive but actually defeated; then beware of the spirit which is liable to display anger, revenge, sarcasm or self-pity. This is no time to read the riot act or resignation but a gracious opportunity for humility, kindness, courage, cheerfulness and the evident control of the Holy Spirit. Church members expect the preacher to keep his head when they lose theirs. How to conquer sharp words with kind replies, falsehood with truth, hatred with compassion, deception with candor, doubt with faith; how to vanish cowardice with heroism, confusion with order, selfishness with sacrifice, pride with humility, and jealousy with generosity; how to successfuluy meet hard problems with adequate solutions, great opportunities with well prepared plans, delicate situations with delightful tact, financial complications with God's system of finance and how to overthrow rule or ruin with submission and success in the business meeting depends very much upon the indwelling, predominating spirit of the ambassador of Jesus Christ.

What spirit shall distinguish the minister of the gospel while attending the social functions of the church? Shall he forget that he is a pastor as soon as he enters the place where the people are assembled and pull off all kinds of hilarious stunts? Or shall he stand apart from the common herd with unapproachable dignity and exclusive sanctity while his announced appearance is a signal for silence as he impresses each wiggling boy and giggling girl with the solemnity of the occasion? Between these two extremes there is a happy medium for the spiritual expression of the ambassador of Christ in social life. The consecrated pastor is an inspiration to the social affairs of the church. His awakened social consciousness is alert to every opportunity for service. His personal touch at social functions may lead many a soul from darkness to light. His spirit of love, joy, good-will and helpfulness will permeate the whole church. Strangers will be welcomed at the church, the sick will be visited, the neglected will be found and the destitute will be clothed, warmed and fed. "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" in the Bible or in the social functions of a true church. The spirit and letter of proper conduct for pastor and people is clearly and accurately stated in 1 Cor. 13:4-8: "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in eniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

Let this same spirit fill the soul of the reconciling representative of Jesus Christ as he calls in the homes of the people. Great is the need in these days for advice, encouragement, instruction, comfort, admonition, prayer and personal evangelism. The heart to heart talks in the office and home enrich the mutual understanding, delightful fellowship and efficient service of pastor and parishioner. As a rule a home visiting preacher will have a church-going congregation. The grouchy, grumbling, gossipping pastor controlled by a haughty, censorious, self-centered spirit will break this rule. The cheerful, patient, industrious, inspiring minister filled with a lowly, appreciative, Christ-centered spirit will make this rule. Shall our people smile or frown when we approach the door? The story is told of a little girl who rushed into the house but stopped suddenly and stepped softly as she astonished her mother with this question: "Has Jesus been here?" "Why, no, my child," came the answer, "what makes you ask that question? Our pastor called a few minutes ago, that's all." "Well, mother," said the child thoughtfully, "every time he comes I feel like Jesus is standing around here, somewhere, after he is gone." Oh! that our spiritual personality were such that we could leave in each home the presence of Him we preach. Then we would not only be welcome but indispensable visitors among our people.

"Pharaoh said unto his servants: 'Can we find such a one as this, a man in whom the Spirrit of God is?' " The answer to this question takes us back to the first consideration: the spirit of our devotional life. The time we spend alone with God and His Word determines largely the spirit of our ministry. Are we yearning for others to behold the beauty, grandeur and glory of our Christ? Then we must has His Spirit in our hearts and homes. Abiding confidence in the fundamentals of Christianity, right relations with God through Jesus Christ, surrender to his will and separation from sin, the indwelling of the Holy Ghost and the joy of His fellowship, a deep appreciation of our position as ambassadors for Jesus Christ and a vivid consciousness of our responsibility to men to be reconciled to God; a prophetic vision of the times in which we live and the inspiration of that "blessed hope"; the personal return of the Lord Jesus to make up His jewels and establish His kingdom are each vital and determining factors in the life, spirit, power and success of our ministry.

Whether in our home, study, pulpit, or business meeting, whether on the street, train farm or in the shop, office and store, whether at the entertainment, social function, preacher's meeting, Bible conference or convention, let us seek that "closer walk with God" which will enable us to reveal the presence and Spirit of Jesus Christ, "in whom dwelleth all the fullness of the Godhead bodily" and clearly demonstrate to the folks we meet that "we are complete in Him."

And when at last by saving grace,
Before the Judge of all the earth we stand;
When we behold His glory, see Him face to face,
The invoice of our ministry will then lie open in His hand;
His searching eyes so closely scan
Each page, each thought, word, deed and plan
That we begin to tremble, oh! so much afraid,
Lest some most secret sin before Him is displayed,—
When suddenly, His eyes aglow with love divine,
His face lit up with glory dazzling in each line
He speaks, with voice so deep, with words so kind:
"I see the spirit of your ministry, indeed I find
Myself revealed in each appeal you made,
I heard your prayer, I heard you say: 'Be reconciled to God;'
I saw men yield, believe, be saved with my own blood;
Through all the years, 'mid toil and tears, my hand upon you laid,
I saw my Spirit then revealed amid the stress and strife,
Contending for the faith 'mid all the doubts of earthly life;
In study, pulpit, home or street, on land or sea,
With love you spake the words I bid you speak for me."
Again the Great Judge speaks, with deeper tone: "O faithful soul, well done!
Sit here at my right hand and be at peace, receive your crown!"
'Tis then, ambassadors, 'tis then, we'll know the worth
Of Him whose Word we preached while here on earth!
What rapturous joy, when faith is sight, as on his face we gaze,
We with our crowns laid at his feet are "lost in wonder, love and praise!"

J. C. McCaslin.

Anderson, Ind.

The children had been talking about how much intelligence the horse, dog, monkey and other animals showed. Then teacher asked, "What animal comes next in intelligence to man?"

Frankie's hand was raised. "Woman," was his reply.—Country Gentleman.

THE TEMPLE CLEANSED.

Soon after the feast in Cana of Galilee Jesus went to Jerusalem to the passover which was kept there at this time. We have often read of the temple at Jerusalem and the glorious one which Solomon built and which Nebuchadnezzar's army threw down and destroyed after the Babylonish captivity. The Jews built a new temple but not so large and beautifnl as the first. This second temple was rebuilt and beautified by King Herod and the Jews were proud of it and admired it very much. But they did not honor it in the way God's house ought to be honored.

When Jesus came into the temple he found people there selling oxen and sheep and doves, these animals were used for sacrifices. But they should not have been sold within the holy walls of God's house. Jesus was very angry with the people who were buying and selling in the temple. He drove them all out and the sheep and oxen and threw down the tables and poured out the money and said to those that sold doves, take these things away, make not my Father's house a house of merchandise.

The temple belongs to God and therefore Jesus would not let it be dishonored. We like the Jews have temples for the worship of God How do we use them? We never see people buying and selling in our church but there is a way of dishonoring God's house without doing this. How? By bringing worldly thoughts into his holy temple.

Some people perhaps think about their money, some about their shops, some about their every-day work and business, some about their pleasures or their fine dress while they are in God's house. They think of these worldly things instead of thinking of God and Christ and Heaven, instead of confessing their sins with all their hearts and asking for pardon and grace. This makes God very angry. He gives no blessings to these careless worldly minded people. They go away from the house of God with his frown upon them and not his sweet smile on our faces. If we wish for a blessing when we go into the temple of God we must pray that all our vain, foolish, worldly thoughts may be taken away before we go there and ask God Himself to take possession of our hearts.

I am writing this letter for the benefit of us M. P. Church people and that we may try to make God's House a house of prayer and honor, and respect the temple in a holy way, and not make it a house of merchandise or a den of thieves.

C. B. Frye.

(A member of Flag Springs M. P. Church, Why Not Ct.)

THOUGHTS ON METHODIST PROTESTANT HERALD OF MARCH 9.

Firstly, the comparison of statistics of different denominations; secondly, the president's interesting and progressive letter; thirdly, R. N. Hauser's plain business-like college talk; fourthly, Bro. Taylor's interpretation of Matt 5:18. These all interested me and I enjoyed reading them. Also Bro. Reed's gentle reminder to the ministerial brethren. Was especially pleased by the manner in which Bro. Thompson and the editor discuss a great question. The reports were fine.

B. M. Williams.

PRESIDENT'S LETTER.

LOYALTY—

In certain quarters it is the custom to make little of denominations and denominational loyalty, prefering to appear broad-gauged by discarding such barriers as are marked out by organized churches. These people have a certain corner of their lips which they raise when they speak of church loyalty; they get their noses just a little out of line and have a tone of scorn in their voices as though it were an evil thing to love one's own more than to love that which is foreign to us.

There are a few simple fundamental principles which they ignore, if they are not entirely ignorant of them. Love is one of the most selective emotions the human heart possesses. It has a different degree of warmth for every person it knows. Does not, possibly cannot, love two people alike. I do not believe the many times married person ever loved the different wives or husbands alike—there was a difference of degree in the warmth of affection for every one.

Then, too, we never love in general but in particular. Man must first love one person truly before he can love more than one at all. If it is possible for a child never to love father or mother, brother or sister, then that person is incapable of loving. If one hates his native land, has no warmth of feeling for his birthplace, then to widen the scope of land to six continents does not increase his patriotic fervor.

In like manner, those who do not love some denomination because it has in its folds some church somewhere at whose altars he found God, then you might put him in the biggest denomination or put them all together and you would not make him love them any more than he did the local church.

Therefore we must be loyal to father and mother, to brother and sister, to husband or wife before we will really be loyal to others outside these relationships. And we must be loyal to the land of our birth or we will not know how to love the strange land separated by the seas. So must we be loyal to a denomination, let it be little or big, matters not; we must be **loyal to it before** we can be used of God in his organized church. Christianity is organized, and those who will not be amenable to organized activities will have but little or no part in its achievements. **Love your church.** serve your church, make her history glorious; for by so doing you may prove your love for your Lord.

USING INSTEAD OF ABUSING THE CHURCH—

I have often wondered at the way some people have fallen in with those who abused the church. They seemed to be good people, at least appeared to desire to do good, but when some boisterous preacher whose main efforts seemed to be to abuse the church instead of denouncing the devil and his ways, came along, they fell in with him and left the church. Then all that the church stood for and attempted to do were despised by them.

And there is another class who appear to think that while Christianity is vital and important it does not matter much whether the church succeeds or not. They seem to think that men ought to be good and do good, but how, when and to whom are not questions in which they are interested. Their interest in Christianity centers around their own experience which is altogether a pleasant affair, which has not faced evil nor tried to help those who were oppressed by the evil one.

This latter class threatens to do the cause of Christ more real harm than the first. Christianity is an organized force. It has set for itself certain tasks and it requires of its members certain duties. This organized form is the church. The church has its stated times for assembling its members together, it has certain prescribed standards set for them; therefore the church is more likely to do something for God as a body of workers than are those who ignore the church or denounce its members. According to my observation, if a man will not render a religious service as a member of the church, there is little reason to hope that he will render one after he has separated himself from the church. The trouble with a church when it is idle or slothful is not that it is organized, but that it is not vitalized. And it is certainly true that the breaking up of the organization will not vitalize the membership.

THE APRIL CAMPAIGN—

In our April campaign we have fixed the following order: Family Altar, Stewardship or Systematic Giving, Life Work Recruits, and the College. We would like very much to have this order preserved, if possible.

OUR GOAL—

One thousand new Family Altars, 1,000 new pledges to give proportionately; 500 Life Work Recruits, i.e., those who will offer to give themselves to devote their lives to the ministry, to missions, to deaconess work or some definite religious work; and 5,000 new pledges to the college.

Distributed as follows: Five altars for every church, five pledges to give proportionately from every church; two Life Work Recruits from every church, and to all churches that have already made pledges one-third of the entire membership should make a pledge to the college, or a number of pledges eqnal to this.

The Perfect Score is 100, the five Family Altars count 25 points, the five pledges to give proportionately count for 25 points, the two Life Work Recruits count for 25 points, and one-third of the entire church membership making pldeges to the college count 25 points, making a total of 100 per cent.

FLAT ROCK CHARGE, Rev. J. R. Hutton, Pastor.

It had been my plan to put in eight days on Halifax work, closing the college campaign March the 19th: but sickness in our home broke up the plan, so as Mrs. Andrews was convalescent I asked pastor Hutton to allow me to go with him to Palectine and Gideon's Grove churches on his work. But the weather again became disagreeable, and almost prevented the afternoon service.

At Palestine there was a very good congregation, notwithstanding much sickness in the community, and these people enjoy hearing preaching; I enjoyed preaching to them. At Gideon's there were several loyal, faithful members present and we hope the service was not altogether in vain. They are here talking of a new church. We hope that these two little churches will add quite a number of pledges to the college during the April campaign.

I have been kept out of the field for ten days by sickness in the home; hope soon to get out. Fraternally yours,

R. M. Andrews.

COLLEGE BUILDING FUND.

Previously reported	$16,420.62
O. F. Hauser	5.00
Mrrs. Lucy Hunter	15.00
Rev. T. A. Williams	10.00
J. W. Maxwell	10.00
Geo. Maxwell	5.00
Russell Maxwell	5.00
J. B. Henley	2.50
Mrs. J. B. Trogdon	4.00
Mrs. C. L. Willey	1.00
Miss Ellen Willey	1.00
E. G. Finch	50.00
	$16,586.57

High Point Subscriptions.

Previously reported	$8,198.60
Dr. S. S. Coe	100.00
J. W. Edmondson	10.00
Jarrett Stationery Company	50.00
C. F. Williams	15.00
J. B. Spencer	20.00
Sam Montgomery	10.00
C. Dunbar	10.00
D. F. Staley	25.00
H. A. Millis	50.00
A. F. Moore	10.00
Mrs. L. L. Wheeler	5.00
A. C. Jones	10.00
	$8,513.60

J. Norman Wills, Treasurer.

Previously reported	$16,586.57
Mrs. H. G. Paschal	10.00
J. B. Ogburn	100.00
Richard Ogburn	5.00
T. F Newton	10.00
Mrs. Ida Morrison	5.00
C. M. Ferree	5.00
T. L. Pritchett and wife	10 00
D. R. Hopkins, Jr.	5.00
J. D. Stanfield	5.00
Mrs. J. L. Kernodle	100.00
	$16,841.57

High Point Subscriptions.

Previously reported	$8,513.60
C. C. Deal	10.00
N. H. Silver Company	80 00
City Market	125.00
F. C. Sharp	10.00
H. Harris and Brother	100.00
Dr. W. L. Jackson	40.00
W. L. Hargett	10.00
W. G. Griffin	4.00
W. L. Smith	20.00
M. F. Crooks	20.00
S. P. Montgomery	100.00
C. F. Barton	5.00
W. T. Taylor	20.00
M. P. Sechrest	25.00
R. B. Silman	10.00
C. C. Garrett	20.00
T. J. Hutchens and Company	10.00
Harllee-Welborn Company	100.00

Mrs. Bettie Corbit	50.00
G. Y. Stone	40.00
J. E. Gibson	40.00
Mrs. Blanche A. Pickens	3.40
R. W. Younts	40.00
Harry Fine	30.00
Westcott Robeson	100.00
J. H. Jennings	40.00
R. L. Loftin	100.00
C. F. Fariey	15.00
Mrs. A. L. Cecil	40.00
	$9,721.00

Corrections: In report in the Herald of March 2 a payment of $5 was credited to D. A. McLaurin. This was sent in by Brother McLaurin, but should have been credited to Mrs. Lee Reeds.

In the Herald of March 9 the following payments were reported among the High Point payments, which should have been included in the payment on church subscriptions:

J. W. Sharp	$2.50
Mrs. M. J. Rogers	5 00

J. Norman Wills, Treasurer.

NOTES.

—Bro. T. D. Sharp, superintendent of Grace Sunday school, has in his home a new member for the cradle roll.

—Attacks upon the four-power Pacific treaty by Senators Borah, Johnson, Reed, Robinson and others continued last week. It was agreed. however, that a final vote be postponed until March 24.

—The Norwegian ship Gontroft, caught in a storm, went down in mid-Atlantic with all on board. Twenty-five men were lost. The wireless operator stuck to his post until the last, sending S. O. S. calls for help. The Baltic-American liner Estonia got the signals and steamed at full speed to the Gontroft's position, as given by the operator. But when she arrived there nothing was visible but the sea. The position was about 600 miles east of Cape Race, Newfoundland.

—New Jersey has at last ratified the Eighteenth Amendment to the Constitution. Now only two of the forty-eight States have not ratified it. They are Rhode Island and Connecticut.

—Reports from the region of the Columbia River indicate that the California condor, the huge black vulture long believed to be extinct in this country, is not entirely so. Several pairs of these, the largest of American birds, have been seen circling high above the rocky cliffs.

—Fire swept part of the wholesale district of Chicago on Wednesday of last wek. The damage was estimated at nearly fifteen million dollars. One fireman was killed and several injured.

—Tracks which seem to have been made by a herd of large prehistoric animals have been found in the rocks on the top of the ridge dividing the Kentucky and Cumberland Rivers.

—That the younger generation of today doesn't know much about spelling is the belief of Mrs. S. M. Beall of Granville, Pa. Mrs. Beall is seventy-nine years old. In an old-time spelling bee last week she quickly spelled down all opponents, one after another.

—A strike of coal miners is threatened for April 1.

YOUNG PEOPLE'S WORK

Rev. A. G. Dixon, D. D., General Secretary, 3919 Carlisle Avenue, Baltimore, Md.

OFFICERS NORTH CAROLINA CONFERENCE UNION.

President.—Rev. L. W. Gerringer, Asheboro, N. C.
Vice President.—Ferry Lee Gibbs, Burlington, N. C.
Secretary-Treasurer.—Rev. C. B. Way, Burlington N. C.
Field Secretary.—Miss Juanita Hammer, High Point N. C.
Superintendent Children's Work.—Mrs. J. E. Pritchard, Henderson, N. C.
Superintendent Organized Adult Work.—Rev. G. L. Curry, Charlotte, N. C.
Superintendent Christian Stewardship.—Rev. N. G Bethea, Brinkleyville, N. C.
Superintendent Teacher Training.—Miss Carrie Muse, Charlotte, N. C.
Superintendent Mission Work.—Miss Marce Goley Graham, N. C.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 2.

BETTER BIBLE-READING. DEUT. 6:1-9.
(CONSECRATION MEETING.)

DAILY READINGS.

Monday-Ps. 39:1-13; Tuesday-Heb. 5:10-14; 6:1-3; Wednesday-Col. 3:12-17; Thursday-Matt. 4:4; Friday-Rom. 15:4-14; Saturday 2 Pet. 1:16-21. (What is the main thought in each day's reading?)

The Bible is a surprising Book. And our attitude toward it is equally surprising. After all these centuries of printing, it is still the most largely printed book. The issue of the latest best seller is a mere handful as compared with the number of Bibles that come from the press. An author is exceedingly complimented if his book is translated into as many as twenty different languages. The Bible is approaching its seven-hundreth different translation. Millions of them, in all the tongues of earth. Verily they read "in their own tongues the wonderful works of God" It is a universal Book. That is the secret both of the vast number of copies and their wide distribution as to language. It has a message for the universal heart, a message no other book can supply.

And yet, in spite of the fact that it is the largest seller, the most printed, the commonest book among us, it is surprising that we know so little about it. We are amazingly ignorant of its contents. We own it but we do not possess it; we have it but we do not know it. Wherein is the secret of our failure to be men of the Book? Part of the answer is to be found in the old saying, Familiarity breeds contempt. If we had never seen this Book before, it would have a wonderful message for us, we would read it with intense delight. You doubtless remember how the French savants greeted Franklin's reading of the Book of Ruth—they were amazed at the beauty of it, astounded that there should be such a book in literature of which they did not know. But we are not much better off.

Putting aside the primary purpose of the Book, the story of how God has revealed himself and his purposes to men, and thinking of it only as literature, the reading of it is wonderfully interesting. Here are thrilling stories of adventure, great orations, passages that have no parallel. And all of it missed because we have gone at it in the wrong way, have thought of the Book as a dry, dusty, almost musty, volume. How should we read it to behold wondrous things?

1. As a general rule—don't read it through. I know a certain man who has "read it through" some fifty times. But I doubt if he has been greatly profited by the exercise. It is that. You'll have to grit your teeth and perform all sorts of vocal and mental gymnastics if you get through. You're wasting time to read it that way.

2. Read it topically. Take any good concordance—and a Bible isn't worth a great deal unless it has a good one in it—and take some great subject like faith, or prayer, or the offices of Christ— there are a thousand others —and read every reference on that particular topic. You will be surprised to see how the Book is interwoven.

3. Read it by characters. David is a rather disjointed individual if you read only Second Samuel. Read all the Bible says about him. And so with Moses, Elijah, Paul. There isn't anything more interesting in literature than biography, and no biography more interesting than Bible biography, "These were men of like passions with ourselves." not saints who walked the earth in the long ago, apart from the temptations of men. See how they met and overcame their trials.

4. In the reading of the Gospels, I would suggest a little book that has helped me greatly. It is call "His Life," and is published by Hope Publishing Company, Chicago. This weaves the four Gospels into one continuous story. We need to read the separate Gospels for each writer has a particular purpose in writing, but it will be much more helpful to get the whole narrative in a connected way.

5. Read it in both the Authorized and Revised Versions. And with these have also a copy of Moulton's Modern Reader's Bible, or Moffatt's "A New Translation of the New Testament," or Waymouth's translation. These all bring shades of meaning upon the old Book that make it new. It will be well also to have a Bible Dictionary—Davis' or the International —and a good one-volume Commentary. (Dummelow's is good.) These will help to explain much that the text itself does not tell us.

6. Above all read it for what it is: God's Book. It is His message to you. When we pray, we talk to God; when we read his Book, he talks with us. Be quiet when you read, be intent to know his will, be reverent as in a holy place. It is God's Book, none other is like it or can compare with it. We cannot, dare not, read it as we read another book.

C. W. BATES.

HERALD SUBSCRIPTION RECEIPTS.

Rev. N. M. Harrison, $1.50. Rev. G. F. Millaway, $1.50. Rev. T. F. McCulloch, $2. Rev. H. L. Powell, $3. Rev. E. G. Lowdermilk, $4.50. Rev. W. D. Reed, $1. Rev. D. M. Loy, $3. Rev. D. R. Williams, $1.50. Rev. W. F. Ashburn, $4.50. Rev. J. E. Pritchard, $1.50. Rev. E. G. Cowan, $1.50. Rev. C. W. Bates, $1.50. Mrs. H. C. Nicholson, $3.75. Miss Kate Medlock, $2.25. J. B. Clements, $1.50. Miss Clara Paschall, $3.

JEWISH RELIEF

James Thompson, Mt. Hermon	5.00

NEAR EAST RELIEF.

A Friend, Pleasant Hill	$10.00

ORIGINAL SIN.

We made the statement some time ago, that some persons are so poorly informed as to the doctrines of their own church, that when some one states or defends some of these doctrines somebody thinks that they are NEW, and are up in arms at once, in holy horror, at what they suppose to be rank heresy. This has been abundantly demonstrated by things that have been stated in the discussions which have appeared in the Herald during the last few months.

The merest tyro in theology ought to know that theologians distinguish between "actual sin," and "original sin," for the Bible makes this fundamental distinction. Actual sin being the "trangression of the law," while original sin is that native, innate, inborn, inbred corruption that prompts or leads to the transgression. Paul calls it in Rom. 7th chapter the "sin that dwelleth in me."

We've felt for many years that there is more need of teaching and preaching on this than nearly any other subject, inasmuch as the masses of the people have utterly no conception of sin but the outward act, not knowing that the depraved, corrupt inner nature that leads to the act is sin. This is the root of the whole trouble—"sin that dwelleth in me." It is called "original" because it is first, or primary; it is called "inbred" because it is bred in us by nature;it is called Adamic, because it has descended by the natural laws of generation and heredity from Adam. And of course this involves, or includes infants as well as adults. No one of Adam's race is excluded. We have said this prefatory to giving the teaching of the most of the leading churches in their confessions of Faith, Articles of Faith, etc.

The first we give is article VII of the Methodist Protestant Church, of original sin, and is as follows:—"Original sin is the corruption of the nature of every man, that naturally is engendered of the off-spring of Adam whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." Page 29 of Discipline.

Next we give Article VII of Religion of the M. E. Church South, called "original or birth sin." "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." Page 15, Discipline, M. E. Ch. South.

We have not the discipline of the M. E. Church (North) but am sure it is the same as that of the Methodist churches, it being the original Methodist church of the U. S. In the third place we give a part of Article IX of the Protestant Episcopal church, which is also the same as that of the church of England. One of the 39 articles of the two churches, called "Original or Birth Sin."

"Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is engendered of the off-spring of Adam; whereby man is very far gone from righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit." Page 514 Book of Prayer.

Note that the word "man" as used in these articles of faith is used its generic sense, signifying man as a whole.

From the Westminster Confession of faith, Pages 32-34, we quote as follows, chapter VI, article II, III, IV, "By their sin," referring to Adam and Eve's sin," they fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body."

"They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed, to all their posterity, descending from them by ordinary generation."

" From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil do proceed all actual transgressions." As some readers will know, the Westminster confession of faith is the Creed of the Presbyterian Churches. Perhaps the Cumberland Presbyterians may differ on decrees and election. Next we quote from page 60 of "The Standard Manual for Baptist Churches," by Edward T. Hiscox, D. D., Article III—The Fall of Man.

"We believe the scriptures teach that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation without defense or excuse."

We have given the belief, or faith, of all the great, leading orthodox Protestant churches of christendom, save the Lutheran churches, as we do not have their articles of faith, but we are morally sure that they agree on the question of original sin with the others named.

Having given the belief of orthodox Protestentism on the question of original sin, now we will show that Romanism agrees on this point with Protestantism.

We quote from "A Catechism of Christian Doctrine," prepared and enjoined by order of "The Third Plenary Council of Baltimore." For sake of brevity we will give the answers, and not the questions; A. On account of the disobedience of our first parents, we all share in their sin and punishment, as we should have shared in their happiness if they had remained faithful."

"A. Our nature was corrupted by the sin of our first parents, which darkened understanding, weakened our will, and left in us a strong inclination to evil." "A. The sin which we inherit from our first parents is called original sin." "A. This sin is called original because it comes down to us from our first parents, and we are brought into the world with its guilt on our soul." This is all from page 14, questions 45 and 48 of the above Catechism.

These questions from the creeds (beliefs) of practically all the orthodox churches of christendom prove that the theory that children are born pure and holy is the rankest heresy. This is the heresy of Pelagins, a British Monk of the fourth century, who not only denied hereditary sin, but any connection between sin and death, and conversion through grace. Unitarians, who deny the divinity of Christ, the personality of the Holy Spirit, are Pelagians, and so are the Campbellites, both denying conversion as an experience, for according to their theory of sin there is no need of conversion.

We will say in conclusion, that the doctrine of original sin permeates the whole Bible from Gen. to Rev., inter-woven in its very tixture from start to finish. So understood by all the leading churches—crystalized in their Creeds, Confessions of Faith, Articles of Faith, etc. Taught by practically all the great theologians of both the Calvinistic and Armeninan Schools—both by Protestant and Catholic alike—the truth, is, the reverse is the rankest heresy, and ought not to be tolerated among evangelical churches. As to Methodism, when we consider such a galaxy of notables as the three Wesleys, Fletcher, Watson, Clark, Ralston and a number of others that might be named, we as Methodists ought to at least pause and consider, before we deny and denounce this fundamental doctrine of Methodism and of Christianity itself. Dr. Clarke was one of the greatest scholars, not only of Greek, Hebrew and Latin, but of nearly all the oriental languages, being characterized by Chas. H. Spurgeon as the "prince of commentators." Spurgeon was a prince of gospel preachers in his day, drawing thousands to his tabernacle, and leading hundreds to Christ, and ought to be a reasonably competent judge.

Finally those who believe in the native holiness of children, either do not know their Bible, or do not believe it. They may know it in patches, but not as a whole.

J. F. Dosier.

SELF-DENIAL WEEK FOR HOME MISSIONS.

Passion Week will soon be here. In many of our churches suitable services are being planned in memory of the passion of our Lord. What more fitting than to meditate during these solemn anniversary days upon the great facts leading up to the crucifixion of Jesus? He bore in his own body the penalties of the sins of the world.

But Jesus was not only crucified—He rose again from the dead! Our faith is not in a dead Christ, but in a living Lord. "Christ is risen from the dead"—"As in Adam all die, so in Christ shall all be made alive." "It is sown in dishonor; it is raised in glory." "The first man is of the earth, earthy: the second man is the Lord from heaven.""As we have born the image of the earthy, we shall also bear the image of the heavenly." "If we suffer with him, we shall also reign with him."

Oh that will be, glory for me,
Glory for me, glory for me.
When by His grace I shall look on His face,
That will be glory, be glory for me."

There is another side to this matter. The last message of the Master to his followers just before the cloud received Him up out of their sight called us to a recognition of our responsibility in connection with the establishment of His reign in the world. He led them out on the Bethany road where every memory was sacred, and lifted up His hands and blessed them. While they looked He went away on the wings of the morning. The angels said He is coming back again, and we wait for the day of His coming with glad anticipation.

Before He went away He opened their understanding; showed that it was necessary for Him to suffer, to die, and to rise from the dead; and taught htem that repentance and remission of sins should be preached in His name among all the nations.

And this is the Bethany message. "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth." Acts. 1:8.

"I gave my life for thee,
My precious blood I shed,
That thou mightest ransomed be,
And risen from the dead.
I gave, I gave my life for thee
What hast thou given for me?"

In these Lenten days, culminating with Passion week, and Easter, the Methodist Protestant people, with all other christians, should give themselves seriously to a consideration of this important duty. The Board of Home Missions has been given the responsibility of caring for that part of this great commission having to do with the Jerusalem, Judea, and Samaria of the Methodist Protestant Church. We have never had so great an opportunity, so large a program, nor so tremendous a responsibility. This Board needs $50,000 within the next sixty days if it is to meet the imperative demands of that Bethany message. The sum named can be secured if our people will practice self-denial for even one week, and turn the fund over for this special work. This will be credited on the budget, and will be a wonderful help to your Board of Home Missions. The offering will be large if all practice self-denial.

Jesus said, "If any man will come after me, let him deny himself." Luke 9:23.

MARCH THANK-OFFERING MONTH FOR WOMAN'S HOME MISSIONARY WORK.

March has been set aside as Thank Offering Month for The Pine Ridge Mission School, which is maintained by the Woman's Board of Home Missions. The North Carolina Branch has been asked to raise $1200 for Pine Ridge and special efforts are being put forth this month to raise the entire amount. Mrs. F. R. Harris and Mrs. Henry E. Powell of Henderson are sending out literature and Thank-offering boxes for this much needed phase of Home Mission work and it is hoped that every Methodist Protestant in the North Carolina Conference yill co-operate. Miss Hester Stuart of Burlington Home Missionary Auxiliary has challenged 12 Societies in the State to raise $100 each.

This is a progressive step for this wide awake organization. How many will accept Burlington's challenge? If your church cannot do it alone, can you not induce your circuit to assist? The Board has extended many kindnesses to the North Carolina Branch in helping the Children's Home and let us rally around and lend a helping hand to Pine Ridge.

spite of the lack of funds, the new building has been completed at a cost of $10,450.00 including light and heat. Debts are now to be cared for, notes are due in March, April, May and June, amounting to over five thousand dollars.

In the past three years 158 different girls and boys have been enrolled in the day school. Dr. and Mrs. Woodford have four Sunday Schools under their care, with a total enrollment of more than three hundred. They have also organized two Y. P. S. C. E. and one Junior C. E. Society.

Do your best, workers—fill your Thankoffering boxes or send an offering direct to Mrs. H. A. Garrett, care of Children's Home, High Point, N. C.

With sincere good wishes,

Truly,
Mrs. Wm. C. Hammer
President N. C. Branch
Woman's Home Missions.

Asheboro, N. C.
3-14-22

CHILDREN'S HOME.

Report of Superintendent

Sunday schools—	
Winston-Salem	$ 16.64
Liberty	3.00
Liberty Baracas	5.00
Denton	6.50
Whitaker's Chapel, Roanoke	7 25
Reidsville	6.42
Glen Raven, Glen Raven	4.91
Shiloh, Randolph	2.09
Mebane	12.00
Friendship, Mt. Hermon	5.50
Grace Church, Greensboro	9.46
Love's Grove, Midland	3.40
Laurel Hill, Fallston	1.00
Mt. Pleasant, North Davidson	5.65
Flat Rock, Flat Rock	3.00
Union Grove, Orange	1.25
Pleasant Union, Mt. Pleasant	1.92
Friendship, Fallston	1.90
Shoals, Pinnacle and Mt. Zion	1.95
C. L. Bevill Estate, Fayetteville	250.00
Rev. M. C. Wilson, Lometa, Texas	3.00
Master Julian Trogdon, Worthville	1.95
Master Edward Trogdon, Worthville	1.70
Sunday eggs, Mrs. J. M. Lloyd, Union Grove, Orange	2.50

We thank Rev. M. C. Wilson, Lometa, Tex. for his contribution. It is a part of his tenth.

We are pleased to inform our readers that the Christian Endeavor society of Tiffin, O., has renewed its pledge to clothe a child for another year.

Continue to watch the Herald report to see if your offering has been sent in. Please do not hold over until next month.

We enjoyed a visit from Miss Maud Isley last week, who was one of our teachers last year.

We would like to hear from more of our Sunday schools. It seems some of them must have gone into winter quarters; if so, we hope they will take on new life now that spring is here.

H. A. Garrett.

THE EASTER PROGRAMS ARE READY.

Sample programs for Easter, with other special literature, have been mailed to all the pastors and Sunday school superintendents whose names are on file in this office. The package sent contains

One copy of our new Easter program, entitled, "Risen from the Dead."
One copy of our home mission booklet, entitled, "Missions in America."
One copy of a small leaflet entitled, "A Long Way to Go."
One Decision Day record card.
One announcement of our 34th anniversary service.
One order card for the convenience of the proper officials.

If you are the pastor or superintendent, and did not receive this package, kindly address the office at once, and a duplicate package will be sent to you.

It is quite important that the orders for the Easter programs be sent in **at once**. Delays sometimes occur in the mails, and you should have the programs on hand ready for rehearsals at the proper time. It is our desire to supply all the Sunday schools with the programs needed to enable them to properly prepare and render the service. It is difficult to know just how many of these programs to have printed, but in these days of high cost of printing the tendency is to keep the totals down to the actual needs for the sake of economy. We think we have all that will be called for this year, and will run a second edition if it becomes necessary to do so, but all of this requires time. You will therefore see why it is quite necessary that all the orders be sent in at the earliest possible date. We can serve you better now than will be possible at a later time.

The program is pronounced by competent critics to be the equal of the best that is being issued this year. The music is by our own Rev. W. B. Judefind, a song writer of considerable note, and a member of the Maryland Conference of the Methodist Protestant Church; the literary material is abundant, allowing a wide range of selection; and the press work was done in our own printing establishment. If your school should find the music too difficult for the entire school, select your best singers as a choir for the occasion. If you desire something more elaborate, it can easily be secured from our publishing houses, or any one of a number of dealers in special music. In any case hold a service, emphasize the home missionary idea, and make an offering for our denomination budget.

We have a limited number of the booklet, "Missions in America," and the leaflet, "A Long Way to Go," which we will send postpaid to all who may desire them, and who will make such a request. Act promptly, as you will be disappointed if you delay action. We would like to distribute all that we have, and would publish a larger edition if the expense of so doing was not so great. Perhaps later our funds for propaganda will not be so limited, and we can build up a larger mailing list.

One other word. Until this year, the Board of Home Missions has received the entire offering at Easter. By a recent ruling of the Executive Committee, all funds for which credit is desired on the budget must go into the budget for distribution. We will get the use of the money at once, but in the ultimate distribution we will have our percentage of the budget. Therefore, we must urge that all our Sunday schools help to put the "get" in the budget for the local church. If we can be of service in any way, we are yours to command,

Charles H. Beck.

OUR HIGH POINT COLLEGE.

Some of the leaders of the Methodist Protestant Church have been trying for several years to do something for the young people of the denomination and all other denominations, in this State, who wish to get an education. Their hopes are about to be realized in a new college at High Point. Our leader, Dr. Andrews, has done more, perhaps, in this campaign, than any other one man, for which much praise is due, but Bro. Andrews cannot build this college himself. If he were financially able to build it, he could not manage it without the co-operation of the denomination. This will be a denominational college and we hope that nearly all of our people will put something in the building fund so they will call it "our College."

The erection of this college at High Point will mean a great deal to the students in the Children's Home. They would have the advantage of a college education which they, perhaps, would not have if it were located elsewhere. Now, the most important part is team work to get the money to build the college. It is up to us to get more of our people interested enough to put their money in it. Now let us all put our shoulder to the wheel and shove forward, if we do it will move; then reach down and get hold of another spoke and shove again. Keep repeating this movement until our hopes are realized. We must not be too easily discouraged, like Rev. W. D. R.'s delegate who went to Conference and heard two preachers debating on a very important subject with so much enthusiasm that he thought they were quarreling. If this was the cause of his falling from grace he did not hit the ground very hard.

Just as I expected, off my subject. Honest, my fellow church workers, will you not make a pledge for the Methodist Protestant College? if you cannot make a large pledge, make a small one. Make it payable any time between one and five years. We want your name enlisted on the record of College donators, so that you will be interested in the success of the College. To my friends who say they are not able to help build a college, let me say, Do you work three hundred twelve days in a year to suport your family? Don't you think you could give at least one day's work each year for five years to the college enterprise? The preachers will keep on preaching if you do not help to support them. The missionaries will continue to work in the foreign fields whether you aid them or not. The college will be built whether you help or not. The question with you will be, Have I used the means the Lord has intrusted to me to glorify Him? All that you have belongs to the Lord and the rent is now due, put it into the new College where it will help prepare the young people for leadership. The world is calling for leaders and there is no better way to get them than to train the young people in the college. Our boys and girls are knocking at the door of the Methodist Protestant College: if we do not open this door to them we will be held responsible for their future welfare.

C. G. Hunter.

—A letter to the **Herald** from one of Rocky Mount's excellent ladies contains this good word: "I am especially interested in the Methodist Protestant College enterprise. Would be glad to do anything in my power to help. Have asked two M. P.'s if they would help and they said they would. Have not been appointed a collector but feel so interested, just talk it to any one that seems to care about it." Such a spirit as this good lady has, possessed by all our people, would soon build the college; but her spirit is catching, as much so as the "flu." Look out! it may get you.

—The work of returning bodies of American soldiers who died in France has been finished. In all, 45,023 bodies have been returned. There are still in England several hundred bodies of soldiers who died there. Ninety-seven will be sent to this country at the request of relatives.

YOUNG PEOPLE'S CONVENTION.

The Denominational Convention will be held in the Victory Memorial Methodist Protestant Church in Indianapolis, Indiana May 11 to 14.

The opening session will be held on Thursday evening May 11th, and the closing session will be on Sunday evening May 14th. Our three churches in Indianapolis are planning to entertain a great convention, so plan to go for the very first session and stay until the close. I already have word from a goodly number indicating that they expect to go. Are you planning to be there?

Boost the convention among your workers and young people. Select one or more to go from your charge and get your Sunday school and Christian Endeavor Society to assist in paying the expenses of the trip.

Expenses.

The necessary expenses will be railroad fare, $1.00 per day for meals, and $2.00 for registration fee. The entertainment will be on the Harvard plan, lodging and breakfast free and $1.00 per day for the other two meals. The registration fee is $2.00 for each delegate until a charge has registered and paid for three delegates, and after the three have been paid for such charge may register free of cost as many as come.

Preachers Note.

Indianapolis is in Eastern Clergy territory, so if you live in Southeastern or in Western Clergy territory you will need to have the Eastern Clergy permit to get into Indianapolis on Clergy fare. The same is true with reference to getting into Pittsburgh, Pa., to the Inter-Board meeting on May 18 and 19. If you desire the clergy rates you would better investigate this. Application for permit should be made in the usual way to Mr. C. L. Hunter, Manager Eastern Clergy Bureau, 143 Liberty Street, New York City.

Delegates to Pittsburgh.

If you have been chosen to represent your conference in the Pittsburgh meeting, May 18 and 19, you can attend the convention in Indianapolis May 11 to 14 without a great deal of additional cost. Look into this and plan to be in the convention. Those desiring entertainment during the convention should write Rev. J. L. Buckley, 1928 Woodlawn Avenue, Indianapolis, Ind., so he will get your letter on or before May 1st, 1922. Those having agreed to take part on the program need not write. I will send in that list.

Yours for a great convention,

3919 Carlisle Avenue, A. G. Dixon.
Baltimore, Md.

WHY THE BOARD OF HOME MISSIONS NEEDS MONEY.

In our first paper we discussed the policies and program of the Board of Home Missions and began a study of the fields under the care of the Board. In this paper it is our purpose to continue that detailed study of the work.

In Kansas City, Kansas,,we have had some of our most difficult problems to solve. However, we have never had a finer outlook for the work of the denomination there than we now have. We have transferred the work of the downtown People's Church to the University district and renamed it The University Church. A fine stone building is being erected, made possible by the sale of the downtown property, by assistance from the Kansas Conference, by heroic work on the part of the local people, and by a contribution and loan from the Board of Home Missions. Our work has been done in a dwelling house and conditions have not been favorable, but we are making fine progress with a Sunday-school of 132 enrolled. The board assists in the support of the pastor.

At Westheights, we have the nucleus from what was formerly known as the Chelsea church, this was a small but plucky band of people, but were so limited in the old location as to make ultimate success almost impossible. The new location is about a mile and a half from the University Church, and in one of the finest residence districts in the city. They have worshipped for a year and a half in a two story dwelling house, which will become the parsonage when the church is built. The work is making fair progress, but it cannot do much more until the church is built. Plans are being prepared, and the contracts will soon be let for the Sunday-school section. The Board assists in the support of the pastor here.

At Gordon Place we have a small congregation, but hemmed in by negroes, Roman Catholics, and a cemetery, with other stronger churches in keen competition for the support of the Protestant white people of the district. It is the judgment of the Board that a new location is desirable for this congregation, and certain propositions were made some two or three years ago. At that time however the Board wos making no contribution to the work, and the local people did not see the wisdom of accepting the suggestions made. It would be fine if they were ready now to join with our churches in this three church program for Kansas City.

In Seattle we have great opportunities and great responsibilities. Our splendid First Church is one of the leading churches of the city. Our two mission churches have fine opportunities but cannot serve their respective communities satisfactorily with their present equipment. Building is imperative at both Ravenna Park and Seaview Park, and the best results will be secured if the buildings are erected together and at once. No other city in the entire nation is so under-churched as Seattle, with the exception perhaps of San Francisco. The latter city has a large Catholic population ministered to of course by non-Protestant agencies. Other denominations are working near us, and we have only been able to keep our fields through the good offices of the city Church Federation. We cannot always retain them unless we supply adequate equipment at an early date. The small frame chapels are completely outgrown, and the people of the communities are asking why we do not proceed with our building program. The churches themselves inquire why we can build elsewhere, and not in Seattle? It is hard to get them to understand that money can be borrowed to complete our buildings in our Eastern cities, but no Protestant Church has standing in a Seattle bank. Our people are not able to build without large assistance from the Board, and our demands have been so great that until this hour we cannot tell how soon building can be started in this great city of the Northwest. We assist in the support of two men in Seattle.

At the West End Church, Greensboro, N. C., additional equipment is necessary. This can be provided by the local congregation if they can secure such assistance as our other churches in the city can give them. We supplement the salary of the pastor. At Charlotte, N. C., we have a loan, and are assisting in the support of the pastor. Adjoining lots are to be purchased under certain conditions, and your Board has pledged to see that the money needed shall be provided from some source when the estate must be closed. At Asheville, we have a loan, and assist in the support of the paster. At Lexington the plans call for a new church at an early date, and your Board is being asked to assist both in building and in the support of the pastor. At English Street, High Point, small assistance is being given, but later when the church requires a full time pastor, our obligation will be greater.

At Savannah, Georgia, and San Antonia, Texas, colored congregations are asking for help. At Jacksonville, Florida, we have a promising new mission, but the time has come when they must find a place of their own. Up until this time, their services have been held in a rented store-room. They are planning to erect a small chapel soon because we cannot assist them in building. We help to support the pastor, and his time would be much more valuable to the kingdom in a suitable building. There are a number of open doors for us in Florida but we cannot enter without money.

At Montgomery, Alabama, the time is here when new buildings should be erected. This will require the sale of the old properties, the purchase of a new site, and the erection of a new chapel, or one unit of the church. We have one of the best men in the Alabama Conference here but he cannot do much more until some step is taken to build. The property titles are in the hands of your Board, and we are looking for a market, but the building ought not to wait until a sale can be consummated.

We assist in the support of pastors at Mansfield, and Magnolia, Arkansas; at Quinton, Comanche, Hugo, Idabel, Eagletown, Haworth, Redlands, and Pine Creek, Oklahoma, and several of these churches need assistance to secure adequate equipment. This is especially true of Hugo and Idabel, and Magnolia needs a new church. A little encouragement on the part of the Board would inspire the heroic people composing these churches to undertake worth-while building enterprises.

In Texas, we have a promising work in Paris, though it has suffered almost every form of disappointment; at Corsicana a new church is imperative if we are to hold our place in the city; at San Angelo, a new church should be erected soon if we are to develop our work; and at Fort Worth, we are barely marking time for lack of an adequate building. We assist in the salaries in all these places. Fort Worth is one of the most important cities of North Texas. We have a very fine location, but we cannot build churches without money.

There are other agencies employed by this board, and other lines of service are being rendered. We assist in the salary of conference missionaries in Georgia, Ft. Smith-Oklahoma, Arkansas, and North Mississippi. We assist in the payment of church debts. In the list of work being done in the Indiana Conference we did not note assistance being given at Muncie. This church has been greatly discouraged and disheartened on account of its heavy debt. But with a donation from the Board of Home Missions, and encouragement from the Conference about $7,000 will be paid on the debt within the conference year, and the church will be able to handle the balance.

I do not think any other agency of the church is doing more for the denomination on the small contributions made by the church. This is a plain heart to heart talk to you as fellow-members of the Methodist Protestant Church. We cannot carry out this program without a much larger sum than we have ever yet had placed at our disposal. This is an unfinished program, every item of which comes build elsewhere, and not in Seattle? It is hard within the classification adopted by the General Conference.

We should have $50,000 between this and April 30th. If the Methodist Protestant Church would take herself seriously in her Home Mission work, every dollar of that sum can be provided at Easter. We will welcome inquiry, suggestion, and constructive criticism. We are looking for a number of interested people who believe America should be made Christian, and who are willing to support their belief by their money.

We must save America to save the world.

CHARLES H. BECK.

NO ONE NEEDS ME NOW.

An unhappy woman who had lost the mother so long dependent on her was urged to take life more easily than she had done hitherto, and to make a business of enjoying herself. But this program did not appeal to her. Life no longer interested her. "There's no one who needs me now," she announced, "and I need to be needed."

That woman was not exceptional. She voiced a universal want. There is no satisfaction in life like being needed. Sometimes the conscientious older daughter, who is her mother's "right-hand man," who assumes the responsibilities of the home as a matter of course, and is a second mother to the younger children, looks half enviously on another girl who never has to do anything she does not feel like doing, who is responsible for nothing but pleasing herself. "Oh," thinks the girl of many burdens,' "how nice it would be to be like that!"

And that is the biggest mistake you are likely to make in a hurry. It is not "nice" to be like that. To be absolutely care-free means that no one needs us, that we are not necessary anywhere. And it is that consciousness which makes wealth and leisure a mockery in so many cases.

Everyone needs to be needed, and there comes a time in every life when existence seems unendurable without that knowledge. Unless you are doing something useful, unless you are helpful somewhere, unless your affection is the daily bread of some heart, life is sure to lose its savor.

Whether you know it or not, you need to be needed. Be thankful if you have a share in the work of the home, if you have responsibilities, if father counts on you for certain services, if mother depends on you. To be needed, it is the fundamental longing in every heart, the salt of life, without which there is no flavor in existence.—Selected.

GOD'S PEOPLE DISTINCT.

"And I will put a division between my people and thy people: tomorrow shall this sign be."—Ex. 8:23.

This may happen in the time of judgments, when the Lord becomes the sanctuary of His saints. It is very conspicuous in the conversion of believers when their sin is put away, while unbelievers remain under condemnation. From that moment they become a distinct race, come under a new discipline, and enjoy new blessings. Their homes, henceforth, are free from the grievous swarms of evil which defile and torment the Egyptians. They are kept from the pollution of lust, the bits of care, the corruption of falsehood, and the cruel torment of hatred, which devour many families.

Pharaoh has a people, and the Lord has a people. These may dwell together, and seem to fare alike, but there is a division between them, and the Lord will make it apparent. Not for ever shall one event happen alike to all, but there shall be great difference between the men of the world and the people of Jehovah's choice.

Rest assured, tried believer, that though you have your troubles, you are saved from swarms of worse ones, which infest the homes and hearts of the servants of the world's Prince. The Lord has put a division; see to it that you keep up the division in spirit, aim, character and company. — Charles H. Spurgeon.

THE UNAPPRECIATED GIFT.

It is said that a miniature silver egg was once presented to a Saxon princess by a royal visitor. Somewhat surprised that she should receive a gift of such a character, she let it lie neglected for some time among other possessions. But one day, picking it up idly, she discovered a secret spring, and on pressing it a door flew open, disclosing a jewel of exquistie workmanship.

Thus do gifts come to us from the King. It takes more than a careless glance to discover their value. The Bible, for instance, is a gift of infinite value, but how many of us appreciate its worth? It is not until some deep life experience touches the hidden spring that we have revealed to us the radiant promises of His love, and come to understand the full magnitude of his gift. From that hour, His words take on a lovelines never before perceived, and we learn to cherish them as jewels only the King himself can bestow.—Exchange.

CREATION OR GENERATION.

When I recently wrote a brief communication for the "Herald," I little knew what I was getting into. Perhaps, had I known, I would have held my peace.

And "now" Prof. Thompson goes after me. No, Professor, I have not forgotten my catechism nor my Systematic Theology, nor some other things.

I agree with some things that Bro. Thompson says, but I really do not know what he is trying to prove. I wish, however, to notice two statements which he makes.

"Bro. Dosier's statement that human souls are not created but generated is too foolish and absurd to consider." I suppose from this that Prof Thompson takes the position that human souls are created. But who creates them? The Lord God? Very well. Then he says: "I believe that every human being in infancy has in its nature the latent germ of original sin as the result of Adam's fall." I would like to ask if the infant comes into the world with the latent germ of evil, and if not when does he get it? If the soul is not generated, what has the fall of Adam to do with it? Or is not the germ in the soul? If the soul is created and not generated, and if it is created by God, then God must put into the soul of the "infant" when he creates it, or very soon thereafter, the germ of original sin. In that case God is responsible for original sin and Adam is not? I know of but one other conclusion, and that is the sin is not in the soul but in the body.

To none of the above can I agree. I am still willing to stand by the statement which he criticises, that children are from their parents, that is, by generation. I did not think it necessary to say by generation, for I thought that every one would know what I meant.

C. L. Whitaker.

Allow me to congratulate Bro. J. F. Dosier on his splendid article, "Creation Versus Generation," appearing in last week's Herald, and to add a few statements to what has been written on the subject under consideration. Not that I am seeking to enter into the arguments—because I really do not wish a place in these discussions (I am no student of theology, nor claim to know much on the subject); but there is one very important point (to me) which I have not seen brought out and I feel like telling it to those who do not see it clearly as I see it. I believe I am right and believe it is right to pass it along. However, if I be in error, any reader may feel at perfect liberty to tell me wherein I err in this matter without fear of causing an offense. Bro. Dosier has clearly pointed out Scriptures that prove man is born in iniquity. Now read 1 Cor. 15:22: "For as in Adam all die so in Christ shall all be made alive." Children, therefore, are born in sin but the atonement was made which saves the child from that inborn sin, the Adamic sin. Although Christ's death on the cross redeems the world from sin, that is, the Adamic sin, it does not take away the nature of a human being, the natural tendency of the finite being to err. Jesus Christ came into the world to save that which was lost, that is, in a lost state, was lost by that Adamic sin. So, if a child die in innocency, while it is unaccountable, it is saved by the redeeming blood of Christ. But Jesus Christ's death on the cross did not blot out the sins that people are daily committing in the body—our own sins. Reader, if you enter into eternal life when you shall have ended this life on earth, you will be there by grace. But if you fail to hear the "Well done" of our Master and enter into eternal death, you will be there because you did not repent of your own sins (not the Adamic sin) and believe on the Lord Jesus Christ. It will be your lack of faith. Nobody living in the world today shall suffer eternal punishment because of Adam's sin, but because of the sins committed in the body. Every man shall give an account of the deeds done in the body—his own deeds.

Mrs. J. W. Thacker.

FOR MORE SPIRITUALITY.

Please allow me space to say Amen to what Bro. Reed said in regard to arguing through our Church Paper as some do. It's true that our pastors are looked upon as our examples in the christian life. This being so I think our pastors ought to be good examples for us to follow. It is true Christ is our example. You don't find many churches where the membership is better than the pastor's example. Neither will you find all the churches as good. I think our pastors ought to be consecrated men and I believe they are, to a great extent. It seems to me that at times some say things that don't fit very well for our children to read and consider.

This is with no ill feeling toward any one. Yours for a better spiritual church,

A. L. BERRIER.

TO THE WOMAN'S FOREIGN MISSIONARY SOCIETIES.

The Thank-Offering.

Did you have it in February? If not, try to hold a public service yet and tell the public what the Woman's Foreign Missionary Society is doing in the foreign field and what they are planning to do and give them an opportunity to help carry on the work.

Have the thank-offering boxes opened and send all thank-offering money to Miss Velna McCulloch, Greensboro, N. C., and tell her it is the thank-offering from your society and she will know that it goes to the building fund.

Let us not confuse things. There was a report in a recent copy of Methodist Protestant Herald of a Woman's Foreign Missionary Society holding a thank-offering service and sending the offering to Pine Ridge (a home mission work).

Please report to me the amount of your offering so that I can get my report in shape for branch meeting.

Mrs. C. L. Whitaker,
Thank-offering Secretary.

—Leon McCulloch and another man represented the Westinghouse Electric Company in a recent meeting of engineers and metallurgists in New York City. "Experiments with Sherardizing" was the subject of Leon's paper.

—Rev. R. C. Stubbins used several hymns very effectively in last Sunday evening service. He gave some account of the writing or special use of these hymns and then they were sung.

PLAYING HORSES.

"What shall we play?" asked Pat of the other three children. "It is so fine and warm out of doors. Hurry up! What do you say, Kate?"

"Shall we have a skip?" asked Kate "That is what I should like."

"Oh, no, not skipping!" cried the boys. "That's a girl's game."

Kate laughed. "Well, I don't mind," she said." "I'll play whatever you like."

"Let's play horses," said Cuth. "Kate's rope will make fine reins for me, and I know where there is a piece for Pat and Ned—near the wood-pile. Come on, all!"

So they all ran with Cuth to the wood-pile and found the other rope, and then Cuth became Kate's horse and Neddie Pat's. Of course, the two horses had to have names—Pat called his "True Boy" and Kate called hers "Stamper." For True Boy stood quiet and good while the reins were tied round his arms, but Stamper plunged and reared in a wild way.

"My horse is very frisky today," laughed Kate. "Wo-a, Stamper!"

But away went Stamper as soon as the reins were tied, tossing his head like a mad thing. Down the path and out into the dusty road, across the green field, and over the brook at such a speed.

"Wo-a! Wo-a!" cried Kate. It only seemed to make him go faster. On he flew. Kate's arm ached with the pull.

She had to drop the reins at last and let Stamper go. She sat down among the daisies on the bank and pretended to cry. But it was only "pretend." That is why Pat and Cuth and Ned all like to play with Kate. Instead of getting cross with them when they are rough, as some girls do, she turns it all to fun.

Soon Pat and True Boy came trotting by.

"Why, what is the matter, lady?" asked Pat. "Can I help you?"

"O sir, my horse has bolted," cried Kate, "and I don't know how I'll get home tonight!"

Jumping Rope.

"I'll catch him for you, lady, on my trusty True Boy," Pat told her. "Gee-up, True Boy!" and off they went after the runaway.

Stamper was right across the field by this time, but True Boy's legs were long. Soon he caught Stamper's reins as they trailed on the grass, and still with many a kick and prance, he was led back to Kate.

"Oh, thank you, kind sir," she said, "and thank you, True Boy. "My Stamper is a good horse, but he has been kept indoors so long by the rain that he has grown wild."

Then Stamper (he was Cuth really, you know) thought it was a shame to tease his kind sister any more. So he trotted all the rest of the way as good as gold.

"I'm tired of horses," said Pat then. "One good turn deserves another; let's have Kate's game now," and in a minute or two the rope was turning merrily. "Jump in, Kate; you first!" cried the boys.

"How glad I am," thought Kate, as she jumped, "that mamma taught me not to hold out for my own always. It is so much nicer to have the boys pleased to play."

Then she skipped up to a hundred and one and her cheeks were like two roses when they all ran home to tea.—The Little Soldier.

FROM PASTORS AND PEOPLE

Burlington—Last Sunday was one of the best days for the Burlington church and Sunday school this year. The attendance in Sunday school was 347, an increase of 18 over the previous Sunday. The senior Baraca class had 90 men and boys present. The Sunday school raised about $140, which was to pay off the indebtedness of the Sunday school. The senior Baraca class contributed nearly $50 of the offering. Prof. C. C. Haworth, superintendent of the Burlington graded schools, was an attendant in the Sunday school, speaking to the senior Baraca class during the lesson study period. His talk was well received by the large body of men in the class.

Pastor Taylor conducted the regular preaching service at 11 A. M., and gave the congregation an inspiring and helpful sermon on the text, "Draw night unto the Lord, and He will draw nigh unto thee."

Rain fell here Sunday afternoon and night, consequently the attendance at the evening services was smaller than usual. The senior Christian Endeavor society held their meeting at 6:30 with a fairly good attendance and helpful discussions by the members. Rev. C. B. Riddle, editor of The Christian Sun, of this city, was the speaker at the evening church service. He delivered the second of the series of addresses on the general theme, "The Pre-Eminence of Jesus in the Home." It was an excellent sermon, delivered in a very convincing manner, and there were many favorable comments on the discourse.

Next Sunday night we are to have the third of the series of Snuday night addresses on the Pre-Eminence of Christ. Gilbert T. Stephenson, of Winston-Salem, will be the speaker next Sunday night. These special addresses on the very important subject are proving very helpful to the large congregations that have been hearing them. The fourth address of the series will be heard on Sunday night, April 9, and Bro. J. Norman Wills, of Greensboro, will deliver the address.

C. B. Way,. Reporter.

Pinnacle.—Since coming to this field we have found enough to do to keep us continually on the move. Looking after the sick and burying the dead have taken much of our time. Since coming to this charge we have attended nine funerals; the last being the sainted mother of Mrs. J. D. Mikels, who was a member of the Baptist church. A week ago we buried our beloved brother, James Mikels. Three of these funerals were at the Baptist chuurches, one at the M. E. church, four at our church, and one at a Primitive Baptist church, our first experience in a Primitive Baptist pulpit.

Easter services will be held at Mt. Zion church third Sunday in April. Pinnacle and Shoals, too, are expecting to hold the service.

Our second quarterly conference will be held at Mt. Zion on Saturday before second Sunday in April instead of the third as announced. Brethren, please announce this change.

Wife has been at Greensboro for two weeks attending our daughter, who is very sick in Greensboro hospital. We earnestly desire your prayer for her recovery. W. D. Reed.

Mebane Mission Band.

The William Nicholson Mission Band met in the Methodist Protestant church Sunday afternoon at two o'clock. There were 29 members present. Our collection amounted to $3. We had a nice program. We sang three songs and our president read our Scripture lesson. and several had pieces to read. We had a very interesting meeting. Margaret Qualls.

Mebane.—We held our home mission thankoffering service Sunday night. On account of the bad weather there was not such a large crowd. Our service consisted of a musical program. Dr. Johnson presented the Pine Ridge work in his usual impressive way.

We are planning for a good and a helpful time at branch meeting. We hope to have a large attendance. We are working on our pageant. We have a full month for April. for we got behind at least two weeks during the "flu' epidemic. Most of our people are on the road to recovery, for which we are very thankful. Bro. J. W. Nicholson and his daughter, Margaret, are among the last to be sick. Both are beginning to sit up now and hope to be out soon.

Haw River.—The second quarterly conference of this charge will convene at Midway church on Saturday before the second Sunday in April. Preaching at 11 A. M., dinner on the ground, quarterly conference in the afternoon.

Come out, brethren, and let us plan some for the extension of the kingdom of our God

E. G. Lowdermilk, Pastor.

Missionary Services at Fallston.

The District Missionary Meeting of the Methodist Protestant Church was held at Fallston in Friendship church on Saturday, February 25. We had two services, one at 11 o'clock and another at one. The pastors from the different charges present were: Rev. A. L. Hunter of Fallston, Rev. E. G. Cowan from Bess' Chapel, and Rev. J. D. Morris from the Cleveland charge. We also had representatives from the Shelby charge.

At the 11 o'clock service the devotional was conducted by Mrs. A. L. Hunter, district chairman, after which the pastors of the charges represented gave us some interesting talks on missions.

We had dinner on the ground, and then reassembled for the afternoon service. During this service papers were read on the following subjects: Our Present Responsibilities in the Foreign Fields, The needs of Our Home Missions, Why We Should Be Interested in Missions. Also the question box was conducted by Mrs. A. L. Hunter.

Every one present seemed to enjoy the services, and I believe each of us went away with more enthusiasm for mission work and with a greater determination to do our best for the mission cause. Hester Bingham,

Corresponding Secretary.

Old-Time Quilting.

The old-time quilting parties are not forgotten by all, for at the home of Mr. and Mrs. T. G. Perry Monday evening, March 13, about a score or more young people, boys and girls, met at the call of the Young People's Home Missionary Society of the First Methodist Protestant Church.

This society decided at the regular monthly meeting held on March 6, 7:30 P. M., at the home of the president, Mrs. J. W. Boyles, to furnish a room at Alvin Drew mission school, Pine Ridge, Ky., which is a school for girls and boys.

Three nice quilts were made to help furnish this room; these quilts had names of some of the donors on them, the boys of society to pay for the cotton, linings and thread used. This occasion proved to be a most enjoyable affair, piano and victrola selections added much to the pleasure of all.

Falls Templeton, Reporter.

Thomasville, N. C.

Draper Station. It has been quite a while since we have let you all hear from our church, but nevertheless we are still living and not dead as some may think. By part of the mill work shutting down we have been crippled somewhat in our work, but we are still striving to do our best. We wish the prayers of all for our young church that we may grow and prosper.

To the pastors: If any wish my help in revival work I will be glad at any time to do what I can in the name of the Lord.

D. A. Morgan, Pastor.

March 20.

Friendship, Haw River Circuit.—As spring begins to open our church attendance begins to increase. Today's service was attended by an unusually large crowd. As many step out of their "winter quarters," where there should have been a home worship, into the public worship again, may they offer a strong hand to help make this a most successful year's work. After hearing Bro. Lowdermilk's sermon this morning on "Go Forward," how can we go backward and not lend a helping hand? Let us push on together.

Previous to the preaching of the sermon three delegates were elected to attend the Sunday school convention at Charlotte.

Our missionary society is to meet immediately after Sunday school next Sunday, March 26, and glad to say, the members of Brown Summit society will be with us. We feel that they will be of great help to us.

Lelia Wagoner, Reporter.

March 19.

Lebanon, Spring Church Circuit.– The readers of the Herald will be glad to know that the work is moving along nicely at Lebanon. Now that the bright, sunny days of spring are with us we are looking for even greater results.

Rev. J. L. Trollinger, our new pastor has already found his way into the hearts of the people here. His preaching is of the constructive type, free from all excitement and undue pressure, spiritually strengthening the members, who are looking prayerfully to the future as the greatest in the history of the church. Under the leadership of this good man we confidently believe the Lord will direct both church and pastor into greater heights of usefulness for his kingdom.

The Sunday school is flourishing under the leadership of our able superintendent, Mr. W. H. Camp. We are planning to buy a new organ in the near future. We have a splendid choir, with Miss Bessie Jordan as organist. Mr. W. H. Allen has charge of the choir! the improvement under his leadership is marvelous.

If any of you readers would like to see a real live working church and Sunday school, just visit Lebanon Methodist Protestant church and see how we do things here.

Josie Camp, Reporter.

West Forsyth Circuit.—The second quarterly conference will meet at Union Hill church on Saturday before the second Sunday in April at 1:30 P. M.

On next Sunday, the 26th of March, we will begin a revival meeting at Harmony Grove church. Rev. N. M. Harrison of Greensboro will come to help the pastor on Monday. He will remain with us till Saturday. Bro. J. W. Johnson of Hight Point will be with us Sunday morning with some of the well known singers of High Point. They are known as Crouch brothers, W. T. Kennedy, J. B. Swaim and some others whose names we do not have. We expect 1,000 people to attend. Bro. Johnson, who is one of the best singers in the State, will conduct the singing.

A. M. Hamilton.

Friendship, Stanly Circuit. — Sunday was another good day for us. Mr. Ridge filled his regular appointment with a good sermon; theme, "Out of Touch With Christ." Every time he preaches we think that is the best, but next time he has something better. Our congregation was off some Sunday owing to so much sickness.

Our Sunday school is good; 119 present, collection $3.27. Prayer meeting was rained out Sunday night, also Ladies' Aid society. Prayer meeting every first and third Sunday night at seven P. M. What has become of Rev. Mr. Reed? We have not heard anything from him in a long time. Maie Hatley, Reporter.

Orange Circuit.—To the official members of quarterly conference: The second quarterly conference of this charge will convene at Union Grove on Saturday before first Sunday in April; preaching at 11 o'clock, dinner, business of the quarterly conference. The presence of each official of each church desired Brethren: I am counting on you to be there Come and be on time for preaching, which should be more important than eating. We may have a monkey to show. Please take due notice hereof and govern yourselves accordingly.

H. L. Powell, Pastor.

Spring Hill, West Thomasville Circuit. — Bro. Moose filled his appointment Saturday night with an excellent sermon on the subject, Ye shall all be judged according to your works. A splendid one Sunday on the Prodigal Son. As many are inquiring about us, we are still at the same place and having service every first and third Saturday night, 7:30, and Sunday at 11 o'clock. Just come around to see us and hear what we have for a preacher and I am sure next time you will want a seat with us.

Bro. W. W. Tise was elected Sunday school superintendent. Sunday school will reorganize first Sunday at 10 o'clock. Parents, all come and bring your children. We will have a class for you and a teacher thrown in.

All-day service on Easter Sunday; song service at 10 o'clock, Easter sermon at 11 by Bro. Moose, dinner on the ground, song service in evening, conducted by Bro. J. B. Swaim and Bro. J. W. Johnson. Everybody invited to come.

Reporter.

Mt. Pleasant, Mt. Pleasant Circuit.—We are still very much alive at Mt. Pleasant, even though we have not been saying much about it. We reorganized Sunday school last Sunday with officers for the ensuing year as follows: S. R. Stafford, superintendent; W. A. Stafford, secretary-treasurer; Mrs. H. Floyd Amick, organist. The outlook for the year is very favorable.

Last Sunday was Dixie Endeavor Day in our church, and Bro. Burgess gave us an exceptionally fine sermon. His theme was "Christian Endeavor." We believe it was one of the best sermons we have ever heard from him, and that is saying a great deal. An offering was made for Christian Endeavor extension work in Dixie. Yours in the work.

H. Floyd Amick.

Fairview. — The congregation were very much disappointed Sunday when we learned that Bro. Reynolds was sick with "flu" and would not be able to preach. We hope the attack is not a severe one and his recovery will be speedy. Although the day was rainy a very good crowd was present. We were glad to have some of the members of Liberty Hill to worship with us Sunday.

The Sunday school is progressing nicely under the management of our faithful superintendent, Mr T. B. Nalley, and we hope as the spring months come it will continue to grow There are several families in the community who do not attend Sunday school and our aim is to get them in it, for we believe everybody ought to go to Sunday school. Reporter.

Zoar, Mecklenburg Circuit.—In spite of the stormy looking weather, Sunday was a good day for us at Zoar. Pastor Carson delivered a splendid sermon.

The congregation was rather large considering the weather. But I wish so much that more people could have been out to hear the good sermon. Immediately after service Bro. Carson administered the Lord's Supper.

Our Sunday school is doing very well now considering all things. Quite a number of our members have been sick. My mother (Mrs. W. C. Hartis) has been sick for weeks. Please pray for her that she may soon be in health again. We have also missed Mr. W. W. Osborne at Sunday school and preaching. He has been in the hospital but is at home now, and getting along fine Mr. Lewis Wilson is real sick—has "flu," I think. Let us hope and pray that that great epidemic will not get in full swing like it has been in the past few winters.

With best wishes to the Herald and its readers, Bertha Hartis, Reporter.

Mt. Hermon Church, Creswell Circuit.—Our work has been somewhat hindered during the past month by bad weather and roads; the first Sunday, though, was a splendid day in more than one respect; right good crowds at church services, and the day was pleasant and bright. Our pastor has a splendid message for us at every service. We observed communion and a good number of people took part.

We are hoping to have as large a number as we can to our young people's summer conference which is to be held in June at Rehoboth church.

We are not making much progress in our Christian Endeavor, but as the spring has opened up now hope our young people will take renewed interest. Callie Barnes.

Graham.—We had a very good attendance and offering at Sunday school Sunday, there being 160 present and $6 73 offering. We were glad to have several visitors at this service.

Mr. Spencer preached two splendid sermons; from the subject, A Great Man, a Mighty Man, But a Leper, at the morning service, and from the subject, The Man Who Forgot God, at the night service.

The Endeavorers are still at work, and have very interesting meetings. Regardless of the rain Sunday the Juniors had a very good attendance and a helpful meeting.

The seniors held a social at the parsonage on Thursday night. A very good number of the Endeavorers were there and seemed to enjoy it very much.

A program for our Easter entertainment is being prepared by Mrs. Spencer, Miss Linner and Miss Goley.

We are very glad that Mrs. V. N. Clark, who has been sick, is improving nicely.

Mrs. Martha Jane Neese died on last Thursday. She had been sick for about a week when she was called home. She was an earnest Christian and will be missed very much. To the bereaved family we extend our deepest sympathy. Reporter.

Anderson Circuit.—I am still in bed suffering from a relapse of influenza. My entire family has had the disease, but no one relapsed except myself. I am now improving and hope to be out soon.

Through the paper I wish to say to the people of this charge that I shall not be able to meet any March appointments. However, I expect to be at Liberty Hill the second Sunday in April and Fairview the third Sunday.

G. L. Reynolds, Pastor.

Matthews Chapel, Greensville Circuit.—Here we come again with just a few lines. We are still on the job, if we are slow. Yesterday was a good day for us. We had all-day services as we expected, and also a good congregation, but not as good as we would have had if the weather had been more favorable and the road better. We are also sorry to report there is right much sickness in and around our community. Miss Mattie Wren, who has been sick for several months, is improving, we are glad to say. Mrs. J. W. Edwards has been very ill for the last two weeks with malarial fever; she is improving.

We are expecting a full attendance at Sunday school soon as spring opens, and we are also expecting to reorganize our Christian Endeavor.

Several of our members attended services at

James Square Baptist church Sunday afternoon after service was over at our church.

Our services were very brief Sunday afternoon, for Bros. Trolinger and Helms were called to conduct a funeral. Reporter.

March 19.

Whitakers Christian Endeavor Society.

Whitakers C. E. Society has lived through the cold and rainy winter and accomplished some things worth while. We have had some very interesting topics, and splendid leaders, and, I am sure all who have attended have been greatly benefited.

We have had some good times, too; on anniversary night we were very pleasantly surprised to find a banquet awaiting us. The table was beautifully decorated in our C. E. colors, red and white. Hot chocolate and a delicious salad were served. Mrs. J. M. Cutchin, Jr., the leader for the evening being "Toast Mistress," called on Prof. McLee who gave us a very unique toast in poetry. Mrs. J. H. Cutchin was then asked to give the C, E. history from the beginning to the present, which was instructive as well as entertaining. Mr. Surratt, our pastor, then prophesied the future of Christian Endeavor. I think I can truthfully say he "dipped into the future as far as human eye could see" and there beheld a bright and wonderful future for the Whitaker's C. E. Society.

Our Society has recently bought one share in the support of C. E. Missionaries in Foreign fields. We hope to add to this a little later. The society is planning a library which we feel will be of great help and much pleasure to all. A committee consisting of Mrs. L. L. Draughn, Rev. H. F. Surratt and Mrs. J. H. Cutchin were appointed to draw up the rules. We are anticipating much enjoyment, and hope to soon have our library in use.

With lots of good wishes to all C. E. workers.

MARGARETTE A. BRASWELL,
Corresponding Secretary

Bess Chapel Circuit.

Bess Chapel has not reported for some time, but we are still alive and things are going along nicely. During the bad weather Sunday school and church services were very poorly attended and on several occasions we had no service at all on account of the bad weather and the terrible conditions of the roads, but glad to report that as the weather is getting better our attendance is getting better also. Had a nice crowd for the past two Sundays for both services, and we hope to add more each Sunday from now on to the S. S. Roll. We hope to begin having preaching service at night real soon; that will give us two services a day. So altogether the out-look is brighter than it has been so far. We are planning great things here this summer: pray for us that we may accomplish much in the Master's cause.

Bro. T. M. Foster, though better and able to sit up some, is still sick and has been since Christmas day. Sister Dora Beam has been very sick in the hospital at Lincolnton for the past two weeks, having undergone three operations; she seems to be doing nicely. We hope for both these good people a speedy recovery, for we miss them so much both in the home and at church. Bro. John Heavener who underwent an operation three weeks ago has returned from the hospital and is getting along fine. Have been quite busy for the past two months visiting. Lots of my people I have not been able to visit yet; the roads are so bad that I could not get there, but as spring opens up and we get some way to travel we expect to visit every member of the church. There is some little influenza in our community but nothing like an epidemic as yet, and we hope to escape this year. During the warm days the farmers were busy in the field from daylight until dark and it made one think that spring was here sure enough, but I fear we will have a few cool days yet. This section was visited last night by a heavy thunder storm and a real hard rain. Best wishes to the Herald and all its readers.

E. G. COWAN, PASTOR.
Cherryville, N. C., Route 3

Whitakers, Whitakers Charge.

Although the bad weather has continued, all of our appointments have been filled. Yesterday our pastor gave us a splendid sermon on the "call to the ministry." On the Sunday before he preached to us on the "call of Samuel." It is time these sermons are being preached if we are to keep the ranks filled, and we must have a larger number of ministers at home if we are to send out missionaries. I notice Mr. Minnis is to leave us for India. While we feel we need them here, they are needed worse there, and it has been such a long, long time since North Carolina has sent a missionary, (I mean our church) that we should feel thankful and proud to have these men go to represent us in heathen countries.

Our Sunday School hasn't gotten back to its normal condition yet, on account of weather conditions; Our Ladies' Aid and Woman's Foreign missionary societies met this afternoon, we did not have a large attendance but had a good meeting. We decided to have a bazaar in about two weeks. Our Christian Endeavor society has had some interesting programs lately ; so I am told; haven't been able to attend yet on account of bad weather and bad roads. At the meeting week before last I think it was decided we take a share or stock in the C. E. missionary; also at this meeting it was decided to order a number of books to begin our library. One important feature of our "Ladies' Aid" and "Woman's Foreign Missionary Society" this afternoon was the addition of a new member, Mrs. J. W. Hull. We are indeed glad to have her join us and believe she will be a big help to us. How we did enjoy seeing the picture of our college. It seems our dream of many years is about to be realized: We should thank God and take courage.

At our meeting this evening we turned in our "thankful boxes," amounting to $7.65. We are hoping for greater things in the future.

Best wishes for all the readers of the Herald.

MAMIE JOHNSTON, Reporter.

Whitakers, N. C.
Mar. 20, 1922.

THE HAND-BOOK.

A single copy of the 1922 Hand Book for S. S. and C. E. Workers has gone out to all the ministers and Sunday School Superintendents and lay delegates to the last sessions of the annual conferences in so far as we have these lists. We have so far been unable to get minutes from some of the conferences, so if you have not received a Hand Book it is because we have not your name and address. A form letter was inclosed in the package asking you to write for more of the books if you could use them wisely.

Thank You.

We stated that we had 8,000 copies for distribution. Many orders have come asking for from 5 to 100 copies, and with these orders have come many kind expressions of appreciation for the great amount of information in so compact a form. Several have been kind enough to suggest that the book should have a much wider circulation. We thank you, and would be glad if we were able to put it into every Methodist Protestant Home; but for lack of funds we have had to limit the number published. At our request the manager of the Stockton Press is keeping all forms, so if the present supply is exhausted and the funds can be had we can have another edition printed.

These Hand Books cost us about eight cents apiece to get them to the people, and if some one will devise some plan by which several thousand more of them may go out we shall be glad.

A small self addressed post card was also sent out with the Hand Book hoping to gather statistics conserning our C. E. Societies. Many are coming back with the desired information. We hope every one who has either one or all three of the C. E. Societies in your church will report. If you have the three societies then you need two more cards. Please let us know and cards will be sent. Thank you for this and all your co-operation. The Young People's Work is going fine, thanks to every body who is helping. Yours in the Master's service,

A. G. DIXON.

THE BOY AND THE DRAGON.

A little boy, four years old, was very much impressed by the story of "St. George and the Dragon," which his mother had been reading to him and his sister, and the next day he said to his father:

"Father, I want to be a saint!"

"Very well, John," said his father, "you may be a saint if you choose, but you will find it very hard work."

"I don't mind," replied John. "I want to be a saint and fight a dragon. I am sure I could kill one!"

"So you shall, my boy."

"But when can I be one?" persisted the child, "and where is the dragon?"

"I will tell you when he comes out," replied his father, so the boy ran off contentedly to play with his sister.

In the course of the day some presents came for the two children. John's was a book, and sister Catherine's was a beautiful doll. Now, John was too young to care for a book, but he dearly loved dolls, and when he found his sister had what he considered a nicer present than his own, he threw himself on the floor in a passion of tears.

His father, who happened to be there, said quietly, "John, the dragon is out!" The child stopped crying, but said nothing. That evening, however, when he bade his father good-night, he whispered, "Father, I'm very glad Catherine has the doll. I did kill the dragon."

DIED.

Mrs. Esther May Dodson, the daughter of Bro. James A. Hughes, died February 20, 1922. She was a member of Harmony Methodist Protestant church, where she always was interested in her church and pastor, but we believe our loss is her gain. She leaves to mourn over her death her father, four brothers, four sisters, husband and three children. She was a loving wife and faithful mother. Our sympathy goes out to all the family. May God bless her husband and help him to remember God knows best. She was born December 29, 1890 and died February 20, 1922, aged 32 years. T. E. Martin, Pastor.

Jesse Franklin Yates was born June 15, 1860, and died February 25, 1922. On February 28, 1881, he was married to Miss Callie Elizabeth Younts. To this union were born three children. Mr. C. B. Yates, Mr. Henry Yates, Miss Myrtle Yates. They all survive him, and are active members of the Methodist Protestant church at Lexington.

Brother Yates professed faith in Christ in 1881 and united with the Fairfield Methodist Protestant church; and when he moved to Lexington he moved his membership to the West Lexington Methodist Protestant church where he remained a faithful and highly esteemed member until death. The writer had been his pastor for three years and about four months, and during that time found him to be the pastor's friend. He could not attend church, owing to his affliction, but he was interested in the church. His own loved ones will miss him, his neighbors will miss him and the pastor will miss his warm welcome in the home. We hope to meet him in the eternal home of the good. Our hearts go out in sympathy for the bereaved wife and the grief stricken children. May our heavenly Father comfort them in their sorrow.

The funeral was conducted in the West Lexington Methodist Protestant church by the writer, after which his body was laid to rest in the cemetery to await the resurrection morning.

The many beautiful flowers and the large congregation that attended his funeral services, and the many good things that were said about his godly life, tell how much his neighbors esteemed him. Be faithful, dear mother and children, and meet father in heaven, for I believe he is there.

Your pastor, D. A. Braswell.

Julian Dotson, a member of Chestnut Ridge died March the 11th, aged 49 years and 15 days. Bro. Dotson had been critically ill for several months. He bore his affliction with fortitude and courage and was hopeful of getting well to the very last. He leaves a widowed mother with seven small children, an aged father, two brothers and one sister to mourn their loss.

The funeral was conducted by his pastor Sunday afternoon at three o'clock. A large congregation assembled to pay a last tribute of respect. His mortal remains were laid to rest in Chestnut Ridge cemetery.

May God graciously bless the bereaved companion and the dear little children, and He who hath promised to be a husband to the widow and a father to the fatherless provide a way for them.

Very truly, H. L. Powell, Pastor.

A Card of Thanks.

I wish to express the deep gratitude of our now bereaved and bleeding hearts to our many friends of Mebane and Chestnut Ridge community for the support and untiring kindness to my husband during his continued illness, to me, and my children. We can not forget you, dear friends, and pray God's blessings upon you. Mrs. Julian Dotson.

SHIRKING DECISIONS.

The difference between the people who make up their minds promptly and those who hesitate and postpone is not so much a matter of ability to decide, as to a willingness to do it. Many people seem to have a singular reluctance to make a decision. They will ask the advice of those whose judgment is no more reliable than their own, and follow it, seemingly with the thought that they are escaping responsibility.

A boy had been told to meet a farm wagon on a corner half a mile from home, in order to receive some chickens for the Sunday dinner. The farmer was detained and did not come, but the boy who had been accompanied by his pet dog continued to wait on the corner, till his mother became alarmed at his non-appearance and instituted a search for him. When his father came home that evening and heard the story he said, "But how did you come to do so foolish a thing, my son? You were to meet Farmer Snow's wagon at 1 o'clock and common sense should have told you that after you had waited an hour it was useless to wait any longer."

"Well, it wasn't my fault," said the boy. "I left it all to Rover. Every time I asked him if we should stay longer he wagged his tail and that meant yes. If he had barked, that would have meant no."

"Oh," said the father, "that alters the case. I was grieved to think that a son of mine, grown to be as old as you are, should not have better judgment, but I did not know what to do about it. It appears that you did not use your judgment, but left a dog to decide a question that concerned you. In that case, I think you will have to be punished." And so the boy went to bed several hours before his bedtime.

People who do not like to make decisions try to persuade themselves that in following the advice of another they have escaped responsibility. But that is not the case. The responsibility for acting wisely is a personal one and it cannot be shifted to another's shoulders. You have a right to ask advice, and it is your business to listen to advice when it is offered, but when it comes to making up your mind nobody can do it for you. Every attempt to substitute something else in place of deciding a question in accordance with your best judgment is a form of shirking for which there is no excuse.—*The Little Soldier.*

WHAT WE MAKE IT.

Many of us have been wondering what the New Year has in store for us. We have thought, perhaps, that some unforeseen event might occur which would lighten our burdens, double our joys, and speed us through the passing months by a shining way, with music in our hearts. It may be so, but the chances are that the year will be exactly what we make it. It will be a good year for us—if we make it so.—New Orleans Christian Advocate.

RECEIVING AND GIVING.

"And they were all filled with the Holy Spirit." Only as we are suffused in the power of the Holy Spirit can we become the media which communicate this spirit of God to others. He that ascended on high and received the Spirit, and poured it forth on others, links us to himself in this holy life, so that we may receive the Spirit in order that we may pour it forth upon others. For those who thus yield to that Spirit there shall be repeated the experience of the first Pentecost, the baptism of fire that destroys the impure and energizes the life, the blowing of the wind of God, the flowing of the river that quenches our thirst, and then becomes the very means of blessing, through us, to other men.—G. Campbell Morgan.

YOUR HOME.

What makes a real home is not its wealth or its furnishing, but its family ties and its spirit of love.

Some of the happiest homes are the homes where the furniture is plain, and where the life is simple, but where all share alike, and where each member cares for the interest of all the other members. If you are so fortunate as to have such a home, do not allow yourself to be discontented if you cannot have all that girls with more money have, and do not let the other members of your family sacrifice more than they ought to sacrifice for you. Learn to take your share of the burdens and of the doing without, and do it with a cheery, sunny spirit. It is true that you may miss some pleasures, and you may be barred from some circles if you have not wealth enough to keep up with them, but wherever you are there always will be some enjoyments beyond your reach, something that will belong to others, that do not belong to you. If you really are worth while you will not lack either friends or happiness because you sometimes may lack dollars; you will be liked for what you are. Take heartily and happily of all the brightness and happiness that come your way, but do not forget to put first things first.—Selected.

A habit of criticism never helps until it works within as well as without.

COUNTING OUR MERCIES.

Counting up our mercies and our everyday reasons for gratitude, looking at the hundred little things and large things, gentle words, loving smiles, flowers sent to cheer us, children to greet us, old friends to advise and middle-aged friends to uphold us, good books to read, dear songs to sing, meetings in gladness, even parting in hope for the better life, we do not know where to end the list. The only thing to do is to live always in an atmosphere sweet and vital with thanksgiving. "Praise God, from whom all blessings flow!" Margaret E. Sangster.

THE LITTLE RED BUSH.

O the little red bush, it was brave, it was gay,
On the hilltop so dreary and bare!
When summer was over and skies were dull gray,
And the cold winds were fighting for victory there,
In the midst of the stone
And the stubble, alone
Flamed the little red bush.

Thought the little red bush, "Down below where it's green,
May be easier living than here;
'Twould be pleasant to grow there, where one must be seen,
And not have to make ev'ry bit of good cheer
For yourself all alone
In the midst of rough stone—
Just one little red bush.

"But it's here I've been set by the Planter, who knew
Where a little red bush ought to be;
So instead of complaining, the best thing to do
Is to flame, O so brightly! that some one may see,
And be glad that alone
With the stubble and stone
Grows one little red bush."

—The British Weekly.

GOD LOVES YOU!

Weary, tired, gloomy, glad or cheerful, look up and smile. God is love. God loves you. Think over these things with something more than thoughts.

"God is more near to our souls than our own bodies."

"The Lord thy God is in the midst of thee, a mighty one who will save; He will rejoice over thee with joy, He will rest in His love; He will joy over thee, with singing."

"A root set in the finest soil, in the best climate, and blessed with all that sun and air and rain can do for it, is not in so sure a way of growth to perfection as every man who may be whose spirit aspires after all that which God is ready and infinitely desirous to give him. For the sun meets not the springing bud that stretches toward him with half that certainty as God, the Source of all good, communicates Himself to the soul that longs to partake of Him."

"Be quiet; look up, smile back to God His love-smile. We are all of us the offspring of God, more nearly related to God than to one another, for in Him we live and move and have our being.—Rev. John T. Wilds.

"LADIES FREE."

In a recent advertisement of a dance there appeared this statement: "Admission: gentlemen, $1; ladies, free." Dancing is quite strenuous exercise. It is as strenuous as walking, or running, or rowing. Why are gentlemen who think that they are not able to do much walking, running, or rowing, willing to pay one dollar each to dance for five or six hours? And why are ladies willing to submit to such strenuous and long-continued exercise? And many of these ladies are too delicate to wash dishes. There is a reason for this strange attraction of the dance.

Why do not the sexes dance apart? Why does not each one dance alone? If partners are necessary, why don't the men choose partners of their own sex? And why don't the ladies prefer to dance with partners of their own sex? There is a reason. Do you think that a dance could be kept going until the wee hours of the morning with men dancing with men alone, and women dancing with women alone? Do you suppose there could be any dance at all if the sexes were compelled to dance apart?

The dance is the devil's insidious but gigantic scheme to destroy manly and womanly virtue. The dance supplies a measure of pleasurable sexual excitement that is most dangerous to social purity. The dance has the tendency, first of all, to break down those barriers of gentlemanly reserve and womanly modesty that a holy God has set up between the sexes for their mutual protection. In the second place, the dance, by virtue of the close contact of the dancing partners, is calculated to stir up such unclean thoughts and desires that ought to shame the devil himself. The step from unclean thoughts and desires to unclean actions is a short one. And millions take this step into sexual, social and eternal ruin. And it is no wonder that the large majority of fallen women declare that they took their first downward steps in the dance hall. And the number of fallen men who have gone out of the ball-room to curse the world far outnumber the fallen women.

Is it not high time for the churches, parents and teachers to awake to the magnitude of this damnable evil? Has the ungodly world rocked the churches to sleep on this great moral question? Is it not the sad fact that many professing Christians have gone into partnership with the devil in promoting this body and soul-destroying past-time? Is it not worth while to make the supreme effort to save from this satanic snare the precious souls for whom Christ died?

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—The Word of Life.

FORGIVENESS AND FEAR.

There is forgiveness with God, that he may be feared. Fear in the Bible is not terror. He whose sins are forgiven is not afraid of God, and has no reason to be. Perfect love casteth out such fear. Christian fear is reverence and consecration. David prayed, "Stablish thy word unto thy servant who is devoted to thy fear." With him the word meant service or obedience. The forgiveness of sin should be the beginning of a life devoted to the service of God. It will be so with those who appreciate his mercy. They will make known his goodness, and others may unite with them in praising his name.—Sermons for Silent Sabbaths.

FOR THE DEATH PENALTY.

The proposition to abolish the death penalty did not meet the approval of the late Dr. Edgar E. Folk, who said: "The object of punishment is threefold: (1) As a penalty, for the crime committed. (2) As a preventive, to keep the criminal from committing a similar crime. (3) As a deterrent, to keep others from committing similar crimes. In the case of murder, rape, and such crimes capital punishment is (1) the only adequate punishment: (2) the only thorough deterrent, and (3) the only sufficient preventive. The death penalty is necessary, therefore, as a protection to society, and must be preserved if society is to be preserved."—Kind Words.

"DO THEY NEED ME?"

A youth in the employment of a large manufacturing concern in Pittsburg, Pa., left one Friday evening to stay over Sunday. On Monday he wanted to stay a little longer, and telegraphed to the firm, "Do you need me? If not, I shall stay."

No response was received, which so alarmed him that he hurried back at noon. Finding everything all right he was reproaching himself for his haste, when his uncle, one of the heads of the firm, sent for him. He found the old gentleman holding the telegram.

"My boy," he said sharply, "this telegram, I understand is from you. It reads, 'Do you need me? If not, I shall stay.' Did you send it?"

"Yes, sir," came the answer, meekly.

"You did! Then let me tell you, sir," thundered the uncle, "that I have been here forty years, and *they don't need me!*"

The telegram was laid down, and the head of the establishment picked up his pen.

The nephew knew that the interview was over, and just as he was closing the door he heard his uncle mutter, scornfully, "Do they need me?"

TOO SOON.

God sometimes calls those servants home
Whose years are in their prime.
But He has better measures than
The pendulum of time;
Some workers quickly do their task,
Of service and of love,
So their promotion early comes
To higher work above.

God loves them, and He spares them much,
Not theirs to wait alone,
And feel the ache of useless years,
With strength and vigor gone;
They are not stranded derelicts
While tides go rushing by,
They do their part and win the race
And then they gently die.

Not theirs to lift their fading eyes
And find no comrades left.
Not theirs to dwell among the graves
Forsaken and bereft;
They pass from work to better work,
And rest before the noon,
Ah! God is very good to them,
They do not die too soon.

—Marianne Farningham.

THE QUILT SQUARES.

I am sure those who have not completed theirs are doing their best to get them filled in spite of the muddy roads and other hindrances. Won't those who have already sent in their money and not the squares mail them to me at once, as we must get the quilt ready for quilting before the branch meeting?

Velna McCulloch.
1011 Martin Street, Greensboro, N. C.

EDUCATING OUR CHINESE BOYS.

A number of years ago when the Boys' School in Kalgan was under the Women's Foreign Missionary Society a number of scholarships supported by Sunday-school classes, Endeavor Societies and individuals were available for helping worthy boys secure an education. The need of this kind of work has not decreased during the last few years. Indeed it has greatly increased as our church has doubled and trebled in membership and influence. But as far as I know there is only one boy supported by any society in our church. Another lady who was formerly a member of our church but who has moved away has continued to support the boy she has helped for a number of years. Very, very, often there are worthy boys with whom a little help would mean the difference between an education to make them useful in society and illiteracy to make them a burden in society. I have heard a missionary relate how one of the more famous of the early Chinese pastors once said as he saw a muck raker going along the road. "But for the grace of God I were such a man as that." And through the grace of God and the benevolence of his people many boys may be led out into fields of usefulness for Christ and the Church.

A scholarship in our Kalgan Boys' School only costs $25 a year. That is not very much to you people with your lands and houses but it means opportunity to a boy out here. Now I do not know whether a scholarship can be applied on the "Budget" or not. Secretary Klein can tell you about such things but I do know that it can be applied very fully and freely to the education of worthy Chinese boys. Of course not every boy who enters the doors of our schools is going to go out to be a Luther, or a Wesley, or even a lesser light in the church but we can expect a goodly number to be leaders in our Kalgan church and many more to be vastly more useful to Society than they were before. A new scholarship plan has occurred to me which ought to be a great help to the work here, and of interest to the church at home. Our church has spread into almost fifty different villages where we have a fair number of church members. It has occurred to me that it would be a very good thing to have a village scholarship. This scholarship woud be granted to a deserving boy in each village—preferably a graduate of the local Lower Primary School where there is one—and held by him until he shall have completed our schools here or such higher schools as it may seem wise to send him to. In case the boy will not be able to keep up with his school work the money spent upon him will not be lost as he will most naturally return to his home village and there even a boy with a little education can be of great service in leading the local church. One boy from each village on a scholarship would make it more likely that other boys from that village would come to our school and so the Kalgan schools would be connected up with our work scattered all over this section.

But whether this plan seems best or not certainly we should have every one helping as much as possible to train these boys. As far as possible we have always tried to keep people in touch with the scholarship pupils whom they were supporting and often there have been letters to the people to encourage them. We are still ready to take time from our other work to promote your interest in our scholarship pupils both for the sake of the good it will do you and for the sake of the good it will do our boys out here.

A number of our best of the younger workers have been scholarship boys formerly. Liu Kuei I elected one of our delegates to the National Christian Conference in Shanghai next May and a helper in our evangelistic work as well as the most satisfactory teacher of Mandarin that Dr. Fleagel has ever found is a conspicuous example. He will be well remembered by Pittsburgh friends as "Billy Sunday." Wang Wan Fang who has completed two years in Jefferson Academy, Tungchou, and spoken of by his teachers there as the brightest of our boys from Kalgan, is out of school this year and is doing good work at Chaikoupu outstation. Six of our old scholarship boys are in schools in Peking and Tungchou, and others are in training for service in other lines where they are not supported by our Mission. Wang was formerly supported by friends at Marion Station, Md. There is no doubt that this form of service is a wise one. Every missionary usually picks some worthy boy or girl to help in school. Shall we not enlarge our activities and pick out one for you?

If you want a scholarship please write to Secretary F. C. Klein, 316 N. Charles St., Baltimore, Md. Or if you want to write direct to the Mission field you may. In sending money to the Mission field, do not trouble with money orders, or getting the money exchanged into local Chinese currency. That only makes trouble for yourself and for us. Send the money in a draft on New York City and we can use it to the best advantage.

Yours to help the least of these,

CHARLES S. HEININGER.

A WORKER'S PRAYER.

Lord, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet!
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

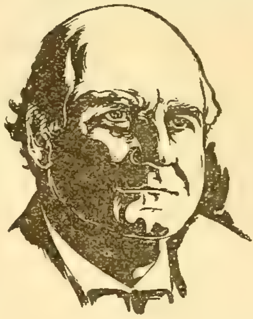
O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart!

O give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word—
Thy love to tell, thy praise to show.

O use me, Lord, Use even me
Just as Thou wilt, and when and where,
Until Thy blessed face I see—
Thy rest, Thy joy, Thy glory share.

Frances Ridley Havergal.



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PUZZLE PROBLEMS.

The states hidden last week were Idaho, Maine, Maryland, Wisconsin, and Florida. They were found by Elmer Marbrey (of Albemarle, R. 1), Rolland and Rebecca Mae Causey, Grace Robbins (of Children's Home) Mattie Nuckles (of Dabney), Ocia and Sue Morgan (of Farmer), Allene and Elizabeth Thompson (of Teer), Elizabeth Nicholson.

Here is a herd of animals that somehow have got badly twisted. See if you can straighten them out.

1. Peesh
2. Duggop
3. Leapthen
4. Firfage
5. Retirer
6 Somsorp
7. Ricecoldo
8. Kacopee
9. Rogoghund
10. Grabed

Business men of central France are planning a new dam which is to be the largest in the world They hope to utilize enough waterpower to run factories and railroads by electricity.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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JUDGE CLARK ON GOVERNMENT OWNERSHIP OF RAILROADS.

Walter Clark, Chief Justice, of the Supreme Court of North Carolina, predicts that government ownership of railroads will be the ultimate if not the immediate result of the present railroad strike. He not only predicts that it will be so, he argues that it should be so.

His prominence will attract attention to his opinion and arguments. His views on the control of public utilities have been stated before and he has been by some classed with the socialists.

But his opinions and utterances must be judged by their inherent worth; they cannot derive any merit from the position to which he has been exalted by the votes of his fellow-citizens.

With the great respect which most of us entertain for Judge Clark, one wonders whether his judgment may not be at fault from lack of practical experience in the business world and also from the possession of a temper that notwithsanding his years of judgeship may not always be thoroughly judicial.

Still he may be right in his opinion that the government should control the railroads and other public utilities. The question is of great importance and should be thoroughly studied by the American people before making a radical change. It is important first of all to know the truth, to see and understand the facts. Public statements do not agree as to the facts. One statement of the facts would make the impression that vast wealth is being taken from the public and heaped up by the railroad managers. Another statement would make the impression that just dividends cannot be paid to stockholders because of insufficient revenues. One statement would make the impression that our recent trial of government control (in war-time) proves conclusively that government control is not most economical or best. Another statement would make the impression that transportation must fail utterly without government control.

It is a question of two sides and both sides should be given full and fair consideration. It cannot be rightly settled without a study of many complex elements.

Mr. Clark's fundamental position seems to be that a few men will take advantage of the opportunity to control public utilities and will rob and oppress and almost enslave the many. Granting that this is true, the question of remedy or prevention may have more than one answer. There is government regulation as well as government ownership. The government can demand reports and can tax incomes.

Mr. Clark charges that the legislation against trusts has proven useless and that income and inheritance taxes are evaded. This is discounting the efficiency of government. If the government can't function to regulate, how can it efficiently control?

Mr. Clark points out that in all other countries most if not all public utilities have passed into public ownership. England was behind other European countries in this movement, but in 1870 the telegraph lines became public property and in 1914 (the year the war began) railroads were taken over by the government. This may or may not argue for the same thing in the United States. The fact that it has occurred does not of itself prove that it is better so.

Mr. Clark charges that at the close of the war the former railroad executives organized union-wide propaganda to decry the success of government operation. This is a serious charge and surely it would not have been made by Mr. Clark without evidence to support it. But it does not prove that private ownership is not best. Those railroad executives might have believed it best and might have been guilty of using bad means to promote what they thought was a good end.

The objection that there would be political danger in so great an increase in the number of government employees as would result from taking over the railroads is answered thus:

"If the government can operate as it does the postoffice with 600,000 employes; and if it can operate its navy and its army, without private ownership and not for private profit, it can certainly operate its public utilities in the same manner."

But this really does not meet the objection, though it may perhaps be met on other grounds.

We are glad to see men of wide knowledge and of fair-mindedness like Judge Clark take part in the discussion of this immensely important public quesction. It is out of the thought of many such minds that the truth will at length emerge.

—The address of Rev. J. F. Minnis in India will be Khandesh, Dhulia, India. He expects to leave New York for Bombay on September 15th.

TWO IMPORTANT PUBLICATIONS ON PROHIBITION.

A short time ago the Manufacturers Record, of Baltimore, published letters from hundreds of leading men of affairs expressing their judgment as to the effect of the prohibition of the liquor traffic. This was regarded as "the most important publication ever issued in this or any other country on Prohibition." Certain it is that it bears strong testimony to the merits of prohibition; 98.50 per cent of these men of affairs favor prohibition in some form; 85.50 per cent favor strict prohibition; only 1.25 per cent are against the Volstead law. Mr. Richard H. Edmonds, editor of the Manufacturers Record, has done the country an important service in securing and publishing these letters. The publication would make a book of 150 or 200 pages and sells for 50c a copy.

Now the Board of Temperance of the Methodist Episcopal Church issues another important work nearly as large on "How Prohibition Works in American Cities." This also indicates the great value of prohibition even in the great cities that have heretofore been the principal strongholds of the liquor traffic. For instance, in Louisville, Ky., there were 3,624 arrests for drunkenness the last year of liquor, and only 412 the first year of prohibition. A business man of that city testifies: "Louisville today is a paradise compared to what it was before Prohibition went into effect." Other large cities show similar improvement.

Fair-minded attention to the revelation of these two publications can, we think, leave no doubt in any mind as to the worth of prohibition.

COUNT THE GOOD DAYS.

During the closing months of his life Gladstone suffered intense pain. He bore it heroically rather than submit to an operation which might result fatally. When a friend wrote to him expressing grief at his sufferings the great statesman replied, "No doubt I have suffered a good deal during the last six months, but then I had ten hundred and fifty-six months almost without pain." That is Christian arithmetic. That is the kind of reckoning that brings sunshine even in the midst of darkness. life is a matter of emphasis. It is possible so to emphasize six months of sickness that they over-balance in our minds and the minds of our dear ones more than a thousand months of health. Gladstone was a statesman of the Kingdom of Heaven as well as of the United Kingdom.—Exchange.

—Insura[illegible]ssioner Stacey Wade has announced [illegible] fire loss for North Carolina for [illegible] $128,147 as against $512,775 in July, 1921.

MARKING THE COUNIRY CHURCH.

I have many times wished that country churches were marked so I would know what churches they are when I pass them by the roadside. Some time ago I passed a nice brick church located in the grove by the roadside, and just as soon as I had an opportunity I inquired of some one to know what church it is. The person of whom I made inquiry did not know, but I kept on asking until I did find out.

All churches might receive helpful and inexpensive advertising in this way. Our church, for instance, not being so large as some other denominations, is not well known in some sections. Suppose the stranger, in passing, were to see some of our nice country churches marked, "Shiloh Methodist Protestant Church," "Tabernacle Methodist Protestant Church," or whatever the name may be, the probability is that the impression would not be lost, and the church would get some favorable advertising. It is not at all improbable that he would have occasion to comment on it fifty, a hundred, or may be, five hundred miles away. And besides, it would be gratifying to Methodist Protestants, in their travels, to find, here and there, marked Methodist Protestant churches.

It seems to me that this matter is worth while. I should like to know the name of every church that I pass in my travels, and I suspect that I am not totally different from others in this respect. I wonder how many churches we have in the country that the passing stranger would know are Methodist Protestant churches. I passed one of our churches in High Point a few days ago and was interested and pleased to see an attractive sign conspicuously placed, "English Street Methodist Protestant Church." Every one who passes there can know at a glance what church that is. And this ought to be true of all of our country churches. At least, it does seem so to me. S. W. Taylor.

REORGANIZING A GREAT MOVEMENT.

Unquestionably the most informing, and impelling movement in the interest of missions was that which was promoted and carried to success by the laymen of different denominations.

It was not of mushroom growth, nor was it of sporadic outbursts, neither of limited, localizeed results.

It was conceived in prayer born of a great need, sustained by devotion and unselfish service, and reached from the great centers to the utmost confines of the participating denominations.

Its array of facts and figures in leaflets, booklets and posters, its corps of well-informed and forceful speakers, its practical and efficient plans, and the great objective towards which all tended arrested attention, enlisted support, and led to its incorporation as a distinct part of the regular workings of not a few denominations and their many local churches.

It is doubtful if foreign missions ever had such a vivid and convincing presentation to the people of North America, and if pastors and church members were ever given more satisfying reasons and workable plans to accomplish their share of the Kingdom's work, and if more recruits for the foreign field and resources for the development and extension of all interests abroad were ever secured, and if such good business methods for the conduct of church affairs were ever submitted.

Having accomplished so great and good work, and having suspended operations without any discredit to its leadership, or any impairment of its plans, and because conditions have rapidly changed in most churches "under the budget system, with the danger of neglecting to emphasize the missionary appeal in churches," and because many leaders feel there is an increasing need for the activities of the laymen in disseminating information, and presenting the claims and urgent needs of both the foreign and the home fields, and for securing the marked benefit of the Laymen's Missionary Movement, a meeting was held in Chicago composed of "representatives of 19 different communions."

After full discussion, it was unanimously decided that the need for the movement is greater now than when it was organized in 1906, and definite action was taken towards its reorganization under the former name.

It was recognized that present conditions are such that the activities of the movement would not be in conflict with other activities, and that the time has come to have the laymen "give themselves in increasing measure, and in increasing numbers to the extension of the Kingdom of Christ, leading them to study, to pray, to give, and to work in order that the great commission of our Lord may be carried out."

The function of the movement "is purely educational, inspirational and practical, and it is neither an unionizing nor a federating agency, and it administers no missionary funds, and its platform is utilized solely in urging laymen to faithful service in carrying out the missionary programs of their respective churches, and its program will require a minimum of machinery in addition to what already is in the field."

The Board of Foreign Missions approved the re-organization of the Layman's Missionary Movement, and instructed its Corresponding Secretary to co-operate in carrying forward its plan. Fred C. Klein.

HOW TO DISPOSE OF CARE

There is such a thing as care. Who does not know it by experience? Who has not felt it in his heart? How heavily it presses there, and it pierces, too. It is a burden; and it is also a sting. Nothing is more unfriendly to happiness than care. It is hard to be happy with a load on the heart. The objects of care are almost innumerable. What shall I eat, what shall I drink, and wherewithal shall I be clothed, are only a few of its anxious interrogations, and they are among the least important of them. These concern ourselves, but care often forgets itself in its solicitude for others. Parents, especially mothers, know what I mean by this. But I need not attempt to explain a word that expresses what we all feel.

There is a care both for ourselves and others which God Himself has cast upon us, and of which it would be sinful to make any other disposition than he has made of it. But over and above this, there is a large amount of solicitude and anxiety which we lay upon ourselves, and which is unnecessary, useless, and injurious. This is the care that is unfavorable to happiness. The other is friendly to it. It is very desirable to get rid of it, since it does us harm and does no one good. Nothing is more hostile to the successful care of the soul than the pressure and poignancy of the care of which I speak. "Careful and troubled about many things," we intermit or entirely overlook the care of the "one thing needful." But what shall we do with it; how get rid of it, since to bear it is so painful to our feelings, and often so ruinous to our better interests? We may divide it with others to some little extent. There is such a thing as sympathy. There is such an operation as unburdening the mind to a fellow-creature. And I will not deny that there is some relief in it. Yet the very etymology of the word, "sympathy" evinces that it is no remedy. It is, after all, a suffering together. A great deal of what constitutes sympathy is grief that we can but grieve, sorrow that we can but succor. Mixing tears does not diminish their bitterness, but weeping with those who weep does not wipe away their tears. They weep on, and the only difference is that we weep with them and our tears may be said to dilute theirs. There is a better way of disposing of care than to cast it on our fellow-creature. Indeed, what fellow-creatures can we find who have not enough of their own to bear, without receiving an additional burden from us? What friend has not himself surplus care to dispose of?

There are some who cast off care without reference to what becomes of it. They sing, "Be gone, dull care." These are the reckless. Care may go at their bidding, but the worst of it is it is sure to return again, and it comes back a heavier burden, duller than before. This is not the way to dispose of care. Yet there is a way whereby all excess of anxiety may be effectually removed, and the heart be left with all its tender affection, and yet with no more solicitude than such as the blessed in heaven might feel without diminution of happiness. **It is to cast care on God.** That is the true and only effectual way to dispose of care. He can take the burden, however huge and heavy. On one can doubt that, but some ask, Will he? May I cast it on Him—I, such a one as I, cast my cares, the whole multitude and burden of them, on such a being as God? I know the government of the mighty universe and the providence which extends to the minute equally as to the magnificent, reaching low as to the falling of the sparrow, and the numbering of the hairs of the head, does not distract or burden Him. He can take a larger charge and not feel it. But will He? Will such greatness stoop to such littleness, such holiness come down to such vileness? Yes, it will, for condescension is one characteristic of greatness; and "the blood of Jesus Christ his Son cleanseth us from all sin." But why do I reason? Does not the Holy Ghost say by David, "Cast thy burden upon the Lord, and he shall sustain thee," and by Paul, "Be careful for nothing"? And does not Immanuel Himself say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"? No longer ask if you may, but use your privilege. Here is your authority. The Lord says you may do it. It is our duty, as well as our privilege. So far it is from being presumption to cast our care on God, it may be a sin not to do it.

This is the way to dispose of care, and it is no matter how much there is to it. God will take it all. It is no burden to Him. Many have made this disposition of their cares, and all testify how willingly He took and bore them; and if at times they took back the burden, yet willingly He received it again when again it was cast upon Him.

There is a reason given by Peter for casting care on God, that is inexpressibly touching. He says, "Casting all your care on him," and then follows no flourish of rhetoric, no parade of reasons, but this—O how happily selected, I would say, but that he wrote by inspiration, which does everything felicitously —"for he careth for you." Why should we care for ourselves since God cares for us. Here is a topic not for the meditation of an hour merely but for eternity. He careth for **you.** Can it be? O why should he? What a thought to carry through this vale of tears, and to go down with into the deeper valley of death, that God cares for me! He concerns Himself about me. Some poor saints think nobody cares for them. But God does. Is not that enough? He that regards the cry of the raven, and gives all the fowls of heaven their food, and decks the lilies of the field, doth much more (?) care for us. He concerns Himself for His creatures, will He not much more for his children? Are we not of much more value, whom no less a price could redeem than the blood of His Son? Let this suffice for us.

I know not anything that goes so soon and surely to my heart as the sight of a poor sobbing or sorrowful looking child, an orphan, or worse than parentless, whom no one seems to care for. But if I weep at such a sight, it dries up my tears to think that there is, after all, one who cares for the poor child, even He who said, "Suffer little children to come unto me." O come, let us cast our care on God. Let us go to Jesus for rest. In Him we can find sympathy such as man can feel, with support such as only God can afford. There we shall meet with such pity as at first weeps with the sufferer, and then wipes away his tears. Surely He who bore our sins will not refuse our cares. "Surely he hath borne our griefs, and carried our sorrows."

H.. L. Isley.

THE LITERARY DIGEST POLL.

By R. L. Davis.

The questionnaire now being sent out by the Literary Digest asking for a straw ballot on the matter of bonus for the soldiers and the modification of the Volstead Act is subject to much criticism. There can be no lawful modification of the Volstead Act in contravention of the United States Constitution, and so to modify the Volstead Act as to allow the sale of wine and beer would be to nullify the Eighteenth Amendment. This is true because medical science and the courts of our land, for fifty years part, have held that beer and wine are intoxicating liquors and the Eighteenth Amendment prohibits the manufacture and sale of "intoxicating liquors" for beverage purposes. Because of this fact, thousands of people who favor the strict enforcement of the Volstead Act and oppose any nullifying modifications are paying no attention to the ballots. But the wets are turning theirs in and therefore the Literary Digest results are erroneous. However, there are may people who will overlook the fact that the results of the political primaries, which are to be relied upon, are proving that the great majority of citizens are not only against the beer and wine amendment but are against congressmen, United States senators, and governors that declare themselves in favor of it. It would be fine, however, if all the drys who receive the Literary Digest ballots would mark them and send them in. We have just received information that two and one-half million ballots are now being distributed among the women.

THE TEARS OF A GREAT MAN.

There are few more dramatic and intensely human scenes in the long, long life-story of mankind which the Bible pages so vividly pass before us on the printed screen, than that of Joseph, the long-lost son of his father, Jacob. Enshrined in those ancient documents that have defied all the changes of a rapidly changing world during such an immense stretch of centuries, the graphic and absorbing record of a man who had moved up from a pit of abandonment and cruel, excruciating distress, to a throne of authority and power in the land of Egypt, is the life-like portrayal of Joseph and the part he played in the pressing needs of that far-off time. The chief characteristics of that man of Hebrew birth have been forever preserved, and something like a noble earthly immortality has crowned a life upon which there at one time fell the darkness of a seeming and certain doom. Here is a record of endurance under the greatest of trials, of triumph over wrong, of forgiveness worthy of the most saintly soul, and of advancement, the whole of which possesses a fascination that endures from age to age.

Is there anything in literature more thrilling to the emotions or more captivating to the imagination than the occasion when Joseph appeared before his brethren as they presented the story of the need that had brought them from Canaan to Egypt? In most touching and appealing form, these pilgrims from the home land recited their message of the famine-stricken conditions from which they had come down to the land of which great things had been told them since their childhood days. It was seventeen years since Joseph had last seen the faces of the ten men who now, in their privation, stood before the man who was practically the acting king of a far-extending and powerful kingdom. Tha last look at these men of the same household when in their revenge and brutality they sold their innocent brother to the company of Midianites, to what seemed a cruel and hopeless fate, must have been to the helpless youth an experience of piercing agony and burning pain. And now for the first time in all those seventeen years Joseph, the governor of a vast territory, was confronted by the very men who had in cold blood committed a dastardly deed and who had increased their guilt by deliberate falsehood.

When these travel-stained men, changed in some respects by the passage of the years, stood before the great Egyptian official with their touching, appealing message for help in the time of their country's distress and growing need, the governor, in his palace and arrayed in courtly attire, at once recognized his brethren and at once felt a great opportunity had come at last—not an opportunity for revenge and drastic punishment truly deserved, but an occasion when all that was best in his character and feelings had ample opportunity for expression in the most practical and kindly way. After some brief preliminaries on Joseph's part in which he mastered all his powers of restraint, he at last surrendered to the compelling power of a great emotion, and turning about from the ten strangers, the great man of the great heart and soul went into some retired place in the massive building and found relief in tears! When this first breakdown was thus relieved the illustrious Hebrew braced himself for another interview with the men of his own blood and home, and returned and communed with them.

The frequency of Joseph's tears is a compelling feature of a situation which for deep emotion, of touching tenderness, and unforgettable memories of the home of his birth and of those who might still remain, is at once a revelation of one of the finest, noblest characters that have found a place in the great picture gallery of the world. Again, when the brethren had returned from Canaan with the assurance that their father was yet alive and in good health, and when Joseph saw his young brother Benjamin, who had accompanied the rest on their return from the old home, he exclaimed, "Is this your younger brother, of whom ye spake unto me?" When they answered in the affirmative, once more the great unspoiled heart was profoundly moved, and Joseph made haste and "sought where to weep." After this rain of tears he washed his face and went out and by a special effort kept control of himself for a short time. When he could carry the effort of restraint no longer, the barriers gave way, and Joseph "wept aloud," so that the Egyptians heard.. We think we can hear the courtly attendants saying, as the sound of the weeping broke in upon them, "Behold, how he loved them!" And soon after the revelation of himself to his brethren in that supreme moment of their profound astonishment, if not utter bewilderment and deepening apprehensions, the record of the altogether thrilling narrative says that Joseph "fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck."

In that affectionate embrace there stands before all time a spectacle of one richly attired and another in humble clothing in each other's arms. The social distinctions in the matter of personal appearance were overcome by that deep, mastering power of a natural affection which neither time nor place could finally restrain or destroy. At that memorable moment of Joseph's manifestation of his true identity, he came closer to them all in his ardent compassion and "kissed all his brethren, and wept upon them."

In the closing chapters of the Biblical record, it is written that when the aged father, Jacob, traveled all the way down to the land of the Pharaohs and appeared in the presence of his famous son, who had gone to meet him, Joseph fell on the neck of his patriarch father and "wept on his neck a good while." And when the end came to the aged pilgrim and Joseph saw that his father was dead, he came close up to him as he lay in silence of death, after a weary pilgrimage of over one hundred years, and "fell upon his father's face, and wept upon him, and kissed him," and then made every possible arrangement to carry out to the letter the request that his father had made just before his eyes closed in death, that he be buried in the land he loved so well.

Joseph's conduct throughout all these touching circumstances was the conduct of a true man, whose piety and filial affections, all the honors of position, of wealth, of social surroundings, and of political power could not and did not spoil. To have kept himself untarnished for so many years by all the powerful influences of a foreign country and in a position of such elevation, in one form or another, was a triumph of character that has not failed to win the unstinted admiration of all subsequent years. To have built up such a splendid personality with such comparatively meager environment and religious resources, in such a land and in such an age, is one of the finest achievements in the records of the human race. And to have retained such an affectionate regard for such an imperfect family as was Jacob's is another splendid victory over faulty conditions, and a conclusive proof that the common family ties which bind us together are among the deepest things in our nature and will often assert themselves in ways most arresting and most impressive. The tears of Joseph in the Egyptian mansion were not manifestations of weakness: they were the tears that indicated a great soul which refused to hide its passionate, affectionate tenderness for its own when the circumstances of life called aloud for such an expression, even to tears repeated again and again.—Dr. Wm. Harrison, in Zion's Herald.

BETTER TEACHING IN OUR SUNDAY SCHOOLS.

By A. D. Closson.

(Note: This paper was read by Brother Closson, one of Brother Casto's "boys" at the Bethel Home, at the District Conference at Mt. Zion church the fifth Sunday in July. I commend it to the earnest attention of every Sunday school teacher. Brother Closson teaches a class at Clark's Chapel, and is just such a teacher as he tells about in this paper —C. W. B.)

We have been asked to read a paper on the subject of "Better Teaching." But we have enlarged the title to read, "Better Teaching in Our Sunday Schools," especially emphasizing that personal pronoun "our." "We are laborers together with God," the inspired apostle tells us, and in Sunday school work there should be a deep and constant sense of partnership with each other, and with God. "**Our Sunday School.**" Does it not imply a personal interest, a part in its activities, a sharing in the responsibilities of increasing its growth and usefulness? And may we say just here that nowhere should the Sunday school be stronger than in the country districts? Everywhere—city, town, or village, the Sunday school should rank second only to the regular preaching service in strength and power and influence. Especially is this true on the country circuits where preaching services can be held but two or three times each month, making impossible weekly instruction by the pastor in the truths of God's Word. How urgent, then, the need of effective, wisely planned, and persistent efforts Sunday after Sunday, to instruct the people of the community in the eternal truths of scripture. The pastor of a charge where this is done may feel assured that in his absence seed is being sown with faithful regularity, and sincere efforts born of love for God and man.

What of the teacher's part in this splendid work of instructing others in God's Word? His responsibility before God is great, to say the least about it. First of all, he is a living epistle, for his pupils will read his life before they will read the Book he holds up to them. Consistency in the life, faithfulness in well doing, a missionary spirit in his desire for the salvation of souls, devotion to the things that advance God's Kingdom on earth —these are the qualities every teacher should possess.

But how shall we become better teachers, and thus make our teaching more effective in moulding and influencing the lives of those in our classes? Only thirty minutes of every week are granted the teacher to instruct the minds and impress the hearts of his pupils. Really but a moment of time when we consider the many remaining hours until the next session in which time Satan will seek repeatedly to enter the heart and destroy the good seed that may have been sown therein. Just twenty-six hours in a year, if a perfect attendance record were maintained. In other words, only one full day in 365 to learn in a public class of the Way of Eternal Life. Once upon a time in the history of Israel, God said, "My people are destroyed for lack of knowledge." Is that not equally true today? Again and again do Christians stumble for lack of knowledge of their Father's will for them. How frequent is the light dim and clouded, yet if we would but take it, there is at our hand a Great Light—for the Psalmist declares, "Thy Word is a lamp unto my feet and a light unto my path." Oh, how that light is needed in your life and in mine.

Then let us consider for a few moments several suggestions which teachers may find of practical use in their classes. Because our personal experience has been almost entirely with senior and adult classes, what we will say will relate chiefly to those grades.

First of all—and this applies to any department—more love for Christ our Savior will result in more effective teaching. If we have grown cold and indifferent toward our Lord and His claims on us, how is it possible to communicate to our pupils His longing to own their love and allegiance? If we are careless in attendance, how can we expect faithful attendance from others? If we make insufficient preparation on the lessons, can we hope to create interest and enthusiasm for Bible study? Can we hold our pupils' interest and attention week after week if we simply ask the questions in the lesson journal, and make no effort to provoke original thought or profitable discussion? If we do not read some denominational or other religious magazine how can we understand the tremendous needs of a world steeped in sorrow and misery and sin? Can we adequately show to our pupils that the Gospel of our Lord and Savior Jesus Christ is the only lasting remedy for the healing of the nations and the happiness and blessing of every human being? But a deeper love for Christ, a fuller consecration, a new vision of the highest need of human souls, will change all this. Enthusiasm will replace indifference, faithfulness will be substituted for carelessness, earnest and prayerful study of the Bible and the needs of the church and the world will take the place of possible neglect.

Let us remind ourselves again that in this magnificent work we are laborers together with God. And that when He commands the love and allegiance of our hearts, He also claims the use of all our mental powers. In other words, we are to use practical means in teaching.

Let us name, first, the use of the Bible in the class. The lesson journal frequently prints, for lack of space, but a portion of the lesson. Without the Bible, the introduction to the lesson and other important material are missing. Even an intelligent review by the teacher of that part of the lesson that is not printed cannot take the place of the Bible itself. We are firm believers in comparing Scripture with Scripture to confirm and interpret Scripture—and this use of the Bible is to us the most vital reason for its presence in the class-room. Every Sunday school lesson has its moral and personal application. The Bible is at once a progressive and complete revelation from God. Human nature has been the same since the fall of Adam, and whether our study is in the first book of the Old Testament or the last book of the New, God has something to say to each of us for our comfort or blessing or warning. The lessons we have been studying since January hold many personal applications, even though the events in them transpired twenty-five centuries ago. Impress those particular applications upon your pupils' minds each Sunday by asking this one or that one to find in his or her Bible a reference verse bearing on the point you wish to emphasize. These reference verses are written on small slips of paper which are passed among the students at the beginning of the study, allowing them plenty of time for finding them. Each reference should be chosen with care, so that the thought you wish to emphasize will be brought clearly and forcibly to the minds of the entire class. We believe there are several advantages in this method. Spiritual truths need very frequent repetition, for we are so prone to forget them. Shall we repeat that? Spiritual truths need very frequent repetition, for we are so prone to forget them. The great doctrines of salvation should be kept simple and clear in our religious thinking, for never in history has there been so much doubt, confusion and perversion of God's Holy Word as there is at the present time. And who can over-estimate the importance of storing the mind with scores and hundreds of Scripture verses as a weapon with which to defeat the assaults of Satan? The Bible is the Sword of the Spirit, and many can testify to its effectiveness in fighting the adversary of their souls. Jesus' temptation at the beginning of His ministry was threefold, and on each occasion He defeated Satan by quoting Scripture to him. In His boyhood and youth He filled His mind with Old Testament Scripture, so that when Satan approached Him, He was able to resist him with the Sword of the Spirit. Can we do better than to follow His plan?

A summary of the arguments we have advanced for this method, will, we believe, prove its undoubted advantages. First. Frequent repetition of spiritual truths. Second A clear, firm grasp on the fundamental doctrines of salvation. Third. The importance of storing the mind with Scripture for use against Satan in his subtle and unceasing attacks. Those in sorrow need comfort, those in temptation, deliverance, those in doubt, assurance, those in perplexity, enlightenment, those in weakness, strength, those in despair, hope. The ministry of the Holy Spirit and the comfort of the promises we find in God's Word can alone satisfy these manifold needs.

Happy is that teacher whose pupils take such a whole-hearted interest in the lesson studies that fruitful discussions take place at every session. First of all, it indicates serious and thorough home-study. There are many subjects on which we freely and unhesitatingly express our opinions, but so often when we enter the Sunday school class room, we suddenly become timid and silent. It cannot be because we hold no opinions on religion, for every man or woman, young man or young woman, has done one of two things—either accepted or rejected Christ as his or her personal Savior, and therefore he or she is **not** without opinion. May insufficient preparation of the lesson account for it, or lack of knowledge of the Bible as a whole? We are inclined to the latter belief, and here again is shown the importance of the extensive use of the Bible in class work. Let us who are teachers present the lessons in such a way as to draw out our pupils in profitable discussion.

What teacher would not enjoy having questions asked by the students? How delighted he would feel, if he knew that next Sunday fifty or even twenty-five per cent of his class would ask questions. Without entering into a discussion on this point, we can readily agree it indicates interest and attention on the part of the pupil. And needless to say, the teacher would need to be alert, informed, and in possession of a good general knowledge of the Bible.

For a moment let us talk of lesson helps. The teachers' Journal of our church is splendid. The historical material is especially good. We believe, however, the regular use of the questions below the printed text is detrimental to original thought and mutual discussion, for they seem intended wholly as a memory test for the individual student in his home preparation.

It is often desirable that material for study should be secured from more than one source. Many teachers use Peloubet's or Tarbell's Notes. They are excellent. Personally, we prefer "The Sunday School Times," believing it to be the best lesson help obtainable. It is a weekly journal published in Philadelphia, and a year's subscription costs no more than a volume of Peloubet's or Tarbell's Notes. In addition to splendid material written by a staff of expert Sunday school workers, for every grade from primary to adult, there frequently appear special articles on the current lesson, written by eminent and conservative Bible scholars. There is untold wealth of choice material in this weekly periodical which costs only four cents a copy. A good Bible dictionary is of course helpful for reference on the historical, geographical and biographical aspects of the lesson. Some teachers have a natural ability to tell stories and anecdotes well. These should be chosen with care, and with regard for their relation to some point in the lesson which you wish to emphasize. A good story, well told, is frequently the medium of illustrating a vital truth, in a way to impress a listener forcibly and permanently. Teachers make wise investments when they purchase books on methods and problems of teaching. There are many such volumes, designed to assist us in becoming more efficient teachers.

We have thus seen that teaching invites the very best and highest in every one who has been called to this labor of love for our Master. Then what is the sum total of our task? It is this: to plant the seed of the Gospel of our Lord Jesus Christ with faithfulness and fidelity, never wavering, for He is faithful Who hath called us. So let us pray with the Psalmist, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." And may the Holy Spirit grant us more grace, more wisdom, more faithfulness, to press toward the mark for the prize of this high calling of God in Christ Jesus.

Weaverville, N. C.

PRESIDENT'S LETTER.

PASTORS' REPORTS ANALYZED—

Rev. G. F. Millaway reports $217 paid on salary, $152 on G. C. B., $100 on A. C. B.; 65 visits, 26 professions, 20 accessions, eight subscriptions.

Rev. R. A. Hunter reports paid on salary to date $1315, G. C. B. $44, A. C. B. $56; 300 visits, professions five, accessions 14, net gain 11.

Rev. J. W. Hulin reports paid on salary to date $430 nothing for G. C. B., A. C. B. $38; professions six, two accessions.

Rev. J. F. Alexander reporting for Midland—paid pastor $217 to date, nothing for either budget; 128 visits, professions seven.

He reports for Allison Grove—paid pastor $76, nothing either budget; visits 64; professions five, accessions five, net gain three.

Rev. J. H. Bowman reports paid pastor $210, G. C. B. $20, A. C. B $12; visits 60, professions one, accessions one, expended on remodelling church $1200.

Rev. A. L. Hunter reports paid pastor $394 to date, G. C. B. $18; visits 300, professions 70, accessions 40, net gain 30, subscriptions one. Church dedicated.

Rev. C. E. Phillips reports paid pastor $800 to date, conference claims $95; visits about 200 for quarter, baptized 15, accessions 15, subscriptions one.

PAY-UP SUNDAY—

October 22. Do not forget. Let's bend every effort to make this a great day in our Zion. A day when more churches shall go on both honor rolls because they pay up all claims than ever before.. We can do it; and here is my offer to help in every way.

CHARGES VISITED—

I have visited during August the following charges: Spring Church, Denton, Pinnacle and dedicated Hebron church, Fallston charge.

I find our people hopeful in most of the churches visited and I am encouraged by their faith and works to expect greater things from them in the coming years.

LACK OF SYSTEM AND LACK OF ENTHUSIASM—

The two are very closely related. We sometimes lack system because we have no enthusiasm and then we often lack enthusiasm because we have no system. But one thing is certain, I do not know of a single church that has failed to meet the opportunities before it where it had system in its business affairs and enthusiasm in the hearts of its members for the cause of Christ.

Brother, if your church does not employ system in raising the money it is the duty of the membership to raise, introduce system into it. Get the burden of the causes to the hearts of the membership and get an individual response to these appeals. This will go farther in arousing an enthusiasm for the causes than almost anything you can do.

If all of our pastors would rest not until they have gotten their members to pay systematically, to work in a definite way, to read and pray daily, to seek every day to do some religious service; as they joined him in these things enthusiasm would come and come in like a flood. And all of our "sleeping giants" would be wide awake and responding to the many needs about them. But it is better to be a grasshopper with the willingness and ability to hop, than to be a giant so sound asleep that it never stirs except to growl or to kick.

R. M. Andrews.

Fairfield, Bess Chapel Charge.—Our special meeting began August 20 and closed August 24. Brother D. A. Braswell was Brother Cowan's pulpit help. He came to us on Sunday morning and preached two sermons each day. He preached good, helpful and spiritual sermons and I think I can say all who heard him enjoyed his sermons. We were glad to have Brother Braswell with us and hope he will come again. We had a good meeting; there were a few professions and several reclamations. And the church was greatly revived. The congregations were very good, especially at night. Some of the young converts have started prayer meeting at the church and in the homes; pray for us that much good may be accomplished through these meetings.

Sunday, September 3, was another good day with us. The president was with us and preached at 11 o'clock to a good-sized congregation. Our Sunday school is getting along very well, but does not seem to grow in number as it should. Our collection for Children's Home was $3.63; we are climbing a little on the offering. Hassie Prinn, Reporter.

—"The best safety device known is a careful man."

WHAT ARE YOUR PLANS?

September is here! What are the plans in your church and Sunday school for reaching and holding the young people of your community? You have great opportunities in service for the Master in the fertile fields of the world about you. With your plans well formed and well worked success will crown your efforts; but with no plans you need not expect results. Rally your forces in the early fall, have a conference with your workers, and map out a splendid campaign of service for the King this season.

Let Us Help You.

Let us be of help to you by sending you free of cost the 1922 Rally Day supplies. Then hold the service, have some one bring a splendid message on Sunday school work, and take an offering to be applied on your General Conference budget.

Encouragement.

We are greatly encouraged with the outlook for the Young People's Work of the denomination. Not all is sunshine yet, but there is abundance of encouragement from the interest manifested in the great number of young people's meetings held this year. On August 20 we closed the last of a series of summer conferences. This one was held at Sabina, Ohio, and like all the rest was marked by an intense spirit of serious intention to learn how to do the Lord's work better in the home community. There were about 150 registered delegates in this conference.

The Lord has wonderfully blessed, the people have co-operated beautifully, and all in all it has been a season of spiritual uplift for many of our workers and young people.

Outlook Fine.

The outlook for Rally Day this fall is fine. Many schools have ordered the programs and are preparing for a great day. If you wish the supplies for your Sunday school please order at once. It is getting late, but we want your order, and you want a bit of time to get ready for the service.

We just thank everybody who is co-operating, and especially do we wish to think the editors of our church papers for the liberal space they are giving us.

All In Line.

With the work that is now being done for the young people of the Methodist Protestant Church, surely all our Sunday schools will fall in line and help out a bit financially. We wish you to have our programs if you want them; but if you feel that you cannot render the program as sent out by your Board then plan your own program and hold Rally Day for the sake of the people of your community, and take an offering.

If you cannot do anything else you can surely take an offering and your Sunday school will thus pay something on your General Conference Budget. COME ON. LET'S GO. Try all together in one steady pull for Rally Day.

Rally Day money should be sent direct to your own conference treasurer, and he will send to Mr. H. C. Staley. Thank you for your co-operation.

Yours in the Master's Service.

A. G. Dixon,
3919 Carlisle Ave., Baltimore, Md.

AFTER VACATION WHAT?

The thought in the minds of many pastors and Sunday school superintendents now that the vacation season is closing, is how can we reassemble the people of our churches and Sunday schools and interest them in the work planned for the fall and winter. It would seem natural that as people go back to their respective vocations in life after vacation time is over we might expect them to be found in their respective places in the church without any special effort on the part of church leaders to gather them together, but alas, with many such is not the case. What then? We must go after them.

Rally Day affords the opportunity of doing this effectively. It has become one of the special days of the church calendar with many, and is an excellent time for the outlining of the church program for the fall and winter. A time to bring the people of the church together and at the same time set before them a definite goal to be obtained.

The Board of Young People's Work has provided an excellent program, well adapted to the need of the occasion which will be furnished free upon application to Rev. A. G. Dixon, 3919 Carlisle Avenue, Baltimore, Md. The only thing we ask is that you take an offering to be given the board for the extension of its work. You need the service, and we will be glad to receive the offering. All amounts sent in as Rally Day offerings will be credited on the General Conference budget, and will be of great assistance to the Young People's Board in accomplishing the work it has planned.

E. A. Sexsmith, President.

RALLY DAY—WHY HAVE IT?

On the 26th of August I received a letter from Brother Dixon dated the 10th of August, asking that I write a letter in reference to the benefits of Rally Day and have it in the hands of the editor by the 25th, but saved the day by adding, not later than the 31st. It is the 27th and a drizzling afternoon does not lend much inspiration toward an article of this type but the subject is of such vast importance there is much that can be said.

The shadows of the day set memories to flight and take me back to my boyhood home where we instead of having Rally Day put the ground-hog Sunday school to sleep at the coming of autumn and spent our time in rallying the lambs in from the mountain and the hogs from the forests for feed and slaughter. The day that particularly comes to mind was late in October when I was a boy of twelve years of age. Grandfather had a flock of ewes and lambs on the mountain farm about two miles from home. Some dogs had gotten among them and scattered them away into the hills of Clover Lick Mountain. Early one morning, and that meant before daylight on the farm in those days. I was sent into the mountains to find the sheep and gather them together in a little meadow on the head of the creek that bears the same name. I started with a "salt poke" and two biscuits wrapped in a handkerchief, to climb the mountain. By the time it was daylight I was near the crest of the great mountain about and could see the sun rise over the distant hills to hide in the clouds that began to shed chilling rains. I tramped, and tramped, till, early afternoon, weary and tired, I sat down to rest and eat my cold lunch. The rain had saturated my clothing and I was cold. My matches were wet and I could not start a fire so I did not sit long, but started on my hunt for the lambs that were astray. Soon I heard some laughing and talking across on the other mountain. The thought seized me that these men knew some of the woods, and I would go over and meet them and learn what they have seen. Thrilled by the new thought my feet moved faster and soon I was warmed from running. The talk kept on and I drew nearer till at last I stood by the home of an old colored friend who was sawing wood and talking to himself. In my surprise I said, 'Uncle Wesley, what are you laughing at? Tell me so I can laugh.'' His answer was, 'Child, I is jist glad I'm livin','' and then laughed again. Then, after learning my mission he said, "Why, your sheep are all in my field. I heard the dogs and went and gathered them up and was going to take them down tomorrow.''

Vacation season is the dog that scatters the Sunday school flock and Rally Day is the Uncle Wesley that gets them back to their fold of safety and usefulness. Back to where they can climb the mountains of endeavor and look across the valleys of opportunity to fields of service. Rally Day is a day of opportunity in many ways. It is a get-together day. It is a harvest day for the church to gather in the fruits of labors put forth. It is a day that is necessary to instil the needed inspiration to get the school into right swing for good winter work. It is the day to bury the ground-hog of listlessness with an avalanche of pep and get and go. It is the day to bring together the flock with a ring and a swing that will make each feel that there is a place for every one and work for all.

A. D. Williams.

—Dr. Edwin C. Dinwiddia, who was recently elected national chief templar of the International Order of Good Templars, is optimistic about the future of prohibition in the face of the present agitation of the saloon forces against the Volstead act. Dr. Dinwiddie says:

"The man or woman who thinks a serious backward step is going to be taken by the American people on this question has failed to appraise correctly the forces responsible for the eighteenth amendment and the Volstead act. If the devotees of liquor want to squander their money in these hopeless endeavors there is no way, even if there were the disposition, to stop them, but they cannot succeed of the church and temperance forces are on guard. That these are actively watching and defending the situation is attested by the results in the primaries and by inevitable results in the coming election. One only has to know what has happened in Indiana, Illinois, Pennsylvania, Ohio, and the other important states where primaries have been held, to be convinced of the ultimate futility of the fight of the liquor forces.''

—Rev. R. O. Stone, of Thomasville, a senior of Western Maryland College and a ministerial student, was expected to preach last Sunday at the Asheboro Methodist Protestant church both morning and evening.

CHRIST'S LAST MESSAGE TO THE MINISTRY, AND ITS MODERN APPLICATION.

The reappearance of Jesus Christ upon the earth and the timely words of warning, encouragement, and exhortation which he sent by the only remaining apostle, John, to "the angels of the seven churches of Asia" are especially significant in that they were intended for all pastors and for all time. The message possesses peculiar interest and value in that it reveals some departures from the earlier church, and manifests the supreme concern of our Lord for an efficient and faithful ministry. None of the pastors addressed were found to be immoral, heterodox, or hopeless Two of them were unblameworthy, and received naught but praise; two of them were altogether unfaithful, and received only rebuke and warning; while the characters of the remaining three were mixed, receiving accordingly both commendation and censure. Among the good traits so graciously commended may be mentioned faithfulness, diligence, patience, hostility to false doctrine, self-abasement, firmness, faith, and unflagging zeal. Since the manifest purpose of these seven short epistles was to correct and restore it might be well to consider at some length the faults and failures of those pastors in which they had departed from the practice of their apostolic predecessors.

One pastor, in particular, had lost the zeal for soul-saving. He was, it seems, devoting his entire energies to pastoral work, and was highly commended for faithfulness in that line. His ministry was defensive rather than aggressive. He was assiduously caring for the sheep within the fold, and ignoring the greater claims of those wandering in the wilderness.. He had abandoned the "first love" of every one called of God to preach—the love for lost souls—and had ceased to do the "first works," first in order and in importance, of evangelizing the unsaved. This failing is becoming an alarming one in modern times. The present tendency, we are inclined to believe, is to produce great pastors rather than great soul-savers. Is there not a startling approach in some quarters to a ministerial status in which the conversion of sinners will no longer be considered the prime, or even an essential element of a pastor's efficiency? Paul enjoined Timothy to "do the work of an evangelist." The threatened divorce of the evangelical and pastoral functions is unauthorized; while the largest measure of ministerial results is to be derived from the indissoluble union of the two.

Two of the Asiatic pastors were condemned for laxity of discipline, and for exercising too much leniency toward false teachers. The cause was to be found evidently in the strong intrenchment of the forces of evil, and a corresponding lack of courage on the part of the pastors to deal with it. But in our day the cause of the prevailing laxity of discipline is to be found rather in the sentimental spirit of the age. Unrestrained sentiment not unfrequently impairs the judgment, supplants conscience, and overrides responsibility. How difficult it is to exercise wholesome discipline in the church when there is none in the home! The lack of enforced authority in the family tends to the discountenancing the authority of both Church and State, the setting aside the binding force of all law, and the discounting of both capital and eternal punishment. Indeed the reaction from Puritanism has gone too far.

The pastor of the church at Sardis had gone to almost the last limit of inward backsliding. He was urged to strengthen the things that remained that were ready to die. Even worse, doubtless, than his own sad condition was the injurious effect that his spiritual declension had upon the church membership. "Thou hast a few names even in Sardis which have not defiled their garments;" It was surprising that there were even a few. A backslidden pastor will produce a backslidden church, for the spirituality of a church rises no higher, ordinarily, than its pastoral source. Spiritual decline is none the less real or hurtful because of the fact of its being unaccompanied by immorality. How deeply is the Master "wounded in the house of his friends" when a minister gets so unspiritual that his religious activities become scarcely anything more than the garb of hypocrisy.

The complaint against the Laodicean pastor was that of self-sufficiency, and the consequent compromise of character and of service. This fault, in the ministry especially, is always the effect of a miscalulation, a false reckoning. "Thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou are wretched, and miserable, and poor, and blind, and naked." A deep and abiding sense of dependence upon God is necessary to the attainment of power and success in the highest of all callings. Jonah's wonderful success at Nineveh was largely due to the whale episode. Increase of worldly possessions or honors may not unlikely detract from a pastor's power. Extreme care should be taken lest the gospel ministry might degenerate from a soul-winning calling into a bread-winning profession.

Self-complacency of equipment, natural or acquired, is a further manifestation of the self-sufficient spirit. The educational qualification is necessary but not essential. The great Teacher stressed the non-essentialness of large mental equipment not only by choosing the twelve apostles from the so-called ignorant class but especially, after three years' painstaking training, by charging them to "tarry in the city of Jerusalem until ye be endued with power from on high." The experience or enduement of Holy Ghost power is the one indispensable qualification of men called of God to preach.

Still another expression of the self-sufficient spirit is pride of achievement. Many fail to exercise the grace of "forgetting the things that are behind." A church can easily work its own spiritual undoing by looking away from the source of power to its results. Many an ecclesiastical Samson has been shorn of his strentgh in this way. To ascribe or assume credit or praise to the instrument is to rob God of his rightful glory. A boasting of apostolic succession is a sure indication of a serious decline from apostolic possession. Better than extending the fame of John Wesley would be the perpetuation of that power that made his world-wide movement so marvelous in results. "Where is Elijah?" inquired the anxious sons of the prophets, but from the burdened heart of Elisha went up the agonizing cry, "Where is the Lord God of Elijah?" And Elisha solved the problem of the perpetuation of power.—The Word of Life.

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, SEPTEMBER 10.

God's Commands and Our Obedience.

Psalm 119: 33-40.

Daily Readings.

Mon. Practical commands. Exod. 20: 1-17.
Tues. Blessings of obedience. Matt. 19: 17, 27-30.
Wed. Command to love. Deut. 10: 1-22.
Thurs. Seeking God's will. Rom. 12: 1-2.
Fri. Obedience imperative Jer. 7: 21-28.
Sat. Joy of obedience. 1 John 3: 21-24.

In the 20th chapter of Exodus we find a code of laws God gave to regulate the religious and social life of an agricultural community living under comparatively simple conditions. These words were uttered in the hearing of an awe-struck people, and afterwards graven by the finger of God on two tablets of stone. The first four of these laws are religious, defining the duties man owes to God, ("Thou shalt love the Lord thy God"); the last six are moral, defining the duties men owe to each other, ("Thou shalt love thy neighbor as thyself").

Those same laws have been handed down through the ages and still regulate the religious and social life of a changed world. The national, state, county, and city laws that we have today are based on these Ten Commandments and are as strongly operative today as they were in those days. It is true that these laws have been broken, and are being broken still, but the commands that God gave ages ago are still commands for us. They have not changed and never will change. We can never outgrow the need of the Ten Commandments.

Why Does God Command Us? God commands us because we are ignorant and blind. Scales cover our spiritual vision that only God can take away. He does not give commands that are not good for us and that we cannot obey. He is good and all His commands are good. He cares more for man than anything else in the world and has only man's welfare in mind, but because of our ignorance and blindness we need divine direction. God is all-wise and all-loving. He knows what is best for each one of His children and He desires to give the very best to every one who will let Him. He has a loving and wise plan for the world and for each of our lives. Since we share God's life, we must share in His purpose and program.

Man is a stranger on earth and needs that which will take away his homelessness and unrest. All other creatures are adapted to their environment but he has a consciousness that he is an exile here. God's commandments can still this unrest.

How Can We Hear God's Commands? We can hear the commands of God by observing the Quiet Hour. The Quiet Hour trains the soul to listen. We must seek the will of God with ardent desire, and we must prove or test His will in every case. Just as muscles grow by exercise, so does the soul grow by spiritual exercise. But we must pray in the spirit that says, "Thy will and not mine be done." Only by purposing in advance to follow His will, wherever it may lead, is it possible to discover what His special plan is for our own lives.

We can hear the commands of God by studying the needs of the world. As we remember Jesus Christ, and recall the kind of tasks he has given his men to do, the kind of men and women he expects us to be, as we lift up our eyes and look into the up-turned faces of the thousand millions of people who know not God and remember that we are those who must capture the world for Christ, we are moved by a sense of our responsibility. Naturally, we are not interested in the things we know nothing about, so we must study all the phases of Christian work and find what appeals to us most, and in this way we open an important channel of knowledge through which God has a chance to speak.

How Can We Obey? Someone has said, "Obedience is the organ of spiritual life." By doing each day the revealed will of God for that day one becomes more and more sensitive to His will in all questions pertaining to conduct and life.

We can obey God by developing habits of Bible study, meditation and communion with God. This does not mean simply a prayer for ourselves in a few hurried sentences at night when we are too tired to remember what has been prayed for when the words are said, not a few fragments of time given to this most important occupation, but earnest prayer not confined to times and seasons but mingling with the whole of life.

We can obey God by obeying the command of Christ: "Pray ye the Lord of the harvest that He send forth laborers into His harvest." One cannot really pray for this without being willing to follow God's will concerning his own life's ~~work~~.

We can obey God by securing the best possible preparation for the work of life. Many positions are open to college-trained men and women that are not open to others. The more fully we develop our own latent powers, the greater the responsibility we are able to carry.

N. M. Harrison, Jr.

Young People's Rally, Tenth District.

Our young people's rally was a great success. The day was an ideal one, and the large auditorium of Friendship Methodist Protestant church was crowded.

Two services were held, morning and afternoon, with dinner on the grounds. Five churches were represented.

Rev. G. L. Curry of Charlotte was present and added much to the services by his presence and jolly disposition. Mr. Curry made a splendid address on "Our Young People's Place in the Church" which was thoroughly enjoyed by all.

Our field secretary, Miss Juanita Hammer, was present and made two very interesting addresses on Christian Endeavor and Sunday school work. Other speakers that added to the services were Rev. T. A. Williams of Albemarle and Rev. J. D. Hardy of Rockingham and Messrs. D. A. McLaurin and J. M. Blackwelder of Concord.

We thank all who in any way helped to make the rally a success, and especially do we appreciate the efforts put forth by Pastor Ridge and his people in making it so successful, and for our royal entertainment.

Mrs. D. A. McLaurin.

WHY?

Why are these articles being written? Why does the editor of this denominational paper put this space at the disposal of the secretary of the Board of Home Missions week after week? Why does the publisher not use this space for paid advertising, and make it a profit to the publication? Why does the secretary take time to prepare these papers, with all the other demands that are being made upon his time? Why?

The answer is so simple, but it means so much. Why? That the people may know about the home missionary work of the denomination, and their personal responsibility for its proper development. No one is interested in a matter of which he knows nothing. If one does not know of his obligation it is too much to expect him to spend his time and his money for the work. Our first responsibility of course is to Almighty God. Our second responsibility is so closely identified with the first as to almost amount to the same thing. We are responsible to those with whom we associate—family, club, church, society, organization. That ye may know the truth. Frequently requests come to this office for information about the home missionary work of the Methodist Protestant Church. Every question concerning the location, development, character, and progress of the work under the direction of the board has been answered in these columns. If the files of the paper have been kept, a very complete current history of the work of the board can be compiled. "That ye may know."

Another answer. Why each week? And why repeated? "To stir up your pure minds by way of remembrance." Line upon line, line upon line, precept upon precept, precept upon precept." An impulse without action is like an arrow shot into the empty air. If we bring the people knowledge, we have hit the outer circle of the target. But if they forget, all our labor has been in vain. Remember! Our method? Constant repetition, with variations. That the Methodist Protestant people may know, and remember.

Yet another. "He that knoweth, and doeth not—." If the people remember we have reached the inner circle of the target. But if there is no adequate response—we have missed the "bulls-eye." To score, we must give knowledge—stir up the memory—lead to definite action. Less than this is failure. To confess with the lips is a service required, but lip service alone is less than the Master demands of us—action alone will prove our declaration of faith to be sincere.

Methodist Protestant people are associated together for the development of that part of the kingdom assigned to them, and to save the people dependent upon us for the gospel—for this very purpose. We are saved to save others. We can only save ourselves by saving others. If we do not expand the Methodist Protestant Church in America, WHO WILL? If not now, WHEN? If not with money, and influence, HOW? What do we owe unto the Lord? Jesus gave! what have we given? Our responsibilities cannot be discharged by others. Our opportunities will not wait. Steadfastness. "Be ye steadfast, immovable, always abounding in the work of the Lord." Oh for the "abounding" life! We must save America to save the world.

Charles H. Beck.

A BABY IN A POCKET.

The kangaroo baby is a very tiny creature when he is born. Indeed he is only about as big as your thumb, and would get lost if his mother didn't keep him in her pocket until he grew larger. He is born blind, naked, and so helpless that his mother holds him between her lips while she uses her paws to open the pouch so that she can put him inside. She then sticks her mouth into the pocket, being very careful not to let the baby slip, and places his mouth against a nipple. The queer baby clings to it tightly and does not let go for several weeks. Even then he would die of hunger if Mother Kangaroo did not force the milk down his throat.

By working certain muscles in her body, the mother pumps the milk into her baby. Then she closes up the pocket and the queer little mite takes care of himself by clinging to the nipple, his mother pumping milk into him as he needs it. This is all the care he gets for several weeks.

The tiny baby inside the nice fur-lined cradle is slowly growing to look like his father and mother. He can see, hear, and move. He has a soft fur coat on his body. Mother Kangaroo now opens her pocket and finds that the ugly mite has grown to be a very nice baby. He is, perhaps, the size of a big kitten. He looks at her with his beautiful soft eyes full of wonder. It is the first time he has seen his mother, but he isn't afraid of her. She is very proud of her baby and coaxes him to put his head ouside the cradle. The little fellow is too shy at first, but at last he grows bolder and peeps at the queer world where his mother lives. He looks very funny with his small head and big ears poked through the pocket.

For weeks he is content to remain in the cradle, poking his head out from time to time. If he attempts to push his way out, however, his mother's paw quickly pushes him back again. He is too small to be allowed outside. Mother Kangaroo, leaping and hopping from place to place, carries him with her, his little head sticking out of her big pocket.

Thus he lives and sees life from his cradle until he is the size of a big hare. Then he is allowed to come out, but if there is the slightest danger, he climbs into the pocket and hides himself.

When Little Kangaroo is seven or eight months old, he is too large to get in his old cradle, but he sticks his head inside to get his milk. He is now learning to care for himself. He hops and leaps and kicks with his feet, which are growing big and strong. He uses his claws, and feeds with his mother and others on grass, leaves and herbs. He is no longer a baby.—Evangeline Weir, in Our Dumb Animals.

—The quantity of gasolinne available in refinery storage on June 1, was 82 gallons for each of the 10,448,632 automobiles registered on January 1, as against an average of 87 gallons for each automobile registered on January 1 of the four previous years.

COLLEGE PAGE.

EDITED BY REV. R. M. ANDREWS.

NEW COLLEGE PLEDGES.

Roberta Station—	
Mrs. J. E. Alexander (paid $1)	$ 5.00
W. W. Weatherman	25.00
S. E. Hauser	50.00
Mrs. M. W. Hassell	10.00
Lindsay Sapp	5.00
Henry Sapp, Jr.	5.00
Odel Sapp	5.00
Pearl Sapp	5.00
Pinnacle Charge, Pinnacle Church—	
T. C. Jones	$ 5.00
S. P. Jones	5.00
Mrs. S. P. Jones	5.00
N. T. Pettit	25.00
E. S. Mickey	5.00
Levi Watson	10.00
W. B. Watson	5.00
Mt. Zion Church—	
C. W. Allen	$ 5.00
Jas. S. Loggins	2.00
J. W. Fowler	10.00
J. N. Jones	25.00
V. G. Watson	10.00
O. F. Hauser	25 00
Pilot Church—	
S. H. Marion, Sr. (paid)	$25.00
Shoals Church—	
Elmer M. Hauser	$25.00
Fred T. Hauser	25.00
Mr. and Mrs. C. W. Harvey	10.00
H. E. Kiger	10.00
P. L. Harvey (paid $1)	5.00
P. B. Owen	1.00
Mr. and Mrs. A. A. Moser	20.00
L. G. Kiger	5.00
Golda Moser (paid $1)	5.00
J. P. Owen	25.00
R. T. Moser	5.00
Ernest Scott (paid $1)	5 00
New Salem Church, Randleman Charge—	
Leena Wood	$25.00
Fairfield Church, Bess Chapel Charge—	
June A. McConnell	$25.00
Mrs. June A. McConnell	25.00
H. O. Proctor	25.00
S. W. Prim	10.00

LIVING ENDOWMENT FUND.

68. W. H. Hauser	$100 00
69. C. W. Williams (paid $20)	100.00
70. Mrs W. N. Pegram (paid $20)	100.00
71. J. R. Cummings	100.00
72. R. N. Hauser	100.00
73. R. H. Shouse	100.00

WATCH THE LIVING ENDOWMENT.

But your name is not yet on it. We yet lack 377 people who will take a share in this endowment. It costs $20 a year, but it insures our college with the interest on $150,000 to help pay the running expenses until we get all the $300,000 we set out to raise as an endowment. Let us put you down next.

OCTOBER 1 IS PAY-UP DAY FOR THE COLLEGE.

You remember when you signed a pledge last year that the first payment was due on the first day of October, 1921. Some of you have not yet met that obligation. We **must have the money you owe us.** And now on the first of October this year the second instalment is due. These two instalments, if paid, would put about $35,000 into our treasury. **And we need the money.** In fact, unless our subscribers shall pay up at once we shall be compelled to stop work on the building. Our funds are running low and our weekly pay roll is large.

If you love the church, if you want to see the college succeed, then send in your payments at once. Send both of them, they are due, or will be within a few weeks and we need the money now.

Again we are saying that the Board just will not go in debt, therefore we may be compelled to report in the Herald before the first day of October that work has stopped on Roberts Hall because we did not have funds.

Do you want to be a party to this? Surely **you** do not want to be the cause of work stopping so soon on this building. But **you** will be unless **you** pay your obligation. Let us have your payment, please.

Send all payments to Rev. R. M. Andrews, Box 86, Greensboro. We have your pledge card and will give you credit.

THE INFLUENCE OF ONE COLLEGE.

William and Mary College of Williamsburg, Va., was founded by Rev. James Blair; it is one of the nine colleges in the United States which is older than the American Republic and it numbers among those who attended the following: the president of the first continental congress; four signers of the Declaration of Independence, Chief Justice Marshall and four associate justices; four Ambassadors to France, two to England; ten cabinet members, 29 U. S. Senators; 22 governors of states; three speakers of the House of Representatives; and yet its enrollment never runs over three or four hundred.

COLLEGE TREASURER'S REPORT.

College Building Fund.

Amount previously reported	$24,156.12
W. F. Medearis	120.00
R. L. Davis, Executor for Mrs. Peter Vuncannon	10.00
Mrs. J. A. Mendenhall	2.00
Mrs. G. W. Apple	5.00
J. J Crawford	5.00
Mrs. J. J. Crawford	10.00
Miss Ava Crawford	5.00
Mrs. L. E. Boon	2.00
Mrs. Ethel Sharpe	25.00
S. H. Marion, Sr.	25.00
Ernest Scott	1.00
Golde Moser	1.00
P. L. Harvey	1.00
Mrs. J. S. Alexander	1.00
Miss Eva Templeton	2.00
W. H. Scarboro	10.00
Mrs. L. Holland	10 00
Miss Mattie Julian	5.00
Rev. Geo. L. Reynolds	7.45
Mrs. T. C. Bosher	10.00
Miss Lena Richardson	10.00
D. M. Alexander	2.00
Mr. and Mrs. S. N. Hayes	10.00
Mrs. C F Neese	25.00
	$24,460.57

High Point Subscriptions—	
Amount previously reported	$16,894.10
H. D. Hancock	20.00
Mrs. W. P. Pickett	100.00
C. B. Oberman	20.00
J. Allen Austin	20.00
Max Rones	50.00
F. H. Barker	15.00
F. H. Ford	250.00
J. W. Austin	50.00
A. J. Bareland	5.00
Clyde Bareland	5.00
W. R. Andrews	10.00
Ross H. Davis	20.00
C. O. Brown	10.00
	$17,469.10

Living Endowment.

Amount previously reported	$220.00
C. W. Williams	20.00
Mrs. W. N. Pegram	20.00
	$260.00

Julia Bertha Stockard.

Julia Bertha Stockard, wife of G. W. Stockard, was born March 29, 1856, died the first of September, 1922. She was the mother of five children; Mrs. J. B. Cheek, of Burlington, N. C., Mrs. Walter Jones of Tryon, N. C., Mrs. O. W. Hooker, of Raleigh, N. C., Miss Alma and Miss Eunice of Saxapahaw, N. C., and Mrs. J. B. Freeman, of Washington, D. C. These with a host of relatives and friends are left to mourn the loss of a loving mother. May our dear Heavenly Father bless and comfort them all, and help them to submit to His will, who doeth all things well.

Sister Stockard made a confession of faith in Christ in young girlhood, and she was a member of Concord Methodist Protestant church, Saxapahaw charge. And she lived a consistent Christian until death.

She was a good, kind, Christian-hearted wife, and affectionate mother, and she will be missed for years to come, by her husband and the children, as well as by the church and community in which she lived.

Her funeral service was conducted in the home, by her pastor, the writer of this obituary, assisted by Rev. S. W. Taylor, of Burlington, after which her body was laid to rest in the family grave-yard about a mile and a half from the home place. The funeral and burial services were attended by a host of relatives and friends. The floral tribute was great and beautiful, which speaks of the high esteem that her relatives and friends had for her.

Sleep on, mother, and we will meet you in the sweet by and by. Peace be to your ashes as they return to the mother dust from which they were taken. Sleep on, sweet mother, asleep in Jesus, from which none ever wakes to weep.

My dear brother, G. W. Stockard, you have my heart-felt sympathy in this dark hour of sorrow and great trial. I know how to sympathize with you from having had experience of the same. But I know that any word of mine will fail to comfort you in this sad and lonely time, so I commend you and the children to God's great love and mercy. May He ever be your companion. D. M. Loy.

—China sent the United States 11,378,000 fresh eggs last year, and millions of pounds of frozen eggs, albumen and yolk.

THE TWO NANCY BELLES.

The little path Billy and Nan had been following stopped with surprising suddenness before a high board fence. ‘‘I wonder what’s on the other side,’’ said Billy, eagerly. He stepped back and made a quick running jump. His fingers caught in a crack and he pulled himself up. ‘‘Oh, there’s a house and a yard and a gray kitten, and oh, Nan, a boy just about as big as I am!’’

‘‘Let me see,’’ cried Nan, impatiently. Skipping farther along the fence, she came to a knot-hole in one of the gray boards. She could see the boy standing beside a large horse-trough. ‘‘Why, he’s sailing a boat,’’ she exclaimed. ‘‘I wonder what his name is.’’

The boy had heard her. ‘‘My name is Eric Sanderson,’’ he said with a smile.

‘‘And mine is Billy Laurence, and this is my sister Nan,’’ said Billy. ‘‘We came from the summer settlement.’’

‘‘I though so,’’ said Eric. ‘‘There aren’t any children very near here. Won’t you come in and see my boat?’’ he asked politely.

Billy and Nan accepted his invitation with alacrity. Proudly Eric lifted his boat from the water. ‘‘I made it myself,’’ he explained as he turned it lovingly about so Nan and Billy could see it better. It was the oddest-appearing boat the children had ever seen. It was stumpy and short, with a queer crooked slant to one side. Its mast rose stiff and straight, and its sail was of dull brown canvas. It was smeared all over with red paint that was thick in some places and thin in others, so that the board it had been whittled from showed through.

‘‘I named her the ‘Nancy Belle’,’’ said Eric.

‘‘Why, that’s the name of my boat, too,’’ remarked Billy. Nan gave him a quick little nudge, to remind him that it was impolite to criticize Eric’s boat, and that they must not boast about the gold-and-white beauty of Billy’s trim, dainty craft.

‘‘I’m sure I couldn’t make a boat,’’ she told Eric. ‘‘Are you going to enter the contest?’’

The toy-boat contest was one of the greatest events of the season. Every year people came for miles to see it. The boys and girls were allowed to guide their boats with a strong cord, but not to touch them. It took a great deal of care and skill to keep them from capsizing and sinking. The first prize was a five-dollar gold piece. Billy and Nan were so sure that their ‘‘Nancy Belle’’ would win, that they had already planned to spend the money for two soft white fluffy rabbits. Eric’s eyes shone as he answered Nan’s question.

‘‘Yes, indeed, I’m going to try to win,’’ he said. ‘‘Last year I didn’t have any boat. If only my ‘Nancy Belle’ didn’t leak, I’d be sure to win, but she does leak a little,’’ he added worriedly.

Billy and Nan exchanged glances.. Suddenly Billy put out a hand for Eric’s boat. ‘‘Let me look at it,’’ he told Eric. ‘‘Maybe I can help you stop the leak.’’

It was a lively summer morning when the tiny boats assembled for the great event. Eric was among the first to arrive with his stumpy boat. His cheeks crimsoned painfully as he looked at the other boats.

‘‘Never mind, Eric,’’ whispered Nan. ‘‘You built yours, and we didn’t.’’

Eric was holding tight to the cord with which he was going to guide his boat, when his foot slipped on a piece of seaweed, and he fell. Dripping and gasping, hescrambled to his feet again. His sharp cry of dismay startled those near him. The ‘‘Nancy Belle’’ had bumped her stumpy bow on a rock, as Eric plunged forward into the water.

‘‘She’s leaking,’’ he cried. It was true. The little red-paimed boat was settling fast. Nan’s eyes sought Billy’s. The question in them made Billy wriggle uncomfortably. Then he looked at Eric again and he felt even worse. Eric was trying vainly to keep his boat afloat. Billy reached forward and thrust something into Eric’s astonished hands. It was the cord with which to guide the beautiful toy boat that Billy and Nan loved so much.

‘‘Here, you sail her,’’ said Billy. ‘‘Quick! There goes the bugle.’’

Eric had no time to refuse. In an instant the fleet of tiny white-winged boats were skimming over the sparkling water. A puff of wind overturned two of them. Another struck a bit of driftwood and sank. Billy and Nan gasped as Eric guided the other ‘‘Nancy Belle’’ past a huge rock. Faster and faster the boats moved. Others capsized as the waves grew rougher. Eric’s eyes were fixed on his tiny craft. His hand grasped the cord firmly. Skilfully he kept Billy’s ‘‘Nancy Belle’’ afloat. Soon only four boats were left. The ‘‘Nancy Belle’’ crept up on them one by one. In a few moments she had passed them and was rounding the spar buoy. Billy and Nan trembled with eagerness.

As the wind filled her sails, the ‘‘Nancy Belle’’ seemed to skim over the waves. It was all Eric could do to hold her without sinking her. He heard nothing, saw nothing, but the little boat. He was astonished when the bugle sounded again, ‘‘The ‘Nancy Belle,’ sailed by Eric Sanderson, wins the contest,’’ rose the joyful cry. ‘‘Hurrah for the ‘Nancy Belle’ and Eric Sanderson!’’

It was a wonderful day for Eric. ‘‘But I’m going to divide the prize,’’ he told Billy and Nan. ‘‘I couldn’t have even entered the race, if you hadn’t let me take your boat. And—and, what do you think?’’ he added. ‘‘A man looked at my boat and asked me ever so many questions about it. He makes boats himself, splendid big boats that will go anywhere, and he hold me that if I would go to school and study hard, by and by he would like to have me help him design and make real boats.’’

‘‘Oh, Eric, how glad I am!’’ said Nan, happily. She looked from Billy’s ‘‘Nancy Belle,’’ trim and beautiful in her shining gold and white paint, to Eric’s queer, homely, red-painted ‘‘Nancy Belle’’ with her stumpy mast and brown sail.

‘‘The two ‘Nancy Belles’,’’ she laughed. ‘‘Which would you rather have, Billy?’’

Billy cradled his own boat a little closer in his arms. ‘‘My own, of course,’’ he confessed honestly, ‘‘but I’m glad Eric’s ‘Nancy Belle’ showed people what he could do, so he will have a chance to build big boats by and by. You ought to keep her always, Eric.’’

‘‘I will,’ said Eric, giving the little red boat a caressing pat.—Lillian E. Andrews, in The Christian Register.

WISE MOTHER OWL.

In a hollow tree on the Dale’s farm lived a comfortable family of owls. Mr. Dale knew of these owls, and would not let any one bother them, for they were useful friends and kept the barn free from mice. There were two Dale children—Bess, seven years old, and Nell, who was five.

One night after they had both been put to bed, Bess sat up and nudged her sister.

‘‘Oh, Nell,’’ she said, ‘‘I’ve left my doll-carriage outside. It’s out on the side porch. Get up, and we’ll go down and get it.’’

Nell sat up in bed.

‘‘It’s dark,’’ she whispered; ‘‘I’d be afraid outside.’’

‘‘It’s not late,’’ replied Bess. ‘‘Mamma and papa are still up, and the doors aren’t locked. We needn’t be afraid to go just around by the side of the house, and I want to bring the carriage in.’’ Bess slipped out of bed. Then Nell, who was the littlest and always did as she saw her sister do, slipped out of bed and followed her.

Down the stairs they stole, through the side door and on to the porch without their father or mother hearing them. Then, holding hands tigtly, they went down the steps.

‘‘Where is it?’’ whispered Nell. She was frightened and wanted to get back into the house, but she did not want Bess to know it.

‘‘It must be somewhere around here.’’ said Bess. ‘‘I’m sure I left it here,’’ and then both began to look around.

It was just at this minute that over in the old tree the mother owl had fixed the young owls nicely in their nest. Father Owl had gone to bring food for them, but maybe he was gone longer than usual, and Mother Owl thought it best to go and help him. Or maybe she looked out and saw Bess and Nell out of the house, and knowing that all children ought to be in bed—just as her own were—she took a notion to give them a good scare! Anyway, she came out of the tree and just as Bess and Nell were stooping down, looking for the carriage, she flew by them, screeching right into their ears.

My, if you had seen those children! They gave a scream as they went running up the steps, which brought both their mother and father to the door.

‘‘Why—Bess! Nell!’’ their mother cried in surprise. ‘‘What are you doing out here! Why aren’t you in bed?’’

‘‘We went out to get the doll-carriage,’’ answered Bess, as they ran into their mother’s arms, ‘‘but oh, mamma, we got so frightened!’’

Mrs. Dale took them upstairs and made them promise never to go out again after she had put them to bed, and when they had promised she stayed with them till they were sound asleep.

Afterward when Mother Owl was feeding the young owls, maybe she told Father Owl how she had seen the Dale children out and sent them back into the house.

If she did, Father Owl certainly told her that it was the wise thing to do.—Edith D. Nal-lrett, in Dew Drops.

—Moscow reports that Enver Pasha, Young Turk leader, the man responsible for the massacre of thousands of Armenians, has been found dead on the battlefield.

FROM PASTORS AND PEOPLE

West Forsyth Circuit, Notice.

Brother H. A. Garrett, superintendent of the Methodist Protestant Children's Home of High Point, will be at Union Hill church on the second Sunday of September, the 10th, 11 A. M. and Tabernacle church 7:30 P. M.

We hope to have a large audience at each church. Come and bring your friends. Don't miss it. Brother Garrett has visited the other four churches on this charge if I am not mistaken. But this will be his first visit to the two churches just named.

On Saturday night before the second Sunday will baptize and receive five more new members at Union Hill church. This was the best meeting we have held in a long time.

On the fourth Sunday in September we will have all-day service at Harmony Grove church. Brother J. W. Johnson of High Point will have charge of the service.

The annual meeting at Pleasant Hill church will be held on the second Sunday in October. Rev. R. A. Hunter will do the preaching. May the Lord bless the work.

A. M. Hamilton, Pastor.

West Thomasville Church, West Thomasville Circuit.—Our third quarterly conference for West Thomasville circuit convened at Spring Hill August 19 at about 7:45 P. M. the hour being set for six P. M. and preaching at 7:45, but because of the approach of a considerable rainfall in the late afternoon, this meeting was delayed until the gathering for preaching, which resulted in a small official attendance, yet very interesting conference.

Conference was opened in regular order by Rev. M. L. Moose, pastor, presiding. After devotional exercises Ira E. Strickland was elected recording steward to fill the unexpired term of M. H. Hinkle, resigned; after which the regular routine of business was briefly but enthusiastically dispatched. Brother Elzvvan Hilton was declared elected delegate to represent this charge at the next Annual Conference.

Immediately after adjournment of conference, Brother Moose again delivered one of his usually interesting, instructive and impressive sermons with powerful enthusiasm to an attentive and appreciative congregation.

Sunday morning at 10 A. M. an interesting Sunday school, preaching at 11. Thence, from Spring Hill, to West Thomasville the pastor and secretary hastened to Sunday school at 2:30; again preaching at 3:30 P. M., followed by communion service, to another attentive congregation. From here Brother Moose went to Canaan Church, where his gospel tent is being used in union services by the concentrated efforts of the Methodist Protestants, Reformeds, and M. E.'s, South, beginning Sunday, August 20 at 11 A. M. and still in progress at this writing.

Our Sunday school is on the upward move, we are glad to say, and still hopes for continued increase in attendance.

Our Ladies' Aid society, although a young and consequently small number as yet, is composed of members who are on the alert for opportunities for the betterment of the church and its interest, and will meet with the secretary, Mrs. Moose, next Friday afternoon at three o'clock.

We hope to have something of interest to report for publication within a fortnight relative to the building of a church house for the West Thomasville people.

May the richest blessing of the Father rest upon all efforts by "whomsoever" for the betterment of His people and the advancement of His cause, is the desire of

Mrs. Hattie Hiatt, Reporter.

Antioch, Mecklenburg Circuit.—On the second Sunday morning of August we began our special meeting at Antioch. Mr. Riddle and Mr. Whitaker were our pulpit help, and they did preach some wonderful sermons. The services were well attended, better than usual at our church. We also had the old-time love feast. We began our service at 10:30 every morning with testimony. There were numbers of testimonies and the Holy Spirit was truly present and we were really in the upper room. It was indeed the old-time religion which the Lord would have his people experience every day. We had 52 conversions and 10 new members. The people feel like the meeting has been more helpful than any at Antioch in several years. Hope the people will work more faithfully in church work than they ever have. The singing has been so much help to the people and now we have a nice little choir and we are so proud to have Mr. George Kellam to lead for us, as he does so well. We cannot express our thanks enough to him. All the boys and girls take a great interest in the singing. We did not get to run our singing school as long as we planned, because our teacher got sick; but will begin it again in October if nothing happens.

The Sunday school is just doing fine. We have a number of old people coming to Sunday school. Everybody is getting busy around Antioch and we hope to have better success than ever. We want the prayers of everybody, especially for our pastor; he does work so faithfully and wants the people to see where they are standing. Best wishes to the Herald readers.

Lizzie Allen.

Whitakers Charge.—This pastor has been engaged in revival work for the last month and has not been on the work except on Sundays; however, the interests have been kept going in good style. The attendance during the last few Sundays has not been quite as large as usual in church, Sunday school and Christian Endeavor.

Sunday the revival services began at Speight's Chapel and Brother Hethcox is expected today to take charge of the preaching. We are trusting and praying for a revival here. The services at three and 7:30 P. M. will continue throughout the week, running over Sunday.

Last Wednesday evening the senior Christian Endeavor held an out-door meeting. The writer had charge of the service and it proved beneficial to us all. We do not appreciate the out-of-doors as we should.

Recently the pastor was ordered to stop, and his Ford was filled with gas and oil and the name of the "hold-upper" was not learned. Brother C. L. Johnson has contributed gas and his sons, work to amount that the writer has a new car in appearance.

Miss Virginia Dare Braswell has entered upon her school duties at Albemarle as teacher. Others of our young people are expecting to enter school soon, either as students or teachers. Mr. William Sawyer goes today to A. and E., Raleigh, and we will miss him at Speight's . Mr. Marion Braswell recently passed the state bar examination and now we have a lawyer among our young folk. Miss Sarah Bradley, after securing work as nurse in hospital in Asheville, is now at home on vacation.

Mr. Geo. Neal sustained a serious accident last Wednesday evening in lumber plant, Rocky Mount. He was operated upon Friday evening and is in critical condition. It is believed he is resting better and slight improvement is evident.

H. Fred Surratt.

Burlington.—After a month's vacation for the pastor, the Burlington church resumed all the services last Sunday. At the morning church service the Lord's supper was administered. In the evening the pastor preached an excellent sermon. The attendance at the morning service was smaller than the average, due in part to the fact that the Baraca and Philathea classes of the Sunday school visited the Children's Home. There was a larger congregation at the evening service.

The Sunday school attendance was remarkably good during the month of August, the average being about 250. Last Sunday there were 192 in Sunday school, and 132 Baracas and Philatheas met in the capacity of a Sunday school class at the Children's Home, making the attendance for last Sunday 324. Now that the vacation period is over, we hope to have a full attendance every Sunday.

We are glad to have an addition to our church.. Mrs. William Bivins united with our church at the morning service last Sunday. We sincerely hope that she will be a blessing to the church and the church a blessing to her.

Brother Taylor went to Liberty last Monday to help Rev. J. D. Williams in a revival meeting at the Liberty church. Brother Taylor will do the preaching during that meeting, which will continue through next Sunday.

Our services will be held next Sunday as usual with the exception of the speakers. Pastor Taylor will be at Liberty and Professor T. C. Amick, of Elon College, will speak at the morning service and Rev. P. E. Lindley will preach at the evening service. We hope that there will be a large congregation at each of the services.

Miss Bessie McDearman, of Rocky Mount, has been visiting Mrs. S. W. Taylor at the parsonage for several days.

Our church and Sunday school deeply sympathize with Mrs. J. B. Cheek, one of the Sunday school teachers, in the loss of her mother, Mrs. G. W. Stockard, who was buried last Saturday.

A new Sunday school class has been started in our church. The class is made up of young men and is taught by R. F. Williams.

The writer attended three of the services at Bellmont Methodist Protestant church last week and heard his former pastor, Rev. J. D. Williams, do some real gospel preaching. We consider Brother Williams a true exponent of the gospel of Jesus Christ and the congregation that listens to his sermons cannot escape the great truth of the gospel as he presents it.

C. B. Way, Reporter.

Burlington Baracas and Philatheas Visit the Children's Home.

Last Sunday morning about 130 or 140 members of the Baraca and Philathea classes of the Burlington Sunday school went to the Children's Home by automobile and visited the Home during the day.

Soon after arriving the Baracas and Philatheas assembled in the chapel of the Home and heard the Sunday school lesson, which was presented by C. B. Amick, teacher of the Baraca class. C. K. Stafford, president of the Baraca class, was there and on the job engineering the affair.

At the conclusion of the lesson, Superintendent Garrett was called on for a speech, and he delivered an interesting talk, telling of the history of the Children's Home since its beginning twelve years ago, and speaking of the achievements during the years that followed. Brother Garrett also told of the present worth and value of the institution and gave out some information concerning the contemplated improvements for the future.

An offering was taken for the Home, and about $50 was received. This offering was given over to Superintendent Garrett. The Burlington Baracas and Philatheas are always glad of the opportunity of helping the Home with their offerings, and their interest in the institution never ceases.

After the close of the lesson study period, the crowd assembled for dinner, which was spread upon long tables in the yard among the shade trees. After the blessing had been asked by the writer, all partook of the wholesome food with great delight to the appetite. The children of the Home and all people connected with the Home were invited to eat dinner, and about 200 people participated in the dinner. There was an abundance of food, and after all present had eaten to their satisfaction, there was still much food left over, which was given to the children for their supper Sunday night.

Several of the Baracas and Philatheas visited the college building and grounds during the afternoon. We were glad to see the Boys' Dormitory building going up at the Children's Home.

Many who visited the Home Sunday went for the first time, and they were very favorably impressed with the institution and the surroundings.

The Baraca class visited the Home in a body in June, 1921, and we understand that these visits to the Children's Home are to be annual affairs. The people who visit the Home are helped, and the children and those in charge of the Home are helped also.

C. B. Way,
Press Reporter for Baraca Class.

Flat Rock, Flat Rock Circuit.—Sunday, September 3, 1922, was a great day in the history of old Flat Rock church. This was the home-coming of the members, former members and friends of the church. The morning service was devoted to the Children's Day exercises. The children acquitted themselves well in spite of the fact that most of their practice had been rained out. The collection amounted to $15.24. After a pleasant social hour, during which every one enjoyed a fine picnic dinner, the afternoon service was given over to the visitors. N. W. Ogburn had charge of the service. Speeches were made by Professor T. E. Whitaker, Messrs. Fletcher Williams, Will Oaks, N. W. Ogburn, C. W. Williams, Mrs. E. J Cummings and Mrs. Fannie Kirkpatrick. Mr. Fletcher Williams suggested that one day each year be set apart as Home-coming Day for Flat Rock, and this was given the title of Flat Rock Memorial Association. N. W. Ogburn was appointed executive chairman with Mrs. J. B. Ogburn secretary and ——— Holly treasurer.

The most important thing was suggested by Mr. Fletcher Williams. This was the building of a new church out of the granite of the old Flat Rock quarry. This is to be a memorial to the old pioneer members and an inspiration to the next generation. A committee of 12 members was appointed with N. W. Ogburn as chairman to solicit funds and to look after the plans, etc. This committee is composed of,—J. W. Pegram, J. W. Williams, John Wray, Willis Johnson, J. F. Friddle, George Friddle, J. B. Ogburn, Mrs. Lucy Harrison, Mrs. T. E. Whitaker, Mrs. E. J. Cummings, C W. Williams and T. B. Wilson. The building fund was started by Mrs. E. J. Cummings with a liberal donation and followed by others to the amount of $2211. C. W. Williams headed a subscription with $25 for the digging of a well on the church grounds. Nine years from now, 1931, will be the centennial of the building of old Flat Rock church. At that time we are to dedicate new Flat Rock church.

We were very sorry that our pastor could not be with us. He and his wife are visiting their son in Patterson, N. J., on their vacation. We were also disappointed that none of our former pastors nor the editor of our church Herald were present. We intended for the invitation through the papers to be general.

Mrs. J. B. Ogburn, Reporter.

[The editor regrets to have missed this meeting, the more now that he has read this report of it and sees what an important forward movement was started.—Ed.]

Revival Meeting at Mt. Hermon.

The revival meeting which began at Mt. Hermon M. P. church Sunday, August 20, came to a close last Friday afternoon.

Rev. J. L. Trollinger, of Pleasant Hill, assisted the pastor, Rev. A. O. Lindley, of Snow Camp. Rev. Mr. Trollinger did the preaching during the series of services, and his sermons were considered quite interesting and stirred up the people very much. Rev. H. L. Isley, of Burlington, attended the services during the week and assisted the two other preachers.

There were more than 25 conversions and reclamations during the series of services, and 19 additions to the church, these being received into full membership of the church on Friday afternoon.—The Alamance Observer.

Eden, Halifax Circuit.—Yesterday was a good day at Eden. All day services, two good sermons by the pastor, Mr. Bethea. After the morning services three young girls came forward and united with the church. After the afternoon services Sunday school was talked and it was decided to meet next Sunday at three o'clock to organize same. All interested come, and may this be the beginning of a much needed live Sunday school at this place.

Mr. J. W. Hardee, one of our most faithful members, was unable to attend services yesterday on account of sickness. May he soon be well.

Mr. Bethea is away this week helping Mr. Trollinger in a meeting at Pleasant Hill. The special meeting at Bethesda begins next Sunday, with Mr. Gerringer as help.

Winnie Burt.

September 4, 1922.

Bethel, Alamance Circuit.—We held our annual revival meeting at Bethel church the third Sunday in August. Brother Holmes was assisted by Brother Edward Suits. On Sunday Brother Holmes preached two of his good sermons, one of them taken from the life of Job, showing us how God expects us to strive to live blameless in His sight. Brother Suits did all of the preaching after Sunday. We will never forget his excellent sermons. They were soul-inspiring and we feel that the church has been strengthened and revived by them. Several professed faith in Christ and two united with the church. We will be pleased at any time to have Brother Suits visit Bethel.

Since our last report, Mrs. Elizabeth Bailey has been called home. She was a member of the Christian church at Pleasant Hill, but was a member of Bethel Sunday school. She was a good woman, striving to live always ready. So we rejoice to know that she is now basking in the glorified presence of God.

Mr. Lawrence McPherson's little daughter Grace is very sick now, but is improving some. for which all are so thankful.

Miss Jewel Stafford is still confined to her bed.

Mrs. A. L. Foust and Mrs. Gray McPherson are also right sick.

Cecil Bailey, son of Mr. T. B. Bailey, had the misfortune to be thrown from a horse, breaking his leg just above the knee, and has suffered quite a good deal.

Mrs. Lou McPherson, our beloved president of our W. F. M. S., is suffering from a nervous breakdown. We miss her very much in our meetings, but know that her prayers are always with us. Our sympathy and prayers go out to all these people. May God comfort and restore them to health.

Our missionary society met on Friday afternoon before the first Sunday in August with Mrs. J. A. Foust. Subject, "Trust." Good songs, talks and prayers on the subject completed the program, after which delicious ice cream was much enjoyed by all. We had the pleasure of having our society meet in our home last Sunday afternoon. Interesting papers were read and talks given on our subject, "Time," and of course how to use it. We had one song, "Take time to be holy." After the meeting we enjoyed a social hour and eating mater melons. Subject for our next meeting is to be "Doing Our Best."

Mrs. J. M. Foust, Reporter.

Mt. Pleasant, Mt. Pleasant Circuit. — Our special meeting closed recently with 11 conversions and 10 accessions. As usual, Brother Millaway preached fine sermons and worked hard. His services were deeply appreciated.

Our Sunday school program was varied last Sunday by the Philathea class having charge of the opening, and the primary department the closing exercises.

The superintendent and one teacher are spending their vacation in California. We miss them but of course we can't blame them one bit.

The Greene Township Sunday School Association will convene at Smithwood church on Sunday, September 24. A cordial invitation is extended to everyone. Come!

Reporter.

Pageland Charge.—Our special meeting at Rose Hill began Sunday morning, May 7, and continued through the week. Rev. S. W. Taylor was our pulpit help and did some good gospel preaching. A number were converted and reclaimed, two additions to the church.

We began our revival meeting at Bethesda church the fourth Sunday in July and continued through the following week. Rev. J. T. Sisk did the preaching; his preaching was fine and enjoyed by all who heard him. Several conversions and reclamations, four additions.

Our special meeting began at New Hope the fourth Sunday in August. Rev. J. D. Hardy was with us until Friday night. His sermons were of the best and were enjoyed by all; the church was revived. The pastor continued the meeting through the first Sunday night. A number of conversions with 21 additions to the church.

Our third quarterly conference has been held. J. H. Baker of New Hops church, Monroe, N. C., R. F. D. 1, is our delegate. Finance very much behind, but we are expecting better things. Pray for us.

J. W. Quick, Pastor.

Graham.—Our pastor returned from his vacation better fitted and inspired for the remainder of the year's work. While he was away our attendance at Sunday school was not as good as usual. On Sunday, September 3, our attendance was 187 and offering for Children's Home $13.03. We were very fortunate in having the Henderson quartet with us Sunday. The following composed the quartet: Mr. Cooper Hight, first tenor; Mr. W. E. Homer, second tenor; Mr. C. M. Core, first bass; and Mr. C. E. Core, second bass. They sang several selections for Sunday school, which were enjoyed very much. Little Miss Olive Hight also was with us and sang a solo which was enjoyed very much. We are sure that our church and Sunday school were helped by their presence, for we know that variety in singing helps any service. The selections sung by the choir also deserve special mention.

Mr. Spencer had two encouraging messages for us Sunday; subject for morning was, ''The Influences of Jesus.'' More special music was sung, which added much to the interest of the service.

The mid-week prayer services were kept interesting while our pastor was away and the attendance was very good at each service. The Junior Christian Endeavor society had charge one night. They sang, told Bible stories and repeated Bible verses on the subject of ''Love.'' They all did their part well and it was very good to see the small children take part in a church service.

The Juniors had a picnic Saturday afternoon and enjoyed it very much.

The Ladies' Aid held a very interesting meeting Saturday afternoon with Mrs. P. S. Dixon.

We are sorry to report that Mrs. John McPherson, who is at the hospital, does not improve very much.

There is much time before Conference to do good and we feel that we can accomplish much before that time. Reporter.

Buncombe Charge.—Clarke's Chapel special meeting began Sunday, August 27. Rev. Paul S. Kennett was on hand for the first service and preached ten times in succession. His preaching is far above the average. He labored faithfully with us. It was a pleasure to be associated with him, and his good wife.

The meeting was not what we had hoped for. So many of the members were busy about the things of this world. It closed last night. No visible results except a few church folks somewhat revived.

We wish to thank the following brethren for one sermon each: Rev. J. S. Riddle and Rev. B. C. Reavis of the M. E. Church, South. Rev J. S. Williams came over from Asheville to preach at Clarke's chapel, but on account of a funeral the preaching was called in. Mr. and Mrs. Geo. B. Harris of Henderson attended some of the services. Glad to have them worship with us.

Walton Neill Carter, son of Mr. and Mrs. J. Thad. Carter, died September 1, 1922, aged about 10 years. A short service was conducted in the home at Democrat by the writer after which the remains were carried to Clarke's Chapel cemetery for burial, the services at the church conducted by Rev. Homer Casto. May God comfort the bereaved parents and friends. B. M. Williams.

Foust Bible Class, West End Church.

The Foust Bible Class of West End M. P. church, Greensboro, met in its regular monthly business and social meeting at the home of Mr. and Mrs. J. R. Holden, August 31, 1922.

There was a good attendance, with all the officers and the chairmen of all standing and special committees present. A social hour followed the business session, at which time games were played and ice cream and cake served.

This class had its beginning five years ago, September 23, with six members, one of those being the teacher. At this time its enrollment is 130, and is the largest class in the Sunday school. Its success is due to its faithful and earnest membership, and its endeavor to grow in Christian service. It has created a reserve teachers' unit for supply work in the Sunday school. Besides the special collection it is taking each Sunday for a gift to the orphanage, its special interest this month is in the starving Armenian children. The committee is making an every-member canvass, inviting an equal amount (to be in savings in pennies) to be given to this fund. There is probability of the class in this way being able to feed a child.

It takes only $5 a month to feed a child. And you, dear reader, can you not interest your class in this way to send a gift to the Armenian children who are by thousands without parents, without clothing, without food. ''Inasmuch as you have done it unto one of these my little ones you have done it unto me.''

''Christ has no hands but ours
To do His work today;
He has no feet but our feet,
To lead men His way;
He has no tongues but our tongues,
To tell men how He died;
He has no help but our help,
To bring them to His side.''

Class Reporter.

Gibscnville.—The meeting at Fairview will begin next Sunday morning and continue through the following week.

The meeting at Gibsonville will begin the third Sunday morning in this month and go through the week following. Rev. C. J. Edwards of Kernersville will do the preaching in both meetings.

The fourth Sunday we will have a rally day at Carolina Mills. There will be morning, afternoon and night sessions.

The revival was held at Carolina beginning Friday night before the fifth Sunday in July. Rev. H. L. Isley preached that night. Brother Edwards came Sunday and did the preaching. Brother J. B. Turner of Burlington directed and led the singing. We continued a week.

J. H. Abernethy, Pastor.

New Hope Christian Endeavor Society.

Our society held another very successful meeting on Sunday, August 27, three P. M. The president, Mrs. A. L. Holloway, was present and took charge of the meeting. The leaders were Misses Edna and Lucy Paschall. The topic used was ''Examples,'' and we had some very interesting and helpful talks on the subject. We were made to see more plainly the use of following good examples and the danger of following bad examples. I wish that all who have been following bad examples could have been present at this meeting and I believe after hearing this subject discussed, they would have been persuaded to try to follow good examples hereafter.

The surprise was a recitation given by Stella Paschall.

Two of our most active members, Misses Bertha Paschall and Alice White, met with us for the last time until they return next spring from their school work. They will be greatly missed in our society as they did much to move its work forward.

Mrs. Henry White gave a social Saturday night for our society, which was enjoyed by all present.

May God add His richest blessings to the Herald and all its readers.

Kathleen Paschall, Reporter.

—There are in the United States 113 newspapers and magazines owned and directed by Negroes.

DIED.

Clapp.

Mrs. Nellie Gray Clapp, wife of H. L. Clapp, was born December the 11th, 1890, and departed this life July the 24th, 1922. She leaves an infant daughter (Edith Irene), a husband, father and mother, one brother and four sisters, besides a host of relatives and friends whose hearts are made sad and sore by her departure to the great beyond.

One infant daughter preceded her to the grave seven years ago.

Mrs. Clapp will be missed in both her home and community. She was a member of Shiloh Methodist Protestant church, and will be missed there also.

Her funeral was conducted by her pastor, Rev. W. F. Ashburn, and her remains were placed to rest in Shiloh cemetery. May the bereaved ones be comforted, and live the Christ-life and remember to do His Will. God is wise and makes no mistakes.

The infant is in care of Mr. and Mrs. Clark Deviney. Mrs. A. L. Kime.

Julian, August 26.

CHILDREN'S HOME.

Report of Superintendent

Sunday schools—	
Burlington Baracas and Philatheas	$ 50.13
Asheboro	12.17
Union Chapel, Granville	11.69
Mitchell's Grove, Guilford	1.23
Mt. Pleasant, North Davidson	1.25
Zoar, Mecklenburg	1.2[illegible]
Asheville	13.5[illegible]
Brown Summit, Haw River	1.9[illegible]
Gillburg, Vance	2.39
Mt. Hermon, Mt. Hermon	3.9[illegible]
Shelby	9.00
Caroleen, Shelby	6.30
Bess Chapel	5.00
Pleasant Hill, Cleveland	4.00
New Hope, Why Not	2.00
Bethesda, Halifax	2.45
Hollister, Halifax	6.87
Gideon's Grove, Flat Rock	2.95
Mt. Carmel, Forsyth	3.15
Porter, Stanley	1.00
Bellemont, Mt. Hermon	5.50
Vaughan, Littleton	2.00
Union Grove, Forsyth	3.00
C. E., Tiffin, Ohio	8.00
C. E. McCulloch, Wilmington, N. C.	10.00
C. L. Bevill Estate	125.00
Sunday eggs, Bethesda, Halifax	1.80
Mrs. Elizabeth Gibson, White Pigeon, Mich.	15.00

The following have our thanks. Sam Jones with the Lance Packing Company, Charlotte, one box candy; Mr. D. H. Parsons, High Point, clothing.

Our gathering Saturday was rather small but we had a good time; two of our good pastors and friends came. We must make a special effort next year and name the day in August. You will hear from us later about it.

Sunday 120 of the Burlington Baracas and Philatheas came and conducted their Sunday school lesson here. It was done in a most interesting manner by Brother Charles Amick. All entered into the singing heartily. At the close of the lesson they served us a sumptuous dinner and left us a good supper and we are still having some of the good things today (Monday). This was the second visit and the class proposes to make a visit annually. If you will look at the financial part of this report you will see what they did besides giving us something good to eat.

We would say more but we think Brother Way will tell something of their trip.

We are glad to have Brother Millaway with us during the special meeting.

H. A. Garrett.

NORTH CAROLINA BRANCH, W. H. M. S.

Report of Treasurer for August, 1922.

Dues—	
Flat Rock, Vance circuit	$ 4.90
Burlington	8.20
Shelby	7.00
Mt. Carmel	2.60
Brown Summit	9.70
For Clothing—	
Burlington	25.00
Children's Home—	
Mt. Carmel	4.43
Bethel Home—	
Burlington	28.11
West End	4.00
Mrs. J. M. Lloyd	1.50
Sunday Eggs—	
Flat Rock, Vance circuit	4.00

Don't fail to help the sick. Where? The Bethel Home. How? By a liberal contribution to buy the needed land. When? At once.

Mrs. H. A. Garrett.

THE HOME-COMING DAY.

I have need to explain to apologize. I had more than three bushels of Bonum apples to carry over—but did not get to go. The friends from Pinnacle did not get to come—and I could not help it.

I had a card from Brother Reed late Friday evening, but I was not able to find any one to make the trip, since all were "too busy." I suppose that the interest at the home was made by those living near, and that we who failed to go were the losers. The evidences are that the Home-Coming enterprise is a good thing, and let us hope for such an annual event. I write this hastily, and will say that the desire was to go over to the Home and try to stir up an orchard enterprise.

W. F. Grabs.

MARRIED.

At the home of Mr. A. G. Myrick, at Worthville, August 23, 1922, Miss Lizzie Myrick, his daughter, became the bride of Mr. John L. Fields.

There were quite a number of friends, both of bride and groom, who came from the surrounding community to witness the nuptials.

After the marriage the guests were invited to a most delicious spread.

Mr. Fields and his bride were going to visit some of the places of interest in the state, then, perhaps, make their home in or near Troy, N. C. May God's blessings attend them.

H. S. B. Thompson.

At the parsonage, [illegible], August 18, 1922, Mr. W. L. Albertson and Miss Frances Irene Clapp. Mr. Albertson is the son of Mr. J. W. Albertson and Josie Albertson of near Trinity. Miss Clapp is the daughter of W. H. Clapp and Emma Clapp of High Point, N. C.

They are a promising young couple and we wish for them a long and happy life.

H. S. B. Thompson.

IDEALS OF PARENTHOOD.

To hold my children as a trust from God, to whom I must give account of how I have trained them for service in His kingdom.

To try to put away all thought of children as mine for profit, or pleasure, or even companionship, so that I shall be ready to send them away or keep them near me only as seems best for their future.

To study books and in every way try to educate myself to be an efficient parent.

Never to allow fear of exposure of my past mistakes to keep me from telling my experience to my children when it can help them.

To try to surround them with friends of high ideals and clean lives, that they may be led to choose their life partners from those of high character.

When they are of sufficient age, to train them to be ready for parenthood themselves.

To be ready always to help other parents with my experience and to conceal nothing that can help them.—Selected.

WHAT AN AVERAGE MAN DID WITH AN AVERAGE LIFE.

He was 14 years old and earning four dollars a week. He went to his pastor for advice.

And that week, out of his four dollars, he put aside 40 cents in a separate account and marked it for the Lord.

That was 50 years ago. He has lived just an average life; his income has never been great; no one knows him as a great philanthropist; yet he has expended on the Lord's account more than $60,000.

He has educated 25 men. Some of them are ministers; some physicians; one is a college president.

He has helped cripples to be self-supporting.

He has identified himself with a multitude of good works.

He might have said: "I am but an average man; I can do nothing."

Instead he did what he could—did it systematically, with vision and joy.

And the lives that he has influenced will go on influencing other lives; and those still other lives in turn so long as the world shall last.

Will you, too, begin today to invest in the sort of influence that is eternal?—Selected.

He who does justice and loves mercy and seeks the good of others no less than his own, will bring the right spirit to his public as well as his own private duties. If ever that spirit pervades a whole nation, it will be a Christian nation as none has ever yet been.—James Bryce.

—Monday night a number of Miss Paulette Rogers' friends of Burlington and Graham met at the home of Miss Carrie Collins about eight o'clock and then went from there over to Miss Rogers' home, where they took her completely by surprise. Miss Rogers is leaving Wednesday for Massey's Business School, at Richmond, Va.—The Alamance Observer.

COTTON CROP IS BETTER.

Favorable climatic conditions have brought marked improvement in the market for the year's cotton crop.

Estimates of the total, which began July 3 with a government forecast of slightly more than eleven million bales, have climbed to 11,449,000 in the official while unofficial forecasts by private agencies run as high as 12,229,000.

The acreage is considerably larger than that of last year, but the improvement of these last weeks is generally credited to the hot, dry weather, which is much better for cotton bolls than for boll weevils.

The best reports come from California, where cotton is a comparatively new crop, and from Missouri, Arizona, New Mexico and Tennessee. In order follow Arkansas, Virginia, North Carolina, Mississippi, Texas, Alabama, Louisiana, Florida, South Carolina and Georgia.

ROAD WORK GOES SLOWLY.

Government statistics indicate that traffic on American highways has increased by 450 per cent in the eight years since the great war began. This year about three-quarters of a billion dollars will be spent for road building and repair, and about as much more has been provided for work that will run into 1923 and perhaps the following year. The increase in available funds for this purpose is less than 150 per cent in eight years. Automobile owners who pay license and horsepower taxes sometimes feel that they are the ones who pay for road improvements but their share is only 19 per cent. State road bonds are meeting seven per cent of the cost; local road bonds 33 per cent; state taxes and appropriations 12 per cent; federal aid 14 per cent; county, township and district taxes and assessments 14 per cent; and miscellaneous one per cent.

Our national road bill is a big one, but the expenditure benefits every citizen and, in most sections, the only regret is that it cannot conveniently be greater.

THE STAY OF EXECUTION.

The Story of an Old Horse Who Earned His Right to a Pension.

So “Blackie” was condemned to die.

“Can't help it, wife,” responded the ranch owner. “You know that we haven't much hay valley on our land, and we have to feed every hoof on the place while the snow lasts. And it's been on the ground now for the last three months without a thaw,” he added ruefully.

“But he's been such a good, faithful old horse, Dan. They say up in town that he and his mate were the finest team in Nebraska, fifteen years ago. His coat is just like black velvet now.”

“Well, he has only got three good legs, and it takes as much hay to fill him up as it does one of the big mares. The old horse will eat every bit of two tons of hay this winter.”

“But he has been so good and honest, Dan. They say he—”

“‘Good and honest—good and faithful';” maybe he has, I don't deny that. But he hasn't earned his salt since I have had him. I thought that old team didn't amount to much when Miller threw them in when I bought his relinquishment to this place. People don't give away a twenty-four hundred pound team if they are any good. Old John lay down and died in three months, and old Blackie hasn't done a stroke of work since the day he pulled that last load of coal from town. That bad front leg of his gave out entirely.”

“Are you going to shoot him?”

“Yes.” Then, not liking the look on his wife's face, he added, “If it was old Freddie, now, that we've owned for fourteen years, I'd be willing to feed him. I don't doubt that this winter will be about all for him, anyway. Then he'll go on the pension list,” he laughed, anxious to placate his wife.

This conversation took place three years ago—and old Blackie is still eating his two tons of hay each winter. This is the story:

The very next day a dreadful blizzard came up. The morning came in bright and sunshiny. All the stock, including the colts, were turned out.

“Better let them have a chance to stretch their legs. They've been cooped up in the corral and the sheds long enough,” the ranchman's boy said, as he opened the gates.

In the afternoon the clouds came up. Flurries of snow filled the air. The cows came drifting in. Shortly after, the rest of the cattle followed. The ranchman and his son had gone to a neighbor's and barely got home before the white blanket covered everything.

“Has the stock come in, wife?” the ranchman inquired anxiously, as he stamped the snow from his shoes.

“All the cattle have,” she answered. “I sent Milly out after the colts, but she couldn't find them.”

Her husband started to his feet in alarm.

“Hasn't she got back yet?”

“Yes, she is in the other room warming her feet.”

“It is a mighty good thing she is in the house. The boy and I had all we could do to get home.”

They warmed themselves at the fire, then, tying ropes about them, started out to the stables to hay the cattle for the night. So dense was he blinding snow that the ropes were used for safety. They were fastened to the kitchen door. The ranchman's wife held the ends until two pulls, the signal, told her that they had reached the barn safely. It was impossible to see afoot ahead. They fastened the ropes to the barn. Thus they were enabled to reach the house again.

This particular ranchman owned fifteen of the finest colts in the vicinity. All during the time they were in the barn and cattle sheds he bewailed the fact that they were out in the storm.

“Everything is in but them, Jim,” he said to his son. “I should have thought they would have known enough to come to the sheds.”

“I expect they are over in some of the pockets in the hills. They are only yearlings, and they grew pretty tired of being shut up, I suppose,” the boy answered.

Just before they returned to the house they passed the stall where old Blackie stood, “eating his head off,” the ranchman said. The storm, and the fact that his fine bunch of colts were as good as gone, made the ranchman irritable. He seized a pitchfork.

“Here,” he ordered the boy. “Open that east door. Now chase this old black plug outside. I'm tired of filling his old carcass.”

The boy hesitated.

“Let him stay in, father,” he pleaded. “The poor old thing will die, sure, if you turn him out in the storm.”

“Well, let him die. It will save me the trouble of shooting him.”

So poor old faithful Blackie was turned out to die. The wind came up. Even before they started back to the house his back was covered with snow. Although it was only five o'clock it was dark, and the lamps were lighted. Just before bedtime the ranchman bundled up and went out to the stables to see if everything was all right for the night.

All evening they sat hugging the stove and talking about the fate of the colts. It is no small thing for a homesteader to lose fifteen head of fine, strong, handsome yearlings. Their two winters in Nebraska had taught them that no colt or calf ever weathered a blizzard.

To his surprise he found the corral gate was down. He went through the barn to the sheds. I don't think he was much of a praying man, but right there he uttered heartfelt thanks to the Lord. The colts—he counted them, yes, fifteen, they were all snugly packed away, head and tail, under the thick, two-foot wall sheds, **safe.**

He wondered greatly. When he returned to the house he told the good news.

“I can't understand how they found their way in,” he said over and over again. “I never heard of anything like it in my life.”

While they were discussing it the boy slipped out.

“Maybe that poor old black horse is out there suffering,” he said to himself. “If I see him, I'm going to let him in. Father is so glad about the colts, he won't care, I know.”

He went to the barn first to get a lantern. He steped into the fed room to light it. As he stepped back into the barn the rays shone full upon old Blackie, crunching away at the hay in his manger.

“Of course,” the boy thought as he returned to the house, “it was old Blackie that saveed the colts.”

It was three days before the blizzard was over. Hundreds of stock and colts perished. When they told the neighbors about the colts they said: ‘Why certainly old Blackie knows his way all over that place blindfolded. You couldn't lose him if you tried.”

Now you know as much about it as I do. The colts were out. They could not possibly find their way in. The old horse was pitchforked out. I think he found his way to the pocket where the colts were trying to keep warm. No doubt that they coaxed him to lead them to the warmth of the sheds. Anyway, that is how the ranchman figured it out—and old Blackie is still a pensioner on the ranch.—C. E. H., in Our Dumb Animals.

HERALD SUBSCRIPTION RECEIPTS.

Rev. G. W. Holmes, $3. Rev. B. M. Williams, $1.50. Rev. W. M. Pike, $1.50. Miss Kate Medlock, $3.

NEAR EAST RELIEF.

Mrs. Emma B. Siler $16.00

NOTES.

—Schools are opening and children are turning from play to work.

—The railroads seem to have lost hope of coming to an agreement with strikers and are filling their shops with others as fast as possible. Some trains have been discontinued.

—Grady Ferguson, who some months ago boldly robbed the Randleman bank, later voluntarily surrendered, and in his trial at Asheboro this week was sentenced to three years in the penitentiary. His wife, then in a High Point hospital, has since then died.

—The Japanese "ricksha" is giving place to the Jitsuyo, a diminutive automobile with a 72-inch wheel base and a tread of 38. Army tests credit it with an assured 30 miles to the gallon.

—Bulgaria's attar of roses industry has been hard hit by a new rose blight. The output of this most fragrant and precious of all perfume ingredients shrank 75 per cent last year and further material reductions are looked for in 1922.

—The German Government has made a 25 per cent levy on crops of wheat, oats and rye, and will sell the grain to the poorer classes in the cities at one-third the market price. It is the same plan that ruined Republican Rome.

—The labor union movement in China is less than two years old but already Canton has experienced strikes by carpenters, butchers, painters, street sweepers, school teachers and all city employees. Throughout the so-called republic the beggars and thieves have also formed unions but, as yet, there has been no walkout on their part.

—Germany has arranged to buy back from Italy all German property confiscated in Italy, and return it to its original owners.

—France, England, and Italy have arranged a conference with the Greeks and Turks to seek a settlement of the Near East question and prevent further hostilities.

—The German Reichstag has designated "Deutschland ueber Alles" as the national republican song on the ground that it is the only song that does not glorify German arms

—On August 19 Herr Hentzen, a German student, remained two hours and ten seconds in the air in a glider, or motorless aeroplane. The best previous record was five minutes.

—An expedition sent out by the Field Museum of Natural History, Chicago, has discovered in Colombia the ruins of an extensive city, hitherto unknown, and evidently at one time the seat of a large population.

—The Russian government has refused the offer of the American Relief Administration to spend $250,000 on feeding professors, doctors, scientists, and other intellectuals, on the ground that this would be class favoritism.

—The United States Steel Corporation has announced a wage increase of twenty per cent for its day laborers.

—More than $1,000,000 goes to Williams College as residuary legatee, by the will of Francis Lynde Stetson, who died in 1800.

—The sculptured head of the Egyptian king, Amenemmes III, who lived about 3,000 B. C., was sold at Sotheby's in London, for not less than 10,000 pounds. The sculptor is unknown but the work is beautiful, a little bust barely more than six inches high, carved out of one of the hardest of stones, obsidian, a masterpiece that has not been surpassed by any sculptor of any country or age, according to experts.—The Dearborn Independent.

—The Reformed Jewish Church has made a ruling allowing women to become Rabbis. Orthodox Jews have not made this ruling and in congregations of Russian and Austrian lineage, women are not allowed during worship to occupy the same seats with the men or listen to the same service except through screens.—The Dearborn Independent.

—Twenty-five per cent of the coal mines, employing 60 per cent of the workers on full time, can produce all the coal we can use in the United States, according to the commissioner of the Bureau of Labor Statistics.

—California officers killed an automobile driver recently by firing at the tires of his machine because they thought he was a fugitive from justice. The tourist thought the officers were hold-up men on a lonely road and as a result did not stop at the command to halt.

—The Jews that have emigrated to the northern province of China have adopted queues and bound the feet of their women but have kept all their racial and religious characteristics. .

—Professor Dallas L. Sharpe, of Boston University will enter the race in Massachusetts for the United States Senate in September. He has declared himself out and out for the Eighteenth Amendment and opposed to light wines and beer. He believes that great moral issues belong to no party and that Christian men must come out and be willing to stand up for what the church advocates.

—China plans to adopt a constitution similar to that of the United States. Each province is to maintain its own assembly which will comply with the demands of the southern provinces for provincial autonomy.

—Due to the coal shortage, Henry Ford announces that his great shops will be forced to shut down not later than September 16. This will involve the loss of employment for an indefinite period of about 105,000 men operating the three great motor plants located in Detroit and various assembling plants throughout the country.

WE CARRY A COMPLETE LINE OF CUT GLASS, STERLING AND PLATED SILVER, HOUSE FURNISHINGS, CHINA, INCLUDING IMPORTED DINNER WARE AND HAND-PAINTED FANCY CHINA.

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WESTMINSTER, MARYLAND
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Fine equipment. Thirty acre campus; a new athletic field, costing $35,000, dedicated this June; modern buildings, including new dormitory costing $140,000 to be ready in September; laboratories; library; gymnasium; power and heating plant; college farm of seventy acres.

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THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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J. F. McCulloch. Editor and Publisher

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FORCING DIVINE SANCTIONS.

Peter declared that the unlearned and unstable wrest the Scriptures to their own destruction. This is part of a more general process of the mind of man in its dealing with God. The dishonest soul presumes to misinterpret the expression of the divine will in a way to give itself license to pursue some course conceived to be in its own interest, intending when called to account to justify itself by referring to the expression which it has wilfully misinterpreted and disobeyed.

Sometimes men pursue a similar dishonest course on the ground that the end justifies the means. "Would not God have us do good?" they say, not taking into account the vast moral harm they do by the use of unjustifiable means.

Judas had a fine opportunity to justify his betrayal of Jesus by this process. Had not Jesus said that he must be delivered to the chief priests and elders to be put to death? Had he not spoken of this as in accordance with the plan of God? Then to betray him into the hands of the chief priests and elders would be promoting the purpose of God. Then Jesus said to Judas as he started out in pursuance of his purpose, "What thou doest, do quickly!" Does this not seem to be a sanction of Judas' course, almost if not quite a command to pursue that course? On the morrow, after the thing was done, could not Judas justify himself by these apparent divine sanctions? He may have imagined so, but when the morrow came and the spirit of evil that had led him on left him to the clear and terrible light of his own conscience, he saw that he had sinned a terrible sin, from the remorse of which he sought to escape by self-destruction.

No, God cannot be mocked. We may deceive ourselves for a time, but we cannot deceive God for a moment. We cannot afford to try to be dishonest with God.

Brother Bethea assisted Brother Trollinger in a meeting of much interest at Pleasant Hill last week.

MISSIONARY MEETING AT GRACE CHURCH, GREENSBORO, SEPTEMBER 18, 1922.

There will be a meeting of all executive officers of both the Woman's Home and Foreign Missionary societies, and a District Meeting at Grace church September 18. The program will be as follows:

10:30 Meeting of officers of Woman's Home Missionary Society, Mrs. W. C. Hammer, president, presiding.

12:00 Luncheon at church.

1:30 Meeting of officers of Woman's Foreign Missionary Society, Mrs. Geo. R. Brown president, presiding.

3:00 District Meeting for Grace, St. Paul and West End.

Dr. Harris Glascock and Mrs. M. H. Waynick, chairmen for Greensboro District, will have charge of the program. Miss Annie L. Forrest will be one of the speakers. There will be special music at all of these meetings. All members of the missionary societies and everybody interested in missionary work is cordially invited to attend all of these meetings.

Especially would we urge that you attend the District Meeting, if you are not already a member of a missionary society.

Pearl McCulloch, Missionary Reporter.

—Mrs. Daniel Coble (formerly Miss Donnie Kirkman) died in a High Point hospital last Saturday and was buried at Alamance Presbyterian church on Sunday afternoon. The funeral was largely attended. She was the mother of Rev. Chas. P. Coble, pastor of the High Point Presbyterian church.

—Over seventy-two per cent of the persons whose sketches appear in the twelfth volume of "Who's Who in America," just published, attended college. Fifty-nine per cent of them are college graduates.

—A Kansas farmer had just built a big barn. One day as he was setting off for town he told his two sons to cut a small hole in one of the sides so that the cat could get in or out at will.

The boys cut the hole just beside the big barn door, but when the farmer returned and saw it he was much displeased.

"Why can't I depend on you boys to do a single thing right?" he exclaimed angrily. "Dont you know that hole is in the wrong place?"

"Why?" asked the boys.

The farmer fairly snorted. Leaping from the buggy, he seized the barn door and swung it open, and of course it covered the aperture.

"Now, where is your cat hole?" he shouted. "How in the name of sense can the cat get into the barn when the door's open?"—The Continent.

BLANK DEEDS FOR THE CONVEYANCE OF CHURCH PROPERTY.

At the last Conference the secretary was instructed to prepare a blank deed for the conveyance of church property. (See Journal, 1922, page 28.) I should have called attention some time ago to the fact that these blanks are ready, and may be had by writing me for them. These blanks are a copy of a blank already in use, plus some suggestions as to phrasing from Brother T. T. Hicks, of Henderson, who has my hearty thanks for the same. So you need not hesitate to use them.

C. W. Bates, Secretary.

BROTHER MINNIS'S ADDRESS.

I note in the Herald of Septembeer 1 the address of Rev. J. F. Minnis as "Khandesh, Dhulia, India."

This is not correct. His address will be Dhulia, W. Khandesh, India.

He and his wife will attend Language School soon after arriving, but I am not certain of the address, although I think it will be Poona.

Any mail sent to him at Dhulia will, of course, be forwarded, and his address while at the Language School will be published later.

Fred C. Klein.

PAGEANT AT TABERNACLE.

The Home and Foreign Missionary societies of Tabernacle church will present the pageant, "The Coming of the Kingdom," on next Saturday evening, September 16, at 7:30 o'clock. The admission will be 15 and 25 cents. The public is invited.

—Rev. Mr. Maynarrd, "The flying parson," met his death in a flying trip at a fair in Rutland, Vt. He intended to give up flying with this trip, it is said. He was trying to raise money for a hospital at Saranac Lake, N. Y.

—War between Greece and Turkey has been in progress for some time. Recently the Turks have almost exterminated the Greek army.

—Brorther Gerringer is with Brother Bethea in a meeting at Bethesda this week.

—In speaking to a group of students recently of the considerations that led him to enter the ministry, Dr. Charles E. Jefferson of the Broadway Tabernacle, New York City, gave the following explanation of how the call came to him:

"There are five gifts a minister must possess—the gift of speaking, the gift of imparting knowledge, the gift of molding character, the gift of moral enthusiasm, and the gift of moral discernment. I found to my surprise that all these gifts were mine, and that in them God was calling me into the ministry. And the call was deepened and strengthened by a growing sense of the world's needs."

THE BUDGET.

By Rev. W. H. Neese.

I. What It Is.

We will consider it in the first place as an assessment. The Executive Committee of the General Conference has asked us to raise $50,000 per year during the present quadrennium. Our conference voted to assume this obligation, thus making it mandatory upon each individual member. This $50,000 which we agreed to raise constitutes the General Conference Budget.

By the authority of our own local conference, the finance committee has laid an assessment of $16,400 upon the Methodist Protestants in North Carolina. This is our Annual Conference Budget for the present year. The two Budgets are apportioned to the different fields by the Annual Conference, according to membership and financial ability.

Many churches in making out their financial program for the year, include in their budget not only the General and Annual Conference assessments, but pastor's salary, pulpit help, church Disciplines, fuel, light, and any other local expense. When this entire budget is divided and subdivided, and distributed among the individual members according to the ability and generosity of each, the problem of raising the church's finances is solved.

The Budget is the sum total of all assessments laid upon the church, by both the General and Annual Conferences.

In the second place, the Budget is the concrete expression of our faith in an enlarging church. If we Methodist Protestants believe in anything, and we most certainly do, we believe that ours should be, and is, a progressive and expanding church. To the pessimist a budget of $66,400 apportioned to 25,000 members looks as an unjustifiable financial imposition. The attitude of the Budget-kicker displays the weakness of his faith in a great church.

The massiveness of the Budget, if its bigness warrants emphasizing, is a revelation. It reveals in the first place that the banner of pessimism is not borne aloft by the leaders in the front ranks of the Methodist Protestant Church. It also is an expression of the leaders' great faith in a great and growing church. The Budget is a challenge to every individual of the Methodist Protestant Church to prove his increasing faith in an enlarging church and his unalloyed allegiance to it.

II. The Budget—What It Does.

When the Savior of the world said to His disciples "Go ye into all the world and preach the gospel to every creature, and make disciples of all nations." He meant in part to emphasize the fact that the individual and the individual church have pressing obligations outside their own narrow self-prescribed spheres.

The Budget is designed to do two things: The first is, to enable the church to meet its general obligations. The spirit of Methodist Protestantism that is characteristic of every devoted follower of Christ, desires not to spend itself in its entirety in the local church, or in its narrow local community. It recognizes an affectionate bond of brotherhood, binding the individual and the church to other people and to other churches. There are a number of churches in our conference yet in their infancy. The people who are the pillars of these rising churches have caught a vision of the ever enlarging Methodist Protestant Church, and desiring to share with us a portion of the goodly inheritance, have consecrated themselves to the supreme task of building for themselves, for us, and for generations yet to come—a Methodist Protestant Church.

The Methodist Protestant Church in our conference is undertaking oblagtions to strengthen the hands of those younger churches, which without our strengthening, would felt need. The Budget affects materially and suffer. The Budget realized supplies a deep-spiritually in proportion to its realization, the following important churches: Albemarle, Asheville, West End, Greensboro, Charlotte. Lexington and Liberty and Siler City circuit. A portion of the salary paid each pastor serving each of these churches is paid out of the Budget. The budget also provides the interest on indebtedness on the following church buildings: Whitakers, Stallings, Enfield, Albemarle, West End and Charlotte. Welsh Memorial has the promise of $1 for every $2 they raise, with the proviso that the board limit its appropriation to $300. English Street Church, High Point, is a worthy undertaking by a worthy people. This church is promised $1,000 toward the purchase of a church building. The disposition of the Budget with reference to the general needs as above cited, is in the hands of the Board of Church Extension.

The Budget is designed to help the superannuated ministers. Our church would be unworthy to name the name of Christ, and to claim Him as its head, if it ignored the vital material needs of the men who have worn themselves out, exhausting both physical and material resources, battling against the world, the flesh, and the evil one, and holding up Christ the living Head of the church and the Redeemer and Savior of men.

Every one will agree that the **active** minister is worthy every cent of the salary promised him—and he is. He must have it to support himself and family. Especially is this so if the active minister has no outside income, or a [illegible] surplus. If the **active** minister must cramp himself to live within the confines of a given salary, imagine, if you please, the predicament of the inactive minister, who is no longer wanted and no longer supported. If at any time in the life's history of any minister of the Gospel of Jesus Christ, when his soul should be happy and his mind void of uncertain forebodings, it should be in the evening of life's declining day. Our church, through the Budget is endeavoring to better the financial conditions of the men who have given all and labored long, that we might have a better church and a better world than they. The present allotment of the Budget is wholly inadequate to supply the needs of our superannuated men. I have heard quite a number of Methodist Protestants express themselves during my ministry as being unfavorable to the superannuate support. In my judgment the darkest blot on the map of Methodist Protestantism in North Carolina is the insignificant pittance granted our superannuated men. It is not the fault of our conference leaders that the part of the Budget set aside for superannuates is so small—they are dissatisfied with it. One reason why this particular portion of the Budget is so meager is the fact that the laymen do not see the need for it. Another reason is that since we ministers have not yet **felt** the need, it may be that we have not fully emphasized this part of the Budget. I might say in passing, that not all of our pulpits will ever be filled with the highest type of men, until the church sets a higher standard of value upon their life's work, and provides an adequate reward for same.

In addition to the above the Annual Conference Budget includes the salary of our Annual Conference president. This apportionment of the budget is more important than any of the other interests named. What would a conference accomplish without a leader to direct and lead the people unto certain definite goals? Without a president we would fail to reach our goals and ideals as much so as a bank, railroad or government would fail without an executive head.

The formulators of the Budget had an eye upon the interests and demands of our young people. In the young people lies the hope of the Methodist Protestant Church. Our ministers are passing one by one; leading laymen and laywomen are likewise falling from the ranks of service. Their places must be filled. Unless our young people are being properly trained they cannot take up, and carry on successfully, the work of mature men and mature women who have labored doing the Master's work.

The Budget provides for the young people a leader to direct the religious life of our youth, and to train them for active work in the Master's kingdom. Our money thus used is transmuted, or transformed into a higher character of Christian manhood and womanhood.

In addition to all the foregoing. there are several items of importance that are provided for. These are worthy objects and should by no means be overlooked. I shall mention each without any comment.

Debt on president's parsonage, and interest. Publication of Conference Journals. Salary of conference secretary and treasurer, conference reporter's salary, delegates' expenses to Pittsburgh. Expenses Young People's Summer Conference.

As before stated, the Annual Conference Budget provided to take care of the various needs noted in all the above is $16,400.

We now pass from the Annual Conferenre Budget to the consideration of the General Conference Budget. To quote from our conference Journal: "The General Conference Budget includes all the money that is to be used to carry on the work of the denomination, and includes Home Missions, Foreign Missions, Education, Young People's Work, Old People's Home, and whatever other interest may be decided on by the General Conference."

As our own local conference realizes the imperative need of assisting the needy churches within our borders, so the General Conference sees the need of assisting young and worthy churches to the extreme limits of the conference. Twenty-four per cent of our General Conference Budget or $12,000 helps to pay the salaries of worthy pastors in a half-dozen or more states in the union. A portion of the General Conference Budget which we help to raise comes back to our own state, and helps to support the pastors of the following churches: Charlotte, West End, and Asheville.

The budget also provides for foreign missionary activities. I should like to qualify "foreign missionary activities" by using the term "extensive." But "limited" is, perhaps, a more fitting word. The Budget allowance is the same as for home missions, namely, $12,000. Our share of the budget helps to support ten or more missionaries who are working in India, China and Japan. Churches and schools are being built and supported by it.

Twenty-four per cent, or $12,000 of the General Conference Budget, is expended in the interest of education. Never in our history was th demand for well rounded, educated leaders so great as now. Unless **all** our pulpits are manned by men of mature wisdom and knowledge, our church will suffer at least numerically, and perhaps spiritually. Church-going people expect to be lifted up when they hear a sermon. Will they be lifted up and fed, unless the minister knows how? The Budget provides that the deserving and aspiring youth may qualify himself from an educational standpoint to meet the imperative demands of those who seek knowledge and enlightenment from him. Last year assistance was given to 37 young men who are preparing themselves not only for the ministry, but for a **larger** ministry. The Budget also helps to pay the current expenses of our colleges. Over 80 young people attended our colleges last year. The budget helped to make this possible.

Four per cent of our General Conference Budget, or $2,000 is invested in the young people throughout the entire denomination. A worthier cause than this cannot be found. The board that directs this investment is directing the very life's blood of the denomination through channels that are destined to produce the very sinew and life of our church.

Ten per cent of the Budget enables the Woman's Foreign Missionary Society to do more extensive work among the women in the foreign field. Four and one-half per cent is allotted the Woman's Home Missionary Society for furthering their activities here in the home land. Our Children's Home at High Point and the Home for the Aged in Ohio each receive one per cent; the American Bible Society, ½ per cent; Superannuated Minister, four per cent. The total for the above needs is $50,000, our General Conference Budget.

In the second place, the Budget realized will enable the church to meet its financial obligations. The scope of the work undertaken by our denomination is large compared with the funds in hand for its prosecution. The fields are ready—both home and foreign. Not enough laborers to care for the harvest have yet entered upon the task, but many are ready at a moment's notice to volunteer their life's service, if the church will provide the means.

In fact, the entire church is cramped because of a lack of funds with which to carry out the full program of an enlarging church

If you will divde the amount of our total Budget, Annual Conference Budget and General Conference Budget, $66,400, by our membership in North Carolina, 25,000, you will find that the average is quite small, only $2.65. And yet there are men in our church who are stewards of superfluous wealth, who actually complain that they are taxed to death to support the Kingdom of God.

It may be that you represent a church in which are members whose eyes have never beheld the needs of other peoples in other lands. They may be blind to the needs in their home land. They may not even see their own local church's needs. But they can see very plainly their own so-called "needs" and with their ready cash they produce or purchase every conceivable thing that will add to their own selfish personal gratification. You would need to use a telescope of maximum magnifying power to enabble such a church member to see through himself into the needy realms of other people.

The program as mapped out by our leaders must not fail, it must materialize. It must be carried out. The Budget provides the means. What are you young people going to do about it? Will you focalize your interest and your vision upon your own self, or on your own local church to the exclusion of the greater interests of a great church, or will you enlarge your vision, and realize yourself a significant part of God's great church, to which you owe inseparable allegiance?

In view of the great results which our Budget is designed to effect, let us one and all enter upon the task with a determination to raise every cent of every claim.

JUST USE A CENT AND A MINUTE.

A cent and a minute used in the right way and at the right time can produce great and lasting good, and result in much satisfaction and happiness to the one who uses them.

All you have to do it to get a postal, address it to me, and write that you want information about the Board's Annuity Fund.

A good brother in Ohio recently read my article in the church papers on the subject, and he was so favorably impressed that he decided to give $500 each to the Board of Foreign Missions, the Board of Home Missions, and the Superannuated Society.

He is seventy-two years of age, too, and believes that the Annuity Plan affords him the best means of using his money in the work of the Kingdom.

1. He has made a personal investment which puts his money just where he wishes it to be used, and in the way he wishes it used.

2. He realizes it is a safe investment, because the Board and the Church are back of it to insure the carrying out the stipulated conditions of the bond he received.

3. He appreciates the fact that the promised interest on his money thus given is more than a Savings Bank would pay, and that it will be paid promptly.

4 He knows that by giving his money to the Board of Foreign Missions for work in heathendom he is in partnership with God in carrying out His will to give the Gospel to the whole world, and the outcome will be sure.

5. He recognizes the fact that the Annuity Plan is better than making a will, despite all the good features of that plan, because wills are often contested and broken, and the intended beneficiaries do not receive the designed bequests.

6. He knows that by the Annuity Plan there are no delays, no expenses, no taxes, etc.

7. He sees the additional safeguard in its most careful investment by the Board under the advice of one of the best banking institutions in Baltimore, and that only on his death will his money be used in the missionary work.

8. The plan is simple, it is in use by most of the denominations, it has proved eminently satisfactory to the donors, and to the boards, it has greatly helped the work of the Kingdom, and it gives a dependable, regular income to many who, in giving their money to the church, have helped to guarantee the further success of its foreign missionary enterprise.

Now is the time for you to get that postal, and address it to Rev. Fred C. Klein, 316 N. Charles St., Baltimore, Md., and just write: Send me information about your Board's Annuity Plan, and write your name and address plainly. Do it right now, please.

Fred C. Klein.

—William H. Anderson, state superintendent of the Anti-Saloon League of New York, issued the following statement respecting the resignation of Justice Clark of the Supreme Court of the United States which was unanimously adopted by the Anti-Saloon League staff for the entire state in conference at the League headquarters today:

While elevation to the bench does not deprive any man of his right to personal opinions which are intelligently based and honestly held, the friends of law and order will be pleased at the retirement from the Supreme Court of the United States of the only justice who so far departed from the standards of propriety so scrupulously and generally observed by the members of that great and respected court as to make a public attack upon, thus rendering more difficult the enforcement of, a law which represents the progressive intelligence and awakening conscience of the American Nation, and which had already been and might again come before that court.

—James K. Vardaman, U. S. Senator from Mississippi from 1913 to 1919, was defeated for the nomination for Senator in a "run-off" primary held in Mississippi last week. Hubert D. Stephens won the election and so will be the Democratic candidate.

—Train accidents did not kill a single passenger on the Pennsylvania Railroad System in a year. This remarkable record was made public last week by Pennsylvania officials. The period was from June 1, 1921, to May 31, 1922. In that time 1,400,000 passenger trains carried more than 152 million passengers.

-President Harding appointed George Sutherland, formerly United States Senator from Utah, to succeed Mr. Clarke as Associate Justice. The Senate promptly confirmed the nomination. Mr. Sutherland has served two terms in the Senate, 1905 to 1917. He is a lawyer of distinction and was president of the American Bar Association in 1916-17.

FOR PASTORS ONLY.

This is to notify you that I am sending out the report blanks this week. I want to take this opportunity to say a word or two about them and about some other matters that concern us.

1. If you do not get your blanks by the time you read this, please write me, and I will send others. Some of the brethren wait until Conference, then come to me and say, "Brother Bates, I failed to get my blanks." I have made it a practice ever since I have been secretary to send out the blanks at least six weeks before Conference. It is very possible the address given in the Journal, and I must go by that, is not correct. If you don't get the blanks in time it may be your fault. But I want to help you get them in time.

2. Study the blanks between now and Conference, and get together the information they ask for. I have, as you will notice, made one little change in the blank for Benevolences that will simplify it somewhat. Don't put any figures in the space where the red lines are. Begin your figures on the line just below. If you will observe what the columns call for: 1st. The assessment; 2d. How the assessment for General Conference Budget was paid; 3d. The total for each Budget; and 4th. The line at the bottom of the blank for the total paid on Budgets and for local church benevolences, or interests, it seems to me you will have little trouble making out the blank correctly. And don't get discouraged about it A preacher in the Methodist Episcopal Church, South, said to me the other day: "Brother Bates, do you folks have any trouble with your preachers making out their reports to Conference?" I assured him we did. And he said, "We come up to every Conference, in spite of the fact that we have been instructing our men for forty years or more, with reports that no one can make head or tail of." My idea about it is that it isn't a matter of ignorance, but of carelessness. Study the blanks, and get your facts together.

The Pastor's Personal Report Blanks have been changed a bit. The question: "Have you taken an offering at every regular service?" has been inserted. (See Journal, 1922, page 28.) Be sure to give the amount raised for the Children's Home. This will appear, as last year, on a separate page of the Journal. Last year some pastors wrote the amount in i their financial blank; others failed to put it in their personal report, and if anything was raised the charge failed to get credit for it. (See Journal, 1922, page 51.)

Two additions have been made to the Information Blank attached to the Personal Report Blank. I am asking for the names and addresses of Missionary Society Presidents. I am also asking for the names of the churches on your charge. If any changes are made in boundaries, these will be taken care of. Put down your churches as they are now.

The Discipline (Revision of 1920, page 45) provides that the last monthly meeting in each year, and I take it that may mean last appointment, all the officers of the church shall be elected. If you will observe that rule, the information asked for will be up to date. And please put the information in the blank. There are supposed to be 219 Sunday schools in the Conference. Only 196 Sunday school superintendents are reported.

And please tell me **how many Journals your present charge will use.** I have given the contract for 2100 Journals, with the privilege of reducing or increasing the number as needed. They cost too much—15 cents a copy—to throw away. Be conservative in your estimate. But put it down. The figures you give me are what the printer goes by. Some failed to put down the number they wanted last year, and I had to guess. An arrangement with the printer will make it pretty certain the Journals will not come apart, or at least the packages won't, this time.

3. Please send in your Delegate's Cards. Up to date I have received 53. That leaves twenty still to come. Some may not have held their third quarterly conference yet, but I venture to believe that some of them have overlooked, possibly forgotten, that I sent them cards to be returned. Please send them in.

All this is said "for the good of the order."

C. W. Bates, Secretary.

THE PROTESTANT CHURCH'S RESPONSIBILITY TO FOLLOW UP ITS NEWLY ARRIVED IMMIGRANTS.

Since eighty per cent of all immigration passes through Ellis Island, it is very logical to make an analysis of the opportunities for following up newly arrived immigrants through resources there. There are nineteen organizations which maintain workers in the "Social Service Department" at Ellis Island. Twelve of these organizations have Protestant affiliations. The Jewish and Roman Catholic societies have developed efficient and extensive follow-up systems. They are doing a very notable piece of work and obtaining splendid results because of national and local co-operation.

Protestant immigrants coming to America are practically neglected when it comes to an adequate method of following them up and relating them to the Protestant agencies of their community.

Before the present "Quota Law" went into effect, over 60 per cent of those passing through Ellis Island were Catholics; but the present law favors immigration from the northern countries of Europe. From July 1, 1921, when the law went into effect, until March 31 of this year, 21,000 English people came in, 10,000 Scotch and 11,000 Scandinavians, making a total of 42,000. The astonishing thing about it all is, according to Senator Colt of the Senate Immigration Committee, that the net increase in population for the United States of **immigration** over **emigration** from northern Europe during the same period was 36,000, while for southern Europe it was only 6,000. This shows that for the present, people from Protestant countries of Europe come and stay. Therefore the greater need for following them up.

NICOTINE FOR RATS AND MEN.

Will H. Brown.

In a well known city are two manufacturing plants. One makes a rat poison, sure to kill, on every package of which are these words: "This is Pure Nicotine." The other establishment manufactures cigars and cigarettes, also containing "pure nicotine," but not advertised as poison. One product kills rats and the other kills men and boys. One kills quickly, the other slowly.

A five-year old boy found a fragment of a cigar in a discarded coat, swallowed it, and died within a few minutes.

Tobacco is killing men and boys all over the world, by the slow process of nicotine poison, thus prolonging the suffering, instead of making short work of it, as in the case of rats. We should have a law requiring that every package of cigarettes be labeled as pure poison—likewise every cigar, and every plug or sack of tobacco.

If this were done the tobacco men would complain of depression in their business more than they are doing. In order to stimulate sales there has been such a slashing of prices on cigarettes as to arouse practically every organ of the trade to a serious discussion of the subject. The Tobacco Record says the situation has become so critical through price-cutting that it has "so thoroughly demoralized the trade in at least three states (mentioning Wisconsin and Minnesota) that there has been serious talk among the dealers of taking such ill-advised action as to join hands with the enemies of tobacco in seeking the passage of laws that would prohibit the sale of cigarettes in their respective states.

TO THE YOUNG PEOPLE'S MISSIONARY SOCIETIES.

The Young People's Conference held in Burlington elected me superintendent of missions. Our president, Mr. Harrison, is very anxious for us to do some definite, worthwhile work in our departments this year, but I cannot hope to accomplish anything without your help; therefore I am asking that you have your secretaries write me the interesting things you are doing. On the other hand if you need assistance, please write me your trouble and I, with all the information I can obtain, will try to help you out.

There is so much to be done, both in the home and foreign fields, that we need societies organized in more, and if possible, all our churches. Come on! Let us see who will be the first to organize and report to me. I could not ask other churches to help me until we took some steps in my own church. I am happy to report that definite steps toward organizing the young people were taken in the Enfield church Sunday morning after Sunday school.

I trust that you will write me and I assure you that I shall be glad for you to suggest good plans you have tried that I may pass them on to the new societies that are going to be organized in other churches. Do not forget to write me. Yours for service,

Sallie C. Barnhill.

Enfield, N. C.

MARRIED.

In Haw River Methodist Protestant church Sunday, September 10, Mr. Garland Lee Martindale to Miss Lillian Cecil Holt. These are splendid young people, having a wide circle of friends. They are both leaders in Christian Endeavor and Epworth League circles. Miss Holt being leader for the Junior Christian Endeavor society at Haw River church. Rev. J. A. Ledbetter, the pastor, officiated.

—Mrs. Harding, wife of the President, has been critically ill, but is now better.

PRESIDENT'S LETTER.

PASTORS' REPORTS—

Rev. J. D. Morris reports $225 paid pastor, nothing on either budget, 200 visits, professions 58, accessions 34, net gain in membership 25.

Rev. G. L. Curry reports paid pastor $303, G. C. B. $112, A. C. B. $37; visits for year 426, professions 14, accessions eight, net gain two, subscriptions nine.

Rev. J. A. Burgess reports paid pastor $615 for year, G. C. B. $75. nothing on A. C. B.; visits 112 for year, professions 11, accessions 10; net gain in membership, six.

Rev. H. S. B. Thompson reports paid pastor to date $482.80; visits 40, subscriptions two, canvass yet to be made for budget.

SUCCESS—

Somebody has well said that there is no such thing as absolute failure nor of absolute success; it all depends upon the view-point. In view of this fact, without considering others, one ought never to be discouraged at any failure nor unduly lifted up at any success. Others might have failed more than he and certain others might have succeeded better than he.

But there is one thing all men need to keep in their mind, that they can maintain the habit of expecting success. This will help the man with one talent greatly, it will help the man with five talents just as much. But he who gives over to discorragement may be sure he will never accomplish much with his life.

There are some church officials who would do well to learn the value of the above statements. There may be a few pastors who could profit by them. I have yet to find a discouraged lot of church members doing as much as they could and would do when encouraged. There is no benefit to be derived by discouraging your workers. Encourage, ENCOURAGE, ENCOURAGE and then success is nearer them than it would ever be by sounding the pessimistic note or by smearing all things over with indigo and yellow.

OUR OPPORTUNITY—

One who has traveled over the bounds of the North Carolina District within the past year has felt profoundly certain things. First, we have in our church membership as fine a lot of young people as any church, and I would not be disparaging others to say that we have a better lot than some others. Then too, I have found that there is plenty of room for us to expand. There is ample ground for us to lengthen our cords and enlarge our tents without proselyting from other communions. There are possible a dozen places where our denomination could go in at once and begin the establishment of a church with a nucleus large enough to guarantee a flourishing church within a few years. We lack one thing, **funds** with which to send the pastor to these places and by which we might assure our people there that they would get sufficient help in the establishment of their church to make it go.

In view of this, let US ALL make our contributions to the Annual Conference Budget just as large as possible. We ought to have ten thousand dollars in the treasury of our Board of Church Extension this fall. We will not have it unless YOU make YOUR contribution larger than last year.

R. M. Andrews, President.

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, SEPTEMBER 17.

Getting an Education. Proverbs 9: 1-11.

Daily Readings.

Mon. Our need of knowledge. Job 11: 7-12.
Tues. Studying God's Word. Ezra 7: 10.
Wed. An ancient school. 1 Samuel 19: 18-20
Thurs. Value of wisdom. Prov. 3: 13-20.
Fri. In God's school Acts 7: 20-33.
Sat. Practical application. Prov. 24: 30-34.

These are days of separation and reunion—separation from homes and parents, if we are going away to school, and reunion with school and college mates. Vacation time is over and once more we turn away from the happy carefree summer days to more serious thought and study. Some are taking up the study of text-books regretfully and are wishing that their whole lives might be one long vacation with nothing to do but have a good time. Others have been longing for the time to come when they could resume their studies and take another step toward the high goal they have set for themselves. Why all this commotion, anxiety, and sometimes sacrifice on the part of both parents and children to get an education, and what is an education?

Meaning. The word "education" has many denitions such as, "instruction and training," "acquired knowledge," "the impartation or acquisition of knowledge," "the sum of qualities acquired through individual instruction and training," etc., but the definition I like best is "the development of the best that is in a person."

Education is not a gift, it is not inherited; it is to be earned; won by hard labor. It represents days of hard toil and mental labor, sometimes hardships, hours of wrestling with difficult mathematical problems, scientific tests, and delving into reference books, but it represents also powers of self-analysis, observation, experience and judgment, and it represents lives that can meet and successfuly overcome temptations, obstacles and difficulties.

Aim. Our aim in getting an education should not be merely to gain knowledge, not to become skilled in any one thing, but our major aim should be to develop character. There are four purposes that we, as young people, should keep in mind in getting an education. First the controlling aim of our lives should be to do our utmost to extend the Kingdom of Christ throughout the world. Second, we should believe that God has a definite plan for our life-work, which is our purpose to find and follow, no matter where it may lead us. Third, we should study the needs of the world and also the plan and will of God as revealed in the Bible, both to fit us for larger present service, and as a means toward finding God's plan for our life's work. (Perhaps the greatest of all handicaps under which we have been working up to the present time is our lack of accurate knowledge as to what conditions really exist. We do not know what is being done in our church schools. We must know conditions before we can make them better.) Fourth, realizing the necessity of thorough training in all kinds of service, we should consider it our duty to get a college education, if possible. People everywhere realize that better work comes from better preparation and many and varied are the calls for the college trained man and woman.

The forming of these definite purposes is of great spiritual value to young men and women.

Opportunity. Never before in the history of the world has the youth of our country had such opportunities to acquire an education as are afforded them today. Schools and colleges are within the reach of every American boy and girl. Even though poor financially it is possible for them to get an education. Various methods of working one's way are plentiful. Some institutions offer scholarships to worthy boys and girls, boards of education make it possible to borrow money for that purpose. Even those who cannot give all their time to study may work during the day and attend night schools or take correspondence courses at home. But are we, my young friends, availing ourselves of these many opportunities? Startling facts were brought out at the beginning of the World War that proved that we are not. One-fourth of the young men of our nation, when examined for service in the United States Army, could not read a newspaper or write a letter home. One-third of this group were below normal physically. This is the condition that has arisen in a land of equal opportunity. We need to be awakened to a sense of our responsibilities and obligations as American citizens and as ambassadors of God.

The Kind of Education We Need. The three main agencies of education are the home, the school, and the church. The home does very little that is systematic, and the school and church have divided the field, one taking secular and the other religious instruction. Both are necessary for the development of the best that is in us, and for the cultivation of broadmindedness, but the tendency is to lay more stress on secular education than on religious. This should not be so. Along with the education that prepares us for positions in the business and professional world should go the education that prepares the soul for mastery over self, if we would be educated in its true sense. Until we have gained mastery over our passions and appetites, until we are able to look and think for ourselves, are we truly educated.

N. M. Harrison, Jr.

Stanly Charge.—Our special meeting at Porter began Sunday morning, August 27, continued until Thursday night. Rev. D. A. Braswell was our pulpit help and did good gospel preaching. Two additions to the church. Brother Braswell's work and preaching was highly acceptable and he made many friends while with us. We extend an invitation to Brother Braswell to come again.

A. Ridge.

—Prospect for a partial settlement of the railroad strikes appears this morning in a report that the head of the unions has agreed to make terms with the roads separately. A large number of roads it is thought will take advantage of this offer, among them the Southern.

WHO SHALL BE FAIREST?

Who shall be fairest?
Who shall be rarest?
Who shall be first in the songs that we sing?
She who is kindest
When fortune is blindest,
Bearing through winter the blooms of the spring.
Charm of our gladness,
Friend of our sadness,
Angel of life, when its pleasures take wing,
She shall be fairest,
She shall be rarest,
She shall be first in the songs that we sing!

Who shall be nearest,
Noblest and dearest,
Named but with honor and pride evermore?
He, the undaunted,
Whose banner is planted,
On Glory's high ramparts and battlements hoar;
Fearless of danger,
To falsehood a stranger,
Looking not back while there's Duty before!
He shall be nearest,
He shall be dearest,
He shall be first in our hearts evermore!

—Charles Mackay.

MARTIN LUTHER AND HIS CHILDREN.

Amid all the weighty affairs that burdened the mind of Luther, he found room and time for a most tender love of little children. Not only his own, but the children of his friends and associates were dearly beloved by him; and many of his letters dealing with serious and perplexing subjects close with a playful message to the little ones of his friend's household.

Perhaps Luther's remembrance of his own childhood and of its severe discipline gave an added touch of kindliness to his feeling for children. His parents were most faithful and devoted to what they believed the interest of their children, but as was the custom of those times the government of the family was very strict, and slight offenses were often the occasion of extreme punishment. The boy Martin by this treatment became timid and shrinking, and it was not until he grew older and could appreciate the conscientious training of his parents, that he realized how much of deep affection prompted the rigor that had seemed so extreme.

His own home had been a godly one, in which his parents had striven to bring up their children "in the nurture and admonition of the Lord:" and if at times they were severe, yet Luther himself felt in after years that at least they had erred in the right direction. "Through him," he writes, upon hearing of his father's death, "my Creator gave me whatsoever I am and have. . . . It is right and fit that I, a son, should mourn for such a father, by whose sweat I was supported and made whatsoever I am."

Martin Luther had five children, of whom one, Elizabeth, died before she was a year old. The great Reformer writes very tenderly of his dead baby. "I never thought the heart of a father was so tender toward his children."

His favorite child Magdalene, or Lene, as he used fondly to call here, was thirteen years old when she died, a child of rare loveliness of character and of a deeply spiritual nature. It was a sore wrench to the father's heart to part from the little maid, and shortly before her death he said, bending oved her, "Magdalene, my dear daughter, you would be glad to remain here with your father; are you willing to depart and go to that other Father?"

"Yes, father," answered the child, "just as God wills."

Tears came to Luther's eyes, and as he turned away to hide them from his little girl he said, "If the flesh is so strong, how will it be with the spirit! Well, whether we live or die, we are the Lord's." When the little form was placed in its coffin he said, "Ah, dear Lene, you will rise again, and shine as a star, yea, as the sun."

The remaining four children, Hans, or John the oldest, Martin, Paul, and Margaret, grew up together. The family circle was not again broken by death until the father himself was taken away. John Luther studied law. He married the daughter of Professor Cruciger and lived to the age of fifty. Martin, the fourth child, his father's namesake, was a delicate child, and was prevented by ill health from attaining distinction in public life. He married, but left no children. Paul was a rollicking little fellow, so robust and hardy that his father used to say, "Paul must fight against the Turks." Of all Luther's children, he seems to have inherited most of his father's ability. He studied medicine, was for a time professor in the university at Jena, and afterward court-physician. Most of the branches of the family still existing have descended through him. Little Margaret, the only little sister after the death of Elizabeth and Magdalene, married George von Kunheim, and was the mother of nine children.

Luther himself, though certainly exacting obedience from his household, was not a tyrannical or censorious parent. He loved to sit in is garden, with his wife busy beside him, and his children playing about, and often complained that necessity compelled him to be absent so much from his home and family. Every week he used to set apart an evening for music, when the family and invited friends joined in singing, and playing on different instruments.

Christmas-time was always a great festival in the Luther family, as in most German homes: and the busy writer, preacher, and reformer used to lay aside his troublesome cares and enter into the spirit of the season as heartily as any of his own little ones. The Christmas tree was always a prominent part of the celebration.

He wrote a number of hymns for children and the following carol has been known and loved by many children since he perhaps taught it to his own little flock:

"Away in a manger, no crib for his bed,
The little Lord Jesus laid down his sweet head,
The stars in the sky looking down where he lay,
"The cattle are lowing, the poor baby wakes:
But little Lord Jesus, no crying he makes.
I love thee, Lord Jesus; look down from the sky
And stay by my crib, watching my lullaby."

We have a charming letter written to his little four-year-old Johnny, while at Coburg, that shows how his thoughts were with his family in the midst of his many cares, and how thoroughly he entered into childish sports and pleasures.

Playing one day with little Martin, he said, "This boy preacheth God's word by his deeds and acts; for God saith, Have dominion over the fishes of the sea, and over the beasts of the field. See how the dog putteth up with everything from him!"—The Little Christian.

MAYSIE'S MISSIONARY CHECK.

"Now any one can write a check!"

With these words, Dr. Daniel Hedgpeth, the pastor of Greenwood church, closed his stirring appeal for missions, concluding with the statement that the ushers would pass the plates, on which blank checks would await the pleasure of any one to sign.

"Any one can write a check!" Little Maysie Bates clasped her small hands together, and the light of firm resolve settled on her face. Yes, surely, if she had a chance to help those poor little children, she ought to do it; and the minister, of course, meant just what he said. So, when the plate came to her, she carefully took the blank check and pencil, and gravely resting it on a hymn book, proceeded to make out a check. She knew how—hadn't she watched Daddy make a check only last week? So, patiently, laboriously, she wrote first "mister hedpeth," for did not he ask for the money? She would write a good big check, for, when the banks were so good as to let one send money to the heathen, she felt she ought to write a large one; so "one hundid dolers' came next, then "Maysie Bates."

She leaned back a little breathless over her supreme effort, and when the plate passed again, gravely dropped the check upon it, with a song of happiness in her heart that she had helped the little heathen.

She went home with Rosetta, her colored nurse, with such dancing feet, that Rosetta became impatient. "What ails ye? Can't ye walk like a decent child on Sunday?" But Maysie was unable to be staid and sober, and danced along singing softly, "A hundid dolers, a hundid dolers for child'en over the sea."

"How pleased Daddy will be!" she thought: but Daddy would not be there, as usual, to meet her, for he and Aunt Sara, who lived with them ever since her dear Mamma had gone to heaven, had gone to visit a sick relative; and Maysie and the cook and Rosetta were left alone the whole day. That was why Maysie went to church alone. Aunt Sara had said that Maysie could go to church with the minister's wife, forgetting that she had gone to visit her aged mother.

It was evening of the next day before Maysie had a chance to talk with her father. Aunt Sara had a headache, and had gone upstairs to lie down, and Daddy and Maysie sat before the fire having a good time before Maysie's bedtime.

"What did you do with yourself all day yesterday, Maysie? Tell me about it, won't you?" said Daddy, drawing the little girl closer to him, as they sat togethehr in a big chair, while the fire cast dancing shadows around them.

"I had such a good time, Daddy. I had a el'gant breakfast 'cause cook made little crowd was the boy [illegible] named. To this lad came a bright idea. Looking up, Charlie saw something that set him thinking. He saw that, fastened to the roof of the building just above the window where these men were, there was a rope of iron. He saw that this rope ran across the street to the top of a telegraph pole on the other side. And he knew that if this rope could be cut at the top of the pole, it would fall right across the window, so that the three men could reach it. This was the bright idea that came into Charlie's mind. No time was to be lost. In an instant he seized a fireman's wrench which lay on the stones near by, rushed across the street, and began to climb the tall, smooth telegraph pole. To do this was no easy task in the wind and snow, but by hard, fast, desperate climbing Charlie soon reached the cross-bars. And hard and fast he worked when he got there. In a moment he had twisted the wire rope off. Down it fell right across the window! A great shout of joy went up from the crowd as, one after another, the three men came down this strange fire escape safe to the ground.

To this brave lad the American Humane Society voted a medal. Even across the sea people heard of him and praised him. From England came a gold medal, sent by the Royal Humane Society, on which were stamped the words: "Presented to Charles Wright, for saving three lives, January 31, 1882." So you see that what all the firemen of New York, with their ladders and other expensive apparatus, failed to do, a little boy accomplished by his wits. And if you are ready, looking out for opportunities to do good, you may be used of God to save some souls which would not be reached by ministers or other older workers. We hope you may always be ready to help, and quick to see how help may be given. —Presbyterian Record.

FIVE CENTS.

Small things should never be lightly considered, and some of our young readers will be interested in knowing what five cents may really amount to when properly considered and managed.

It is told in good faith that Miss Rosa Wiss, a young girl of Meridian, Miss., was given five cents on her birthday for a joke, and which she made very practical. She bought a yard of calico and made a sun-bonnet, that she sold for forty cents; with this she bought more calico and made it up, sold the articles, and re-invested the capital until she had ten dollars. With this sum she bought potatoes, planted them, paid for the culture of the crop, for gathering and carting to town, and sold it for forty dollars clear profit.

Now while the five cents set the young lady's wits to working, calling forth her best judgment, it is very doubtful if a present of forty dollars would have been productive of so much good sense practically applied. It is pretty certain that most young ladies would have been tempted by the sight of the handsome things forty dollars would buy, and been speedily reduced to five cents, with no idea of turning it to other account than paying car fare or buying chewing-gum. If Miss Wiss uses the same good judgment in the investment of her forty dollars as she did with the five cents, she will at no distant day be a capitalist, with the management of a corporation on her hands.—Golden Gate.

ANCIENT ORIGIN OF SOME MODERN CUSTOMS.

Many virtues of the Pilgrims fathers were called to our minds in the recent hundredth anniversary of their pilgrimage. But we do not always realize how some simple every-day customs of ours can be traced back to them for their origin.

For instance, it is customary with us when a family enters a church for the husband to take his place at the end of the pew, next to the aisle. It is meaningless today, but it was for a purpose when the Pilgrims introduced it. They constantly worked and worshiped in fear of hostile Indians. When the call for worship came the husband would take his gun with him in order to be ready for an attack at any time. In the church he would take position at the end of the pew and lean the firearm against the seat. Then he was ready at any time to respond to the alarm.

The Pilgrims were also responsible for the establishment of the Monday wash-day. The group of people were two months and five days on the Mayflower. We can imagine that their clothes were sadly in need of cleansing. Anchor was dropped in a harbor off Cape Cod on Saturday, November 11, 1620. The next day, the Sabbath, was passed in rest and worship. The men may have been anxious for the following day to begin their explorations, but the women of the party were anxious for an opportunity to wash the dirty garments. Their petition to be put on shore to attend to this work was granted, and the Monday wash-day was established.

Going back much farther than the Pilgrims, we find the explanation of some simple habits of dress. Those dealing with the dress of men show that it is not the feminine alone who is bound by law of fashion.

The bow on a man's hat is usually on the left rather than the right? It is a long story. Many generations ago our ancestors wore long flowing hair, but they found it in the way when on the hunt. To accommodate the demands of hunting, it was drawn to the left side of the head and tied with a cord. The bow was usually drawn with the right hand. The custom persisted, and when hats were made the bow similarly was placed on the left side.

The explanation of the buttons on the back of a long-cut business coat or dress suit has a similar historic origin. The tails of the coats were constantly flapping in the wind in the hunt. They would catch on bushes and they obstructed the aim. To help matters out some tailors devised the scheme of having buttons on the back, to which the tails could be buttoned when one intended to mount a horse. The buttonholes have disappeared, but the buttons are still there to show how man is tied by convention to days which are past.—Exchange.

—Those who have studied most carefully the speech of all nations and ages tell us that there are at least 3,424 languages and dialects.

FROM PASTORS AND PEOPLE

Shady Grove, Tabernacle Circuit.—Children's Day service was held at Shady Grove Sunday morning, August 13, at 11 o'clock. The children all did their part well, and especially so for the short time of training they had. There was a large congregation of attentive listeners present.

We regretted very much our pastor could not be with us for the service. He was called to help in a special meeting at that time. But we were fortunate to have Mr. Launing with us, who made a very impressive and helpful talk. Offering, $10.

Vesta Lineberry, Reporter.

Mecklenburg Circuit—Our special meeting began at Antioch church the second sunday in August and closed on the third Sunday night. There were 51 conversions and 9 joined the church and more are expecting to join. They say that we had an "old-time" camp meeting. Prayers ascended to heaven and reached the dynamic forces that encircle God's throne, and the fire fell and saints rejoiced and sinners, lukewarm, and backslidden were wafted into the kingdom of God.

Thank God, poor devils cannot say it was a "child's revival," because father, mother, young men and young women were saved.

The pastor was expecting the meeting to go on for ten days, praying Almighty God for the salvation of 100 souls. But his pulpit help returned home on Saturday before the third Sunday.

Brother J. S. Riddle preached the Sunday morning sermon, in which he opened us on the devil in high gear. Brother J. S. Riddle is a man with pentecostal fire. This is what brings down the posts of the devil—not theology. We were sorry for him to leave us. Brother J. E. Whitaker, who lives near Asheville, was with us and we were more than glad to have him, for he is a man full oftheHoly Spirit—good revival timber.

We willl begin our meeting at Beulah church the fourth Sunday in August. Pray for us.

Brother J. V. Quick from Page'and preached in the afternoon of the second Sunday, turning loose God's air-planes, battleships and submarines, and when the invitation came many came and sealed a covenant with God and man to lead a better life.

W. L. Carson, Pastor.

Greensville Circuit.—Wesley's Chapel: Our special meeting began here July 30. Rev. J. D. Hardy did the preaching. There were 33 conversions and reclamations. 13 accessions. Collection for Brother Hardy was $41 13.

Hobbs Chapel: We began our meeting here August 6. Did not have any pulpit help until Thursday when Rev. J. L. Trolinger came and did the preaching Thursday and Friday. There were 12 conversions and reclamations. Collection for the pulpit help was $5 (this was for only two days).

Ebenezer: We started our meeting here August 13 with Rev. L. S. Helms as pulpit help. There were twelve converts and reclamations, three accessions. Collection for Brother Helms, $20.55.

Matthews Chapel: Our meeting here started August 20. Rev. D. A. Highfill did the preaching. There were seven or more converts and reclamations, eight accessions, collection for Brother Highfill, $40. Brother Highfill was pastor here eight years ago. He has many friends here who were glad to see and hear him preach again.

Philadelphia: Our meeting was to begin here September 10, with Brother Braswell of Concord, but has been put off owing to diphtheria. We hope the sickness will soon be over and that Brother Braswell still may come and be with us and that we may have a revival indeed.

Brother Washington Archie, a member of Matthews Chapel, departed this life August 14, after a long illness with lung trouble. Brother Helms conducted the funeral service, after which he was laid to rest in the old home burying ground to await the resurrection.

On the 18th of August the death angel visited the home of Mr. Miles Taylor and claimed little Dorothy, their baby girl, aged five. The funeral was conducted by the writer, and the little corpse was laid to rest in the burying ground at Matthews Chapel.

Mr. Luther Cleary and Miss Polly Daniels were married at the parsonage September 2. We hope for them a happy and useful life.

James H. Trolinger.

Triplet, Va., Sept. 6, 1922.

Mt. Hermon Church, Creswell Circuit.—We were especially glad to have our pastor, Rev. R. L. Hethcox, back with us on the first Sunday. He preached some very inspiring sermons, although we did not have as large congregations as usual on account of revival meetings at other churches.

Brother Hethcox left us Sunday night for Whitakers, where he is to hold a revival meeting. Our prayers go with him that he may be filled with the power and the presence of the Holy Spirit, and that many souls may be born into the kingdom of God through his influence.

With best wishes to the Herald and its many readers. Callie Barnes.

Anderson Circuit.—Liberty Hill: We met our regular appointment here last Sunday. The Wesleyan camp meeting being in progress at Greer, our congregation was not quite so large as usual. We had a good service, however, and received five subscriptions to our church paper. It was also decided to make a special effort to get as much as possible on conference claims. This charge has not been paying these claims very well but we believe they will do better this year. They are fully able to pay every cent of every claim, but there are so many who pay nothing that it does make it hard on the faithful few. When these faithful few wake up to the fact that it is their duty to discontinue the dead beats in their church, better times will be in sight.

Fairview has decided to have only one service a month.. They claim to be unable to pay for the two services. Our fourth quarterly conference will be held at this church on Saturday night before third Sunday in October. Geo. L. Reynolds.

Henderson.—Our revival services began on Sunday, August 27, and continued with two services each day, one at nine in the morning and the other at eight in the evening until September 6. Rev. L. W. Gerringer came on Monday, August 28, and stayed until the close of the meeting. Brother Gerringer did some splendid preaching and the people were pleased with his efforts. There were about fifteen professions and reclamations, the most of them professions. Nine were received on profession of faith yesterday and one came forward to request the pastor to get his church letter, to be received as soon as the letter is received. Others will join before the year is out. The ones received yesterday make twenty so far this year and fifty during the present pastorate.

We were especially pleased to have in Sunday school, both preaching services and Christian Endeavor yesterday, two new Methodist Protestant teachers for the city high school, Miss Mary Dosier, daughter of Rev. J. F. Dosier, and Mr. E. S. Johnson of Greensboro.

Quite a good many of the members and friends who are living in other cities have been home this summer and a good many of our young people are going away to college this week. Space and time forbid my mentioning the names of all. J. E. Pritchard.

September 11.

Pleasant Hill Church, Spring Church Circuit.—We are still alive and although we have not written in some time, we are still at work and feel like trying to do more and better work than in the past.

Our special meeting is over. Rev. N. G. Bethea came on Sunday night and did all the preaching until Thursday night, when the meeting closed. We think he did his best and you who have heard him know what it means. The attendance was the best we have ever had throughout the day and night services. There were seven or eight conversions and two to join the church. We hope there will be others to follow.

Our pastor has been busy and away a good deal helping in the special meetings. We have missed him but knew he was doing good wherever he might be.

Our Sunday school is still running and we hope to have better attendance now the most of the meetings are over. Best wishes to all our old friends. Mrs. W. L. Alston,

Reporter.

Harmony, Yarborough Charge.—The special meeting began here fourth Sunday in August and closed the following Friday. Rev. G. L. Reynolds of High Point did the preaching. I am sure the Christian part of the church and congregation appreciated the splendid gospel sermons preached during the week. The young people seem hard to reach; most of them are church members but make no profession of religion. There were several professions and one bright young girl joined the church. Mr. Reynolds administered the communion at one service, as we have not had it in almost two years. According to the Discipline only Christians were invited to partake, and it was alarming to see how few church members availed themselves of this opportunity, showing by their actions that they are not loyal to their church vows. However, we have a faithful few who will stand by the church as long as there is a church.

How we missed in this meeting Mrs. J. H. Balentine, who was taken away from us a few months ago. She was always at her post in the church, looking after the children and helping to take care of the preacher and contributing in every way possible to the special meeting. May her children ever be as loyal to Christ and the church as she was.

We have had many discouragements in the past few months, but since having Mr. Reynolds in our homes and hearing his words of sympathy and encouragement from the pulpit we feel like there is a brighter future for our church than we had hoped for.

Our pastor has been laid up with a broken limb for some time and was not here for the meeting. We trust he will soon be well again.

Dear Herald Readers: It was my great pleasure to attend a "religious institute" held in the Henderson Methodist Protestant church on the 16th and 17th of August. The institute was held for the benefit of the young people of Henderson Methodist Protestant church and the nine churches of Granville and Vance circuits.

The different addresses were given by Mrs. C. W. Bates, Rev. Messrs. Pritchard, Bates and Neese. The addresses were full of inspiration and information and I am sure that those of us who were present were made better Methodist Protestants.

I had always thought that ours was a great church, but at this institute I was made to realize that ours is a greater church than I had ever dreamed it was. The impressions I received those two days cause me to want to work harder than ever for missions. I believe one reason why our young people (and older ones too) do not do more for the church than they do is because they are not informed about their church and that is what these institutes are for.

We are to have another institute next year and I am hoping that more of our young people will attend. May we all be proud of our church. Mrs. Wm. H. Neese.

Bess Chapel.—Sunday, September 10, we had an unusually large congregation and our Sunday school was the best for the year, I think; also a large congregation at church. After preaching these good people here told us that as it was Mrs. Cowan's birthday they were all going to have dinner with us; that stunned us for a moment, but they came to the rescue by saying that they were going to furnish the dinner, which they did and all had dinner at the church. A nicer and finer dinner I never saw and there was plenty and to spare: it was not near all eaten up. Our only regret was that we could not eat more. Friends, we thank you one and all and we want to assure you it was appreciated more than we can tell you. Mrs. Cowan has not been well for some time and she leaves tomorrow for Charlotte for an examination and possibly treatment. The doctors here who have been treating her say that she has cancer of the liver and is in a very serious condition. They do not advise an operation as it is no use. Brethren, pray for us that she may recover.

On Saturday night we organized a Christian Endeavor Society at Bess Chapel; we had a splendid bunch of young people present and all seem very much interested. Conditions here look brighter than at all; that is, generally speaking. Best wishes to the Herald and all its readers. E. G. Cowan, Pastor.

Fairfield and Bess Chapel, Bess Chapel Charge.—On Sunday, September the 3rd, we had the pleasure of having our conference president, Rev. R. M. Andrews, with us and had a service at each church that day. In the morning at 11 o'clock he preached for us at Fairfield. Then in the afternoon at three o'clock he preached another splendid sermon at Bess Chapel. We had a fair congregation at both churches. It was a very trying day for Brother Andrews, for we drove from the parsonage at Chapel to Fairfield, 35 miles, for the morning service, then 35 miles back to Chapel for the afternoon service, and then he went to Cherryville and started back to Greensboro. We are sure that he would be very tired and worn out by the time he reached home. We were glad to have him with us and all enjoyed his splendid preaching, also the hints he gave in regard to the work in general. We hope that we may have the pleasure of entertaining him again.

E. G. Cowan, Pastor.

Weaverville Church, Buncombe Charge.—Yesterday was a good day with us; eight new members were received into the church. This makes a total of 29 added to the Weaverville church this year. This church is also doing something in a material way. We are spending over $100 on the church grounds for wall and concrete walk. Have ordered new song books and bulletin board. This church seems to be making progress. We were glad to have Mr. and Mrs. Geo. B. Harris of Henderson worship with us yesterday.

B. M. Williams.

Enfield.—As usual we had services on the second Sunday. We had an unusually good service Sunday morning—not saying we do not always have good services, for we do.

At the morning service we took into our church by letter Mr. and Mrs. Tom Pettitt of Enfield, but heretofore they had held their membership out at Eden, Halifax charge. We are very glad to have them with us and feel sure they will be lots of help to our church.

Our church is not the only thing growing: our Sunday school too is growing; it is larger now than it has even been before. We are all so glad to see our once little band growing into a big band. Reporter.

Union Hill, West Forsyth Circuit.—Yesterday was a god day at Union Hill. We had with us Mr. H. A. Garrett, superintendent of the Children's Home. He made a splendid talk of the Home, which made us think more seriously about our contributions. The attendance was very good and also the collection for the Home.

Saturday night we had a glorious service; six additions to the church. We are so glad and sincerely hope they will be a blessing to the church and the church a blessing to them.

We are nearing the end of another year's work and are behind some on claims, but are putting forth every effort to pay all before Conference.

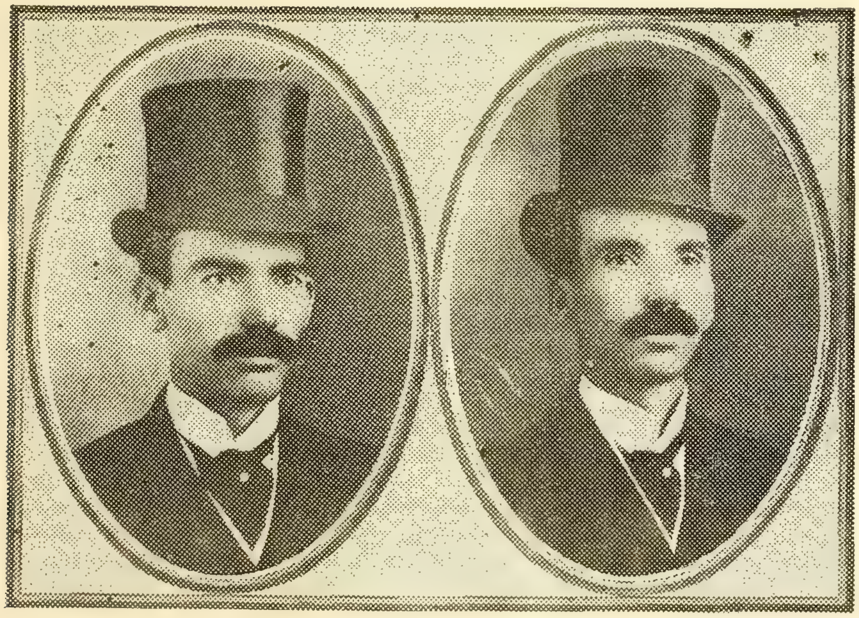
Our pastor, Brother Hamilton, will be with us next second Sunday for the last time, and to deliver his farewell sermon to us. We have learned to love him so much and do not see how we can let him go. Our prayers are for him to be with us again next year.

We are hoping to have Mr. J. W. Johnson of High Point with us second Sunday also. Best wishes to the Herald and its readers.

Ozelle Poindexter, Reporter.

Fine 85-Acre Farm at Auction

NEAR METHODIST PROTESTANT COLLEGE.



ON TUESDAY, SEPTEMBER 26TH, AT 3:00 P. M. WE ARE GOING TO SELL THE PURVIANCE FARM, CONTAINING 85 ACRES of FINE LAND, LOCATED ONLY ONE MILE FROM THE NEW METHODIST PROTESTANT COLLEGE, FRONTING ON THE GREENSBORO-HIGH POINT HIGHWAY. THE FARM HAS BEEN SUBDIVIDED INTO DESIRABLE TRACTS, ON ONE TRACT IS A MODERN 12-ROOM HOUSE, WITH WATER, LIGHTS AND SEWER.

WE CONSIDER THIS A GREAT OPPORTUNITY TO BUY LAND THAT WE HONESTLY BELIEVE WILL DOUBLE IN VALUE IN A SHORT TIME. **SOLD ON EASY TERMS.**

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J. M. MILLIKAN, GEN. MGR. AMERICAN LAND CO., AGT., GREENSBORO, N. C.

ENGINEERS' CHIEF SENDS LABOR DAY MESSAGE TO AMERICAN WORKERS.

(In response to requests from labor bodies throughout the country, Grand Chief Warren S. Stone of the Brotherhood of Locomotive Engineers today made public the following Labor Day message, which sets forth the ideals and purposes of organized labor with a clarity, force, and vision that should command the consideration of every intelligent reader. Mr. Stone's message is as follows:)

Christmas is the greatest holiday of the year for all sincere Christians. Independence Day commemorates for Americans the birth of their country. But Labor Day knows no bounds of sect or nation: it belongs to all humanity.

For every worker with an earnest purpose, Labor Day means infinitely more than a mere occasion for merriment or vacation. It is a day consecrated to the holiness of human toil, to the achievements of the producing classes, to the ideals of organized labor. It proclaims the essential brotherhood of all working men, whether their labor be manual or mental, whether on farm or railroad, in mine or office.

May I leave one thought with you for your serious consideration on this Labor Day? Forget for the moment the amount of your pay envelope, the difficulties of your task, the inequities from which you suffer, and fix your thoughts upon the cherished ideals for which labor is contending. Lift up your eyes toward our common goal, and align your own actions in accord with the great principles which underlie all of our endeavors.

Above the struggle for bread and butter above the humdrum of the daily task, arise the standards by which Labor seeks to guide humanity toward a just social order. The sacred purposes to which Labor Day is dedicated do not need great volumes or long phrases for their expression. In three brief words Labor enshrines the highest and holiest aspirations of mankind,—peace, liberty, and justice. This is the beacon which has summoned us to struggle against selfishness, greed, and lust for power. This is the goal that has inspired the hearts of the toiling masses through struggling centuries, through seas of sweat and blood, as the men who do the useful work of the world have freed themselves from the stigma of slavery and serfdom, and stand out fearless and free, the bulwark of democracy and a Christian civilization.

Let me ask you to consecrate yourselves anew to a realization of these eternal principles. Proclaim them in conversation with your neighbors and from the platform of the public meeting. Consider their vital significance to all that you hold high and noble for yourself, your family and your fellowmen. **Peace** we must have, else civilization perish War, the red plague of mankind, must be forever banished by the workers who, at the behest of diplomats and profiteers, have for ages shed their blood and borne the burden of war taxes. **Liberty** we must have, else life itself is futile. The man who is not free industrially and politically is crushed down to the base level of the brute. **Justice** we must have, else neither social peace nor liberty is possible.

In loyal devotion to Labor's supreme ideals, let us on this Labor Day dedicate anew all that we have and are to their realization, cost what it may in strife and sacrifice. For Labor must lead humanity out of the morass of conflict, greed, and misery into the fairer day of the Brotherhood of Man.—Warren S. Stone.

SHALL BIBLE READING BE REQUIRED IN EVERY AMERICAN SCHOOL?

An increasing number of citizens of the United States believe that there should not only be a flag over every American school house but also a Bible on every teacher's desk.

A recent questionnaire sent to the Superintendent of Public Instruction in every State by Dr. William S. Fleming, Chicago district manager of the National Reform Association, reveals that the laws of the various States permit or require the daily reading of the Bible in the schools of about 83 per cent of the American people.

The same investigation reveals that the Bible has been excluded from the states of the remaining 17 per cent; in the case of Illinois and Washington by Supreme Court decision; in Arizona, California and Missouri by action of the Attorney General; in Minnesota and Montana by the Superintendent of Public Instruction, and in Louisiana by the state courts: not to exceed 30 individuals in all.

On the other hand the Bible is required to be read every day in all of the public schools of Massachusetts, Pennsylvania, New Jersey, Tennessee, Alabama, Georgia and Mississippi and in such city schools as those of New York, N. Y., Indianapolis, Ind., and Washington, D. C. Bills for mandatory Bible reading in the public schools based on the Pennsylvania law passed the House of the 1921 session of the legislatures of Ohio and Iowa but did not come to vote in the Senate before adjournment.

Bible reading has been compulsory in Massachusetts since 1855. The present law enacted in 1880 requires "the daily reading of some portion of the Bible without written note or oral comment in the public schools, but no scholar shall be required to read from any particular version or to take any personal part in the reading whose parent or guardian shall inform the teacher in writing that he has conscientious scruples against it."

The Pennsylvania law is regarded as the model law of the kind because of its simplicity and its uniform acceptance by Catholic, Jew, unbeliever and Protestant alike. The Pennsylvania law was enacted in 1913 and reads as follows:—

"At least ten verses from the Holy Bible shall be read or caused to be read without comment, at the opening of each and every school, upon each and every school day, by the teacher in charge: provided that where any teacher is under and subject to direction, then the teacher exercising the authority shall read the Holy Bible or cause it to be read as herein directed.

"If any teacher, whose duty it shall be to read the Holy Bible or to cause it to be read, as directed in this act, shall fail or omit so to do, said teacher shall, upon charges preferred for such failure or omission and proof of the same before the governing board of the school district, be discharged."

The only criticism we have heard of this law since its adoption is of the expression "without note or comment." The suggestion has been made that the words of the South Dakota law "without sectarian comment" are preferable.

Tennessee followed Pennsylvania in 1915, the act being similar to the Pennsylvania law with a provision added, "That pupils may be excused from Bible reading upon written request of the parents" and with the following interesting preamble:

"Whereas the rules and regulations governing the reading of the Holy Bible in the public schools of this commonwealth are not uniform, and whereas it is in the interest of good moral training, of a life of honorable thought and of good citizenship, that the public school children should have lessons of morality brought to their attention during their school days, therefore, be it enacted," etc.

The New Jersey law of 1916 requires the reading of at least five verses from the Old Testament without comment, the law reading:

"In each public school classroom in the State and in the presence of the scholars therein assembled, at least five verses from that portion of the Holy Bible known as the Old Testament shall be read, or caused to be read, without comment, at the opening of each school upon each and every school day by the teacher in charge thereof; Provided that wherever there is a general assembly of school classes at the opening of such school day, then, instead of such class reading, the principal or teacher in charge of such assembly shall read at least five verses from said portion of the Holy Bible, or cause same to be read, in the presence of the assembled scholars, as herein directed."

In Alabama the law of 1919 directs that there shall be daily Bible readings in all schools and that "teachers in making monthly reports shall show on the same that they have complied with this act and superintendents of city schools in drawing public funds shall certify" to this fact, and further that schools cannot draw public funds unless this act is complied with, and the "State Superintendent of Education is charged with the enforcement of the provisions hereof."

Georgia and Mississippi followed with somewhat similar laws in 1921.

New York City school teachers have read the Bible daily since 1898, the by-laws of the Board of Education reading, "All the schools under the jurisdiction of the Board shall be opened with reading a portion of the Holy Scriptures, without note or comment."

Inquiries regarding the use of the Bible were also sent by Dr. Fleming to the County Superintendents of schools in every county in Pennsylvania and in New Jersey, to the City Superintendents of schools in every large city in Massachusetts and to the School Board in New York City. These 98 letters brought 83 absolutely unanimous replies that the laws are well observed and that there is practically no objection to them.

Among the replies received a few may be quoted. One County Superintendent wrote: "I am exceedingly liberal, but I am absolutely convinced that the daily reading of the Bible in the public schools should be made compulsory." Among the strongest endorsements is one from a Roman Catholic, who writes: "We could not do without .it There is no other way to begin a school day. Catholic children want it."

These unanimous testimonials should quiet the fears of any who believe that mandatory Bible reading will make trouble.

On the other hand, we find endless petty conflicts where Bible reading is not required. Whether or not the Bible shall be read becomes a political issue and arouses sectarian animosities. It enables one or two aggressive opponents of the Bible to make endless trouble. It leads at times to the loss of efficient school officials and to the exclusion of the Bible from the schools, to the injury of the children and the hurt of the State. It may shut the Bible out of the schools where it is needed most.

Shall we listen to the voices of anarchists, agnostics and skeptics, or shall we heed the words of the venerated Presidents of the United States, almost all of whom were students of the Holy Scriptures and advocates of Bible reading for the young?

George Washington wrote: "It is impossible to govern the world without the Bible." John Adams declared: "The Bible is the best book in the world." Thomas Jefferson called the Bible "the corner stone of liberty." John Quincy Adams made it a practice to read the Bible through each year and asserted that "The Bible is the book of all others to be read at all ages and in all conditions of human life," Andrew Jackson called it "The rock on which our Republic rests" and Abraham Lincoln, who read it through three times before he was ten years of age, declared it to be "The best book which God has given to men."

And, skipping the Presidents between, we do well to remember the words of Woodrow Wilson: "A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Bible. It is very difficult for a man or for a boy who knows the Scriptures ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. There are great problems before the American people. I would be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and all our thought the incomparable and unimpeachable Word of God."

Mandatory Bible reading can be secured in other States as it has been in those where it is now the law, by the definite action of God-fearing citizens under the leadership of those who are adepts in the discussion of the subject. The National Reform Association has a number of such among its secretaries who will be glad to aid in such campaigns to the best of their ability.—Tract, by Larimore C. Denise, Assistant General Superintendent National Reform Association.

MOSQUE, EMPTY, WILL BE RAZED.

America's Only Moslem Temple to Go.

The Detroit News for August 9 states that Highland Park, Detroit, is to lose its moslem mosque, the only shrine of the Islamic faith in North America. Constructed a year ago at 204 Victor Avenue, by Muhahhad Karoub, a wealthy and devout Moslem real estate man, the mosque has stood as the only outward symbol of Islam in the Western World.

Dissension in the ranks of the followers of the Prophet here, and lack of interest on the part of them in the mosque services, are the reasons assigned for the failure to draw gatherings of the Faithful. Mr. Karoub proposes to raze the edifice and dispose of the real estate.

His decision is based on the fact that he spent approrimately $55,000 in its construction; and since its dedication it seldom has been used for religious worship. Highland Park has placed the property on its tax assessment roll, and Mr. Karoub is compelled to pay taxes on the mosque, because the city tax officials hold that it is "vacant property, and not used for religious worship."

Arrived Penniless.

Mr. Karoub came to Detroit several years ago, a penniless immigrant from Arabia, and by labor in an automobile factory, and judicious investments in real estate acquired sufficient property to render him independent.

His next ambition was to further the cause of Islam in North and South America. He had an architect draw plans for the mosque, which was completed and dedicated June 7, 1921, with elaborate ceremonies conducted by Mufti Muhammad Sadiq, Moslem missionary from India, and two Detroit Moslem sheiks, Khaleel Bizzy and Hassan Faroub, a brother of the builder of the mosque.

At his own expense Mr. Karoub brought to Detroit Mufti Sadiq, missionary of the Ahmadia movement, who came from India to win converts to what he professed to be an advanced and reformed movement in Islam. The doctrine the mufti advocated emphasized that Mohammed is the master prophet and the Koran the current law. The Prophet Ahmed of Quadian is the promised Messiah, Mahdi and Holy Reformer of this day, the mufti taught. He described his mission here as one to invite Christians, Jews and all into the fold of Ahmad."

Followers Disagree.

This doctrine was not that of the bulk of the followers of Mohammed here, who clung to the orthodox doctrine, and resented the introduction of a reformed Mohammedanism, it is said. The mufti took leave of his group of followers here, and left for Chicago to continue his missionary work.

With his departure, the attendance at the services fell off until none came to the mosque on holy days or to make their daily devotions, as prescribed by the laws of Islam for the devout.

Mr. Karoub discussed his plans for the tearing down of the mosque with reluctance.

"I am greatly disappointed that the mosque I built and gave to the people of my faith here is not appreciated; and since I have spent a large sum of money on it, and my purse is bearing the burden of its upkeep and taxes, and there are none to worship in it, I can see no other logical thing to do but tear the mosque down and sell the lots on which it is built," he said. "I would rather tear the building down than sell it to be used for unworthy purposes, for the building has been dedicated to the worship of the God the Moslems revere. I have no word of censure for my people. If they differ with me as to the interpretations of the doctrine of Mohammed, that is their affair and their right. I believe fully in the liberty ofconscience."

"A PLACE FOR ME."

"My Father has need of the birds and the flowers,
A place for each beautiful tree,
And so I am sure in this wonderful plan,
There's a place and a mission for me.

"He has a good purpose in all He has made,
And surely I know it must be
That when he pronounced His creation all good,
He meant something lovely for me.

"So, wherever I go and in all that I do,
I crave the dear vision to see,
My place in my Father's own wonderful plan,
My task and His blessings for me.

"I'd like to use all of my talents and time,
And ever so faithful to be;
That God should not miss any service of mine,
To perfect His service in me.

"Then I must look close through the days as they pass,
The sign of His guiding to see,
And be glad that my Father's own loving good plan
Included a mission for me."

—Exchange.

SOMETHING MORE THAN DITTO.

What do you stand for? What about your personality, your influence and atmosphere? What are you yourself? Do not be a nobody and simply have "ditto" written against your name.

In a country town of boyhood days lived a farm-hand who was in love—all over, from the crown of his head to the soles of his feet. One morning he said to the farmer: "Mr. Smith, what does 'ditto' mean?"

They chanced to be hoeing cabbage at the time, so his employer took the most convenient illustration. "Well, John," said he, "that is a cabbage-head; that is 'ditto'."

A look of consternation came over John's good-natured face. "Why, Mr. Smith," said he, "last night I told Lucy that I loved her, and she said, 'Ditto.' I did not suppose that she was calling me a cabbage-head!"

This is one of the true humorous "ditto" stories, but there is nothing humorous about a life that is simply willing to follow others; no initiative, no reaching out for itself.

Do not be a human echo! An echo sticks to one place; it requires a sounding-board of some kind—building, or canyon, or crag; it only echoes back. Individuality says: "Go forward, grow, be not content with your yesterday or with your yesteryear attainments, virtues, usefulness." Not only go forward, but press on. Difficulties vanish before the young folk who press on, as the wrinkles vanish from a suit of clothes before the tailor and his iron. It takes a little heat for either.

Do not be a "ditto" learner! Solve a few problems for yourself! Do your own investigating. Consult your own Bible; consult your own dictionary. Do not be in haste to slip on every bit of second-hand-thought raiment offered you, even if it is colored as attractively as was Joseph's coat. Keep your

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Fifty-Sixth Year Begins September 18, 1922.

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Curriculum up to date. Eight courses leading to the A. B. Degree are offered. Each course is grouped about one of the following subjects as a major: English, History and Political Science, Mathematics and Physics, Chemistry or Biology, Latin or Greek, Modern Languages, Education, Home Economics. Also special courses in Speech, Voice and Piano, and Pipe Organ. Four year course in Home Economics.

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Fine equipment. Thirty acre campus; a new athletic field, costing $35,000, dedicated this June; modern buildings, including new dormitory costing $140,000 to be ready in September; laboratories; library; gymnasium; power and heating plant; college farm of seventy acres.

BOARD AND TUITION, $400 00.

Write for prospectus for 1922-23.

mind occupied; idle thoughts are worse than idle hands. Do not tag along in the rear of life's procession and say "Ditto; me too!"

Does not mind-indigestion, from lack of exercise, kill many a nominal Christian? Great thoughts of God and of men company with great usefulness. A winsome, rich personality is worth more to you than thousands in the bank. Your personality differentiates you from any other person on God's green earth. No copies, no "ditto," for you!—Selected.

GOOD ADVICE.

The railroads of the country are waging a campaign to prevent grade crossing acidents. It is known as the National Careful Crossing Campaign. Some of the "safety first" rules are:

When approaching the railroad and before crossing the tracks—

(1) Slow down.

(2) Shift into lower gear to prevent stalling on tracks.

(3) Look in both directions.

(4) Listen.

(5) Do not try to beat a train over a crossing. Stop if the train is approaching.

(6) After a train has passed make sure that no others are approaching in either direction.

(7) Be doubly careful at night and on strange roads.

NOTES.

The strike of the United Textile Workers at Lawrence, Mass., has come to an end. The members started to work again last week. The strike was called March 27, when wages were cut 20 per cent. The mill owners have now agreed to pay the former wage rate.

—Both the bituminous, or soft coal, and the anthracite, or hard coal, strikes have come to an end. The soft coal miners have been returning to work since the middle of August.

—The victory of the Turks over the Greeks raises this important question: Will the Allied nations now permit the Turks to return to their old territory in Europe (as France desires), and thus make the situation at Constantinople and in the Balkans similar to what it was before the World War?

—The national observance of Fire Prevention Week has been set this year for October 2 to 9. In the past, large numbers of the clergy, of their own volition, have placed their great influence behind the movement by delivering sermons which bring home to the American people the enormity of the annual loss of life—15.000—and of property—$485,000,000—through fire, a loss as purposeless as it is appalling. In its essence, this movement is one to inculcate habits of carefulness, since 90 per cent of this fire waste is definitely attributable to negligence and lack of knowledge of the common hazards.—National Board of Underwriters.

—Hon. Charles E. Hughes, secretary of state, with Mrs. Hughes sailed recently on the "Pan America" for Rio de Janeiro. Secretary Hughes heads the delegation representing the United States at the Brazilian Centennial Celebration.

—Dr. S. Parkes Cadman of the Central Congregational Church, Brooklyn, will be offered the pastorate of Westminster Chapel, London, according to latest reports from England.

—More than ten million in the list of 13,878,671 persons who wrote expressions of opinion respecting the Conference on the Limitation of Armament held in Washington, asked, according to The Epworth Herald, that divine guidance be given to the important deliberations of that body.

—The recent discovery of a process whereby old newspapers can be "de-inked" is one of large importance in face of the fact that the pulp mills are at present using up nine hundred square miles of forest area annually and the amount of spruce now standing is not sufficient to supply the paper industry for the next twenty years. It is said that the new process is so inexpensive that through its use most of the yearly product of 2,200,000 tons of newsprint can be salvaged.

—Mrs. W. C. Whitaker was at Grace church last Sunday, on a visit to her niece, Mrs. White.

BRAZIL'S WORLD'S FAIR.

The Brazilian Centennial Exposition, or World's Fair, was opened in Rio de Janeiro last week. The exposition celebrates the one-hundredth anniversay of the independence of Brazil. This country sent an official American "mission," headed by Secretary of State Hughes, to be present at the opening. Thus the United States returned the visit of the Brazilian Emperor, Dom Pedro, to our Centennial Exposition, held at Philadelphia in 1876. Our Government has purchased a tract of land and erected buildings for American exhibits. The buildings will be used as the American Embassy after the exposition is over.

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—The grammar school principal went from room to room, explaining what to do in case of fire. The pupils listened with respectful attention until he came to final instructions, then smiles and giggles disturbed his serenity.

"Above all things," he said "if your clothing catches fire, remain cool."—Western Christian Advocate.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXVII. GREENSBORO, N. C., JANUARY 13, 1921. NUMBER 8.

METHODIST PROTESTANT HERALD
J. F. McCulloch. Editor and Publisher.

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

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Entered as second-class matter at the post office at Greensboro, N. C.

—The editor was called to service in the Christian church, Burlington, last Sunday. They have no pastor now, but have called Rev. Mr. Lankford and are expecting him in a few weeks. Dr. Amick is to preach to them next Sunday morning. They have built an imposing church recently, having outgrown the capacity of their former building just across the street. The new church including the ground cost $58.000 They are already taxing the capacity of the Sunday school rooms, but have provided in the basement for much more room. The congregation includes many of Burlington's substantial business men. They are to be congratulated on having such a splendid house of worship. May they so use it as to gain a place in that house not made with hands, eternal in the heavens. We much enjoyed our entertainment in the home of Rev C B Riddle and wife. Bro. Riddle is editor of the Christian Sun, and is somewhat prepared by his experience to appreciate the situation of the **Herald's** editor. To add to our enjoyment of the visit, Rev. S. W. Taylor was invited, and brought over by Bro. Riddle in his car to take dinner with us. A pleasant surprise at the dinner table was the finding of a check by our plate calling for $254.50 for European Famine Relief. This was contributed by our Burlington Sunday school and brought over by the treasurer, Mr. Herbert Wade. In the afternoon a short auto ride with Bro. R. F. Williams took us to Glen Raven to hear Bro. Andrews' sermon and address to the congregation at that place. The evening train returned us to Greensboro in time to hear Bro. Stubbins' sermon in Grace church.

—Deporting aliens is a ticklish business. Complaint has been made that the authorities have been too slow and cautious, but now the Federal Council of Churches complains that injustice has been done from lack of care and discrimination, and gives this instance:

"One of the strangest cases reported was that of Joseph Polulech, a young Russian, who was arrested without warrant at a raid on the People's House, on East 15th Street, New York City. No substantial evidence was offered by the authorities to prove that this alien was an objectionable person, and at his hearing before an immigrant inspector at Ellis Island, testimony showed that the only organization to which Joseph Polulech belonged in the United States was the Methodist Episcopal church on Second Avenue, New York City. It was learned that this young man was ambitious, orderly and well-behaved and had been an active worker in his church since 1913. His presence in the People's House was due to his desire to study, as he was there attending a night school. Before he could establish connections with friends, who would gladly have vouched for him to the authorities, Polulech was deported on December 21, 1919, after having been held 'incommunicado' for six weeks.'

—George Foster Peabody has addressed an appeal to members of Congress, suggesting that ten million dollars be appropriated for China famine relief and another million for every hundred thousand dollars given privately, the money to be put into the hands of the commission appointed by the President. Congressional relief, he thinks, is the only thing that that will save millions from threatened death by starvation. Congressmen will doubtless hesitate to act in this way without the people's express consent, but let the people give their express consent.

—Bro Brown reports a pounding of the wrong kind. As in other poundings, the spirit in which it was done is more striking than the value of the articles, though that must have been considerable. We would not have that man's disposition for a million times all he will ever gain by following it.

MEETING OF COLLEGE CAMPAIGN COMMITTEE.

President Andrews called this committee to meet in Greensboro last Thursday. All members were present, namely: Bros. J. E. Pritchard, R. F. Williams, L. W. Gerringer, A. M. Rankin, J. Norman Wills, and J. F. McCulloch.

The committee organized by electing Bro. Andrews chairman and Bro. Gerringer secretary, and then proceeded to business. It was voted that Bros. Andrews, Gerringer, and Pri[illegible]d constitute a sub-committee to devise and put in operation a plan to secure necessary means to build and endow a college. The committee was instructed to be ready to begin in April, and to work with a view to opening the college in the fall of 1922. The committee adjourned to meet Friday of this week with the committee on location of college.

Correction.—In the Herald of last week you had me to say that the treasurer added $75 to my December check. I meant to say $25.

L. W. Gerringer.

WHAT OUR PEOPLE ARE SAYING ABOUT BUILDING A COLLEGE.

College Suggestion.

Arrange a definite program, one that is operative, then hand down to the ministers to operate. Give it limits, give it bounds, but make it definite. Let's go to a place, and not be satisfied to land anywhere.

In faith, J. D. Morris.

A Lady Writes:

"On the first page of last week's **Herald** was the college question, one that interests this writer just now, and was I blessed in this world's possessioons as some of our people, I'd help push to completion, not only for my own benefit and convenience, but for the sake of our Methodist Protestant boys and girls that must go away from home and into other schools to complete their education. My own example is—three children far away from home seeking knowledge, two in high school, one in college. Now wouldn't it be a pleasure to me and all other Methodist Protestants could we send our children to our own college, in our own State?"

EUROPEAN FAMINE RELIEF.

Rev T. F. McCulloch	$ 5.00
Bethel Sunday school, Randolph Ct.	10.00
Burlington Sunday school	254.50
Albemarle church	33.00
Rev. J. F. Dosier	2.00
Mr. and Mrs. G. M. Johnston	2.00
Mrs. C. O. Pickard	10.00

NEAR EAST RELIEF.

C. E. Wilson	$20.00
Rev. T. F. McCulloch	5.00
Rev. J. F. Dosier	2.00
Intermediate S. S. class, St. Paul's	3.00
Miss M. A. Whitaker	2.00
Mr. and Mrs. Chas. F. Fox	5.00
Mrs. W. S. Crowson	1.00
Mrs. M. H. Street	1.00
Thos. E. Street (aged 6)	.25

NORTH CHINA FAMINE RELIEF.

Rev. J. F. Dosier	$ 2.00
Asheboro S. S., third year Juniors	10.00
J. W. Wolfe	1.00
Miss Millie L. Bowman	5.00
H. G. Sharpe	2.00

—Dr. J. T. Reeves, one of Greensboro's most popular physicians, died yesterday of blood poisoning which started in a blister on his right thumb caused by a pinch with forceps. Tuesday morning his arm was amputated in the hope of saving his life. He was a member of Centenary Methodist Episcopal church. His wife was Miss Bettie Deviney, of Julian, and one of his daughters is the wife of Rev. W. C. Lassiter's son.

DAVID.

The following interesting incident will be read by all the readers of this paper with great interest. It is from our missionary in India, Miss Florence Williams:—

He came to us as Abdul Rehman—a Mohammedan fakir. I was very busy that day, when one of our evangelists called me out to speak with him, saying, "Auntie, he does not understand Marathi, and I cannot speak English well enough for him to understand me."

And this is what I found. Abdul Rehman was learning in the Alagar College, when all the students were commanded to take up some religious study. Naturally each boy selected his own religion, but he, not being satisfied with the Koran, took up Bible study as well.

In this way he soon found himself comparing religions. After some time a spirit of conviction which he terms unrest seized him, and he became so dissatisfied that he gave up the position of head-master in a government school, that he had accepted after his graduation, and he became a fakir.

His uncle, a childless, wealthy man, offered him all of his estate if he would become his heir. But his own litle wife and babe had died, and the unrest increased. So armed with a Koran and a small bundle of bedding, dressed in the fakir's garb, he started out on his ascetic wanderings. "For three years," he says, "I was trying to find God."

He wandered here and there consulting missionaries and Indian Christians to get the help he needed. One thing he could not accept, he could not believe Jesus Christ to be the Son of God, hence the Savior of the world.

This must have been God's time and place, for we had the privilege of explaining these deep things to him, and the blessed Holy Spirit convinced him of the Truth. He went back to the Dharama Shalla (rest house generally occupied by beggars and vermin) and gave his Koran to a fellow fakir, and returned to the evangelist's house. He asked for a change of raiment, so we sent him clothes, the kind our Christians wear.

The next evening, as we went into the prayer room, we glanced all about to find the new man, and it was some time before we could locate him, the change was so great.

The shaggy beard was gone, the long hair cut, and the rag wound about the head for a turban had disappeared, and instead we saw a clean, neatly dressed, interested man. How our hearts were filled with praise to the Savior of men!

What the future may reveal we do not know, but today he is all interest and humility, and says he is determined to go all the way. He begs for baptism, but we are keeping him on probation for a while. He says he wants to work at anything till he becomes familiar with the Word and this way, then he wishes to give his whole life to the preaching of the Gospel of Jesus Christ.

Yours in His name, Florence Williams.

—The lynching record for 1920 in the country as a whole, white and black together, stands at 59 as against 77 in 1919.

—Stacey W. Wade has succeeded James A. Young as State Insurance Commissioner. Success to him equal to that of his predecessor.

AN APPEAL TO THE PASTORS AND CHURCHES.

By Dr. P. A. Baker, General Superintendent of the Anti-Saloon League of America.

The inherently criminal character of the liquor traffic was never more in evidence than at this time. Every thoughtful reader of magazines and daily papers must be convinced of this fact. The whole scheme of prohibition, present and future, is on trial, and is in peril. The adoption of the Eighteenth Amendment to the Constitution, and the Volstead Law enacted to carry the amendment into effect, did not bring prohibition. They simply cleared the way for making prohibition possible. A traffic so criminal in its character and conduct as the drink traffic does not go out of existence at the behest of a constitutional amendment or an enforcement act. The abolition of what has been termed "the legal traffic" has made the illegal traffic fabulously profitable. A dollar a quart was a big price for the moonshine product when breweries and distilleries were allowed to operate; now it finds a ready sale at $10 per quart and $25 per gallon. Every corn field, wheat field, barley field, potato patch, orchard and kitchen furnishes material for the violation of the Eighteenth Amendment, and with the existing appetite and criminal greed for gain there is no lack of persons who are ready to take the chance of violation.

The propaganda for "wine and beer" is popular not only amongst the drinkers who have a fixed appetite, but amongst thousands of well-meaning people, including church members, who have not counted the cost of yielding to such a demand. To admit either, or both, means that the whole fight must be fought over again. If we are to have beer and wine we must have a place to sell it, which means the opening of the grog shop where regulation is as impossible as it would be to attempt to regulate the tides of the ocean.

The liquor people are working more wisely for their cause than at any time in the past. They are operating under the advice of counsel, and that advice is that it is not possible, at least not now, by a frontal attack to repeal the Eighteenth Amendment, but that it can be nullified by changing the alcoholic content in beverages that may legally be made and sold, and this can be done by a majority vote of the Congress. Why attempt repeal when nullification will answer every purpose? The Congress is not safe. This one is, and will appear much safer than it really is if a vote should be forced on the Volstead Law during the coming session. Many Congressmen will vote against a beer and wine amendment when they know it is impossible of passage who will vote for it if they are reasonably certain it will pass. This is a favorite method with some Congressmen for deceiving the public. Congressmen who honestly favor prohibition will vote their principles every time while those who do not will not. The majority of real prohibitionists in Congress is very small. The apportionment of Congress, following the present census, will admit above fifty additional Congressmen, nearly every one of whom will come from the large cities of the country and can reasonably be depended upon to stand for the liquor program. If the apportionment should not be increased the same difficulty faces us because in the country districts the number will be decreased and in the great centers of population increased, hence, the stiffest fight the prohibitionists of this country will ever have will be two years hence at the next congressional election. The liquor people are now systematically laying their plans for that contest. Meanwhile they are increasingly violating the law to create, if possible, the greater reaction against prohibition.

Most people overlook the fact that the organizations responsible for directing the efforts to secure the adoption of the Eighteenth Amendment and the Volstead Law were builded out of the best material the country affords —the thoughtful, reading, conscientious, church-going population, which could be brought to bear quickly upon legislative bodies for immediate results. The great outlying millions in city and country who do not attend the churches or read the religious papers, and who have no knowledge of the propaganda that has been going on for many years except as they gather it from the numerous flings in much of the secular press, resent the fact of prohibition and believe that something was "put over" on them by unfair methods when they were not looking. These millions must be reached in their own language with speakers and literature, which may never convert many of them to the principle of prohibition, but which will neutralize their opposition until the principle is firmly established.

We must reckon with the fact that the war set prohibition ahead from five to ten years and it will require at least that much time, with all hands at it, to bring public sentiment up to the point of sustaining it. Many people write in to our offices saying, "Now prohibition is a fact and of course you no longer have need of funds," and cancel their subscriptions; others add, "It is the duty now of the government to enforce the law, and of course you have no further need of funds." These people are prohibitionists and have fought nobly to secure prohibition, but are quitting with the job half finished. Does anyone think for a moment that the government will go ahead and enforce the prohibitory law with a well organized, influential and well-financed minority opposing it, if there is not an organization thoroughly equipped to secure necessary appropriations from Congress for enforcement and to see to it that all the enforcement machinery is on its job? Does any one believe, under existing conditions, if the present organizations were to disband that two Congresses would pass before there would be a determined agitation not only for a modification of the Volstead Law, which would easily be accomplished, but for the repeal of the Eighteenth Amendment itself? Already there are ministers and churches short-sightedly taking the ground that since prohibition has become a part of the fundamental law of the land, and a code for its enforcement has been enacted, that there is no need for further support at their hands. They forget the organizing period of the forties, and the prohibition victories of the fifties, when a large number of states enacted prohibitory laws, and the repealing period of the sixties and seventies, when the organizations that had put over prohibition in these states, one ofter another disbanded and the "last state became worse than the first." Are we to have a repetition of this fiasco because of the short-sightedness of leaders of the church today? The church has furnished the leadership and the sinews of war to bring us to the present strategic and hopeful position and it is unthinkable that when complete victory is in sight there should be a fatal reaction in the face of as determined an opposition as we have ever met. No pastor or church has any more right to desert or falter now than have the men who have poured their lives into this struggle, to step down and out into some more congenial employment. To scrap the great organizations that have been for a quarter or a half century building, in the face of the unfinished task, would be a crime against humanity. To even cripple their efficiency by a lack of support would be the acme of unwisdom.

We have too much confidence in the church and the ministry, as we have witnessed the quality of their splendid leadership for the overthrow of the drink traffic, to believe that they will give an hour's truce to an institution that can only live by the ruin of our people. We appeal to all right-thinking men who have "put their hand to the plow" that they will not look back until this age-old destroyer has been completely destroyed—until a new generation, fresh from the scientific instruction of the public schools, and the moral drill of the church and Sabbath school. have come upon the scene, who know not the Beast of Bacchus.

MEETING OF THE BOARD OF HOME MISSIONS.

The Board of Home Missions met in special session at Pittsburgh on Wednesday, December 29, 1920, for the transaction of all business which might be presented for consideration. The secretary had been given special duties in reference to investigation of certain fields and his reports were presented and proper action taken as will appear in the somewhat detailed report of the meeting which will follow. This is the first special meeting held by this Board for a number of years, the business usually being so well planned that special sessions have been unnecessary. The new policy adopted by the General Conference at Greensboro has made it necessary for this Board to change many of its plans.

We were fortunate in our attendance at this meeting held just in the midst of the holiday season. The roll-call showed the following members present: President, H. A. Sicker, J. O. Ledbetter, J. M. Sheridan, T. L. Garrison, J. P. Turkelson, C. W. Waychoff, T. H. Lewis, and Charles H. Beck. A telegram of regrets was received from J. M. Millikan, explaining his absence.

The report of the secretary was taken up and considered seriatim. It was noted that plans are under way at Stamford, Connecticut, looking toward the reduction or the elimination of the debt aganst the Maple Avenue property. We have a small but heroic congregation at this place. A membership of about 60 is paying a salary of $1500, and all the running expenses of the church. The Board took action looking toward the cancellation of its mortgage. This church hopes to meet its indebtedness in full by the early spring and celebrate its twentieth anniversary at this time. The pastor is Rev. G. E. Richter.

It was noted with pleasure that the Taylor Memorial church, Philadelphia, has added a very fine addition to its equipment at a cost of $9,000. This church is making fine progress under the leadership of Rev. H. O. Keen. The Board of Home Missions has made no appropriation here for a number of years.

The situation at Emanuel church, Philadelphia, required careful consideration. Some final decisions were referred to a committee, and will be made after further information is secured. One of the great questions here is the matter of building. The chapel in which services are being held is already too small, and a part of the permanent building should be erected in the early spring. Plans were adopted and bids advertised for in the late summer, but the contractors put the figures so high that all bids were rejected. It is probable that the plans will again be submitted for bids in the spring. We have a fine opportunity at this place and it is worth a larger investment than the church can make through the Board of Home Missions. If some Methodist Protestant should desire a memorial for himself or some one else, an investment of $25,000 here would establish such a memorial in a manner that would be a permanent blessing to the community, the denomination, and the kingdom. Rev. W. P. Roberts is proving himself a real leader in this important work.

In a consideration of our work in Indianapolis, it was noted with pleasure that there have been 31 accessions to the Victory Memorial church during the present conference year. Progress is being made at Mansur Park, but the pressure of the Negro population in this district makes necessary the adoption of a building plan for the new location at the earliest possible date. Rev. J. L. Buckley is still pushing the work at Victory Memorial church, and Rev. Nathanael Vice is the new pastor at Mansur Park. For the present year the Indiana Conference has taken over the work at Unity and your Board is not in as close touch with it as formerly. However, the Board of Home Missions is still interested, and will be a factor in the development of our work in that community. We have a great field as a denomination in Indianapolis, and in fact the Indiana Conference offers a very fine opportunity to the Methodist Protestant Church as a denomination at the present time. We could spend every dollar at the disposal of the Board in this conference, and put it where it would give promise of success for the church and the kingdom. New fields should be opened and additional equipment provided to insure the ultimate success of our church in that state.

Charles H. Beck.

"A TIP-TOP BOOK."

"There's a tip-top book, Ellis, you can take to read it if you want to. I've just read it, and it's a splendid story."

"Then I should like to read it. I don't very often get a chance at a new book. But I think books are best of anything, and when I am a man I mean to have stacks of them. Mother and I read together, and then we talk over what we have been reading about: so it's twice as good as if I had read it alone."

"Is that the way you do?"

"Of course it is. Why shouldn't I? Mother and I are all the family that is left, and we do everything we can together. I tell you my mother is the best company I ever had. She is just jolly, besides being good as she can be. She goes singing around the house, making a fellow feel rich, no matter what he has for dinner."

"Ain't she old?"

"No, and it wouldn't make any difference if she were; she'd be my mother all the same."

"To be sure she would. But if you take this book you must keep out of her sight and read it on the sly."

"Why must I?"

"Because she wouldn't like it. My mother would make a great fuss if she knew I read such a book."

"Then what do you read it for? What's the matter with the book? You said 'twas splendid."

"So it is, but your mother wouldn't think so."

"Then it ain't so, for I tell you my mother knows I won't read anything on the sly. I don't do business that way, and I advise you not to. My motheer knows best."

"If you think so, I don't suppose it's of any use to try to make you think differently."

"No, sir, it ain't; and I advise you to do as your mother wants you to. You've got a bad book, or you wouldn't talk about it as you do, and you'd better burn it up."

So one boy was loyal to his mother and to his own higher nature, but two others were found who could be easily influenced.

They read the book, thought and talked of the exciting scenes described in it, and were thus prepared for further reading of the same kind. Lessons were neglected, and occasionally there was a day's truancy from school. The evil did not stop there. Absolute falsehood followed fast upon deception; and when a petty theft was committed in the village, it was charged at once to three boys who were constantly together and who were known to be habitual readers of highly sensational books and papers. They were suspected of reading even worse books, all this told against them.

For their parents' sake they were spared the disgrace of a public trial. Upon acknowledgement of their guilt, and promises of amendment the prosecution against them was withdrawn, and every effort was made to reclaim them from their evil ways. But the die was cast. Vile books had done their work of pollution. These boys grew up to be reckless, dissipated men, with low tastes and gross manners, while the boy who trusted his mother was honorable and honored.

Don't do anything on the sly, for be sure your sin will find you out. Don't read a book or paper your mother would not approve. Don't look at a picture you would not be willing to show her.

The boys tried in our courts for the commission of crimes are those who have read bad books. The boys who are serving out sentences in houses of correction and state prisons are those who have read bad books. Don't read them. Don't trust yourself to read one.

"Evil communications corrupt good manners," and evil words upon a printed page corrupt both soul and body. Don't read them.—Day Spring.

—Automobiles killed 1470 persons in New York State in 1920.

PRESIDENT'S LETTER.

QUIT WORK TO BLOW THE WHISTLE—

Most of us remember the story of the Mississippi steamboat that had such a big whistle that every time it blew, the engines had to stop running to furnish steam enough to blow the whistle.

That is a parable of life. There are some people just like that steamboat. They have quit work in order to have time and energy enough to blow their whistle, and they do not fail to blow it. I have observed that the people who do most talking have least time for work. There are some of this class who hang around our churches. They seem to feel that they are called of natural fitness to tell how, wherein, wherefore, whereas, henceforth and why the workers fail to "deliver the goods." They croak, they croon, they criticize, they call names, they tell tales, but they rarely lend a hand when hard work is to be done. These are they who stand and wait when there is work to be done. "After you, dear Gaston," is their polite way of passing up the hard tasks sent of God for his workers to perform.

THE LITTLE CHURCH—

The little church is not necessarily a small church, nor is the small church necessarily a little church. There are some little, big people, and some big, little people. The little church is that church that has a small program, a short vision, a narrow range of service and a pessimistic bunch of leaders. It may have a thousand or a dozen members; they may be young or old, but one thing is sure, they never will get anywhere.

We have some of this class in our church—may have too many of them for our good; may have more than we can assimilate; if we do, unless we can disgorge them, we will never get anywhere. That church that is opposed to progress may have a Christian name, but it is not in a vital sense a Christian church. It is certainly a little church and will never get anywhere, except it be carried.

The little church is the church that is afraid to attempt a big thing. It is so self-conscious, so conscious of its own littleness, that you can not lift it up to a level where it really can go. It is hopelessly mired in the muck of its own making and is mighty apt to stay there No one despises a child because it is small, all know that if it lives well, it will grow to be large; it is the dwarf, the pigmy, the Tom Thumbs who are confirmed in their littleness that we lose hope of making men of.

If the Methodist Protestant Church is made up of those who are satisfied with doing little things instead of achievements, then the Methodist Protestant Church is to that extent a little church and well merits being called little. "According to your faith, be it unto you," my little brother, sister. Little faith secures little blessings, big faith big blessings, the little soul can be satisfied with little things. If yours is little, your cup easily overflows and loses all that the cup cannot hold. Beware, kind friend, lest your contentment narrow the good you so much need to get to the vanishing point.

THE PRAYER CYCLE—

Secretary Bates and I have been thinking and planning for a co-operative way for our people to unite their petitions for the many activities of our church. Beginning with February we hope to have standing at the head of the president's letter each week a statement of the interests we may unite to pray for during that month. It does not imply that we shall not pray for other objects, persons, or enterprises, but that we **are praying for these.** I am now making this announcement hoping to create an interest in it and that when the objects appear that we may have a host to join in united prayer for the causes indicated. Do **you** believe in prayer? Only those who **do** will join this circle, but this number should be large.

PASTOR'S REPORT BLANKS—

I shall mail out very soon cards upon which these reports may be made. I shall mail three in each envelope and will expect you to keep them until time to use them. The first of these should be mailed the last of February. I would much prefer that all pastors report at the end of the quarter instead of at the beginning of it. I suppose none of you can tell at the beginning what the end will be; what I want is what has been done during the quarter under consideration. I enjoy reading letters the pastors write, and welcome them, but I also want the facts indicated in these report blanks. You may give them in your letter if you wish, but please to let me have the facts

GRAHAM AND HAW RIVER CHARGE,

Rev. J. Clyde Auman, Pastor.

I visited the three churches on this charge, i. e., the three being served as a part of the work—Glen Raven now being served by the pastor of Graham-Haw River charge.

I found a few people at every church, but the attendance was considerably reduced. The weather condition was certainly not favorable to church-going, or to going anywhere, except to home. I was indeed sorry that we had no more favorable weather, but as this is beyond our power to regulate we do not worry over that part of it.

I found no news items on this trip for the readers of the Herald that are really new, except at Glen Raven. Here I found a most modern and conveniently arranged church building, almost complete. It was very well built, well arranged, with four class rooms, a good auditorium and choir recess. It was economically built. They were fortunate in buying the materials just before the rise and therefore have a structure erected for about half what it would have cost to build under the conditions under which others were building.

This is a live little organization. There are nearly one hundred members, between eighty and ninety, there is no other church in the immediate vicinity, and so far as I can see, Glen Raven church has a fine opportunity for growth.

PLAN OF VISITATION—

West End Church, Greensboro, 11 A. M., January 16.

Tabernacle Church, 3:00 P. M., January 16.

PERSONAL MENTION—

We want to assure that pastor who was so much concerned that some member of his charge pound the president—it has been done. We received a sack of fine Porto Rican sweet potatoes. Thank you.

We are indebted to Brother Robert Hornaday and daughters for safe and comfortable transfer from the end of car line, Burlington, to Glen Raven, and to Bro. Williams for the return trip. We are also indebted to Brother Crutchfield for the care he took of us while at Haw River. Fraternally,

R. M. Andrews.

BETHMANN HOLLWEG.

On the first day of the year the late Imperial Chancellor von Bethmann Hollweg breathed his last, leaving a world unmoved by his exit. What greatness there was in him six years ago he derived from his office and his master's favor, and when he lost them both the world lost all interest in his life. He had to die to arouse it for an instant to a vision of his faded glory and a passing tribute of pitying recollection.

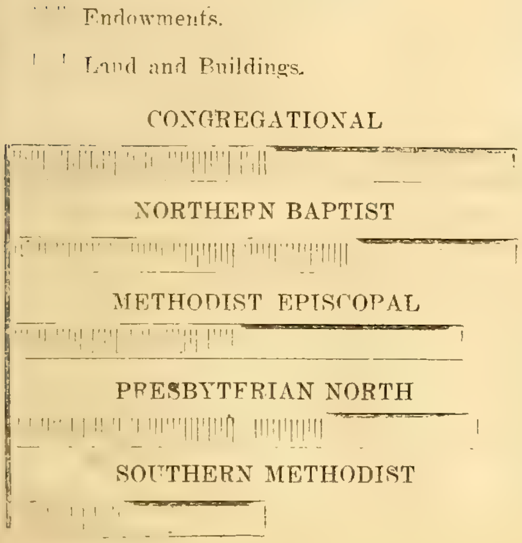
For an object of pity, rather than of scorn, should he be to posterity. The fourth successor of the iron Chancellor was a man of wax, moulded by the events which he was called to mould. It was his and Germany's ill fortune, which she, at any rate, proved fully to have deserved, that at the time of the Empire's greatest crisis so weak a man should have been destined to direct its hazardous course, but lacked that simple wisdom of recognizing his own incapacity for the task which his ambition had dared to assume. England's declaration of war might have opened his eyes to his own incompetence, as it meant the collapse of his entire policy, which, as von Jagow defined it, had been "to make friends with Great Britain and then, through Great Britain, to get closer to France." But in his blindness he saw in England's step only the act of a traitor, unprovoked by any move of his own policy. He compared it to striking a man from behind while he was fighting for his life against two assailants. How could Great Britain, just for a scrap of paper, make war upon a kindred nation which desired nothing better than to make friends with her!

It has been pleaded by his apologists that these words, uttered in a state of extreme nervous excitement, should not be used to damn his memory. The scrap of paper should be forgotten for the sake of that manly confession in the Reichstag that the invasion of Belgium was a wrong, to be made good again. And, to be sure, posterity would be inclined to forgive him the unguarded confession of his cynicism, if he had shown himself a man in standing by that nobler word. But he dared not. On December 2, 1914, he resorted to the mangled Brussels documents to disavow the sincerity of his better self, and tried to absolve Germany of the wrong "to be made good again" on the strength of an alleged, but absolutely fictitious, breach of neutrality by Belgium. Thus he was bandied to and fro between his good impulses and his dread of the military camarilla, and covered with his flimsy dialectics the wrongs which his better nature disapproved.

Devotion to his Kaiser, whom to serve he considered his duty as long as his service was acceptable, made him stick to his post under conditions so humiliating to his pride and his self-respect. But also, in his confidence that the German army was invincible, he saw a vision of a victorious Germany, at the head of a Central European Federation, dictating to Great Britain its conception of the freedom of the seas, and establishing a Pax Germanica which was to cure the world of its evils. What trace would be discernible, in the brilliance of that future glory, of the indignities which von Bethmann, then to be The Great, had endured for the attainment of that end? Upheld by that prospect and his "Kaisertreue," he bore the despotism of the military junta, the derision of his enemies, and the reproaches of his inner self.

History remembers many a statesman who died on the scaffold, a victim of his opponents' hate. Von Bethmann Hollweg was denied redemption by such martyrdom. He was laid on the rack of his own remorse, tortured by vain regrets and unpitied self-reproach. On the last of his visits to Berlin, was are told, he was seen walking in Unter den Linden, but few recognized in the stooping gait and careworn face the once stalwart figure of von Bethmann. The tortures had anticipated death's disfigurement. Who dare call it too severe a Nemesis?—The Weekly Review.

INVESTMENTS IN EDUCATION BY LEADING DENOMINATIONS.



IF.

(Without any apologies to Mr. Kipling.)

IF years ago you contracted T. B. (which is short for tuberculosis), and because of it were forced to give up the cherished ambition to be an active minister of Christ, and, because of it again, were forced to spend your days far from friends and loved ones, and

IF, through your own struggle to overcome the dread disease, there had entered into your heart a plan to help other needy young men who were engaged in the same hard fight; namely, to provide a home for tuberculars, where Christian young men could come at the minimum of expense to the maximum of pleasant and wholesome surroundings, to make that fight, and

IF in the paying for that home you should go beyond your strength, and within sight of the goal—the home free from debt—you should be forced to stop your efforts to collect money for it because you had no means of getting about. And

IF that home were situated on a hill so high and so far beyond the town that the exertion of getting down and up again proved too much for your strength and for the young men with you, so that, from month to month you were shut off from the world about you, and from any business, save what could be transacted by phone. And

IF that same isolation meant increased cost in the running of the home, and increased difficulty in getting help for the home

WHAT WOULD YOU DO?

Brother Casto says the solution of the difficulty is in that solver of many difficulties, a Ford car. He is allowing me to conduct a campaign to get one for him, so he may be free to raise the money to pay off the balance of the debt on the home. Now that Fords have come down, it will not cost much, and I trust there will be a hearty response to this appeal. I have known Brother Casto for years, I know something of the great work he is doing under so great handicaps. I know you can do no finer thing than to help him to carry on this work. If the editor will permit, and I am sure he will gladly let me have space in the Herald, I shall have more to say about the home and about the Ford.

Mrs. Bates starts the fund with $5. Who'll be the next? Make your contributions big or little as you can. But let us get it as soon as we can—for Bro. Casto's sake, for the sake of the young men in the home, for the sake of the Christ who also ministered to the sick. Send your contribution to me, or to Bro. Casto, marked "Ford Fund." C. W. Bates.

Henderson, N. C.

WHAT THE GENERAL CONFERENCE BUDGET IS FOR.

A church member in eastern North Carolina says people are continually asking what money for the General Conference Budget goes to, and asks that we state in the **Herald**.

About three-fourths of it goes to three of our church boards to carry on their work. These three boards look after foreign missions, home missions and education (in our colleges and theological seminary). One-tenth of it goes to the Woman's Foreign Missionary Society for their work in Japan and China. One twentieth of it goes to the Woman's Home Missionary Society for their work in this country. The remainder is divided up among the Young People's Board, the Old Folks' Home, the Children's Home, the superannuated preachers, and the American Bible Society.

CHRONOLOGY OF INVENTIONS.

Barometers were first made by Toricelli in 1643.

The first pipe organ was made by Archimedes in 220 B. C.

Buckles were first made in 1680.

The first torpedo was made in 1777.

The first horse railroad was built in 1826.

The folding envelope was first used in 1839

The velocipede was invented by Drais in 1817.

Roller skates were invented by Plympton in 1863.

Iron pavements were first laid in London in 1817.

The first plaster cast was made by Verochio in 1470.

Covered carriages were first used in England in 1580.

The first iron wire was drawn at Nuremberg in 1351.

Advertisements first appeared in newspapehs in 1652.

Stem-winding watches were the invention of Noel in 1851.—Selected.

A TEST OF CHARACTER.

A young man on a journey fell in with a merry party, including some young people of his own age. Through some incident and informality of travel the intercourse began and proved to be so pleasant that it was kept up in a natural way. The youth reached his journey's end first. He did not hear the comment of one of the party of travelers left behind in the car, but his heart might well have thrilled with grateful feelings if it had been so, for it was this: "He never would have talked about his father and mother as he did if he were not the right kind of a boy."

Here was a spontaneous tribute to the character of a young stranger, which might well be coveted by any boy or girl. It was the unconscious outcome of his real nature which made the impression and was an actual revelation of character. It would not have occurred to the unsophisticated young fellow to make an effort to bring in the mention of his parents, but because it was natural and instinctive it showed the stuff of which he was made.—Selected.

ONE THING VERY HARD.

"It's very hard to have nothing to eat but porridge when others have every sort of dainty," muttered Charlie, as he sat with his bowl before him.

"It's very hard to have to get up so early these bitter cold mornings and work hard all day when others can enjoy themselves without labor. It's very hard to have to trudge along through the snow, while others roll about in their coaches."

"It's a great blessing," said his grandmother, as she sat at her knitting, "to have food when so many are hungry; it's a great blessing to have a roof over our heads, when so many are homeless; it's a great blessing to have sight and hearing, and strength for daily labor, when so many are blind, deaf, or suffering."

"Why, grandmother, you seem to think that nothing is hard," said the boy, still in a grumbling tone.

"No, Charlie, there is one thing that I think is very hard."

"What's that?" cried Charlie, who thought that at last his grandmother had found some cause for complaint.

"Why, boy, I think that heart is very hard that is not thankful for so many blessings."—The Midland.

Knaves will thrive when honest plainness knows not how to live.—Shirley.

Drive away nature and back it comes at a gallop.—Proverb.

NOTICE, PASTORS AND CHURCH TREASURERS.

Owing to the unusually large assessment that we are carrying this year, President Andrews thinks it best for the conference treasurer to keep two accounts, one for the Annual, and one for the General Conference, instead of a general budget account as heretofore.

This plan need not interfere with any management of the budget adopted by the local charge. The only thing necessary is that when remittances are made to the conference treasurer you state whether the General or Annual Conference account is to be credited. It is important that you do this, for credits can not be given without this information.

Another thing: **Do not** send any money to the General Conference treasurer that you are to have credit for on your budget. Send it to the Annual Conference treasurer, and his records will then show credits for all payments you make to each account. By regarding these simple directions you will greatly assist the treasurer in keeping proper records of the conference money.

After talking with Bro. Andrews, I find that this is in thorough accord with his views, as he will no doubt state through the Herald.

S. W. Taylor, Treasurer.

THE SUNDAY SCHOOL.

It would sound very strange indeed to say that the devil has undertaken such a work as to look after the Sunday school work, but nevertheless he is taking quite an active part in this part of the church work. We find him advising people how and what to do. He tells folks now they just must go to Sunday school—it's so popular; but if you go to Sunday school, then you can go where you please and do as you please the remainder of the day. We see so many that are obeying this voice of the wicked one, old as well as young. You can hardly keep a crowd long enough at Sunday school to read over the lesson; they get so restless and so tired and hungry. The truth of the matter is, they want to take some pleasure trip or do something to break the Sabbath day; but if anything happens to be said, they can soon tell you they are all right, they have been to Sunday school today.

The devil is doing a much greater work in the Sunday school than in any other part of the church work; he tells young people that if they go to Sunday school they do not need to even stay for church and go right out of Sunday school and leave the preaching hour and go to playing ball and some of the parents of such children go sleeping on and never see that the devil is devouring these precious boys and girls. How sad to see such going on.

Sunday school is a great thing; it should be the life of the church, a place to prepare the hearts for the preached word, a place of cultivation: it is nothing more or less than Bible-study or Bible school, but the devil has made a hobby of it and so many go to amuse themselves for the remainder of the day by not keeping the day holy. It means more than some think to keep the Sabbath day. Just because we stop work, that is not keeping the day and not by just going to Sunday school can we say when we come up before our judge that we are his jewels when we have spent the Sabbath in pleasure riding all the afternoon. We might have gone to Sunday school, but remember to keep the sabbath day holy is what the word teaches us, and we are to be saved by doing the things we are taught in the word. We shall be judged by the word. We have been asked if it was any harm to go off to places of amusement after attending Sunday school; surely not, they said. We said it was not right, for the Sabbath is the Lord's day. Should we not be very careful how and what we do on His day? We are speaking of Christians; the world goes on pleasure trips Sabbath, but we are not of the world, and cannot do as the world does; but we do so often ask, will it be any harm to do this? But what we want to know and ask, Will it be any good? It is good we are wanting to do as Christians and not to walk so close to the ways of the world as to have to question as to whether it will be harm. We can walk so close to the Lord as not to have to question about such things.

We certainly do not keep the Sabbath, not many of us, as we should. We in America today have many foreigners who came from lands where the Sabbath is not kept holy. We then have the opportunity to teach them the law of the true God. How the good Christian Queen Victoria used her authority to help her subjects keep the Sabbath is shown in this incident:

The band master at Windsor once ordered two hours of Sunday practice. Two members of the band, being strict Methodists, protested that Sunday work was against their conscience. Whereupon they were discharged. The story was told to the queen, who, when the band played that evening, sent for the master and asked for the two missing men. He replied that he had discharged them, and gave the reason. ''Reappoint them at once,'' said the queen. ''I will have no persecution for religion's sake at Windsor and I will have no more Sunday practicing, either.''

We are to spend the Sabbath hours in ways that testify; we think of it as God's day and use it to get better acquainted with him by attending church and doing such deeds of loving kindness as Jesus liked to do when on earth. He wrought many miracles of healing on the Sabbath. The Sabbath is a gift to man and a gift abused. In a certain school it was found that on Monday morning certain boys were more poorly prepared with their lessons and less able to understand the teacher's explanation than any other day in the week. It was soon found that the boys who failed on Monday were those who spent Sunday at baseball games. Sunday sickness is a disease well known by doctors. It is found among the people who sleep late Sunday morning, eat a very hearty noon-day meal and loaf or ride the balance of the day. Sabbath-breaking was one of the evils that brought Jerusalem's downfall. Nehemiah enforced the law of the Sabbath, Neh. 13: 15-22. Please read and see what was going on and see if we are trying to set up the standard of Sabbath keeping by our own lives. We are to practice what we preach and we are to preach, all of us, in a way, and show by our lives what we are and what we stand for. No nation can stand that breaks the sabbath day. So our fair land America is now tottering on account of this great sin and sooner or later she will crumble and fall because of not using this gift, but abusing it. Who shall help in this great time of need? Shall I? Shall you? Yes, thank God, we can all help by going to church and then to remember to keep the Sabbath day holy.

Martha Parsons.

THE SUPREMACY OF LOVE.

In the thirteenth chapter of 1 Corinthians, the apostle declares that love is the greatest thing in the world, that without love all other traits, possessions, and achievements sink into comparative insignificance, and that love imparts excellence, beauty, and power to every true endeavor.

Love is supreme as a **principle of conduct.** ''If ye love me, keep my commandments,'' spoke the Savior of souls. Love transforms an evident duty into a precious privilege. A loyal child of God keeps the commandments because he wants to, not because he has to. Obedience, therefore, becomes a delight, and not a hardship—and love is modest in claiming excellence or remuneration for any achievement, for the privilege and delight of loving is pay enough for any sacrifice necessary. A true mother never thinks of pay for toil and sacrifice in behalf of her child.

Love is also supreme as a **motive to choice.** Some choose the way of life from the motive of fear, in order to escape the dreadful consequences of sin. Others choose righteousness from the motive of gain, in order to get to heaven. But the largest number choose Christianity and the higher life because they love the Author of our holy religion. Or rather they are won from sin's destructive way to serve the true nad living God by the manifestation of the Father's infinite love in the gift of His son. Besides the Christian career chosen from any other motive than that of love is likely to be more or less selfish, sordid and unsatisfying.

And love is likewise supreme as a **promoter of happiness.** Love, like mercy is ''twice blest;'' it blesses him that gives and him that takes. But the larger satisfaction comes to the dispenser of love. Even unrequited love has its compensations. For ''it is better to have loved and lost than not to have loved at all.'' The very exercise of love of a self sacrificing kind leaves the heart tender, peaceful, and satisfied. The lover is the chief beneficiary of his own exercise of love.

And again love is supreme as a **winner of souls.** As vinegar never catches flies, so personal abuse for wrong-doing never won a soul for Christ. It is a law of the universe that like produces like. Therefore love begets love; Christian conduct reproduces the same sort of conduct in others. The world loves a lover. Every believer should be a transmitter of Christ's love for the lost, and thereby win them to a life of righteousness and usefulness.

The following lines by Bourdillon are a fine expression of the supremacy of love:

''The night has a thousand eyes
And the day but one,
But the light of a whole world dies
With the setting of the sun.
The mind has a thousand eyes
And the heart but one,
But the light of a whole life dies
When love is done.''

—Selected.

YOUNG PEOPLE'S WORK

REV. A. G DIXON, D. D., General Secretary, 3919 Carlisle Avenue, Baltimore, Md.

OFFICERS NORTH CAROLINA CONFERENCE UNION.

President.—Rev. L. W. Gerringer, Asheboro, N. C.
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Superintendent Teacher Training.—Rev. H. Freo Surratt, Efland, N. C.
Superintendent Mission Work.—Miss Marce Goley Graham, N. C.

CHRISTIAN ENDEAVOR TOPIC FOR

JANUARY 23.

Missionary Results in Asia. Isaiah 52: 7-15.

(Foreign Missionary Meeting).

The writer was sitting in his study ready to write the Christian Endeavor notes on India. or rather, not exactly ready, for while he knew something in a general way about conditions in India, yet he had very little definite information; when the postman came bringing a book called, "Foreign Mission Year Book of North America." So most of the information presented here is gathered from the chapter on India in the above-mentioned book,

How little we know about India! It has been so backward that we never hear it spoken of as one of the great countries of the world. And judged by the usual standards of greatness it is not a great country. And yet when judged by the vastness of the territory and the multitudinous host of its population it has right to be classed as great. We think that the population of the United States is great. And in fact, one hundred and five millions of people is a great number; but when we remember that India has a population of about three times the population of our country, then we can begin to realize the vastness of the problem of preaching the gospel to India.

We are told that great changes have come to India during the past year. The world war figured largely in this. There were about a million men in service from India during the world war. Many more than this were under arms, but a milion were across the seas in actual service. These men came in contact with the soldiers from the more enlightened portions of the earth and their eyes were opened. They saw faintly at least some of the customs of the other nations and began to have longings for the new ways. When they returned home they could not be just the same men that they were before they went away. And while there is hope in their enlightenment there is also a restlessness that is hard to overcome. For their experience away from home has made them wonder why they are so different from other people.

Along with this unrest there is a great clamor for more political liberty. The larger part of India is under the control of Great Britain and the government has not always been satisfactory to the Indians. In fact, no government except that administered by a people themselves can be entirely satisfactory.

But one of the most hopeful signs in the life of India is its awakening along the line of education. The people have been ignorant and they are beginning to realize it. And while there are as yet no great signs of improvement, yet the very fact they are talking in terms of better schools and better educated citizenship is a hopeful sign. Dissatisfaction with their school system or rather lack of system has caused a large number of private schools to be built.

Religious Conditions.

We are told that there are already about four million Christians in India. This number is nearly equally divided between Protestants, Roman Catholics and other Eastern churches. But here is the most astonishing thing about it all: The number of baptisms is said to be about **ten thousand a month** and this only about one-tenth of the available material. Here in this country we have many churches in each town or city and sometimes these churches go for months and some for years without a baptism, while there the missionaries cannot baptise the people who want to be baptized. Surely God is working wonders in this world today.

Before closing this artcle it might be well to state that we have only one mission station and two workers there. This work was started by the Louisiana conference several years ago and was supported largely through the contributions of a Mr. Stewart, a wealthy layman of that conference. However, the work has been taken over in the past two years by our Mission Board and no doubt the work will be enlarged. Miss Williams is at the head of the work and seems to be doing well. Our mission board sent Drs. Klein and Broomfield down there last year to investigate the situation and they were highly pleased with the outlook. While our mission fields, China and Japan, are important, surely our church must also help to preach the gospel in India.

This topic will be difficult for our societies to handle because we do not have many missionaries there. However, more information can be secured from the senior Christian Endeavor World. It is imperative that each society take at least one copy for the leader, as our editor requires us to write these notes so early that we do not have access to the fuller information given in the Christian Endeavor World.

A few questions:

How can our church help the missionary work in India?

How many missionary societies do we have in our conference?

How much money did the Woman's Foreign Missionary societies of our conference raise last year? (See report of the statistical secretary of our conference, page 68 of Journal.)

Does any of the money paid into our church treasuries help India?

If you do not have a missionary society in your church don't you think you could organize one?

As the new financial budget will make possible missionary work on a much larger scale will you not help in raising every dollar of the amount assigned to your church?

J. E. Pritchard.

Henderson, N. C., January 5, 1921.

JUNIOR CHRISTIAN ENDEAVOR TOPIC FOR JANUARY 16, 1921.

Better Work in Our Society. 2 Pet. 3: 18.

Have this meeting well advertised by means of posters made in the shape of the Junior shield. Have four large posters with the word Better printed in them, one for each side of the room. Have the Junior pledge and chart in a prominent place.

Arrange for four members from the senior society to visit this meeting. These four are to march solemnly in together as the meeting opens. They are to bow to the leader of the society, taking four chairs facing the society. No one but the superintendent will know they are coming. After the leader has opened the meeting, the superintendent will call on the four to speak. They will be the chairman of the prayer-meeting, lookout, missionary, and social committees, and each will talk about his own kind of work, why it is important and especially give hints regarding it that can be carried out in the Junior society. Limit each speaker to two-minute talks. When all four have spoken they will rise and solemnly march out, the superintendent calling, "Thank you!" after them.

The leader will remind them of the work they are trying to do in each committee of the society and call attention to the things they have not been doing, which they should do, and urge them to begin doing some of them and thus make their society better.

Each officer will be called upon to tell what he or she thinks could be done to make a better society, each talking about their own line of work. The president will talk about better business meetings, the secretary about better attendance, the treasurer about better collections. And so on. The leader will then call the committees. As each committee is called all the members of that committee will stand, the chairman will first suggest some things he would like to have done, and will be followed by each member of the committee, who will have a suggestion for improving the society. This participation will not be by chance, but each committee will have agreed upon the improvements they would like to see, and will have divided these among their members, each member to speak of one or to emphasize some point that has already been mentioned.

Questions:

What can we do to improve the attendance at our meeting?

How can we get more members for our society?

How can we improve the order and reverence in our meeting?

What can our society do to help the Sunday school?

What can our society do to help the church?

How can we improve our socials?

How can we improve our business meetings?

How can we increase our collections?

How can we get more enthusiasm in our society?

The superintendent will save her part of the meeting for the last. She may give a little talk which she calls a spelling lesson. She will teach the Juniors to spell "Better." They know the old way but not your new way.

For each letter in the word they are to suggest a word beginning with that letter which, if applied to the society will make a better society. To start them the superintendent herself will suggest the first word. Her word will be "Best." Things will become "better" only when we are trying to make them "best." We do not want to stop short of the best in our part of the society work. Let us aim at the best possible committee work and meetings, and we shall certainly get better committee work and meetings at once, and in time get the very best. Print "Best" on the blackboard.

So go on and spell the rest of the word, getting the Juniors to suggest the words for each letter, such as "Enthusiasm," "Trying," "Trusting God," "Energy," and "Readiness." Of course other words may be suggested and the superintendent may put others on the board in addition to these.

Close the meeting with sentence prayers. Ask each Junior to pray for some particular part of the work, asking God's blessings upon the work and the workers. At the close have all the members rise and repeat the memory verse for the year: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

CHILDREN'S HOME.

Report of Superintendent.

Sunday schools—	
Rehoboth, Granville	$ 28.45
Concord	20 50
Gibsonville	18.00
Burlington	17.32
First Church, High Point	14.00
Graham, Graham and Haw River	10.65
Friendship, Stanley	10.30
Spring Church (birthday box), Spring Church	12 00
Pleasant Hill, Spring Church	4.25
Rehoboth, Granville	7.50
Hebron, Orange	3.65
Charlotte, Richland	5.25
Worthville, Randleman	4.62
Bethany, Randleman	2.20
Thomasville	7.48
Charlotte	7.92
Asheville	5.00
Pee Dee, Rockingham	2.35
Mt. Lebanon, Randleman	2.50
Piney Grove, Uwharrie	3.20
Fairfield, Guilford	1.60
Concord, Saxapahaw	7.33
Friendship, North Davidson	1.00
Rose Hill, Pageland	5.85
Union Grove, Orange	3 00
Henderson, S. R. Harris, Jr.'s, class—Bill, Blannie and Hubert Hight and Little John Falkner, $1 each	4.00
Sunday eggs, Mrs. J. M. Lloyd, Union Grove, Orange	2.00
Wallace Memorial C. E. S, Hampton, Va.	30.00
M. P. Sunday school, Laurel, Dela.	10.00
Mrs. Henry Beane, Pleasant Hill, Why Not	1.00
Miss Dora Beane, Pleasant Hill, Why Not	1.00
R. O. Browning, Burlington, for boys' dormitory	20.00
Friends in and around Seagrove for a barn	23.00
Pigs	34.00
	$330.92

Mrs C. R. Corkran, Cambridge, Md., has our thanks for a foot-ball, a basket-ball, a doll and some interesting games.

Our good friends in Randolph realize the need of a good barn here and after conferring with some of the leading members of Gray's Chapel and Bethel we believe they will furnish the framing and the Seagrove community will furnish the sheeting, siding and flooring. We will furnish the names later of those contributing.

We had a very impressive exercise just before Christmas when Miss Bowman gave 15 more children Bibles, making about 60 that she has given. The price has advanced so much that the last ones cost more than three times the amount of the first.

Rev. A. M. Hamilton was invited to make the presentation. He did it in an impressive manner and since doing it he is more interested than ever.

The children have a Junior Christian Endeavor society and in Intermediate society, all doing excellent work.

I want to say to our readers that the delay in my report is not from neglect of mine. If the report is not mailed Monday it is carried to the Herald office in person to be sure of getting in. It is in the postal service.

H. A. Garrett.

Seminary Notes.

Miss Hoskey of the Student Volunteer Movement spoke to the Seminary Band Sunday afternoon.

Miss Hoskey spent three years as an active missionary in India, and also traveled in China and Japan. She says it is the hope of all of the denominational boards together to send out twenty thousand college and Seminary trained men and women in the next five years. We have five of that number already in seminary.

Dr. Straughn, president of the Maryland Conference, filled Dr. Van Dyke's pulpit Sunday morning. He also spoke in Baker Chapel Sunday evening.

We welcome Mr. J. T. Mask, of the Alabama Conference, as one of our number. Also hope to have with us by the time this reaches you, Mr. Loy from the North Carolina Conference.

A minister of another denomination paid this tribute to our Seminary and student body a few days ago. He said, "You have one of the finest building of its kind in America. And in proportion to the size of your denomination you have more students attending your school than any church I know of." Reporter.

MARRIED.

On the evening of January 6, at the home of J. J. Hayes, the writer united in matrimony Mr. Winslow Wright and Miss Georgia Hayes. Both are members of Friendship Methodist Protestant church, Fallston, N. C. Mr. Wright is a prosperous farmer. Miss Georgia has been the principal organist at Friendship. May the sea of life henceforth be smooth and serene.

J. D. Morris.

Glenn-Hunter.

On January 8, at seven o'clock P. M., at the Methodist Protestant parsonage at Fallston, the writer was invited into the home of Rev. and Mrs. A. L. Hunter, to unite in matrimony Miss Ila Mae Hunter to Mr. W. M. Glenn. Miss Ila Mae is the charming daughter of our beloved pastor. Mr. Glenn is the efficient principal of Belwood Institute. After the wedding Mrs. Hunter served a delicious supper, after which we retired to our homes.

J. D. Morris.

Lebanon Charge.—I entered upon my duties as pastor of this charge immediately after the adjournment of annual conference. This is the fourth year I have served these good people. We have met all of the appointments to date. Congregations have been good.

We held our first quarterly conference at Lebanon on Saturday before the third Sunday in December. All of the churches were well represented. Business was transacted in a spirit of love, and all seemed to be hopeful for a good year.

Some may think this preacher and family have not been pounded because it hasn't been reported, but if they do they are mistaken. The good people on this charge have been pounding us every few days since conference. In fact, we have received so many nice and valuable things that we hardly know where to begin reporting. We will not attempt to mention all but just a few. First, some of the good people of Pleasant Grove assisted us in getting enough wood to last us during the winter. And several of the good people have pounded us with fresh meat, potatoes, and one brother brought us 75 or 80 pounds of flour. One good sister brought us a fine turkey for Christmas. Last but not least are the nice presents we received off the Christmas trees. At Pleasant Grove we received a $45 overcoat for the writer, pair of shoes for Mrs. Suits, pair of shoes for Viola, besides several other nice presents.

At Lebanon the writer received tie, coat hanger and kid gloves, silk hose and several other nice presents for family. At English Street, two cakes, apples, oranges and candy. We appreciate these tokens of kindness more than we can express in words.

We are glad to report that all the Sunday schools are making progress. Our English Street Sunday school has on roll now about 85.

Edw. Suits.

Notice.

Our first quarterly conference will meet at Spring church Saturday, January 22, 1921, two o'clock P. M. Especially the official members are requested to be there, and all other members who can attend. Matters of great interest to our church will come before this conference and you will be needed. **Come.**

J. B O'Briant.

Cedar Falls.—Yesterday was so rainy we had no service in our town. Two young men came to my house and told me I was wanted over in the village. So I went to Mr. R. W. Peel's. There I found one of Uncle Sam's boys who had come all the way from camp in Texas to take unto himself a wife of the daughters of Cedar Falls. There being no legal impediment known to me I united in matrimony Mr. Homer Palmer and Miss Addie Po[illegible]l. Now I do not know whether a young lion roared against him or not. If so, I hope he slew it and will find honey in the carcass on his way back, which will be this week. Wishing them a happy life, G. A. Laughlin.

Corinth, Littleton Circuit.—Having just read Woman's Foreign Missionary Society's receipts to January, 1921, I find there is a mistake. "Corinth, Littleton Circuit, $43 55." We have paid $57.55, and have in hand receipts from Miss Velna McCulloch showing this. I thought best to correct. Since our last contribution was sent in our treasurer, Miss Etta Gray Britt, has become Mrs. Leonard Smith, and has moved from our midst to Rosemary. Will serve us no longer as treasurer, but we will elect another our next meeting.

Bro. Loy has filled two appointments here since conference; gave us some hard blows, but we trust the results will be for good

Our first quarterly conference convened at Littleton church last Saturday. All churches were represented. Everything passed off nicely except there was much discussion over the budget plans, but finally accepted with understanding we would do what we were able But the poor farmers are so cut over low prices for their produce The way seems difficult. "But He who leads us take us by the hand. We are like children in the dark.

"We see not a step before us
As we tread on another year;
But the pass is still in God's keeping,
The future His mercy shall clear:
And what looks dark in the distancee
Shall Brighten as we draw near."

Fannie Barnes.

PAUL TEACHING ETIQUETTE.

I not long ago saw a peculiar seal-ring that a mother had had made as a birthday present for her son, who was away at school. It was a blood-stone carved with the device of two mailed hands, one reaching to the other a cup, around this an inscription which was Greek to me.

"What does it mean?" I asked, after a little study. "Is it the cup of water in the name of a disciple?"

The mother laughed.

"Not exactly," the mother said, "but it is a cup of water—the cup that Sir Philip Sidney gave to the dying soldier on the battlefield. You remember the legend: the motto you will find in Romans 12: 10: 'In honor preferring one another.' I had it engraved in original Greek, so that every one couldn't read it, for this is between my boy and me. Paul has always been my teacher of good manners, and I thought this ring would please Tom and at the same time remind him of some of the things that I cannot say to him now."

"Will you tell me what you mean about Paul and good manners?" I asked. She smiled a little and said,

"Why, I wanted above all things, as I suppose every mother does, that my boys should be well bred, courteous, polite—in a word, gentlemen; but I soon found out that the continual teaching to do or not to do each particular act was never going to make them what I wanted. It must be deepeer than that, and after awhile I came back and rested on the Bible, and especially on Paul. Did you ever read the twelfth chapter of Romans with reference to manners? No guide to etiquette or rules for deportment could do as much for one as that. My boys and I finally took the one broad rule: 'Be kindly affectioned one to another, with brotherly love; in honor preferring one another' That, in its broadest sense, includes everything. The talking to disagreeable people, the being cordial and hospitable, the trying to entertain others and give them pleasure with any talent we have, are all, I think, being kindly affectioned; and 'In honor preferring one another' may mean everything, from the offering of one's chair to the giving up of one's life.

"I think I learned this once when it was my lot to live for a time in a little Western village with what you may call very common people Uncultivated they certainly all were but I saw there what a perfect substitute true Christianity is for good manners, as society calls them. Quaint and amusing they might be in their ways and expressions but never rude never curious, nor prying and conceited. They were always considerate and thoughtful, always full of some kind-hearted plan for other people's pleasure. They were kindly affectioned and preferred one another.

"I remembered all this when I came to the training of my own boys, and so far Paul has been my authority on manners. I do not say that through him I can teach my boys how to use the right fork for oysters or to make a faultless bow, but I do say that I can teach them to be so manly, so gentle, so thoughtful of others and unassuming about themselves, that even if they blundered in very small social matters, they would soon undeniably be gentlemen. The small matters of etiquette are chiefly mechanical, they can easily be learned outside even if they are not in one's own home; but it is with the great underlying principle, 'In honor preferring one another,' that the true training must begin."—Bessie Chandler, in The Little Christian.

THE HAPPIEST LITTLE BOY.

"Guess who was the happiest child I saw today," asked papa, taking his own two little boys on his knees.

"Oh, who, papa?"

"But you must guess."

"Well," said Jim slowly, "I guess it was a very wich little boy, wif lots and lots of tandy and cakes"

"No," said papa; "he wasn't rich, he had no candy and no cakes. What do you guess Joe?"

"I guess he was a pretty big boy," said Joe, "who wasn't always wishing he was not such a little boy; and I guess he was riding a big, high bicycle."

"No," said papa; "he wasn't big, and of course he wasn't riding a bicycle. You have lost your guesses; so I'll have to tell you There was a flock of sheep crossing the city today; and they must have come a long way so dusty, and tired, and thirsty were they. The drover took them up, bleating and lolling out their tongues, to the great pump in Hamilton Court to water them; but one poor old ewe was too tired to get to the trough, and fell down on the hot, dusty stones. Then I saw my little man, ragged and dirty and tousled, spring out from the crowd of urchins who were watching the drove, fill his old, leaky hat, which must have belonged to his grandfather, and carry it one, two, three, oh, as many as six times, to the poor, suffering animal, until the creature was able to get up and go with the rest."

"Did the sheep say, 'T'ank you,' papa?" asked Jim, gravely.

"I didn't hear it," answered papa; "but the litttle boy's face was shining like the sun, and I'm sure he knows what a blessed thing it is to help what needs helping."—Christian Observer.

WHAT MADE A LITTLE GIRL GLAD.

A Prussian nobleman, who did not believe in God nor in the Bible, once overheard a little girl singing. It was a sweet strain, and a child's voice is always irresistible. As he drew near he saw tears upon her cheeks, as if she had been weeping.

"Why are you crying as you sing?" he kindly asked her.

"Oh, I am so happy!" said the little girl.

"But why do you weep if you are so happy?"

"I love Jesus so well that I was crying for joy," the little girl said.

"But where is Jesus?" asked the nobleman.

"In heaven."

"How can he do anything for you if he is in heaven? He cannot give you your clothes and playthings, as your parents and friends do."

"Oh, yes; he can do something for me. He comes to my heart and makes me happy."

"Nonsense!" said the nobleman, "that is nonsense."

"Oh, no; it is not nonsense!" answered the little evangelist. "I know it is the truth and it makes me glad."

The nobleman turned away, but an angel had touched his heart. He sought the little girl's Savior, and found peace and joy.—Selected.

THOU ART MINE.

The sun does not shine for a few trees and flowers, but for the wide world's joy. The lonely pine on the mountain-top waves its somber boughs and cries, "Thou art my sun!" And the little meadow violet lifts its cup of blue and whispers with its perfumed heart, "Thou art my sun!" And the grain in a thousand fields rustles in the wind, and makes answer, "Thou art my sun!"

So God sits effulgent in heaven, not for a favored few but for the universe of life; and there is no creature so poor or so low that he may not look up with childlike confidence and say, "My Father, thou art mine!"—Henry Ward Beecher.

"Praying in the Holy Ghost" (Jude 20). Not simply the Holy Ghost praying in you. You are immersed in the Holy Ghost. The atmosphere you breathe is what you give out. It is wrong to imagine that prayer is only speaking to God. Often the most precious part of it is God speaking to us. On Jacob's ladder angels descended as well as ascended. The closet is the place of revelation.—*Arthur T. Pierson.*

FROM PASTORS AND PEOPLE

Charlotte.—Charlotte church has observed the four annual programs given out by the general board, namely, Easter serivce, Children's Day, Educational Day. The latter service was rendered on Sunday evening, December 19, 7:30 P. M., by the children, an offering being taken for the Seminary.

On Thursday evening, December 23, both children and the older people enjoyed a pleasant evening in the Sunday school room of the church. The decorations were unique. The words, "Mery Christmas," and "Happy New Year" were artistically arranged between two very beautiful Christmas trees. The children rendered an impromptu program of song. The attendance was larger than on previous occasions. Everyone got a real joy out of it. The usual "treat" was given to young and old.

On Sunday evening, December 26. White Christmas was observed. Fifteen girls of the intermediate department rendered a beautiful pageant. The white gifts were sent to the Children's Home.

Usual services were held on last Sunday: communion service being observed at the morning hour.

Little Robert Nichols, son of Mr. and Mrs. W. R. Nichols of our church, is quite sick.

L. Ezell, Reporter.

Pageland Circuit.—The first quarterly conference for the charge will be held at Rose Hill church on Friday before the third Sunday in January at 12 o'clock M. We trust that every church will be represented. Come out, brethren, and show that you are interested in the work. J. W. Quick, Pastor.

Rehoboth, Creswell Circuit.—Having been appointed reporter from Rehoboth church, it is high time I was "on the job." There is so much to say, I hardly know where to begin. I will say, however, by way of explanation, after our Edenton church was sold. I moved back to my old home, and have been actively connected with the work here one year.

To say it is pleasant, does not express it, really. I often, in mind, am a girl again, doing here and there, mingling with the friends of former days; but nearly 30 years have passed since I met with the congregations at Rehoboth; only ocacsionally, as a visitor. Many changes have taken place; only a few of the friends of my age remain, but instead, I have their children, and a host of new friends; but in my mind, I have the dear old ones, who have gone before, whose influence will never die, but be an inspiration forever.

We were very glad to have our pastor, Rev. R. L. Hethcox, return for another year. He gave us two most excellent sermons second Sunday in December, on his return to this work; and I feel with his leadership, and the co-operation of the church, we are going to do a great work for the Master this year.

One of the main things we are going to do, is to remodel Rehoboth church. We are going to begin now very soon, to raise funds for this cause. We have a fine set of young people, who are anxious to do their best to assist in this work. Some of them attended our Annual Conference and felt greatly benefited to do more work than before; they had a most delightful Hallowe'en social and raised considerable towards a Christmas tree. Later, they had an oyster supper and ice cream supper and completed the amount nesessary to have in connection with the Christmas exercises, two Christmas trees, one on each side of the altar, one filled with gifts, the other with candy and eatables, both decorated in the usual style, and lighted with candles. Mr. Herbert Swain in a most pleasing manner told the story of "White gifts for the King," after which all were invited to lay their gifts wrapped in white, in a pile, for the pastor. Bro. Hetheox was surprised, as he knew nothing of this feature of the program, and said he was reminded of his childhood days, and the many poundings he had gotten from his father, but he had never been pounded in that way before, and he was glad there was no "king" and he got the gifts. All of this was very enjoyable. Then came in old Santa Claus; the children were so delighted to see him, he told them as the times were hard and money scarce, he had had a hard time to get around; but he had something for them all.

The music was very good; Miss Alice White was organist. Misses Eva White and Ordie Blount deserve great credit for their splendid selections of presents for the Sunday school, they having had charge of that part of the work. The whole thing was under the supervision of Miss Callie Tarkington, who for many years has given her time and talents to the different phases of the church work.

Last Sunday, being the first Sunday of the new year, was largely attended, the crowd of happy young faces, boys and girls, was an inspiration. The songs were all so joyful, the day so fine and balmy, we did not need a fire to warm our bodies, all had new life, and entered upon the new year with a determination to make the best of its wonderful opportunities. Sallie Cherry Davenport.

Welch Memorial Sunday school.—We are glad to know that our people are holding up fine under the present financial condition.

Bro. F. W. Easter presented a fine scheme Sunday to raise our Building and Loan for the church, which took with every member present.

We had 196 present at Sunday school; collection $7.60.

At the 11 o'clock hour Bro. J. H. Moton delivered one of his wonderful sermons, which every one present seemed to be uplifted by. At 7:00 o'clock he also presented the truth so forcefully to a large congregation that we forgot ourselves and dreamed we were on Nebo's heights viewing the landscape scenery of the beyond. G. A. Kerr, Assistant Reporter.

Mt. Hermon, Creswell Circuit.—Things have changed a bit since our last quarterly conference. We now have preaching on first Saturday night, Sunday and Sunday night. We were very glad to see this change take place. All three services were well attended. Yesterday after the sermon the Lord's supper was administered, of which a very large number partook.

It was indeed a pleasure to have our pastor out to Sunday school with us. Attendance was very good, and our pastor gave a very interesting lecture on Sunday school.

One of our oldest members of our church, Mrs. Charlotte Davenport, is very ill; hope for her a speedy recovery if it be the Lord's will. She is a devoted Christian, and we miss her yery badly at church.

We hate to see so many of our young people marrying and leaving us. Miss Esther Woodley and Mr. Odell Barnes were married on the night of December 25 Hope for them a long and happy future together.

With best wishes to Herald and its readers,

Callie Barnes.

St. Johns, Rockingham Circuit.—We surely had a nice Christmas at this church. We had two trees and they were beautifully decorated, which added to the attraction of the nice entertainment by the children. And they surely are to be praised, they did so well.

The Sunday school gave each scholar a sack; also the teachers presented to each of their class a nice little present. Many of the scholars gave their teachers nice presents, appreciated by the teachers.

The work here is progressing right much. We had our first Christian Endeavor meeting Sunday at three P. M. and several new members were added to our list. As we learn more about this work we hope it will prove a great success for the young people and this church. Wishing all the work great success for the coming year, I close. Mamie Mills.

Hebron, Fallston Charge.—We are very glad to have Brother A. L. Hunter come back to us again, as he has only been with us one year. We have learned to love him and his family; and as yesterday was our regular preaching day, Brother Hunter gave us one of the best sermons I ever heard for the beginning of a new year. He encouraged us to begin the new year with a greater determination to make it one of the best in all our lives. And to make it one of the best, we must have God in the beginning; and if we would take God in the beginning of each day this year and not only this year, but all along through life that our lives would be a success. I hope and pray that our people on this charge will in the beginning of this new year say that we intend to help Brother Hunter to make this one of the best years in all our life and to do so we must be at church, first for preaching, first for Sunday school, first at prayer service, and if we will take God in all that we say or do in the beginning of each day, I am sure that we will come out victorious in the end. Reporter.

Friendship, North Davidson Circuit.—We are glad that the good Master has spared us to see the close of 1920 and the beginning of 1921 and we trust that each one will resolve to renew their covenant and reconsecrate their all to God, that great things may be done this year. Our pastor, Dr. Swain, filled his appointment the first Sunday; his sermon was deep and full of thought. Our church and Sunday school are largely composed of young people; that means so much to the comunity. $33.27 on budget; $1.06 for Children's Home. On Saturday at 11 o'clock our pastor also preached a splendid sermon and in the afternoon the quarterly conference was held. We were glad to have Mrs. Swain with us at both services.

On the fourth Sunday, in the afternoon, we had Sunday school, and a short program by the children, and addresses by two of our young men, Otis Phillips and Paul Byerly, after which we had a nice treat for the Sunday school and a Christmas tree for the children. The junior class gave their teacher, Otis Phillips, a nice present. Miss Bertha DeLap, teacher of card class number one, gave to each a present, and to little Misses Arline and Nellie Shoaf, scriptural mottoes for not having missed any during the year, and also a Bible story book for having the most tickets. We hope we can give one to each this coming year. Everybody present enjoyed the evening.

We are going to have an evergreen church this winter. Let us all come. The second Sunday at 10 o'clock we are going to have an old-time class meeting, and we hope before the close of the year we will have the old-time religion through the community. Best wishes to all for a happy new year. Reporter.

Graham.—We have not reported for a few weeks, but we are still at work. We consider ourselves fortunate in being able to have had with us on Sunday, December 19, our former pastor, Mr. Troxler, and our new pastor, Mr. Auman. We had a good attendance at all services that Sunday and Mr. Auman preached two very helpful sermons. At the night service he preached a very appropriate Christmas sermon and our male quartet rendered us two special songs. Both Christian Endeavor societies had a special Christmas program: and we are glad to note the interest taken in these meetings. The senior society made an offering of fruit to be sent to the Children's Home. On Thursday before Christmas we had our Christmas entertainment and tree. "A Christmas Trial" was given by the Junior Baraca and Junior Philathea classes. On January 2 at the morning service Mr. Auman preached about the New Road, and at the night service about the Six-Story Building. Both were very helpful sermons.

We are expecting Mr. Andrews to preach for us at the night service on the second Sunday in this month.

The first quarterly conference for this work was held at our church on Wednesday night before Christmas. Mr. Andrews presided over the conference.

To show our appreciation of the work Mr. Troxler has done for us in the past years while our pastor, we gave him a pounding before he left.

We were very glad to have Mr. Auman with us during the Christmas holidays, and wish that he could stay with us now and do the work that he has proved he wants to do. As he goes back to the Seminary, Mr. Paul S. Kennett from Elon College will preach for us at the regular times until May. Reporter.

Allison's Grove.—We have bid the old year goodby and have entered into a new year. We feel very grateful to God for the blessings he has poured out upon us in our work at this place, thanking Him for the good health of our community and for giving us a good comfortable church where we can gather together on the holy Sabbath day and worship Him; and for placing the gospel in reach of so many people that did not take part in the worship of God; also for the out-pouring of his Spirit on our work, that quite a number of people were born into the kingdom of our Lord.

We are beginning our work this year with bright prospects. We are looking forward to a good year's work. Our Sunday school is good, holding up better this winter than ever. Our congregation was good last Sunday. About every Sunday new people are coming in to worship with us.

We had a Christmas tree Christmas. There was a large crowd present and the exercises were good; and we had a treat for all the Sunday school, and all went away happy, felt it was good to have been there. The pastor received one of the most precious Christmas gifts that he ever received in all his life, a gift of $3 from the little children of the Sunday school; not so much the amount, but the source from which it came, from those that I love most. I am thankful to God for the joy and sunshine the little children put into my life as I go along through the world. If I could only get the older people to be as loyal to the church as the children I would have the greatest church in the world and be the happiest preacher in the world.

We still continue to have good prayer meetings every Saturday night. We wish you all a happy new year, and may this be the greatest year in the history of our church. Our quarterly meeting held at Mill Grove church Saturday, January 8, two P. M.

J. F. Alexander, Pastor.

Shiloh, Randolph Circuit.—The new year opened here with a large attendance the first Sunday, at Sunday school. Let us make it a year that will count for good, and bring everything from cradle to the oldest person out to church.

We are especially glad to have with us again our former pastor, Rev. W. F. Ashburn, of Liberty. He stood as solid as a rock by the church last year, and we expect his never-tiring help this year. And each member wishes him the best of success in his great work. And he is also welcomed in each and every home in the community.

There was a beautiful Christmas tree erected in the church December 25 and a good display of toys and gifts was distributed among all. The collection amounted to $6, which we were proud of. And to show that we thank you, who helped the little budget as best they could, we will say that we will stand by you and try to help you keep your new year's resolution, if you have made one, to come to Sunday school every Sunday this year.

The fourth Sunday in December, collection was taken for the Armenian sufferers. The total amount was $10 08.

Sunday school officers were elected January 2. They were elected as follows: Mr. M. Brown, superintendent; Walter K. Hemphill, secretary and treasurer; Percy F. Jordan, assistant secretary and treasurer; teacher of beginners' department, Mrs. Grady Hemphill; assistant, Miss Bessie Patterson; primary department, Mrs. A. L. Kime; assistant, Miss Mabel Phillips; Ever-Ready class or Junior, Mrs. W. P. Pickett; assistant, Mrs. James Pickett; intermediate department, Floyd Garrett; assistant, Miss Hester Patterson; senior department, Mr. W. P. Pickett; assistant, Mrs. J. D. Hinshaw.

Mr. and Mrs. James Brown visited his father, Mr. M. Brown, of Julian, Sunday.

Owing to the reporter of Shiloh church being away, no report has been seen from there in quite a while. We hope from now on to have full reports from Shiloh at least every quarter. F. E. J., Reporter.

Denton.—We are now holding services in our new church which we have striven so hard to complete for the past year; we now have a church home that we are delighted with and it is an honor to our little town.

Rev. J. B. Trogdon, our pastor, was with us again the first Sunday and administered the Lord's Supper, a goodly number taking part. Our pastor is preaching us some soul-stirring sermons.

We have just closed a deal for a parsonage for our work and we expect our pastor to move soon.

Our Sunday school is progressing nicely under the management of Bro. A. A. Hill, superintendent. Our offering for the Methodist Protestant orphanage for the first Sunday was $7.28; we also raised $16.25 the first Sunday for the Near East Relief. Our people are getting awakened to the fact that it pays to sacrifice our means and do things. Let's everybody put our shoulders to the wheel and go forward and not be sluggards in the church.

Yours for service, E. W. H., Reporter.

St. Paul's Charge.—The new year has started off very nicely. Our contractor finished his work last week and we paid him up, and yet have some money in treasury. The people of St. Paul's have done well. We have paid all of our bills as they came due. We have a nice church now and very well arranged for Sunday school work.

The first Sunday in the year we had the largest attendance in Sunday school, with the exception of one or two Sundays since I have been on the charge, a good new year start. I hope we can surpass that every Sunday in the year.

We have received many gifts during the holidays, for which we feel thankful. These people do not forget the preacher's needs, and may God richly bless them for their kindness to us. We have not wanted for any good thing since we have been here.

Another thing that makes us feel good: the company tells us they are going to build us a parsonage in the spring.

Yours in Christ's name, J. M. Morgan.

Henderson.—My last report failed to get printed, probably failed to reach the editor, so I will include in this report some things just a little old. Our Christmas services were all held and all were good services. The pastor preached his Christmas sermon on Sunday following Christmas Day, the sermon being one of the very best and the congregation large and attentive. On the first Sunday in January the monthly communion service was held, this being the first time the Lord's Supper was administered by our new pastor. This was a splendid service, and the manner in which same was conducted met with universal favor.

The Children's Christmas service was held Wednesday night following Christmas, the program consisting of plays and pageants, recitations, appropriate to the occasion, and concluding with Santa Claus delivering presents to all the children from a beautiful Christmas tree erected in the choir loft.

On January 1 at the night service a union service was held, all the churches of the city joining in a service at our church for the benefit of the suffering Chinese. Addresses were made by Rev. L. E. Thompson of the Methodist Episcopal church and Rev. S. L. Morgan of the Baptist church. These brethren told us about the conditions prevailing in the famine-stricken region of China, and appealed for funds to relieve this suffering. Cash and pledges were taken amounting to $650.

The services on last Sunday, January 9, were not so well attended as usual, although a splendid congregation, considering the very inclement weather. All the services were held, including the Christian Endeavor, led by Miss Mary Young, about all present taking part.

One announcement of interest made by the pastor last Sunday, was a call for all boys from 10 to 15 to meet the pastor at the church next Saturday for an organization. Every boy of proper age present at Sunday school indicated a desire to come and this promises to result in an organization very much needed by the boys.

The writer was not present at the night service last Sunday, but reports come to him that the sermon was grand, one sister stating that it was the best she ever heard, the subject being, Co-operation.

Perhaps the best thing to be said in this report is the reception of three new members. On January 1, Rev. and Mrs. J. E. Pritchard came to us on letter from the Burlington church, and on last Sunday Mrs. Leon Nelson Faulkner came to us on letter from the Methodist Episcopal church here. Mrs. Faulkner just recently married one of our young men, Mr. Maurice Faulkner, and comes to our church to be with her husband. We are indeed glad to have these good people become members of our church, and as Bro. Taylor stated in granting letters to Rev. Mr. and Mrs Pritchard, we are expecting them all to be a great help to the church and to the pastor.

D. A. Neese, Reporter.

Matthews Chapel, Greensville Circuit.—The Christmas holidays are over, and our work has started nicely for the new year. We have reorganized Sunday school. The officers are as follows: Superintendent, J. B. Edwards; assistant, Miss Modie Bowen; teachers—A. W. Moore, Modie Bowen, Odell Bowen, Blanche Edwards, Lottie Edwards; secretary, Dora Edwards; treasurer, Lottie Edwards; organist, Modie Bowen. We hope to make this year the best year yet.

On Monday, December 27, we had our Christmas tree; each Sunday school pupil, old and young, received a gift, and also our pastor was given a nice shaving set.

We were sorry the weather was so unfavorable that all the little ones could not be present to see "Santa," and receive their gifts.

Miss Emily Bowen of Emporia spent part of the holidays with her parents, Mr. and Mrs. G. W. Bowen.

Misses Modie and Grace Bowen, Blanche Edwards and the writer spent the holidays with relatives in Rosemary, N. C.

Lottie Edwards, Reporter.

Denton. — The Ladies' Aid met at 2:30 o'clock Saturday afternoon in our new church. We elected officers: Mrs. A. A. Hill, president; Mrs. D. M. Sexton, vice president; and Mrs. C. C. Chandler, secretary and treasurer.

After election of officers we had a round-table talk about what we could now do to help our church, and others. It was decided that we would send a box of useful articles to our orphanage at High Point. All the members voted to do this. We thought since the Lord had blessed us so well and others had helped us so freely that it would really do us good to help others.

The Ladies' Aid is always thinking and planning something to do. We are never idle. I think every church ought to have a Ladies' Aid society.

When we met in the new church Saturday we could not express our thoughts. We felt so at home and free. I do not think that anyone who has paid any amount on the church regrets it. We feel sorry that we cannot pay more. The Ladies' Aid has paid over $1,000 on the church and we feel proud of it.

We want to thank everyone who has helped us in any way to build our church. We have a fine preacher and now we feel like doing great things.

Mrs. D. M. Sexton.

Bethesda, North Davidson Circuit.—On Friday evening our Sunday school held its Christmas entertainment, consisting of songs, readings, and recitations from the children. A large tree was loaded with gifts for each member of the school. The church was crowded with well-behaved folks and all seemed to have a good time. An offering was taken for the suffering in Europe amounting to $31.25. We are going to make our Sunday school an evergreen school. We averaged 99 last quarter. We are surrounded on all sides with other churches not far away, and so many of our members living away in other localities go somewhere else to Sunday school, or at least we hane so when they can not attend their own, leaving a small territory for our church to work. But we have plenty to do if we will be on the job. So let us be up and doing and make our school the best this year in its history.

Our pastor failed to fill his appointment January 9, on account of the downpour of rain. He has decided, I understand, to come next Sunday afternoon from Shiloh at 2:30 o'clock and fill the apointment for the 9th, Sunday school at one o'clock.

With best wishes to the Herald and its readers,

Mrs. C. M. Yokley, Reporter.

Cid, Uwharrie Circuit.—It is with pleasure that we welcome our new minister, Rev. Robert Short, and family. The people seem to be well pleased with him. He filled his appointment at Jerusalem Sunday, but owing to bad weather not many were out. Did not have any services at Cid, but if weather will permit will have services at Cid next Sunday at two P. M.

The many friends of Mr. and Mrs. W. H. Neese were sorry to see them leave. But truly hope that they will do well and like their new work. Mrs. N W. Lanier, who has had LaGrippe, is improving.

Mrs. Arthur Wright has been sick with tonsilitis.

The first quarterly conference will convene at Mt. Pleasant next Saturday, the 15th inst,

Mr. and Mrs. Robert Short were pleasant visitors at N. W. Lanier's recently.

Yours for the Master's work, Reporter.

Bethesda Haliffax Circuit.—Today was one of our regular appointments here. Not much to report except weather. Lots of that; so much, in fact, that we had scarcely any congregation to hear Mr. Bethea's good sermon. Collection was for educational interests and would probably have been worthy of note, had there been a good-sized congregation. The rain and the people remind one of Uncle Remus's riddle about the crow and the corn: "If 'e come, 'e don't come."

Our Sunday school, which is pretty good during the summer months, has "dwindled down" since the winter set in. Some of our young people are away at school or teaching, and we miss them. We hope to organize a home department soon for some of those who feel that they can not attend the Sunday school.

M. H. S., Reporter.

Brinkleyville, N. C., Jan. 9, 1921.

Canaan, North Davidson Circuit.—Our Sunday school is moving along very nicely. We did not have very many present yesterday on account of the bad weather. We reorganized the first for the year 1921. There were six on roll in 1920 that did not miss a Sunday. We hope that we can make a better record this year.

We held our Christmas exercise on Friday evening, December 24. We were gladly surprised to have our new pastor, Rev. W. E. Swain, and Mr. Albert Evans with us that evening.

Our pastor filled his appointment the fourth Sunday evening and preached an interesting sermon. Best wishes to the Herald.

Reporter.

Guilford Circuit.—We are finding plenty of work to do. The more we do, the more we see that should be done. If we want to work for the Master He will show us our work and make it pleasant for us. We must do the little things as well as the larger, and be faithful in all things. Then the Lord will give us larger tasks.

I think the way in which we do our work will cause us to have more to do or less. It depends upon how well we do the work. Then let us not be satisfied until we have done our very best.

We hope this will be a year in which the Guilford Circuit will do great things and do them well.

We missed our appointments Sunday at Mitchell's Grove, 11 A. M. and three P. M. at Spring Hill because of so much rain. The Lord willing, we will hold all-day service at Spring Hill on the fifth Sunday. We will have Sunday school at 10 o'clock and at 11 A. M. Bro. H. A. Garrett and Miss Bowman and a class of the children from the Methodist Protestant Children's Home will give us a fine Bible exercise, which will be a sermon that will do us all good. Do not miss this chance to hear the children. Talk it up. Bring all your friends.

We will have dinner at the church also. After noon a large number of good singers will be on hand to sing for us.. Professors Swaim, Kennedy and Johnson will make it pleasant for all those who love good singing. We want all who can to come. May the Lord bless all and make it a great day for us all.

Since our last report we have been pounded with so many things that it would take too long to enumerate them. Bro. W. M. Jones pulled off his annual trick with a 30-pound shoulder of meat and bushel of potatoes. Bro. Jones says he has better hogs and then it also makes him feel good to give his pastor something. He did not stop at that. He also gave us a ten-dollar bill. May the guiding hand of God lead and protect Bro. Jones and all his dear ones.

Misses Martha and Mary Parsons gave us another fine turkey and many other things. Mrs. W. L. Cashatt, a nice lot of meat. Mrs. Billings, three jars fruit. Mrs. T. E. Euhaus loaded our car with many good things, finishing up by adding a toy flying machine, saying that if the road gets too muddy to drive car for me to come on airship. Mrs. C. M. Miles, three gallons beans. Mrs. D. C. Marsh, milk and butter. Charley Kersey, beans and cabbage. D. W. Haynes, load of wood. C. M. Miles, load of wood. M. C. Gilbreath, load of wood. J. W. Yow, load of wood. L. H. Tuttle, load of wood. Lewis Cashatt, load of wood. Earl Johnson, load of wood. W. C. Brown, cord of wood. Mr. Eugene Armfield, one hen and some beef. Mrs. R. L. Brown gave us a nice lot of meat. Now may the Lord bless you all and make you all rejoice for what you have done as much as you have made this poor preacher rejoice. Wishing you all a happy new year, yours in His name,

A. M. Hamilton, Pastor.

Charlotte Tidings.—Charlotte is still on the map. It seems that she will be just a little more so in a short time as men are now excavating, getting ready to begin developments, which are to mean more and better Sunday school facilities and what will be a comfortable and convenient home for the pastor. We are indeed thankful that the work has begun, for it is so much needed. We do not have money enough to complete the plan but we are going to begin, hoping that the necessary amount will somehow come. Any help will be appreciated.

At present we have some sickness in our congregation, which of course draws on our attendance. Mrs. Henry Muse, who has been sick for some time, is now improving. Bro. C. O. Garmon and children are at home nursing mumps. Mrs. James McCall is the victim of tonsilitis and Master Robert Nichols has been kept at home because of a severe case of bronchitis, while the pastor is having some very unpleasant experiences with his old-time enemy, rheumatism.

It is a little late to report Christmas events, but some things must not be overlooked. We would like to give detailed accounts of the three special services which we observed, but we will only mention these and leave details for our very efficient reporter. The educational program prepared by our Board of Education was rendered on Sunday evening, December 19. A Christmas tree service was conducted for the special benefit of our children (and we are all children on that ocacsion) on Thursday evening, December 23. On Sunday evening, December 26, a number of young ladies rendered a most beautiful pageant. This was our White Christmas. All these services were decided successes. Without question the Charlotte church observes the four special services requested by the general boards of the denomination.

But the one thing about Christmas which I especially want to mention is the fact that at the Christmas tree service there was more than the Christmas tree. There were two trees and they were beauties, to be sure. There was a treat for each member of the Sunday school but that was not all. At the close of the service Superintendent R. S. Garmon asked that the ushers roll out the barrel. The barrel was rolled out (it was a big one) and Bro. Garmon began to make a speech, saying that the preacher was being pounded. Sure enough it was a pounding, for many pounds of good things were in and around that great barrel. Instead of a pounding it was a barreling. Well, I would like to tell all about it, how much, what it was and who did it, but I can't. It is enough to say that Charlote church was well represented, the good things were there and the preacher and his family were made happy. Yes, we have been having good eats at our house since December 23. This is just one of the ways the good Charlotte people show their interest in the work we are doing. God bless each one. He knows each gift and the giver.

Brethren, when you pray, remember us at Charlotte. This is a great work and these are a great people, but we need your sympathies. Remember us.

In His name, Geo. L. Curry, Pastor.

Union Chapel, Mocksville Circuit. — Our preacher, Rev. C. H. Whitaker, asked me to report to the paper the first time he preached for us nearly a month ago. He will preach for us again next Sunday and I am just now writing.

Our Sunday school is what you call evergreen: when the weather is bad we do not have a very large attendance. Reorganized Sunday, January 2; elected M. B. Richardson superintendent, Tally Baker secretary, C. F. Allen treasurer. The assistant superintendent is to be elected next Sunday. Mr. Richardson is not a member of any church. I do not know why he was selected as superintendent. He may not serve, although he never objected. Our people are not a very loyal people. We do not, more than two members, take the church paper at a time.

I guess I would better quit. I may have already said too much. Hope to have a reporter from our church that will report once a month anyway. If we can get quite a number to take the paper maybe we can have a regular report. With best wishes to the paper and its readers,

Mrs. W. H. Gaither.

P. S.—We take the Sunday school collection once a month for Children's Home. Sometimes we do not get as much as a dollar. Then we wait and send two collections together.

Union Grove, Orange Circuit.—My last report failed to appear. I guess the waste-basket got it. [The Waste Basket denies the charge, It must have fallen by the wayside.—Editor.]

We were sorry to give up Rev. H. F. Surratt. We were glad to have our new pastor, Rev. H. L. Powell, with us first Sunday; not very many out, as some were not expecting him, as he had not arrived at the parsonage. We are hoping for the best year for the Lord's cause. We need to wake up to the truth and go to work.

On December 24, at three P. M., our Sunday school had a Christmas exercise. The scholars were given a treat which they seemed to enjoy. Our Sunday school decided to call off the first quarter, as it is generally bad weather and our Sunday school is mostly small children.

On December 21, 1920, at three P. M. at her home, Miss Mettie D. Blackwood and Mr. John McCauley from near University Station were married by Rev. S. W. Oldham. Mrs. McCauley is a member of our church and Mr. McCauley is an M. E.

December 26, our organist, Miss Louis Dodson and Mr. Arthur Minnis, member of Chestnut Ridge, were married at Hillsboro by Rev. S. W. Oldham, pastor of Baptist church.

December 31, at the Presbyterian manse, Hillsboro, Mr. W. A. Craig and Miss Mattie Long were married by their pastor, Rev. H. S. Bradshaw. They are members of New Hope but attend our church. We extend congratulations and wish for each of them a pleasant journey through life.

We hope this will be the best year for the Lord's cause in our conference.

N. B. Lloyd.

Tabernacle Circuit. — It has been several months since we have reported any gifts from the people to the pastor and family. From some months before the last conference to the present time—January 10, 1921—the followinig friends have kindly remembered us: D. H. Hunter, Miss Angie Causey, I. L., Mrs. Trogdon, Pearl and Worth; Mr. and Mrs. H. L. Lowe, P. A. and Mrs. Hardin, Mrs. Sibba Hardin, Miss Joanna Hardin, J. E. and Mrs. Hanner, J. W. Burrow, Mrs. W. D. Hardin, W. D. Hardin, James Hackett, Mrs. Frank Garrett, R. L. and Mrs. Jones, G. A. and Mrs. Garrett, Mrs. W. T. Hanner, Mrs. T. S. Coble, Mrs. John P. Coble and Miss Cora Coble, Mrs. Ethel Sharpe, Purvis Neese and wife, Mr. and Mrs. Charley Fields, Mr. and Mrs. A. P. Coble, Mrs. Mary Kirkman and family, Thomas Foust. Several of these have given more than once.

On the fourth day of January, 1921, Bros. R. L. Jones, J. E. Hanner, H. L. Lowe and P. A. Hardin brought us four loads of good wood and four good loads of wood. Our Bros. Highfill gave the wood. We are not afraid of cold weather now. We extend to all these brethren and sisters our sincere thanks and trust the dear Lord will bless them, and all others who at any time have helped us; and whether they have helped in this special way or not, may the Lord bless all the people.

G. F. and Mrs. iMllaway.

—President-elect Harding does well to oppose extravagance at his inauguration.

MARRIED.

At the residence of Reuben Brown, Brinkleyville, N. C., December 18, eight o'clock P. M., Lester Fountain and Susie Bradley. Mr. Fountain is from Nash county, while Miss Bradley is from the Eden community. They will live in Nash. We wish for this happy couple all the good that heaven can bestow.

At the residence of Mrs. Thomas Taylor, near Brinkleyville, on December 26, six o'clock P. M., a marriage of unusual interest took place when Mr. E. C. Harrell and Miss Willie Cheek were united in the bonds of holy wedlock. Mr. Harrell has only been in this community for a year, but his genial smile and kind word and deed for everybody has won for him a place in the hearts of the good people of the community; while Miss Cheek is one of our best ladies and one of no mean business qualities as well as a devoted member of Bethesda Methodist Protestant church. We predict for this couple a happy journey through life, for with the groom's straightforwardness and industry and the bride's ability to make the home life what it ought to be, there's a place for them to be a blessing to the community life. All good wishes for this deserving couple.

December 30, 1920, three o'clock P. M., in the home of C. C. Avent, of Brinkleyville, Miss Alene Connell was led to the matrimonial altar by Mr. Hunter of Rocky Mount. The groom is a prosperous young farmer of Nash county, and a Christian, a member of the Baptist church.

The bride, who has made her home at her uncle's, where the marriage took place, since the death of her parents, is one of our best and most industrious young ladies. While a member of the Baptist church, she was a member of Bethesda Sunday school and a regular attendant at the church services, and we had come to know no difference than if she had been a member of our church. Alene, as she was familiarly known, will be missed from the community, but with her disposition will make friends where she has gone, and will make, we are sure, the home of this deserving young man a place of happiness. Our prayers and best wishes go with them.

At the parsonage, Brinkleyville, N. C., January 1, 1921, 1:30, Walter Moone and Susie Locks were united in marriage. These popular young people are members of Eden Methodist Protestant church and are active in the work of the church here. The bride is one of the leading members of the Ladies' Aid society, being its vice president, and often leads in the devotianals, while the groom is one of the ushers in the church and both of them are always an hand at the church services. It is to be hoped that they will remain in te community, for we would greatly miss them from the services.

Immediately after the ceremony they left for Weldon, where they will take the train for Richmond for a few days' visit among friends.

Our prayers and best wishes go with them. The writer had the privilege of officiating in all the fore-named marriages.

N. G. Bethea.

Another Pounding! !

We always hope that the arrival of a new year will bring an increase in prosperity and good fortune, and we are often disappointed. But if fortune continues to bestow her smiles on this Methodist Protestant preacher as abundantly during the remainder of the year as at its beginning, 1921 will certainly be a record-breaking one, for on the last day of the old year two unusual strokes of luck befell me.

The first was the invitation of Mr. W. L. Spoon to a rabbit hunt on his thousand acre farm. Rev. W. F. Ashburn was kind enough to allow me to go with him in his Ford, and, on our arrival, we found about twenty other guests awaiting us, including another preacher, Rev. J. A. Burgess. We expected to enjoy roaming through the fields and woods but hardly hoped for much success in catching rabbits, but what was our surprise to see rabbits literally springing up on all sides, sometimes two and three at a time. We scrambled over ditches, through plowed fields and woods until forced to rest. On counting the rabbits, it was found that ninety-five had been killed, a record-breaking number for this district. We were certainly in a condition to enjoy the excellent dinner we found awaiting us at the home of Mr. Spoon, and we unanimously accepted his invitation to another rabbit hunt next winter.

Surely this was enough excitement for one day, but more awaited me in Liberty. As I was sitting at home, after supper, talking to Mr. Mann Reitzel, I heard the sound of automobiles in front of the house and the murmur of voices. This was followed by a quiet knock at the door. Still suspecting nothing, I opened the door, and before I could collect my scattered wits the hall was over-flowing with a bundle-laden throng hurrying toward the dining-room. My suspicions were aroused and I hastily followed, just in time to see the table and all available space filled with everything that goes to make up a first-rate pounding. I will not enumerate the gifts received, for I have no desire for this article to leave a trail of hungry readers, but suffice it to say that during all my years as a pastor I have never received a better pounding. We are indeed indebted to our church members and friends in Liberty for the continued expressions of hospitality and kindness extended to us since our arrival here, and wish to take this opportunity to thank them again most heartily for this splendid pounding. J. D. Williams,

Pastor.

CHILDREN'S HOME.

Report of Superintendent.

(Two Weeks.)

Sunday schools—	
Shiloh, North Davidson (two mos.) .	$ 12.00
Miss Ellis's class, Bethany, Randleman	10.50
Vickrey, Guilford	2.15
Friendship, Haw River	13.00
Zoar, Mecklenburg	2.40
Maple Springs, Forsyth	7.19
Lawndale (Union), Fallston	12.62
Liberty, Siler City	5 00
Mt. Carmel, Granville	5.00
Bethesda, North Davidson	6.00
Rock Creek, Alamance	10.50
Bethel, Alamance	2.37
Jr. Baracas, Concord	5.00
Sapling Ridge, Alamance	6.75
Haw River, Graham and Haw River	7.40
Julian, Tabernacle	1.45
Center, Alamance	3.00
Denton	4.50
Hickory Ridge, Forsyth	5.25
Philatheas, Asheville	10.00
Grace church, Greensboro	14.60
West End, Greensboro	4.00
Alamance (Union), Mt. Hermon	24.00
Shelby, Shelby	1.00
Beginners' class, Harmony, Yarborough	1.00
Spring Valley, Vance	3.68
Cedar Cliff, Mt. Hermon	1.87
Bellemont, Mt. Hermon	4.35
Julian, Tabernacle	5.65
Mt. Pleasant, North Davidson	3.75
Mt. Carmel, Forsyth	2.83
Albemarle	17.73
Midway, Haw River	5.80
Hollister, Halifax	7.28
Asheboro	15.67
Baracas, Grace church, Greensboro	50 00
Mt. Pleasant, Uwharrie	1.70
Bethel, Alamance	3.20
Gillburg, Vance	3.00
Bethany, Flat Rock	3.25
Brown Summit, Haw River	3.85
Hickory Grove, Guilford	2.60
Canaan, North Davidson	1.61
Union Grove, North Davidson	3.11
Pleasant Grove, Lebanon	5.86
Sunday eggs—	
Mrs. J. D. Payne, Cedar Cliff, Mt. Hermon	2.80
Eden, Halifax:	
Mrs. Pattie Parks	2 05
Mrs. H. C. Neal	2.05
Sapling Ridge, Alamance:	
Mrs. Ida Self	3 00
Mrs. Jennie Johnson	2.00
Mrs. Daisy Woody	1.50
Mrs. Callie Johnson	1.35
Mrs. S. P. Montgomery, High Point	3.00
Young Ladies' League, Henderson	25.00
A Friend, Greensboro	5.00
Mrs. A. L. Holloway, Manson	1.00
Miss O. H. Whitaker, Enfield	2.00
Mr. and Mrs. W. H. Finch, Union Chapel, Granville	5.00
Pleasant Hill, Spring Church, boys' building	10.25
Mrs. C. V. Hauser, Shoals, boys' dormitory	5.00
Miss Lula Thacker, Lebanon, Lebanon	5.00
Rev. and Mrs. J. S. Williams, Asheville	5.00
James Braswell, Kannapolis	2.50
Mrs. T. P. Stewart, Henderson	5.00
Rev and Mrs. C. W. Bates, Granville	6.00
C. A. Green, Mt. Pleasant, North Davidson	10.00
J. D. Payne, Cedar Cliff, Mt. Hermon	2.20
Charley Stafford, Burlington	5.00
Second Methodist Protestant church, Pittsburgh, Pa.	100.00
Mrs. W. A. Miller, R. I. Ave Methodist Protestant church, Washington. D. C.	3.00
Christ Methodist Protestant Sunday school, Chestertown, Md.	30.28
J. N. McCrary, High Point, sign privileges	3.00

Thanksgiving—

M. A. Mitchell, Vickrey, Guilford ..	1.00
Spring Valley Sunday school, Vance	3.70
T. T. Hicks, Henderson	25.00
Burlington Sunday school	81.88

In Kind for Christmas.

Apples from M. P. Ray and Pierce Bradley, Pensacola; Mr. and Mrs. John Siceloff, High Point; Clark's Chapel, Buncombe Circuit; W. D. Burgess, High Point. Oranges from J. D. Ross and Mrs. W. C. Hammer, Asheboro; and Mr. Brown, High Point. A box fruit from the Christian Endeavor society, Graham; canned goods from Mrs. Charley Stafford, Burlington; Hebron Sunday school, apples, canned goods, coffee and sugar; Foster and Caveness, Greensboro, case tangerines; High Point Grocery Company, pecans; Ladies' Aid, Graham stockings, towels, domestic and ginghams; W. H. M. S., Asheboro, handkerchief for each child; Mrs. W. E. Martin, Winston-Salem, a present for each of the children; Mr. and Mrs. Basil Hedgecock, High Point, a present for each child; and Mr. and Mrs. H. A. Millis, High Point, a treat in candies and fruit and also a present for each one; Ever Ready Class, Como, N. J., one nice doll; Sunday school, Mt. Blanchard, Ohio, paper dolls and dresses for same; Missionary Society, Libertytown, Md., a book of samples for Christmas; Miss Ruth Peterson, Iowa, one box candy and a box caramels; Live Oak and Chapel classes, Texas, toys and clothing; Mrs. C. E. McGwigan, Enfield, two overcoats; and the Goose Grease Company, Greensboro, knowing the danger from overeating at Christmas times and suffering from colds, donated two dozen "Mother's Joy" salve to help save the children.

Space forbids our telling the nice things written and enumerating the different articles, but we want you to know we appreciated everything received and wish a happy, prosperous new year to all.

We have something good to tell you next week, something that all our readers will rejoice to know.

The children were very much hurt when Miss McCulloch told them she would not be their teacher after Christmas. She felt that her health would not permit her to continue through the spring and it was with reluctance we gave her up. We feel that we have been fortunate in securing the services of Miss Sallie Barnhill, Enfield, to take Miss McCulloch's place. She comes to us highly recommended by the people for whom she has been teaching and so we are expecting a good spring session.

Dr. J. Fred Tesh came with his 25-piece band last Friday night and gave us a concert of a very high order. We always appreciate his music.

Dr. J. W. Austin, High Point, has rendered valuable services in stamping out an epidemic of sore eyes among our children. We can always bank on him when we need his services. He is always as attentive as if he were receiving a salary for his services.

H. A. Garrett.

NORTH CAROLINA BRANCH, W. H. M. S.

Report of Treasurer.

Dues.

Grace	$ 15.00
Rock Creek, Alamance	2.25

For Pine Ridge.

Henderson	25.00
Mrs. G. B. Harris, Henderson, Christmas	5.00

Children's Home.

Grace, Boys' Building	160.00
Henderson	6.35

Pittsburgh Mission.

Mrs. S. P. Montgomery, High Point, Christmas	3.00

Mrs. H. A. Garrett.

IN MEMORIAM.

Oscar L. Smith.

Brother Oscar Smith died at his home, East Pageland, Thursday night, December 23, about 8:30 o'clock. He had been sick for two days; heart trouble was the cause of his death. A wife and two little girls, father and mother, three brothers and two sisters, survive. Oscar joined Rose Hill church about twelve years ago. Since that time he had been a faithful, consecrated Christian worker.

We can not understand why one in the very prime of life (only 29 years of age) and so useful should be taken; to us it is a mystery. Was it because God needed him more than we?

He was of great value to our church, and especially the choir. And his place will be hard to fill. Only a short while before he died he called loved ones to his bedside and told them that he knew that he must die, and plead with them to promise to meet him in heaven. We cannot understand, but sometime the wisdom and goodness of God will be made known and our hearts that are now bereaved will be soothed and comforted.

Oscar has joined the choir invisible with the redeemed in heaven in singing the new song before the throne. With his loved ones we sympathize in their great loss, but to them all heaven is made more attractive.

We trust, we pray, that his mantle may fall upon others who will consecrate themselves to the carrying on of the work he was doing so well. The funeral services were held at Rose Hill church Friday at two P. M., conducted by the writer, and his body laid to rest in Rose Hill cemetery. He "fought a good fight, finished the course and kept the faith."

J. W. Quick, Pastor.

O. L. Smith.

In a compass of little more than twenty-eight years is to be found the brief records of a life rich in promises and hopes, growing brighter and brighter until the pre-shadowing gloom of yule-time cast its somber shades over the happy home. It soon became evident that the life of Oscar Lee Smith was rapidly passing. Everything that could be done to arrest the malady was done promptly, but alas! all unavailing.

Oscar, the third son of Brother Thomas B. and Sister Cora Smith, peacefully yielded up his once strong life in the very midst of manhood. He made a strong fight for life, but surrendered to the inevitable without complaining.

There is but one verdict, namely, Oscar Smith was an exemplary young man. A young man of noble impulse, high ideals and gentle, unassuming spirit. At an early age our brother professed faith in Christ and united with the Methodist Protestant church at Rose Hill and maintained his integrity as a Christian unto the end.

His devotion to the Sunday school was particularly strong. He served as secretary for a number of years, always found at his post of duty. Methinks I can see him now as he stands by the piano and hear that sweet tenor voice vibrating over the church. No, I see a brighter face, more radiant, and hear a voice more perfect by far; Oscar is singing around the throne with the angels awaiting the coming of loved ones and the resurrection morn.

When he realized that his time had come to go he talked to every one present and stated that he was ready to go, but desired to live to see his two baby brothers and get their promises to meet him in heaven; this I learn he did. Oscar always showed himself a man, whether in the church, in his home, or in the society hall.

During his last moments, while his devoted mother was by his side, he suggested she sing "Jesus, lover of my soul," which she did, and he told her that he had been to heaven and that he had met with loved ones that had gone on before, but in a few minutes his soul entered into that sleep "from which none ever wakes to weep." Let us hope that the joy which is silenced on earth is taken up in heaven! The temptations of life may not be forgotten by those of us walking in His way; and that on that day, while we are walking in mourning garments,—in the heavenly Zion there may be the "oil of joy" instead of our mourning, the "garment of praise" instead of our "spirit of heaviness;" that the angels may there be celebrating a loftier accession to a brighter crown, even the "crown of life which the Lord hath promised to them that love him."

Robert P. Turner.

Whitely.

Hiram Arlendo Whitely was born January 6, 1855, died December 4, 1920, age 65 years, 10 months and 28 days. He leaves three brothers, Joseph S. Whitely, William Thomas, and Alpheus Whitely. Two sisters survive, Mary J. Whitely and Sarah E. Cox.

He had been a member of Tabernacle church many years; was a consistent member, regular attendant. Was one of the trustees at the time of his departure. His death cast a gloom over the entire community. It seems so strange that he does not fill his accustomed place in the church and community. We greatly miss him, especially his loved ones. Though they are bereaved, yet we know that they will look to God in Christ for help; and the light of God will dispel the darkness, and all the shadows will flee away.

Bro. Hiram left no last words concerning the future, but he left his life before his church and community. Let his loved ones and all of us think of the mercy and love of God, of a glorious resurrection, and of the mansions above, and praise the Lord.

G. F. Millaway.

Edith May Free, daughter of Mr. and Mrs. G. B. Free, departed this life December 31, 1920, aged nine years and seven months. She leaves to mourn their loss a devoted father and mother, two brothers and one sister, and a host of relatives and friends. Just why Edith was taken from our midst so early in

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life we canot understand. But we bow in humble submission to him who doeth all things well. Her funeral was conducted by Rev. J B. Trogdon and J H. Stowe, after which her remains were tenderly laid to rest in Browers Chapel cemetery to await the resurrection morn.

Could we but see her shining face.
Delighted with that happy place,
We could not wish her back again,
But say, dear Edith, with Christ remain.

Mrs. M. C. Henley.

Weavil-Berrier.

On Christmas day Mr. Charlie Weavil and Miss Rosa Berrier were united in marriage by Rev. Mr. Andrews, the Reformed preacher, at the parsonage near Pilgrim church. Only Mr. Weavil's brother and sister and Mr. John Spoolman went with them to witness the ceremony. The bride wore a handsome blue coat suit with accessories to match. After the ceremony they returned to the bride's home, where a number of their relatives and friends awaited them to offer their congratulations and best wishes for a long and happy life after which a bountiful dinner was served, which all enjoyed. Mrs. Weavil is the daughter of Mr. and Mrs. D. F. Berrier of near Union Grove Methodist Protestant church, of which she is a member and a regular Sunday attendant. Mr. Weavil is a prosperous young farmer of near Canaan Methodist Protestant church, of which he is a member.

They are both well known and much thought of by their many friends, who wish for the young couple a long and happy life together. May their path be strewn with flowers.

A Friend

NOTES.

—Bro Bethea has been marrying some.

—Mrs J. A. R. Davis is spending the winter in DeLand, Florida, "a beautiful place," she writes.

—Mills are resuming work in Mecklenburg county—a sign that normal times are approaching.

—A partisan contest now seems probable during the Harding administration, the Democrats defending the present Federal Reserve banking system, which they put into operation, and the Republicans wishing to substitute for it a system with one centralized bank.

—Panama Canal receipts increased about 50 per cent. in 1920 and amounted to $10,295,000. Twenty-eight hundred vessels passed through, having a total net tonnage of 10,378,000, and they carried 11.236,000 tons of cargo.

—France's net loss of population during the war was 4,000,000, the Director of Public Assistance reports.

—Many of the conditions fixed by the Allies for the beaten German Empire have not been complied with. The German standing army has not been reduced to 100,000; forts have not been destroyed, and dozens of other agreements have not been kept All this makes the outlook for continued peace rather dark.

—The largest disappearing gun in the world has been made at the U. S. arsenal at Watertown, Mass. It can throw a shell weighing 2400 pounds a distance of 35 miles, and disappears after firing until ready to fire again

—Japan has just had its yearly contest of poets to produce the prize poem. Thirty thousand poets competed, and this is said to be the average number.

—The earth has suffered 141 quakes in the year just passed, according to records kept by the Gonzales Heights Observatory in British Columbia. Most of these have been only slight tremors; a few have had serious results.

—It is now Governor Morrison instead of Governor Bickett.

BRO. BROWN ROBBED.

Some unregenerate son of Belial broke into my garage the other night and stripped my "John Henry." I suppose they were after the car; but as it was locked with a Fox wheel lock they could not get it. However, they took the storage battery, the starter, the generator, and all the wiring; the radiator cap, all my tools, inner tube, spark plugs, and our airs. They even stole the horn. As I had no insurance I have to stand the loss.

Geo. R. Brown.

HERALD SUBSCRIPTION RECEIPTS.

Rev N M Harrison $3 Rev. J. M. Morgan, $1.50. Rev. T. A Williams, $3. Rev L. V. Gerringer, $1.50. Rev G. L. Curry, $1.50. Rev G. P. Brown, $3 Rev J W. Jenkins, $1.50. Rev. J. D. Morris, $1.50. Rev. A. O. Lindley, $4.50 Rev. L. S. Helms, $1.50. Mrs. M. J. Hunter, $1.50. Miss Millie Bowman, $1.50. Mrs. W. L. Kivett, $3. J. H. Snotherly, $3.

NOTICE.

For sale, the Pulpit Commentary, containing 51 volumes as good as new. Will take $40, which is $25 less than first cost. Can give reasonable terms. If interested write.

A. D. Shelton.

Concord, N. C.

BECAUSE YE ATE OF THE LOAVES.

As the words fell from the lips of Jesus, they conveyed reproof. There is nothing in all the teachings of Jesus to suggest that he saw anything wrong in the hearty enjoyment of a meal. He said of himself that the Son of Man came eating and drinking and he resented the imputation that he was a glutton and drunkard because he enjoyed his meals.

It was not because they ate the loaves that he reproved them, but because they did nothing else and wanted to do nothing more than repeat the repast.

They did not see the signs. They did not seek Jesus for the richer gifts he had to bestow. Their minds were on the loaves. They wanted more loaves.

Yet they were capable of seeing signs. they could seek the larger and better things of which they had need; just as children put away childish things to gain those that have larger and deeper meaning.

What Jesus did in making loaves was a sign and pledge of his power and willingness to satisfy the deeper hunger of the souls of men—the hunger for God, for righteousness, for a place in the brotherhood.

What Jesus did was an interpretation of what the Father is doing—the Father who worketh hitherto. He knows that we have need of all these things and wants us to enjoy them. But his love is disappointed and wronged when we want more loaves instead of the bread of heaven with which he yearns to feed us. It broke his heart that they did not appreciate the better things he could do for them, the richer bread he had to offer and of which they had urgent need.

It is the blindness of men in turning from the signs of God's power and willingness to do the best things for them which Jesus rebuked in the words: **Because ye ate of the loaves and were filled**—satisfied—Pittsburgh Christian Advocate.

John Franklin, little son of W. M. and Carrie Smith, was born October 22, 1917, died December 7. 1920. He was a bright, sweet child, the joy of the home. Hard to give up, but the parents and sister know that he is with Jesus, who loves little children. Sometime Jesus may say to him, Franklin, my angel child, go stand at the beautiful gate, your mother, or father, or sister is coming today. The bereaved family has the sympathy of a large circle of friends. May the Lord continually bless them in their great sorrow. G. F. Millaway.

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Life is a story in volumes three,
The past, the present, the yet to be.
The first is written and laid away:
The second we are writing every day.
The third and last of volumes three
Is locked from sight: God keeps the key.

O. L. Holmes.

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J. F. McCulloch. Editor and Publisher.

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THE QUERULOUS TONE.

The voice is an index of the feelings. And what a difference in voices! Some are full of exuberant joy, and we like to hear them. They spread good cheer to all around. Others are full of bitter complaining and are the dread of everybody. A person who is a chronic complainer acquires the querulous tone of voice and he cannot rise above it or descend below it or get away from it. It shows itself in all his utterances. When he sings, he sings plaintively, no matter what the sentiment of the song. When he speaks words of congratulation, they sound like words of bitter complaint.

What a misfortune to acquire the querulous tone! It is out of place in God's good and glad universe. There is of course a time to weep, a time to mourn. There is ground for weeping and mourning, but not in the doings of God. The things to mourn about are our own sins, our own mistakes, our own misdeeds. When we have mourned for those sufficiently, we should dry our tears and begin to rejoice in the goodness of God, in the greatness of our prospects in Jesus Christ, in the everlasting hope of the Gospel. We should take on the glad voice, acquire the tone of hope and joy.

Our world of feeling should correspond to God's glorious world of creation and His more glorious world of grace. Let us not feel as though God were dead and the universe were impoverished and we were in a state of eternal orphanage. As long as God is our Father we can hope, we can rejoice, we can speak words of gladness. "Be glad in the Lord!"

—"If your friend is going to get married and you are in doubt as to what is most suitable for a wedding present, make it a gold piece- something that fits almost anywhere."

—Bishop Lambuth is dead at the age of 67. He died in Japan after an operation. He was elected bishop at the Asheville General Conference 11 years ago.

—A new society called the National Unity Council has been organized to promote harmony and good feeling among all classes and races. Ex-Governor Dunne, of Illinois, is at the head of it. Its spirit is opposed to that charged to the Ku Klux Klan.

—The city government of Chicago is suing The Chicago Tribune for ten million dollars for alleged libel. The Tribune has charged that the city is ruled by a machine. This is said to have impaired the city's credit. Hence the suit.

—A monument to peace has been erected on the boundary line between this country and Canada in Blaine, Washington. It celebrates 108 years of peace already enjoyed between the two countries.

—A conference on unemployment called by President Harding is on in Washington this week, Herbert Hoover presiding. It can only suggest ways to relieve the situation. Let us hope its suggestions will be wise and practical and that they will be received by employers and employees.

—The Irish question does not down. The Irish people (some of them) insist on complete national independence. The English seem ready to grant full freedom as a part of the empire, but not in independence of the empire. The struggle is over that point with a prospect of war to settle it but we hope that somehow this war may be averted. It would be a terrible and shameful war.

—It is reported that many people are being arrested in Russia, charged with plotting against the government. When will that unhappy country return to peace and prosperity? Poor Russia.

—Congress is in session again with many great matters to decide.

—The General Electric Company after prolonged experiments have succeeded in generating and transmitting a current of a million volts. Such a current can be carried a long way, perhaps a thousand miles. It produces a spark which will jump a gap of fifteen feet.

—The average length of human life has increased four years in the last quarter of a century, according to the secretary of the American Insurance Union.

—Eastman Kodak Company has reduced wages 20 per cent owing to foreign competition and shrinkage of demand.

—Fifty nations belong to the league of nations. Latvia and Esthonia were recently admitted.

—Russia and Germany has resumed diplomatic intercourse. A representative of Germany has presented his credentials to the Soviet government in Moscow.

—It is said that there were more people out of work in 1914 than now: seven million then as against 5,750,000 now.

—Grace church meetings closed Tuesday night. Bro. Humphreys continued to preach to the end on the same high plane. Quite a number of people, most of them young men or young women, went forward to indicate their faith in Christ or their desire to live the Christian life.

—Bro. Bethea started an interesting meeting at Ringwood last Sunday with two good sermons by Bro. O'Briant.

—Mrs. W. C. Whitaker has been visiting her niece, Mrs. White, in Greensboro and attending services in Grace church.

—Rev. W. C. Kennett has been one of the most regular attendants at the Grace church meetings, despite his 86 years. Mrs. Hutton of about the same age was also frequent in attendance.

—The National Safety Council is an organization ten years old which has for its object the conserving of human life. It meets in Boston this year. A "no-accident campaign" throughout the New England states will be conducted in connection with the convention.

—The Zion's Herald report of the ecumenical conference of Methodism just held in London says that Rev. Lyman E. Davis, D.D., of the Methodist Protestant Church, made a fervid plea for the unmutilated gospel in his discussion of the theme "Evangelical Theology in the Light of Experience and Philosophy."

—Rev. G. I. Humphreys has a good collection of thought gems which seem to come to his mind at the fitting time. Here are two that we now recall: "Some one has said that Christianity is first an agony, then an anthem, then an immortality." "It has been said that God always answers prayer: He gives us either what we ask for or what we ought to have asked for."

WHO CAN DO THIS?

Arrange the numbers 1, 2, 3, 4, 5, 6, 7, 8, 9 as follows: Put one number on each corner of a triangle and two numbers on each side between the corners in such a way that the sum of the four numbers on each side of the triangle is 20.

FOLLOW HIM.

Some one has said that: "If we look at ourselves we will be miserable; if we look at others we will be perplexed, but if we look to Christ we will be happy." That is a fact verified by experience and an admonition much needed amidst the manifest failure of many of Christ's disciples in these days. The worst wounds Christ has received have been inflicted by His avowed friends, through their weakness, failure, inconsistency or rebellion. It is well to remember, however, that we are called to follow Him, no matter how others fail, and that however faulty His people may be, there is no fault in Him or the Gospel of His grace.—Exchange.

OUR GREATEST HYMN.

The following copy of Charles Wesley's great hymn was clipped from the "Christian Advocate" some six or seven years ago. I hand it to the Methodist Protestant Herald, thinking other might be interested in it.

Mrs. A. L. Holloway.

Manson, N. C.

Jesus, Lover of My Soul.

Jesus, lover of my soul,—John 13:1.
Let me to Thy bosom fly!—John 13:23.
While the nearer waters roll,—Ps. 69:2.
While the tempest still is high!—Psalm 55:8.
Hide me, O my Savior, hide—Ps. 27:5.
Till the storm of life is past.—Isa. 26:4.
Safe into the haven guide,—Psalm 107:30.
Oh, receive my soul at last.—Acts 7:59.

Other refuge have I none,—Psalm 46:1.
Hangs my helpless soul on Thee!—Prov. 10:3.
Leave, oh, leave me not alone,—Heb. 13:5.
Still support and comfort me!—Isa. 66:12.
All my trust in Thee is stayed,—Isaiah 26:3.
All my help from Thee I bring,—Isaiah 41:10.
Cover mmy defenseless head—Psalm 140:7.
With the shadow of Thy wing.—Psalm 57:1.

Thou, O Christ, art all I want;—Col. 3:2.
More than all in Thee I find;—Col. 2:9.
Raise the fallen, cheer the faint,—Psalm 145:14.
Heal the sick and lead the blind;—Isa. 42:16.
Just and Holy is Thy name,—Acts 3:14.
I am all unrighteousness;—Rom. 1:29.
False and full of sin I am,—1 John 1:8.
Thou art full of truth and grace.—John 1:14

Plenteous grace with Thee is found,—2 Cor. 12:9.
Grace to cover all my sins;—Rom. 5:20.
Let the healing stream abound;—Isa. 46:4; Ezek. 47:9.
Make and keep me pure within;—Psalm 51:10.
Thou of life the fountain art,—John 1:4.
Freely let me take of Thee;—Rev. 22:17.
Spring Thou up within my heart,—John 4:14.
Rise to all eternity.—John 4:14.

—Exchange.

WHAT FOLLOWS.

We must not underestimate the greatness of the task assigned to the followers of Christ—"Go ye into all the world, and preach the Gospel to every creature." "Go ye therefore, and teach all nations." "Ye shall be witnesses unto me . . . unto the uttermost part of the earth."

Nor must we overlook what has been achieveed, despite stupendous difficulties and obstacles which confronted Christians in every age.

Neither should apprehension arise as, in the midst of the world's greatest upheavals and disorders, we face the future.

God wrought mightily through his own power and human instrumentality in lifting a great part of mankind from lowest conditions to highest attainments in all departments of life, and surely his power is still available to meet present and any future demands.

It is evident, therefore, that it rests very largely with God's people as to whether the church will occupy its rightful position of influence and service, and remain the channel through which God will operate to carry forward his beneficient scheme for a lost world.

It will be helpful to recall some of the difficulties the early, and even later Christians encountered; the distances to be traveled by slow and limited methods; unknown peoples, and unexplored regions; many languages and dialects; climatic, pestilential conditions; lack of medicines and surgery; government prohibitions of new religions, and native hostility to foreigners; tenacious adherence to national worship and practices despite their degrading influences; widespread ignorance and superstition; lovers of pleasure, and given to cruelty; general contempt for the Jew, and aversion for anything originating with him, etc.

The early heralds were left largely to their own resources, they went where persecution's arm drove them, or the Spirit directed them, and wherever they journeyed they preached "the Lord Jesus", and out of their self-sacrificing labors came Christians and churches, and the agencies which advanced foremost nations to the best they have.

The perfect character, the lofty teachings and the atoning sacrifices of the Christ; the joys of salvation and the certainties of eternal life through Him; the unparalleled principles to govern one in all relations, and the high ideals and standards for social, governmental and all other conditions constituted an irresistible appeal to the best in men, and gained acceptance and compliance that swept the cause in triumph over the Roman Empire, and into outlying regions from which the best nations of today profited.

We are, in may respects, in a totally different world to that of the early church with discoveries and developments undreamed of years ago, for distant nations are near neighbors by cable and ship, and the brotherhood of man was evidenced in the many nations allied in a common purpose and effort to destroy tyranny and the grasping for world power, and, out of all that the war placed upon the nations, they seek plans, organizations, and agencies to meet the call of the hour to reconstruct and build for a greater future.

Surely it is time the church realized that the world needs it more than ever, that greater opportunities could not be found than are about it today, and that the spirit, devotion self-sacrificing labors of the early Christians should be exemplified to enable the church to accomplish its great mission to men.

With such a task assigned, and with such grave responsibilities resting upon pastors and members, it is natural to ask what are the best plans to adopt in our present circumstances so as to do that part of the task that our generation is expected to finish?

We are responsible for our share of the task being done so as to prepare the way for the next generation to do its part.

If we shirk our duty now it will add to the labors of the next generation. Many will be denied the light of life, and it will delay the success of the Kingdom.

Evasion of military duty in the war brought heavy penalty. What of Christians who fail to keep their church vows, obey not the Christ?

Some plans will be suggested later.

Fred C. Klein.

WITH THE ANNUAL CONFERENCES.

By Rev. Crates S. Johnson, Forward Movement Secrtary.

Laymen Rally to the Support of Superannuates.

In two annual conferences visited this fall by the Forward Movement secretary definite steps were taken on the initiative of lay representatives toward providing a better support for superannuated ministers. A committee of laymen in the Indiana conference had worked out during the year the constitution and by-laws of a new Prechers' Aid Society which shall be managed and promoted largely by the laymen themselves, supplementing the already existing Preacher's Aid Society whose management is largely in the hands of the ministers. The report of the committee was received with enthusiasm and the proposed constitution and by-laws were adopted unanimously, and the officers of the new organization, headed by the chief organizer, Mr. Charles Boxell, will proceed at once with an educational program seeking to acquaint the people with the case of the superannuate and to enlist them in building up a capital fund adequate for the needs of those who are likely to become claimants. The total receipts of the Preachers' Aid Society for the year ending 1929 were $3,629 24, which included two per cent. of the salaries of the ministers. Six ministers and three widows received during the year $2,229.92. The Society had in its permanent fund $11,459.85. The constitution of the new Preachers' Aid Society provides for the absorption of the original organization at any time conference may determine.

The example of the Indiana Conference was cited at the Michigan conference and immediately the suggestion "took" with the lay representatives. A committee, headed by J. E. Kinney of Saginaw, Michigan, was placed in charge of the activities of the year, which will include the visitation of all district meetings by a publicity committee, seeking to enlist the people in the cause of the superannuate. The Michigan conference has two societies for the relief of worn-out ministers: the Superannuate Board, whose permanent fund in 1920 amounted to $6,024.33, and the Preachers' Aid Society, whose permanent fund in the same year amounted to $3,953.36. The latter is almost independent of the annual conference and is made up of those who have given their note for at least $5, said notes bearing seven per cent interest, payable annually. Both societies distributed last year $755 to seventeen beneficiaries

The Ohio Conference reported a permanent fund of $63,179 40. During the year ending July 1, 1921, $3,191.34 had been distributed to 42 beneficiaries, 27 of whom were women. In some instances the amounts have been distressingly small and efforts will be made during the year to supplement these meager offerings to meet the exigencies of certain cases. The conference is looking toward a capital fund of $300,000. and as soon as conditions are propitious an effort will be made to secure a portion of this sum.

BENNY COON.

When the forester very softly opened the door of his little house in the big forest, he wasn't at all surprised to see the little boy waiting there by the fire. He knew exactly what he was waiting for, too—always the same thing—a story. And the boy would tease and tease until he got it. But this time the forester wasn't going to let him tease. No, indeed. He'd give the small boy the surprise of his young life.

So he didn't say, “Hello!” or “How do you do?” or anything like that. He just tipped quietly up behind the little boy and called out in a very loud voice: “Once upon a time.”

“O!” cried the little boy, jumping up. “How you scared me!”

“Well, I got ahead of you that time, anyway,” said the forester, chuckling. “Once upon a time there was a raccoon.”

“Is that the same as a coon?” asked the little boy.

“It certainly is. In fact, the raccoon's name was Benny Coon. And one day he was trying very hard to go to sleep in his own little bed, high up in a hollow branch of a tree; but he couldn't seem to manage it at all. At last he thought: I know what's the matter. I must be hungry! If I could only get some berries or nuts or fish or—or some grasshoppers'—Yes, grasshoppers! Yes, grasshoppers! That's what he wanted. His mouth began to water, and he stuck his head right out of his house. But the sun was shining—and he pulled it right back again.”

“Why did he do that?” asked the little boy.

“O, coons don't like the sunlight—not one little bit,” answered the forester. “They sleep all day and come out only at night. That's why Benny Coon just wished the sun would go under a cloud, so he could get those grasshoppers. And pretty soon the clouds did roll up and cover the sun; and then there sounded a big old rumbling noise.

“‘Thunder,’ Benny Coon cried joyfully. Then he looked out; and when he saw how lovely and dark it was getting—almost as dark as moonlight—he just scurried down that tree and, in no time at all caught three fine, juicy grasshoppers. ‘This surely is my lucky day,’ thought he, as he went over to the river to wash the grasshoppers.”

“To wash them!” exclaimed the little boy. “Why did he do that?”

“Oh,” said the man, “no raccoon would ever think of eating anything without washing it first—any more than your Aunt Caroline would. And you know how careful she is.”

“Well,” he continued, “Benny went over to the river and splashed the grasshoppers around in the water until they were quite clean. Then, because the water felt so nice and cool and Benny loved water, he gave them one big extra splash.

“But that was one splash too many. A saucy little fish slipped up, snatched those grasshoppers and was off like a silver streak in the water—with Benny Coon after him, of course. How angry Benny was, and how he did swim! Under water, too! Never mind, he'd get that fish—with the grasshoppers inside; just see if he wouldn't! He was close upon him, too, when they whirled swiftly around a big rock. Then what do you think happened? The little fish swam straight into the open jaws of a big fish! And Benny was going so fast he couldn't stop, and in he went, too! Not all of him went in, however—just the tip of his nose—and he pulled that out before those awful jaws could close.

“Then maybe he didn't swim! The water all around him splashed high in the air like very lively fountains. Splash, splash, splash! He reached the bank and scrambled up its side, pulling his tail in after him with a mighty jerk. He could almost feel those awful jaws starting to bite it off! Then, running far back from the water, he climbed a tall tree.

“Now at last he felt safe. Gracious goodness sakes alive! What an escape, what an escape! he kept thinking, as he lay there and panted and panted, and then panted some more.

“‘It must have been a shark come way down from the river,’ thought Benny, ‘and it's an awful wonder that I'm not being eaten up this very minute, 'long with that saucy little fish and those grasshoppers. I must be pretty smart to have got away! This surely is my lucky day, after all.’

“So thinking, Benny began to feel more cheerful; the scared look left his eyes, and his usual expression of mischief and cunning returned to his face. Shaking off the water, he looked around to see if he was all right. Yes, his grayish white fur seemed to be all there; every ring on his long, bushy tail was safe, too—he counted them carefully to make sure (you see, his tail had been very near the shark).

“‘No great harm done, after all,’ said Benny. ‘I'll just run along home now and have a good day's sleep and forget. But right here Benny's eyes flew wide open with a jerk, and he gave a surprised squeal.”

“Did he see the shark?” asked the little boy excitedly.

“No,' said the forester, “but he discovered something else; he saw that he had come up on the wrong side of the river. Think of that! His nice, comfortable bed was on the other side; and nothing in all the world could make him cross that awful water again.

“Well, poor Benny felt just like lying down and giving up altogether. But he didn't. He knew that he must find a safe place to sleep in. So tired as he was, he climbed tree after tree, in search of a nice, comfortable hole. And it was a very long time, too, before he found one that didn't already have some one in it. But finally—because it was his lucky day, I suppose—he found a nice hole in a dead branch of a tree. With a big sigh he settled down in it, all ready for a nice, long sleep.”

Here the boy gave a sigh of relief, too.

“O, ho,” said the forester. “You think Benny's troubles are over? Just you wait and see!”

“Why, what happened next?”

“What happened next! A man with an ax happened next; that's what. He came along looking hard at the very tree in which Benny was sleeping so peacefully. He lifted his ax and was just going to give it an awful whack—when he happened to notice the dead branch on it. ‘This can't be a very good tree,’ he said. So he chose the next tree to it. Bang, whack—bang whack! How the chips flew, and what a noise it all did make! But it didn't wake Benny—he was so very sound asleep.

“Finally the great tree came to the ground, and, alas, so did Benny! As the tree fell it hit the dry branch in which he was sleeping so comfortably; and down it came. And this really did waken Benny. It hurt his foot besides, and, well, he just naturally began to cry. He sounded very much like a real baby crying, and the man rushed over in great alarm; but when he saw it was only a coon, he said: ‘Never mind, little coon. Soon you'll be a nice stew and a soon skin cap—and then your foot won't hurt you any more.’

“Then he picked Benny up and carried him home. When his little daughter saw Benny, who had stopped crying and was curled up in a ball licking his sore foot, she said: ‘What you got there?’

“‘Why, this is a nice stew and a coonskin cap,’ said the man as he held up poor Benny.

“‘O, no, dad! We've got a lovely chicken stew for supper, and you won't need a cap till next winter, and I—I want a pet right now.’ So that settled it; and they all three had chicken stew for supper.

“After a while Benny's foot got well, and he stayed with the little girl for several months. But one day he ran away, bravely swam the river and went back to his old home again.”

“Didn't he like the little girl?” asked the small boy.

“O, yes, he liked the little girl all right!”

“Why did he go away, then?” said the little boy.

“Well, I don't know for sure,” said the forester, as he ended. “But I think maybe eBnny had been mischievous—stolen a chicken, perhaps, or some nice ripe corn. And, well, he thought it would be safer to get away. You see, winter was coming on, and the man decide to have that coonskin cap, after all.”—Robin Greentree, in the Continent.

TWO SEEDS.

I hid a selfish little thought,
  To think and think about,
I did not know it would be caught,
  Or ever be found out,
But it was like a little seed,
  And it began to sprout!
It grew into a little weed,
  And blossomed in a pout!

I hid another little thought,
  'Twas pleasant, sweet, and kind;
So, if this time it should be caught,
  I knew I shouldn't mind.
I thought about it, hour by hour,
  'Twas growing all the while,
It blossomed in a lovely flower,
  A happy little smile!

—Unknown.

Zip! Wow! Young Arthur's pup tore through the dining-room howling with pain.

“Why, Arthur! What in the world is the matter with Fido?” inquired his mother.

“He bit my finger, so I bit his ear. If he can't learn from talking, I'll have to teach him some other way.”—Lone Scout.

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NOTES.

—More garages than dwellings were built during 1920 in the United States.

—July, 1921, was the dryest July experienced in England for more than 100 years.

—Welding cable on bridges three hundred feet above the ground is the work of a Jersey City woman. She is the mother of two children and earns $30 a day at her work.

—Jumping into a partly filled silo instead of using a ladder caused the death of a farmer living in Nebraska. He was overcome by gas and died before rescuers arrived.

—Red snow is an added attraction to the wonders of Rocky Mountain aPrk in Colorado. Countless billions of tiny organisms that reproduce in the cold environment are responsible, according to government experts. The coloration is more intensive a qarter of an inch below the surface and streaks often red as blood have a sweetish taste. Scientists believe that the spores may have been brought down from the Arctic by the Chinook winds.

—College courses on transportation are suggested by a prominent railroad operating official, who believes that the colleges might well turn their attention to the development of courses in railroading, treating it as a scientific study compared to medicine, engineering and law.

—Steam shovels will begin demolishing the Cahokia Mounds near East St. Louis soon unless the state or some historical society purchases them. These relics are the last evidence of prehistoric Indian culture of the United States. There are 64 in number, the largest covering 16 acres.

—Snapshots of Mars, as if the planet were but a mile and a half away, are promised in 1924 by an American scientist, collaborating with a prominent American astronomer. Professor Todd, astronomer, has found a mine shaft at Chanaral, Chile, the shaft of which will be used as the barrel of the telescope. Mars will be at its zenith over this shaft several times in 1924.

—The intelligence of a setter dog saved a French alpinist from certain death when he fell over a precipice, breaking his legs. Unable to move he wrote a message to his wife and fastened it to the dog's collar. The dog rushed home and six hours later help arrived, the dog leading the way.

—"Court convenes at 9:30." This sign, conspicuously posted on several streets leading into Quincy, Massachusetts, is the police chief's warning to motorists of the danger of fast driving.

—Living in a copper horse is one way three Germans of Coblenz solved their housing problem until the city authorities caught them at it. They gained entrance to the inside of the giant figure of a horse bearing the statue of William I, by discovering a loose copper plate on one side. They had installed a bed and laid in a supply of choice wines and provisions.

—Auto tubes dropped from an airplane saved the lives of three young women who were struggling in the surf at Hampton Beach, New Hampshire. Life guards were beaten back in their efforts to reach the bathers when the aviator and his mechanic flew over them and dropped the inflated tubes within reach. They clung to the tubes until the guards reached them.

—Hot water gushed from a well driven near Sebring, Florida, and is coming to the surface at the rate of 40 gallons a minute. The flow has maintained an even temperature of 130 degrees and shows no signs of abating. This is the second hot water well brought in in Florida, one having been drilled at Pensacola about 20 years ago. The first well ceased to flow when the drill broke through rock and diverted the water into a subterranean lake.

—The present Duke of York, second son of King George, is a student at Oxford University. This summer he invited 400 boys to spend a week as his guests at an outdoor camp in Kent. Half of them were schoolboys of well-to-do families. The other half were working boys from shops and factories. The week was spent in sports and games. Getting together, the Duke thought, would give each group of boys a chance to know and appreciate the other. A few invitations like this might lead to a friendlier feeling between rich and poor in England.

—Serbia is now a part of the new state of Jugo-Slavia. The people of the whole state, including the Serbs, Croats, Slovenes and others, are subject to King Alexander.

—All records for the exporting of wheat were broken in August. About fifty million bushels were shipped abroad, including eight million to Canada. October, 1920, had previously held the high record. Then about forty-three million bushels were exported. There is great demand for our wheat in Europe. Formerly Europe bought much of its wheat from Russia.

—Sea-snakes are found in the Indian Ocean and in the warmer regions of the Pacific. The most common variety is about a yard long, yellow and green in color. Sea-snakes have flattened tails, with which they swim. They are somewhat like the poisonous adders of the land. This indicates that they may may be a branch of the adder family.

—A new fuel much used in Germany is tetraline. It is extracted from coke, which is made from coal. This new fuel is expected to take the place of gasoline for automobiles. As Germany has immense coal fields, tetraline can be produced in large quantities.

—The famous explorer, Sir Ernest Shackleton, is off for another voyage to the far southern seas. This time he has a ship built by his own orders, and expected to withstand the roughest of weather and the thickest of ice. Supplies for two years are on board.

—A great chemical plant at Oppau, Germany, was wrecked by an explosion. More than 800 people were killed and 2500 others were injured. Every window pane in a town three miles away was broken. The shock was felt 50 miles away.

UNSAFE FLUES.

Why will people continue to use terra-cotta and brick-on-edge flues? They appear to think they will not start fires. Just the same, they will burn them out.

As the old saying goes, "You may put it in your pipe and smoke it." Sooner or later, the brick-on-edge and terra-cotta flue will produce the smoke—burn your house or business.

Statistics show that in past years in North Carolina unsafe chimney flues and stovepipes caused 26 per cent of the fire loss—annually over $700,000. Say you don't believe it? Just the same, it is true.

Are your flues safe? Have you any brick-on-edge or terra-cotta flues? If so, cut them out now. Don't wait! It is dangerous.—Insurance Department, Raleigh, N. C.

"I'm sorry, young man," said the druggist, as he eyed the small boy over the counter, "but I can only give you half as much castor oil for a dime as I used to."

The boy blithely handed him the coin. "I'm not kicking," he remarked. "The stuff's for me."—Watchman-Examiner.

WHEN TO THANK GOD.

Can we be as thankful for a promise as for the fulfilment of the promise? Yes, if we trust the one who promises. Suppose a wealthy friend, in whom we have entire confidence, tells us that because he knows we have a financial obligation to meet on a certain date he will, just before the obliagtion falls due, give us more than enough money to meet it. Do we thank him then, or do we wait until after he has paid over the money? God has promised us personally to supply all our need. Whenever a need comes into view, do we thank God in advance, or do we keep Him waiting until after he has "made good" and then thank Him? "'Lacked ye anything?' said the Lord to the seventy, who had been sent out without any worldly emoluments, and they answered, "No, Lord." Suppose we thank God now for His abundant meeting of that need that lies ahead.—Sunday School Times.

—Miss Frances Sutton was married last night to J. Bibb Mills, Esq., of Baltimore, Rev. R. C. Stubbins officiating.

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NOTES OF CONFERENCE.

The editor reached Concord Thursday night. He found the church darkened and an illustrated lecture going on. The house was crowded, some standing in aisles. The pictures showed scenes in Japan and China to inform concerning our missionary work. This was the ladies' evening and Mrs. Geo. R. Brown, Mrs. J. F. McCulloch, and Mrs. W. C. Hammer, aided by Rev. A. G Dixon and H. A. [illegible] The [illegible] missionary work at our Children's Home, in the Pine Ridge, Ky., school, and the Pittsburgh mission work among foreigners, was briefly described.

Business of Conference had progressed well. Rev. R. M. Andrews had been elected president, Rev. C. W. Bates secretary, and the president and Bro. L. L. Wrenn stationing committee. It had been decided as a rule of the Conference that the president should be a member of the stationing committee, also the retiring president when there is one. One layman elected for the purpose completes the committee. This is Bro. Wrenn's second term on the Stationing Committee.

We were sorry to be too late to meet and hear Dr. Wilbur and Dr. Miller, representing General Conference interests. Dr. Wilbur, fresh from travel, had a very interesting story to tell about the Armenians. He urged that we lend a hand to them in this their time of great need and peril.

Dr. Benson, Dr. C. S. Johnson, and Dr. Elderdice came later and spoke in behalf of the important interests they represent, while Dr. Dixon was a regular attendant, taking his usual part in the business of Conference. Dr. Harper, of Elon College, was present by invitation and made a pleasing address on Friday night.

Much time was taken up in the routine work of hearing pastor's reports of their work. There is difference of opinion as to the propriety of spending so much time in this way, but the majority thought it time well spent, even when time is limited.

The Interchurch World Movement was advocated by Dr. Ramsey, of Raleigh a state organizer, and by a Baptist minister, of Charlotte. Our Conference voted for co-operation in this movement and appointed representatives to attend a conference in Raleigh We expect to publish later further information regarding this conference, giving the names or offices of those appointed to represent our church.

Report of committees came in rapidly on Friday and Saturday and were acted on; in most cases adopted without change. The committee on Sabbath Observance called forth prolonged discussion and their report was recommitted. In its changed form it was unanimously adopted.

The report on Pastoral Wrok was so happily framed and struck the Conference so favorably as read by Dr. T. M. Johnson that it was ordered published in the Herald. See it elsewhere in this issue.

Among the new steps taken was the decision to establish a school of methods for church work, in conjunction with the Young People's Union. This is expected to materialize this year.

Letters were received from Revs. [illegible] Williams and W. F. McDowell. Rev C. H. Whitaker was kept from most of the session by an injury to his son in an automobile wreck. The young man is better and his recovery is looked for.

A resolution was introduced and we thought rather hastily passed instructing our representatives in the next General Conference to use their best endeavors to combine the secretaryships of Home Missions and Foreign Missions; also of the Board of Education and the Board of Young People's Work; and to abolish the secretaryship of the Forward Movement. These are very important matters and should be thoroughly discussed before final action is taken.

Bro. J. F. Barrett, of Asheville, editor of the Asheville Advocate, and a leader of organized labor, made a brief address, appealing to the church to exert its influence to harmonize the discordant elements in the economic world by bringing all to observe the golden rule. Only the Christian church, he thinks, can mediate between the two groups into which men have been divided by the natural process of invention of machinery, division of labor, and organization of industry How much better it is to turn to the Christian church for counsel and inspiration than to turn to atheistic socialists and anarchists. The spirit Bro. Barrett manifests we hope will be caught by other labor leaders. How foolish it is for men to allow their harmony in great matters to be disturbed by differences of opinion about small matters. "We be brethren," and no differences of occupation should be allowed to obscure this fact. We all have a common inheritance in the grace of God so great as to make of small importance the difference between the millionaire and the pauper. Let us take stock of our riches in Christ Jesus and we will just naturally cease to be grasping and contentious in regard to material things. We will be disposed to give more than is due. Bro. Johnson stated that Bro. Barrett had been employed by the federal government to adjust differences in industrial matters and had been so successful as to receive the special commendation of the nation's chief executive. He and his father are members of our Asheville church.

Another forward step was the appointment of a committee on Evangelism. The Increase Campaign calls for well-planned and concerted action. This committee may promote this work.

The president's report touched upon so many points of general interest that the Conference voted that 10,000 copies of it be printed for distribution.

This is the year for the election of delegates to the General Conference. The following were elected, the vote being by orders, each one chosen receiving a majority of the votes of ministers and laymen voting separately:

Ministers: R. M. Andrews, J. D. Williams, C. A. Cecil, T. M. Johnson, C. L. Whitaker, S. W. Taylor, G. W. Holmes, A. G. Dixon, C. W. Bates, C. E. Forlines, N. G. Bethea, J. F. McCulloch.

Laymen: J. Norman Wills, V. W. Idol, L. L. Wrenn, H. A. Garrett, A. M. Rankin, A. H. Evans, W. R. Goley, R. F. Williams, S. C Whitaker, A. J. Harris, Wiley Ward, J. M. Millikan.

Alternates were elected as follows:

Ministers: H. L. Powell, J. E. Pritchard, J. H. Moton.

Laymen: C. P. Younginer, A. B. Schlichter, J. M. Cutchin.

The Conference accepted the General Conference apportionment and adopted a rule for apportioning it to our various charges. Among our own Conference enterprises, Church Extension calls for $8,000, and this is included in the Conference Budget. According to the new rule, 40 per cent. of pastor's salary in stations, 35 per cent. on circuits, and 20 per cent. on missions will, it is calculated, completely cover the budget.

Four preachers were ordained as elders: Bros. J. W. Hulin, J. B. Trogdon, J. M. Morgan, and N. M. Harrison. Rev. J. D. Williams preached the ordination sermon on Sunday at 11 o'clock He spoke of the Model Sermon, presenting in a striking way the essential elements, including the character of the preacher and the mood of the congregation, and made a fine impression upon the congregation as well as upon the men ordained.

We did not hear the Conference Sermon by Rev. J. E. Pritchard, but heard good report of it.

Sunday afternoon a meeting was held under the auspices of the Young People's Union, addressed by Rev. A. G. Dixon, Secretary of Young People's Work, and others.

The Concord church choir helped much by their singing. The organist is Mr. Benson, who is also teacher of the Baraca class. His help to the church is highly appreciated.

The entertainment of Conference was ample. The editor had one of the best homes—that of Bro. J. M. Blackwelder, formerly of Asheville. He and his wife and four children all contributed to our entertainment and will be pleasantly remembered by us. The oldest daughter, Miss Cordelle, is teaching nine miles away, but came home for the week-end. Miss Ethel and Masters Marvin and James, Jr, are the other children, all bright and interesting. Bro. Holmes and Bro. Fogleman were our fellow-guests, and we thoroughly enjoyed our association with them in this good home. Bro. Roy Schreyer, of Asheville, a fellow guest in Liberty years ago, and our kind host at the Asheville Conference, was thrown with us again in the home of Bro. Blackwelder.

PASTORAL WORK.

It is only the field that has a preacher who visits that really has a pastor. The field whose preacher visits less than he should does not have a whole pastor. If there is a field whose preacher does not visit at all, that field has no pastor at all. If the preacher is to lead his people into better living and in church work he must go where they are. He cannot become all things to all men at a distance. It is personal contact that starts the people going in the direction the preacher is going.

Then, too, it is through personal contact that the preacher's personality has its best chance to be felt. Even if it were not so, the sermon seems better to the people who have felt the power of the personality of the pracher through personal contact. But as a matter of fact, the sermon is really better when the life of the preacher has touched the life of the people and both have been quickened. The people like the sermon because they like the man who preached it and they like the man because he visited them.

The pastor should visit with a purpose. He may simply gad about from house to house and call it pastoral visiting. He may visit so idly that the police would be justified in taking him up for vagrancy, not that he doesn't keep moving but he moves to no purpose. He should go after something and fetch it. He should go to take something and deliver the goods. One Christian business man meets his pastor's calls at his store or by phone by saying: "What can I do for you?" If that pastor is shrewd he names in response both an article of merchandise and an act of church work and gets both. No better opportunity than when making pastoral calls to talk over with members of the church and members of official boards the plans and work of the church, or the matter of subscribing to the church papers, or the revival, or the prayer meeting. He should also look carefully after the aged, or any that are afflicted, or any that are in trouble. And the people should always report to the pastor all such. If the members do not report to the pastor in case of sickness among the people, it is the failure of the people rather than of the pastor who did not know and had no way of knowing of the sickness. As soon expect the doctor to find out and come without being informed as to expect the preacher to find out and come without being informed.

T. M. Johnson,
C. A. Cecil,
Daniel Trogdon,
D. J. Johnson,
A. E. Carter.

REPORT OF STATIONING COMMITTEE.

Alamance—G. W. Holmes
Albemarle—J. A. Ledbetter
Allison's Grove—J. F. Alexander
Anderson—C. C. Lindley
Asheboro—L. W. Gerringer
Asheville—T. M Johnson
Buncombe—C. L. Spencer
Burlington—J. E. Pritchard
Bess' Chapel—A. B. Haywood
Charlotte—G. L. Curry
Cleveland—J. H. Stowe
Concord—A. D. Shelton
Creswell—R. L. Hethcox
Davidson—J. W. Hulin
Denton—D. A. Highfill
Fairview—W. B. Surratt
Roberta—J. T. Siske
Fallston—A. L. Hunter
Flat Rock—J. R. Hutton
Forsyth—W. F. Kennett
Gibsonville—P. E. Lindley
Graham—R. S. Troxler
Granville—C. W. Bates
Greensboro:
  Grace Church—R. C. Stubbins
  West End—R. A. Hunter
  St. Paul's—J. M. Morgan
Greensville—Lester Helms
Guilford—A. M. Hamilton
Halifax—N. G. Bethea
Haw River—W. E. Swain
Hebron—To be supplied
Henderson—S. W. Taylor
High Point:
  First Church—G. R. Brown
  Welch Memorial—J. H. Moton
Lebanon—Edw. Suits
Littleton—D. M. Loy
Lenoir—W. P. Martin
Lexington Mission—D. A. Braswell
Mebane—C. L Whitaker
Mecklenburg—A. Ridge
Midland—G. L. Reynolds
Mocksville—C. J. Edwards
Mt. Hermon—J. H. Bowman
Mt. Pleasant—J. A. Burgess
North Davidson—C. A. Cecil
Oak Ridge—A. O. Lindley
Orange—H. F. Surratt
Pageland—J. W. Quick
Pinnacle—W. C. Lassiter
Randleman—E. G. Lowdermilk
Randolph—W. F. Ashburn
Richland—J. B. Trogdon
Roanoke—D. R. Williams
Reidsville—H. F. Fogleman
Rockingham—J. H. Trollinger
Saxapahaw—T. A. Williams
Shelby—J. D. Morris
Siler City—Paul S. Kennett
Spring Church—J. B. O'Briant
Stanly—W. D. Reid
Tabernacle—G. F. Millaway
Uwharrie—W. H. Neese
Thomasville—J. H. Abernethy
Vance—H. L. Powell
West Forsyth—J. M. Ridenhour
Whitakers—J. C. Auman
Why Not—W. M. Pike
Winston—J. D. Williams
Yarborough—N. M. Harrison, Jr.

Superannuates: I. I. York, Geo. E. Hunt, W. C. Kennett, W. P. Martin, J. F. Dosier.

In hands of president: T. E. Martin, Hubert L. Isley, R. E. Andrews, C. E. Phillips, W. L. Carson, E. A. Bingham, J. F. Minnis, J. D. Hardy, D. A. Fishel, J. F. Allred, H. S. B. Thompson, E. M. D. Watson, J. W. Self, T. F. McCulloch, C. H. Whitaker.

Editor Methodist Protestant Herald—J. F. McCulloch

Principal Yadkin College Institute—W. T. Totten.

Professor in Westminster Seminary—C. E. Forlines, D.D.

Loaned to Mission of Good Samaritan, Asheville, N. C.—J. S. Williams.

Secretary of Board of Young People's Work—A. G. Dixon

Supernumerary on Richland Charge—W. F. McDowell

Loaned to Board of Home Missions—O. B. Williams

In Seminary—J. C. Auman

R. M. Andrews,
L. L. Wrenn,
Stationing Committee.

—Rev. J. E. Pritchard stopped at Thomasville to visit his brother.

—Rev. J. A. Ledbetter's mother, aged 92 years, is enjoying a surprise dinner today with her children, grandchildren and friends. She recently sent an offering of five or ten dollars to the Children's Home.

—Rev. H. L. Powell expects to meet his pulpit appointments the first Sunday in December.

—Fairfield Church, Guilford Circuit, will have a young people's rally next Sunday with all-day service. Rev. H. F. Surratt will preach at 11 a. m., and the rally will be held in the afternoon. The pastor authorizes this announcement.

—Miss Dela Bu'tin is back in San Angelo, Texas, teaching. She writes that there has been a superabundance of rain and that farmers are paying from $2.50 to $3.00 per hundred for picking cotton and yet pickers are scarce.

—Mrs. Hattie Harris Perkins writes that they have moved to Oxford and will go to Rehoboth, eight miles away, every first Sunday. Her loyalty is commendable. Mr. Perkins is selling the Crow-Elkhart automobile.

TRAVELING BY STEAM AND ELECTRICITY.

On the splendid Chicago, Milwaukee and St. Paul Railroad we have come from Chicago to Harlowton, Montana, a distance of 1335 miles by steam power, and now for a distance of 440 miles the road is electrically operated, and 217 more miles are now under construction.

That indicates that the motive power once the marvel of the world, and by many deemed to be the permanent reliance of mankind, will ere long be displaced in many spheres where it reigned supreme. Just so is it clear that the hoary systems of faith of Far Eastern peoples will yield to the glorious Gospel of the Son of God, and thereby men of all conditions be vastly endowed and empowered to live and achieve in a world blessed with truth, love and righteousness.

No greater privilege can come to any of us than to share in leading the nations out of the darkness that has impeded progress, the errors that have bound them to evil and cruel customs, the superstition that has hid God from them and the traditions that have closed to them the forces of righteousness that make for spiritual and temporal salvation.

The signal honor conferred upon Brother Broomfield and me in being authorized by the Board of Foreign Missions to visit its three missions abroad is duly appreciated, but the privilege afforded in helping to thoroughly comprehend all their diversified interests, and to help plan for their proper equipment and enlargement constitutes a grave responsibility which grows upon us as we get nearer to the scenes of our labor, and again we plead for the prayers of the whole church for Divine wisdom and guidance in all our deliberations and decisions.

The gradual awakening of our church to its missionary obligation as shown by increased income, and the added help of the Million Dollar Campaign gives assurance that adequate support will be given for the development of our enterprise following the adoption of our plans necessitated by the need and opportunity for greater service among the needy peoples of the Far East.

The regular sources of the Board's income must be maintained, because the demand for land and buildings, equipment and new missionaries, etc., and what must be placed in the Permanent Fund, will largely absorb the Board's share of the Campaign receipts. In anticipation of the growth of the work and consequent demand for larger receipts, and also to meet increasing current expenses, the Board added the Christmas appeal as a part of its financial plans, and received the General Conference's approval thereof, and it has proved quite a factor in its work.

There is still urgent need for this apepal, and it goes forth to all our Sunday schools and our people generally again this year with full authority for making it and in full hope of a generous response thereto.

We need to emphasize the true idea of Christmas in a practical way, and enlist the young in our foreign misionary work in the spirit of Christ, and at his command.

Fred C. Klein, Corresponding Secretary.

WHY A WORLD PROHIBITION MOVEMENT NOW?

Some of our most intelligent people do not seem to grasp the idea of a World Movement for Prohibition and Law Enforcement campaign at this particular time.

This is the time of all times for such a campaign. The great Baptist church is raising seventy-five millions for church extension. The great Methodist church is raising its great Centenary fund, the Presbyterian, the Reformed, the Lutheran, Episcopal and all of the leading denominations are raising great sums of money for larger things in the life of the church.

The World Prohibition Movement means that these large sums of money raised by the various churches shall accomplish greater results than it would be possible to obtain without this movement.

The breweries and liquor forces have been outlawed in the United States and they are seeking other fields to carry on their nefarious business.

Recently we heard of a brewery corporation going to a foreign field to invest two million dollars to carry on the business that they carried on here until driven out by the laws of this land.

In these lands we are spending our money to send misionaries to preach the gospel to those people—and the breweries are sending their millions to hinder the work of the church.

The World Movement for Prohibition means that these missionaries shall have an organization working side by side with them to create public sentiment for temperance and start movements in these countries for legislation that will promote temperance and sobriety there as we have done in the United States.

The law enforcement branch of this work needs no special explanation in many places in North Carolina, as we have illustration of the need of arousing public sentiment.

Of the one hundred sheriffs in North Carolina, many of them are indifferent as to the enforcement of the temperance laws—some of them are in actual sympathy with the violators of the liquor laws.

Public sentiment in North Carolina must be made so strong that every sheriff, and every deputy sheriff will be compelled to do their duty. The same thing must be made to apply to the federal officers as well as the county officers.

Campaigns of a local nature are being waged in some counties at this very time—especially one vigorous one in Catawba county. Sunday schools, churches, clubs and the various organizations are passing resolutions and taking action to break up the liquor traffic.

The state campaign now being organized ought to appeal to all of our people for the two chief reasons as given above—that is, to make the money that is spent by the churches accomplish the most possible, and to make our own state a place where law and order reigns supreme—two objects worthy of the efforts and of the money of every true North Carolinian.

REVIVALS.

The campaign for a twenty-five per cent. increase in church membership would make this subject apropos even if present-day conditions and methods did not justify it. I have been very much struck with the difference between a conversion of twenty years ago and one of these days. Then a man who had been soaked in sin for years would sometimes pray a week before he was converted. Frequently they could hardly be persuaded to quit long enough to eat luncheon. When they were converted one could see the difference in the countenance. It would show in their faces sometimes a whole week. Nowadays a fellow will slip down to the preacher and give him his hand, without bringing both feet up to a standing position, and begin to pull away from the preacher before anybody could notice who he is. There is no difference of countenance and frequently no difference of life. Whether it is advantageous to the church or to the individual, to increase the membership in this way, is a serious question. I am sure that some are led to better living; but I am also sure that many are just as mean as they were before, and some get worse every day. There is some serious defect in the preaching or method when this state of things is so general. Church membership adds nothing to one's reputation for truth or honesty or kindly feeling. Some of the meanest, most selfish, most obstinate, most quarrelsome people I know are in the church; and everybody knows they are going just as straight to perdition as the "broad road" will lead them.

I do not think it is necessary to pray a week, or a day, or an hour even or to go forward at all as to that; but I do feel sure that no one is saved, who is not willing to be seen and recognized in his effort for salvation. Nobody would join the masons that way; and the church is better than masonry.

Men ought to be told that they must not only be determined to forsake their sins but must also be determined to live a righteous life. Whatever is necessary to bring that determination is absolutely essential to conversion. A twenty-five per cent. increase in membership without this much of a conversion is worse than nothing. S. R. Harris.

—While auntie arranged the pantry shelves, her little niece handled the spice boxes and called each piece by name. Presently she said: "Auntie, I can read." "Can you, dear?" answered Auntie. "Yes, auntie," came the reply, "but I don't read like you do. I read by the smell."—Selected.

—The price of printing paper has jumped away up again.

—Peace between the coal miners and operators seems to be at hand through the mediation of Garfield, the government's agent.

—Marshall, vice president, was in Greensboro on Tuesday.

—England expects the trial of the former emperoor of Germany to begin in London

—Alexander Berkman, anarchist, is to be deported.

—The Odell Hardware Company has already opened up a fine display of Christmas goods.

—Reidsville's postmaster has resigned.

PRESIDENT'S LETTER.

GREETINGS—

Dear Fellow Workers: This week we begin the work of a new year. We worked well together in the year just closed. More money was raised for all purposes than ever before. There was a substantial increase in church membership, a very large number of our churches paid every cent of every claim, forty pastoral charges promised an increase for pastoral support for the coming year. A keen sense of hopefulness pervaded our annual sessions and your leaders who were there rejoice in what appears to be the dawning of a day of glorious achievement for our beloved Zion.

In behalf of your new pastor and your old pastor, your president sends greetings to you all. It may be two or three weeks before you will see him, but remember that you are not forgotten by your shepherd. He prays for you even in the toils and arduous labor of moving, and if he is detained and prevented from being with you on the appointed day, be sure that his prayers go up to the throne of grace in your behalf.

Therefore, my beloved brethren and sisters receive your pastor as one sent to you as by the Lord One who has been consecrated to his services, who gladly lays aside all things for the cause of Christ. He may not be the man you expected to receive from this conference, but that does not imply that he is not the very man who can help you most. Pray for him; if you know his frailties, pray that these shall be forgot by you and all who, like you, know them, that you may only remember we are here to work, to pray, to lift heavy burdens and carry the battle line just a little further into the enemy country before the bugle calls.

WHO STATIONS THE PREACHERS?

There seems to be some misapprehension as to this matter. The Discipline says the annual conference shall station the preachers. This has been only partially accepted; accepted only when a pastoral charge desires a change of pastors and wishes the assistance of the Annual Conference. When such a charge sends a delegate to the conference, the stationing committee is entreated to aid said delegate to secure the right man. But when the pastoral charge is well satisfied with the pastor who has served it—that is an entirely different matter; that charge not only tells all that the pastor in question has just accomplished, but also informs the committee that it is quite ephemeral; a sort of mushroom growth, a veritable Jonah's gourd affair, for if that pastor is moved it will collapse at once. God had nothing to do with that work, it was all man's work. It has the finger prints of a particular hand upon it, a differently shaped hand with less tapering fingers, a hand in which the mound of the moon is less pronounced, one in which the line of luck is slightly broken—such a hand would mar the work so well begun and destroy all future prospect of doing work for God in that part of the moral vineyard.

Beloved, is it true? Your president recognizes the fact that some men are better suited for certain fields of labor than for certain other fields of labor, that the kind of work which needs to be done in certain places at certain periods require the direction and leadership of men of certain peculiar characteristics.

But any man a wise stationing committee would send to your field of labor would do a good year's work, if only you will permit him to do it. Your president beseeches you in the name of our Christ, before whom we shall all stand and give an account in the last day, do not hinder your pastor. Guard your every word, let no hint of depreciation fall from your lips. If he appear not to be the best man or the man best suited for your work, co-operate with him, pray for him earnestly, daily, assist him in every way until next November and then when his work is reviewed, if he has failed, the failure will not be yours.

A SUGGESTION—

That hereafter we regard the appointments made by the Annual Conference as being made for only one year. They may be renewed for an indefinite number of years. But if the conditions of any other charge requires the services of your pastor to work out,—be generous, be a real Methodist Protestant, be thankful that you have had the services of such a man for a time, and be willing to allow those who need him, to have his assistance in solving their difficult situations. Therefore when your pastor leaves you, starting for conference, if he has done a good work, tell him, if you would to have him return tell him so, but also tell him you desire to see the entire church prosper, so if he is needed worse somewhere else than on your work, you will love him, pray for him just the same, but you will also learn to love his successor and pray for him as you prayed for his predecessor.

A CHANGE IN THE BASIS OF CONFERENCE ASSESSMENTS—

Instead of accepting the old assessments for general claims use the following:

All interests are put into a budget. This budget or the amount of this budget for your charge is fixed by the following rule. If you are a circuit or group of churches, raise 35 per cent. of the pastor's salary for all claims, conference journal, superannuates, president's salary, missions, etc.; if your church or charge is a mission point, raise 20 per cent.. of the amount you pay your pastor; if your church is a station, then raise 40 per cent. of your pastor's salary for these claims. This simplifies the matter, and puts the charges of like character into the same class to avoid what might in a manner appear to be a discrimination.

EIGHT THOUSAND THIS YEAR FOR CHURCH EXTENSION—

We have set out this year to raise this amount for church extension. We could wisely spend this amount for this important part of the work of our church. Remember that that part of your contribution for conference claims goes to this splendid local work in our conference. Also we are this year endeavoring to raise every cent of the assessment for missions and education asked of us by our National Executive Committee. We never undertook to do this before. Let's do it this year.

GOALS FOR 1920—

I want to set before you the goals of last year. We did not reach them, but we came nearer. Many churches did reach the goal for finances. Let us increase the number of family altars in our conference, not quite one hundred new ones were reported for the year just closed. We ought to report one thousand for 1920. A revival in every church a church paper in every home, a Sunday school in every church; every school supporting the Children's Home; every cent of every assessment by the tenth day of November, 1920. We have the right of way, no red flags in the way. Let's keep out of the sidings, get up enough power to pull the steep up-grades before us, and surely we shall enter the grand central station on time.

Praying that the health of all our people may be preserved, that no epidemics may sweep the land, that material prosperity may visit all those who welcome it, and that there shall be a gracious outpouring of the Holy Spirit upon all His people, I am, sincerely yours, R. M. Andrews.

A FAITH THAT CANNOT KNOW DEFEAT.

(An Interpretation of the Undaunted Faith of the American Nation in the Triumph of Law and Love and in the Coming of Peace among Nations and Brotherhood among Men.)

By Wilbur Fisk Tillett.

I. The War of Love 'gainst Love of War.

Because God called, and clear his voice,
And duty left no other choice;
Because 'twas love that led us in,
Men's wrongs to right, men's rights to win,
And sent our flag to fields afar
In war of love 'gainst love of war;
Because no selfish end we've sought;
Because for weak 'gainst strong we've wrought;
Because for world-wide peace we've fought,
Nor ever counted price or cost
In sacrifice or treasures lost,
But, with full might, for all that's right,
Against all wrong, we still shall fight,—

We dare believe that glad new day
Will come, for which we fight and pray,
And Angels long Amen to say,
When for their crimes men make amends,
When hates all cease, and all war ends,
And those long foes shall all be friends.

For faith can never know defeat
That has in war of love its seat!

II. The War of Love for Love of Law.

Because all law we hold in awe,
In war of love 'gainst breach of law
Our nation its stern duty saw—
For wars of love 'gainst wars of hate
In law's defense are just and great;
Because no man to man is true—
And this is law for nations, too—
Who dares the reign of law decry,
And laws of God and man defy;
Because Jehovah hath decreed
That earth's oppressed ones shall be freed,
And nations who obey his will
Have sworn his word quick to fulfill,—
We dare believe the day has come
When law-defying kings are dumb,
And anarchy, where'er it reigns,
Law-loving men shall bind in chains;
When men shall righteous laws obey,

needn't come down to dinner unless you want to, dear. You were up ever so early. You can go to bed if you like, and I'll bring up a tray."

But Betty shook her head. "Mom," she said, "I want to do the dishes to-night."

"Anyway, I had a vacation," laughed Bob, when he heard of the change. "But you bet I don't like dishwashing, sis! I'd rather do errands."

"It's not the work, but the spirit in which you do it," explained mom. "Everything's hard if you meet it with a grumble. As far as I can see we wouldn't any of us choose to do disagreeable things, but we all have our small share of tasks that help to make this home."—Patten Beard, in The Continent.

FROM PASTORS AND PEOPLE

Friendship, Haw River Circuit.—Rather than disappoint our pastor and church I had better get busy on my new job and send in my little report.

We people over here at Friendship are quite alive yet and haven't gone into winter quarters; no, and we do not aim to, either. We have a very good Sunday school. I am so thankful to see so many fathers and mothers who come and bring their whole families. This is a great encouragement to superintendent and teachers, and it is just what it takes to make our Sunday school what it should be.

Bro. Swain gave us a splendid sermon Sunday morning—though we never expect anything else. It was his last sermon of this conference year; but, to be sure, our people do not want it to be his last one here, for we are sure expecting him back next year.

We are very sorry that Mrs. Swain is sick. Hope she will soon recover.

Miss Jennie Gordon, one of our members and also a teacher, has been confined to her home for several weeks on account of rheumatism. We miss her very much, and our prayer is that she and Mrs. Swain both may soon be well.

We are planning for a Christmas exercise. Hope we shall be successful.

Kathleen Small, Reporter.

Roseneath, Roanoke Charge.—We again met at Roseneath this afternoon, November 16, at the usual hour to hear our much beloved pastor, Rev. R. C. Stubbins. He as usual gave us a mighty interesting sermon and I think I might safely say one of the best that ever fell from any minister's lips. It was so helpful and impressive. His subject was, "Awake, thou that sleepest." Our congrefation was fairly good; and what seemed to impress me especially and I suppose did all others was, it was our pastor's last appointment for this conference year. But we are sincerely hoping and praying that we may be blessed with having our same pastor with us another year. We are very glad to be able to report that we have paid up all our conference claims.

Joseph Gray.

Philadelphia, Greensville Circuit.—Sunday night was our last service before conference. Brother Morgan preached a fine sermon. I certainly do wish more could have heard him. We had a right good congregation. I am mighty afraid we are not going to get our good pastor back again, he having now been with us four years. He feels mighty close to us and we have learned to love him, and all that do not, I am sure the fault is in them, not the pastor; for he has certainly done his duty and if he does not come back, may God bless him and his famimly wherever he may go.

We have paid all our claims and made Brother Morgan a present of a little better than $15. May the Lord help us all to make the coming year a better one, and that we may do more for his cause. Many good wishes to the Herald and its readers.

Mrs. L. R. Pearson.

North Davidson Circuit.—As ordered by the fourth quarterly conference that we have an early conference, I announce it will be held on Saturday before the second Sunday in December, beginning at 11 o'clock at Bethesda. Let all the officials be on hand. Superintendents of Sunday schools will please announce the time and place in their Sunday schools, and get word to all the officials in their respective churches.

I will fill appointments in December as announced on my last round.

C. A. Cecil.

Henderson.—This is the first report from our new reporter. We have closed up the year's work nicely, paying all claims in full, and everybody happy. The last quarterly conference was held on November 12. The conference voted unanimously to ask for Rev. S. W. Taylor to be returned to us for the fifth year, and we were all made glad to have announcement made at our Sunday school last Sunday, that our delegate, Mr. A. J. Harris, together with our superintendent, Mr. T. J. Garrett, had succeeded in bringing him back for another year.

On November 16, the last Sunday in the old conference year, new officers were elected for the church and Sunday school. All old officers were re-elected with some additions to the board of stewards. A canvass was made of the church membership on the afternoon of November 16, to secure pledges for church budget for the new year. These pledges have not been tabulated, but we are hoping that the budget will be subscribed in full. We have raised the pastor's salary from $1800 to $2,000.

We are happy to report the organization of a Christian Endeavor Society. This new organization promises to be of great help and interest. About twenty members have enrolled so far, and we are counting on a number of others to join soon. Officers were elected to serve until January 1, at which time the regular semi-annual election of officers will take place. Miss Ruth Fowler was elected president.

We are also glad to report the organization of a new class in our Sunday school. This class is composed of the young men and young ladies from 16 to 25 years of age. This new class has organized along the line of working classes, with regular officers and committees. Mis Agnes Faulkner is president, and your humble reporter was elected by the class as teacher. We have named the class "Willing Workers" and are expecting to be heard from again.

D. A. Neese,
Reporter.

November 24, 1919.

Saxapahaw Circuit.—Last Sunday was our last service for this conference year, and I feel that a lot of good has been done.

We have elected officers at all churches for next year. Pastor was overpaid for this year, and salary raised for next year to $1,000.

These people are a people that any pastor should be proud of. We have built a barn, dug a well, screened the parsonage, this year, and are now building a smokehouse. The good ladies of Orange Chapel made their pastor a present of $10 last Sunday, which was appreciated very much. On last second Sunday I went to Salem and filled my last apopintment for this year. A good crowd out. After service on going to my buggy, I found it was filled with nice things from these good people. I won't try to name the things received; there was hardly room for Bro. W. A. Lindley and myself to ride home. Many thanks to you one and all for your kindness.

May God's richest blessings rest on each one of the members on Saxapahaw Circuit is the prayer of your pastor.

T. A. Williams.

Charlotte.—Sunday, November 23, was a red letter day for our church. Bro. Stubbins, our former pastor, was with us and preached at the 11 o'clock service. His splendid sermon was enjoyed by a large congregation. We were very glad to have Bro. Stubbins with us. Bro. W. F. Ashburn of Liberty and Mr. Tom Ritchards were also with us. We were also glad to have them with us. Bro. Ashburn preached for us at the evening service. and delivered a good sermon.

At three o'clock Dr. Ernest Vernon Claypool of Pravidence, R. I., one of the National World Prohibition workers, gave us a splendid message from the subject, Greatness Gained by World Work.

Our church lost a good friend in the death of Mr. Hoke McCall, which occurred Saturday, November 16. He was not a member of our church, but of Fairview Methodist Protestant church. His relatives are members of our church. He was buried in Sugar Creek cemetery. Our pastor assisted in conducting the funeral service.

We finished up the year with good work. We were able to pay up all our debts, the amount of which was $3,605.33.

Among those attending the Annual Conference at Concord were: Mr. and Mrs. R. S. Garmon, Mrs. Charles Daughtry, Mrs. Geo. L. Curry and Misses Nora and Inez Hinshaw.

Next Sunday is to be Cradle Roll Day in our church. Every mother is requested to be present with her baby. Certificates will be given to the babies who have joined the Cradle Roll. The Cradle Rall was organized September 30 and we now have on roll 30 members. Miss Inez Hinshaw is Cradle Roll superintendent. At the close of the service an opportunity will be given those who wish to have their children baptized.

Nora Hinshaw, Reporter.

November 24, 1919.

THE FLAVOR OF EBEN NASH'S MINCE PIE.

The old man came hurrying up from the barns. He could not get to the house fast enough.

"Mebbe this time!" he muttered breathlessly, but it was his soul rather than his stout old body that was out of breath. This time—all along, even in his most despairing moments, he had always comforted himself with the surety that sometime—mebbe this time was sometime!

"Well?" he demanded of his old wife, Rebekah. She stood waiting for him in the outer doorway, her thin shoulders huddled in white knitted folds against the November sharpness.

"I saw 'em come, an' I saw 'em go away. They didn't stay long, Beck," anxiously.

"I showed 'em all round, dear, every last place."

"Why didn't you blow the horn for me? Did you speak o' the walls bein' terrible thick and warm, [illegible]?"

"They could feel there weren't any, but I told 'em. I told 'em, Eben. I told 'em how lately we'd shingled, too."

Eben Nash stirred uneasily. Why could he not shake off this suspicion that Mother was not sorry that these people too had come and gone unavailingly? Search as he would her sweet, dear face he could not find disappointment. He found—was it relief he found? Always found?

"I did the best I could, Father." She seemed to be pleading with him for his good will. "You can't make folks buy your place."

"Weren't they a mite interested, a mite?" Rebekah Nash slowly shook her head. But she did not sigh; he was sure he did not hear her sigh.

"No, they wanted a bath room and a sleepin' piazza and higher ceilin's. The only thing either of 'em liked was my Martha Washington geranium. I told 'em I'd let that go with the house!" Mother was smiling now determinedly. She pulled Father within doors and divested him of muffler and cap. She drew up his old rocker before the stove. "I'm goin' to make you a cup o' tea," she purred. Mother always made cups of tea after people had come and gone without any prospect of purchasing. Presently, hot tea in Father's best china cup. Poor Father!

"I don't see—I can't understand—It's a good place, Becky."

Oh, it was a good place, Mother thought! Sudden tears rushed to her eyes and tenderness to her heart. A dear good place where little sons had come to her, a little daughter who had stayed a year, where she and Father had toiled happily and rested together at the end of the day. The low ceilings had hovered them and the thick walls kept them warm. The little sons had battered the woodwork and careered joyously over the fields.

"A good place, Father," echoed Mother quietly.

"Somebody'd ought to want it. How long we been tryin' to sell it, Mother?"

"'Most a year," and this time he was sure she sighed. Poor Mother! They understood each other, these two, with the understanding of forty-eight united years.

"It's most Thanksgivin' again, Mother, an' we're still on the old place," though he had expected not to be, had even been so sure!

"Yes," cried Mother eagerly. "I guess we'll eat another Thanksgivin' dinner on it, Eben. I mean on our place that still belongs to us: I'm beginnin' to get dinner ready!" laughing tremulously. "I started the mince meat today."

"Mother!" he was not laughing. As nearly as it could be, his voice was sharp. The best china cup clinked perilously as he thumped it down on the table. "After all our expectin's and' disappointin's—those folks that almost did an' all the folks that said, 'We'll think it over'—you expect us to sit down to a Thanksgivin' dinner an' be thankful? You crazy, Becky? Well, I'm not."

"But, Fath—" she began again. "But Eben—" They both instinctively reserved the tenderer names for tenderer times. "But, Eben, if we're here Thanksgivin' I suppose we'll eat a dinner at noon, won't we?"

He faced about.

"You mean you've written the boys to come? That what you mean, Becky?"

"No. I mean I haven't mailed the letters. I just thought I'd have 'em ready to mail, if —nothing happened." And nothing had happened. Nothing at all. They had not sold the place.

"Well, you can mail 'em just's soon as we've sold an' we'll have a Thanksgivin' dinner to celebrate!" laughed Eben Nash, unevenly. "That'll be mince pie enough for me! You seen my ear-laps? It's gettin' pretty nippy out o' doors."

Alone, Rebekah Nash sank into Father's big rocker and rocked steadily and evenly for a long time. It was her way of calming down. She must calm down. Poor Eben, poor Father, was so nervous an' upset over it all he wasn't himself. You couldn't expect him to be Father every minute. He had to have his just-Eben times, especially right after somebody'd come an' gone.

For a little instant the rocker jerked, but steadied again as suddenly. Even the thought of those unmailed letters to the boys could not keep it jerky, Father came first, before the boys.

"I guess I better unmake the little grandbeds, though," thought Mother soberly. "It kind of works me up to see 'em up there all tucked in nice, waitin' Specially little Eben's bed—" Little Eben was the newest one; his grandmother had never seen him.

Just one more, this one more Thanksgiving together in the old home, was that so much to long for? To lie awake nights, longing for?

"Way back when we knew we'd got to sell I began to hope for just one more," sighed the gentle old thoughts. "I wanted little Eben to have his Thanksgivin'. But now—" But now even if they did not sell (and they would not sell) Father would not be willing to keep the day this year. Even if there were the chance to keep it (and there would be the chance) Thanksgiving to Father—poor Father—meant selling, being thankful for that. Keeping the day for that.

"I'll unmake 'em," sighed Mother. "Anyway, tomorrow I will. I'll keep 'em made up one more day," which meant that she would steal upstairs and lay her soft old cheek on little Eben's pillow by and by. But first she would make tea-cakes for Father with an extra sprinkling of cinnamon and sugar outside. He loved tea-cakes. Her whole heart yearned over Father.

The day of their wedding they had come here to the old place which had been almost a new place then. They had meant to die here when their time to die came. Year by year the love for the old place, cemented by little new loves, had grown richer and stronger. Oh a dear good place to live and love and die in, but a heart-breaking place to sell! Suddenly the old rocker rocked very hard.

Yet Mother knew it was inevitable. She knew how the slender sum at the bank a few miles away was dwindling. They had not told the boys about that, for in the proud old souls of them both was rooted deep-down a horror of dependency. Not that—not that! They would sell the old place and, unmortgaged and in good repair as it was, the money would "keep" them cosily in some modest village rooms. They had already decided upon the place to go. "Cosily" was Mother's splendid little word to camouflage the dread and sorrow in her soul.

If they let the boys believe they were moving into the village for the "company" and cheerful bustle of it—well? There was nothing wrong in that. They had never in any way fostered or instigated that belief.

The day they knew about their trouble was very fresh in Mother's memory. She could see Father's pale face now and feel the tremble of her own legs as she ran to the door to meet him.

"Father! What is it? Not the boys?" her thought flying first to them, though even in her dread she recognized at another glance that it was not that trouble in Father's face. Not quite as bad as that trouble.

"We're poor, Moher, church mice!" he broke out, laughing harshly. "Nothin' worse'n that. The Pembroke Branch's passed their dividends. Worse than that, I guess,—I got a letter tellin' me. Looks as if the road would die right in its tracks—tracks, why don't you laugh? That's a joke!" but it was only Father that laughed. Mother could hear the sob in his throat, underneath the laugh. She did not know much about that last investment of theirs, except the hopes they invested as generously as their money. "Passed dividends" were just words to Mother. But she knew what "die in its tracks" meant, and heard the sob under that grating laugh. It was as though she held those buoyant hopes, crumbled things, in her old hands and gazed down sadly at their ruin. In Father's poor hands, too,—and their hands were old hands now with the grip gone out of them.

But they had pretended to each other, two gallant pretenders.

And love for law o'er earth have sway.

For faith can never know defeat
That has in love of law its seat!

III. The War of Love for Law of Love.

Because with faith we dare to hold
That golden rule, not rule of gold,
Shall be for men, and nations, too,
The rule of life the whole world through,
And rich and poor alike must see
From golden rule no man is free;
Because we seek with all our heart
To serve all men and do our part,
Nor greed of gold nor jealous hate
Shall make our love of right abate,
For love that shares in generous deed,
And joys to meet another's need,
Must triumph over selfish greed,—

We dare believe the day's at hand
When all true souls in every land
In League of Love for Right shall stand;
When all one golden rule shall own,
And love on earth shall claim the throne,
And God in heaven as Love be known.

For faith can never know defeat
That has in law of love its seat!

IV. The War of Love for Brotherhood.

Because we fight for brotherhood,
For all men's rights and all men's good;
Because pure love inspires our fight
With might of love 'gainst love of might,
With might of love for love of right;
Because in earth, or heaven above,
No power can cure earth's ills but love,
But altruism wins its way
Wherever love 'mongst men has sway;
Because, thrice armed with cause full just,
In love's omnipotence we trust,
And cause so just can never fail
Where God makes truth and right prevail,—

We dare believe the day draws nigh,
When men shall build a throne so high
For truth and right that all shall see
That men to men must brothers be,
That love alone can make earth free,
And bind the world in unity.

For faith can never know defeat
That has in might of love its seat!

AN EVERY-DAY PRAYER.

Help us, dear Lord, to follow where Thou dost lead,
If it be to a foreign field or to do a neighborly deed.
Though shadows around us sometimes fall,
Help us to look up to Thee, who lovest all,
And say with a heart filled with hope and love,
We will do the sweet will of our Father above
Help us, dear Lord, to be more like Thee day by day,
And hold out a hand to those in the downward way;
And may we ever be gentle and kind
With the poor, the distressed, to the lame and the blind!
Help us, dear Lord, by faith and love
To win them to Thee and a home above.
Help us, dear Lord, to serve as thy law doth command.
Before another dawn we may pass to the better land,
And a golden opportunity may have been lost.
Help us, dear Lord, at whatever cost.
And when Thou hast wrought thy will through us here
May we dwell with Thee in the home over there.

Sent by Miss Grace Tucker,
Palestine Church, Flat Rock Circuit.

RESOLUTIONS ADOPTED BY THE SOUTHERN METHODIST CONFERENCE AT GREENVILLE, N. C., OCTOBER 28, 1919.

There is a bill pending before our national Congress which, if enacted into law, will require of the youth of this country universal military training. This, we believe, would foster unduly in our young men, unacquainted with actual war, a spirit of militarism from which in the past we as a nation have been happily free, and against which we should guard with a constant jealousy, because we desire nothing that smacks of German militarism, even though it bear the name of American militarism.

Furthermore, there is no need of universal military training in the interim of war in order to have good soldiers in time of war, as our whole past history proves most convincingly by the fact that our armies have been uniformly victorious. The fighting record of our boys in France, to say nothing of the government's proud boast that the recent war was fought in order to prevent future wars, prove most conclusively that universal military training should not be desired and is not needed for national security, or for American victory if war should be thrust upon us.

We, therefore, as a patriotic Christian organization, set for the triumph of the gospel of Jesus Christ, respectfully urge our senators and members of the house to use their high offices and personal influence to prevent the enactment of a law requiring universal military training, or any other law that will unduly foster militarism.

A. W. Plyler,
W. L. Sherrill,
J. F. Shinn.

VICKERY METHODIST PROTESTANT CHURCH, GUILFORD CIRCUIT.
Rev. A. M. Hamilton, Pastor.

—Rev. N. G. Bethea was called home from Conference on Saturday night to conduct the funeral of a young woman in whose marriage he officiated a year or more ago—Miss Annie Louise Wills.

—Bro. Daniel L. Surratt, father of Rev. W. B and Prof. D. T. Surratt, died November 18, aged over 70 years. The funeral was conducted by Rev. D. A. Braswell at Pleasant Grove Church.

—Rev. D. A. Braswell gave a special dinner to a number of his friends attending Conference last Saturday. It was an enjoyable occasion. The table was served by some of his grand-daughters. His after-dinner talk awoke in the minds of his guests a sense of his consecration to God. He and his are the Lord's. He dedicated his house to the Lord as solemnly as many churches are dedicated.

—Our Conference was pleased to receive into its ministry Bro. Spencer, of the Alabama Conference. He is a son of our good brother J. H. Spencer, of Seagrove.

—Bro. T. D. Harris, of Albemarle, and a younger brother motored over to Concord to be at Conference last Sunday.

Better to limp upon the right way than to ride upon the wrong.

HERALD SUBSCRIPTION RECEIPTS.

Rev. G. F. Millaway, $3; Rev. A. M. Hamilton, 75c; Rev. H. F. Surratt, $1.50; Rev. N. M Harrison, $3; Rev. J. E. Pritchard, $3; J. M. Weatherly, $16.50; Rev. L. W. Gerringer, $1; Rev. C. C. Lindley, 75c; Mrs. D. L. Johnson, 75c; Rev. G. W. Holmes, $7.50; Rev. R. S. Troxler, $48; Rev. J. H. Stowe, $10.50; Rev. E. G. Lowdermilk, 75c; Rev. I. I. York, $1.50; Rev. W. D. Reed, $3; Rev. J. H. Moton, $3; Rev. W. C. Lassiter, $3; Rev. J. D. Morris, $1.50; Rev. C. J. Edwards, $3; Rev. T. A. Williams, $3; Rev. J. B. O'Briant, $4.50; Rev. W. E. Swain, $1.50; Rev. J. D. Williams, $1.50; Rev. J. M. Ridenhour, $3; J. H. Snotherly, $3; Rev. H. F. Fogleman, $1.50; Rev. J. M. Morgan, $3; S. M. Warlick, $1.50; Rev. C. A. Cecil, $2 25; Rev. J. H. Bowman, $1.50; Rev. A. Ridge, $3; Rev. D. M. Loy, $3; Rev. D. R. Williams, $4 50; A. J. Harris, $1.50; Rev. N. G. Bethea, $5 25; Rev W. B. Surratt, $1.50; Rev. T. M. Johnson, $4.50.

Old custom without truth is but an old error.

Tomorrow's remedy will not ward off the evil of today.

YOUNG PEOPLE'S WORK

REV. A. G. DIXON. *General Secretary.* 3919 Carlisle Avenue, Baltimore, Md.

OFFICERS OF THE NORTH CAROLINA UNION.

President—Rev. L. W. Gerringer, Reidsville.
Vice President—Rev. Paul S. Kennett, Liberty.
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Superintendent Christian Stewardship—Rev. N. G. Bethea, Brinkleyville.
Superintendent Teacher Training Work—Prof. J. H. Allen, Reidsville
Superintendent Mission Work—Mrs. D. T. Perkins, Wilson.

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 7.

Truths That Jesus Taught. Matt. 5: 3-12; John 21: 25.

Daily Readings.

M. Truths about God. John 5: 16-27.
T. Truths about man. John 8: 31-47.
W. Truths about salvation. John 10: 22-42.
T. Truths about Himself. John 5: 33-47.
F. Truths about humility. Matt. 8: 1-10.
S. Truths about service. John 21: 15-25.

Do not forget that this consecration meeting. You will do well to call attention to the fact that at the roll call every active member is expected to respond with a verse of Scripture or a prayer or word of testimony. Make an effort to get an expression renewed loyalty to Christ from every one present.

The truths taught by Christ are different from the truths taught by other great religious teachers. He spake as never man spake before. He spake as one having authority. It would make these comments much too long if I were to take up each of the beatitudes and discuss them. What I am going to do is to suggest that each of the beatitudes be assigned to some member of your society to be discussed briefly. Suppose that when the roll is called some members respond each with one of the beatitudes.

What Truths did Jesus teach about God? He taught that God is His Father. He also taught that we are His brethren: therefore, God is our Father too. As Paul puts in Rom. 8: 16-17 "The Spirit himself beareth witness with our spirit, that we are children of God: and if children then heirs; heirs of God, and joint-heirs with Christ."

Truths about man. The truth about man taught here in the eighth chapter of John is that man, in his natural state, before he is born of the Spirit, is a child of the devil. I do not like to think about that, do you? And yet it is true. Jesus taught it. "Ye are of your father the devil." In connection with this awful truth I like to think of that other truth which is the opposite of this. We may become the children of God. We may by repentance and faith be adopted into the family of God.

Truths about salvation. One of the most wonderful things about salvation is the fact that it is free. It is in reach of the poor as well as the wealthy. Another thing about salvation that we should always remember that we may help others is that it is a matter of faith. Jesus gives eternal life or salvation only to those who believe. A caution: I have said that salvation is free: and so it is. However, we as Christian Endeavorers do not want to confuse terms. Some people say the gospel is free. The Bible does not teach that the gospel is free, but salvation.

Truths about Himself. Jesus taught that He was sent of God. That the truth that He taught was not merely His own, but the Father's Who had sent Him. Of course He taught that He is the Savior of all who will come unto God by Him. It would be profitable for Endeavorers to read the New Testament with this one object in view, What did Jesus have to say about Himself?

Truths about humility. Jesus taught that humility is a virtue. That it is necessary to insure us an entrance into the kingdom of heaven. Humility is the road to exaltation, for "he that humbleth himself shall be exalted."

Truth about service. Doubtless the biggest word in the language of man today is service. This word has grown upon us during the world war. There is danger, however, that we now forget the word and what it stands for Jesus taught that service equals greatness. "But he that is greatest among you shall be your servant." Matt. 23: 11.

(Be sure to subscribe for the Christian Endeavor World for your president and chairman of prayer meeting committee at least. A few copies coming to individuals will help wonderfully to keep the society alive and moving forward. I am pleased with the result of your campaign for new societies. Will have more to say about it later. Meanwhile keep your society on the move. Write me if you think I can help any.)

L. W. Gerringer.

TRAINING FOR SERVICE.

(Christmas Service.)

The above caption indicates that Educational Day is once more claiming its own. It has long been deserving the same recognition as that given foreign missions in June, home missions at Easter, and the young people's work in the October rally. It is to be hoped that this December Day for Educational work may become a permanent anniversary. If so, the first great victory for our colleges and seminary may be recorded.

The next step is easy to take: Let every church and Sunday school use the Christmas program so intelligently and artistically prepared by Secretary George H. Miller, of the Board of Education. The purpose of its use must not be missed. That purpose is threefold:

1. To sound the slogan of Educational Day: "Christmas Means a Better Tomorrow. Christian Education Helps to Realize That Better Day."

2. To turn the attention of our young people to the need of a college training in our own denominational schools, and to lay upon the godly young men of our pews the claims of the Gospel ministry.

3. To insure a free-will offering so large that there may be an immediate establishment of a new professorship in the Westminster Theological Seminary, to the end that this School of the Prophets may be better equipped to prepare young ministers to go forth as sane and sound and sanctified leaders in the church's great work of "Training for Service."

H. L. Elderdice.

A BOLD SURRENDER.

I am always ready and willing to lend a helping hand for the upbuilding of God's kingdom. I met a strange lady not long since near Stantonsburg. She has a family and she was in a careless and unconcerned state. I asked her if she realized the responsibility that was resting on her and her husband. She said not, and I began talking and reading to her; I plead with her all that afternoon and she was so interested that I went and plead with her and husband that night until bed time; and she was so pleased with my conversation she said that she had told him how I had brought her to the light of the gospel, and he too was interested. I told them that I was so rejoiced to see them wise, as God says in His Word, A wise son loves his father's instructions, but a fool hates his father's instructions. She said to me that her mother was a Primitive Baptist: I said to her to remember that there are but two ways, the right way, and the wrong way; if you are not right, you are wrong, and there is no respect of persons with God. Col. 3: 25. But he that doeth wrong shall receive for the wrong which he hath done. So she said she wanted to go to the Baptist meeting for her mother's sake; I told her to go if she wished to, for her mother's sake, for no church without Christ can save her, but if we follow Jesus we can be saved; but if we follow the devil we will be lost in spite of all the churches. We are told in Joshua 24: 15, Choose ye this day whom ye will serve. So it is our choice. God will force no man to heaven. Luke 12:47 tells us, And that servant which knew his lord's will and prepared not himself, neither did according to his will shall be beaten with many stripes. And I told her, in Isaiah 45: 22 we are told that he says, Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else. And then I sang,

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

She clapped her hands and said, "That shows that there is something for all of us to do." I read the 14th and 13th chapters of John and 7th of Revelation and several more and sang several songs. Then I had to come home.

She went to two meetings but could not be satisfied. She come back home; she was miserable. She told a lady that I was right before her and that she wanted to see me worse than anybody that she knew, but she could not come to me, I was so far. So on the next Sunday she and family went to the Methodist church. After the preacher closed she arose and went up to the stand and asked him to receive her. She was not ashamed nor afraid of the whole world's seeing her. Her husband broke out crying and went to her and took her by the hand and said, "God bless you, and may he ever guide guide you in the right way to the end." She said that was the happiest afternoon that she ever saw in all of her life. Her little children all say now that is their church; they go there to Sunday school now.

But all that read these lines remember, after we do all that we can, we should not boast, for we are unprofitable servants: we have only done just what is our duty to do. I still remain a living witness for my Master. I am the oldest member at Harris Chapel, the Methodist Protestant Church.

I have many such cases, but this was the boldest, for she went without any invitation. He just did not give any invitation because it was just a regular monthly meeting. Some one please give me instruction on personal work, as the whole world is going wild over worldly pleasures. Virginia Barfield.

Walstonburg, N. C., Nov. 9, 1919.

OUR WOMEN AT CONFERENCE.

On Thursday evening, November 20, the work of the Woman's Foreign and Home Missionary Societies was presented to the members of the North Carolina Annual Conference, and the people of Concord

The presidents of the two societies told of the work done during the past and of some of the plans and aims for the present year. Mrs. W. C. Hammer spoke of the splendid work done by the Children's Home, of the great field ready for the harvest at Pine Ridge, Kentucky, where Dr. Woodford and wife have recently gone to labor, of the much needed help and sympathy extended the children of poverty through the Pittsburgh Mission, and of the call that has just come to the Home Mission Board to help the negroes establish a school at Lockhart, Texas. Mr. Garrett related some touching incidents of the children at the Home, and of their longing for a "little bit of love." Dr. Dixon emphasized the importance of our doing more for the real Americans who may be reached through the Pine Ridge school, of their aptitude to learn not only the contents of their school books, but also the wisdom that may be gained from the Book of books, and from the godly lives and examples of their teachers. He told us of a new work that is awaiting us in Louisiana. A rescue home for white girls was established some years ago, and has been kept up by a consecrated man of our church who is becoming too feeble to continue the work He has asked that the Woman's Board of Home Missions take over the work and keep it up. No greater work for humanity could be done, unless it is to train young girls so that they will not have to be rescued from lives of vice and crime.

Mrs. Brown made a plea for more of our women to join the Woman's Foreign Missionary Society and give their time, their talents, their gifts and their prayers to help send the gospel to the uttermost parts of the earth and relieve the sufferings of the women and children of heathen lands, and teach them the new word "love," and what it may mean to them She spoke of the new missionary to Japan, and of the three who sail for China next month. One of the three is a trained nurse, and her work will mean very much to the suffering women of that great country. It was Li Hung Chang who said, "Send us more missionaries, especially doctors." Mrs. Brown told of a woman physician who is anxious to go to China under the auspices of the Woman's Foreign Missionary Society of our church just as soon as her support can be assured. Why can not North Carolina send her, and thus have a representative in the great "Battalion of Life," whose leader is the Great Physician, and in whose foot-steps they will gladly follow? The woman's society in North Carolina is now supporting two missionaries—Miss Steele in Japan, and Miss Sheppard, the nurse, who is on her way to China. If three hundred and twenty-five women can do this, why can not the other women in the conference support another?

Mrs. J. F. McCulloch, in a very interesting and instructive manner, decribed the pictures of our work as they were thrown on the screen. These pictures show some of our leaders in the foreign work, some of our missionaries and schools and pupils in Japan and China. The Woman's Foreign Missionary Society has also promised to take over the work for women and children in India just as soon as possible.

We want to thank the members of the Conference for their hearty support, and for their courteous treatment on this occasion. Our thanks are due the Friends meeting of Greensboro for the use of their lantern, to Rev. C. W. Bates for securing and operating the lantern, and to all who in any way assisted us. We hope to be able to keep the slides long enough to use them in several of our churches. Reporter.

A WINTER IN FOREST CAVES.

How one European woman, with the aid of American missionaries, was able to save the lives of several hundred Armenians for many months, has been reported by a Near East Relief worker who is now caring for the suffering people in Turkey.

For an entire winter, several hundred Armenians hid in the forests near Trebizond. They made their homes in the caves and the ever watchful Turks in the town nearby did not permit them to come out of their hiding places even to get food and water. The Turks knew there were Armenians hiding somewhere in the vicinity and as this was the winter before the war ended, the American missionaries who remained at their posts did not dare to make any noticeable move to help the suffering refugees.

Often during the winter a woman would sneak through the Turkish guards and get to the American mission at Trebizond. When granted an interview with one of the missionaries, she would pull out from some part of her ragged clothing a crumpled scrap of paper. On it would be written, "We are persons concealed in the woods. For the love of God send us money by this woman to save us from starvation."

When the town was bombarded by the Russians, many of the people from Trebizond fled to the surrounding villages. Among them was a European woman, Madame Josephine, who had married in the East She learned of the condition of these hidden Armenians and resolved to give them aid.

It is said that when Madame Josephine was first told of the horrible conditions under which these people were living, she fainted. She recovered, howver, and worked out a plan by which she could prevent death of these refugees from starvation. It was she who made regular visits to the American Mission for aid.

Any large movement of food into the forest would have at once alarmed the Turkish watchers and not only would Madame Josephine have lost her life but probably all of the little group would have been put to death. An estimate was made of the amount of corn meal necessary to keep these people alive and money for this was supplied to the European woman. She arranged with peasants to bake the corn meal and send the bread into the forest. At no time was more food sent than might be taken for a supply of one family.

Many times during the winter Madame Josephine made trips to the American Mission on foot or on horseback to obtain funds for carrying forward her relief work. Dressed as a peasant she excited no suspicion among the Turkish soldiers and thus was able to obtain the funds which kept this band of Armenians alive.

In addition to food, she carried bundles of clothing to the forest caves and on one trip the bundle contained clothes for a new-born baby, who got her first glimpse of this world amid all of the suffering of this cave life in mid-winter.

The little company was kept from death by hunger and exposure until April when the allied armies captured Trebizond and the people were permitted to come out of their hiding places.

The American missionaries who remained at their posts during the war were the first to give relief to the suffering Armenians, but there were few of them and the suffering was so great that thy were absolutely unable to cope with the situation. They are now co-operating with the Near East Relief in its work of mercy among these Christian people.

CHRISTIAN SCIENCE AND THE WORLD WAR.

I want to tell you a story which has grown out of my trip to France with the A. E. F.

When I left Montreal, Canada, with some three hundred Y. M. C. A. Secretaries, like most men going over, I was somewhat concerned about German submarines as several transports had been torpedoed and many lives lost among officers and soldiers going to the front from this side. As I journeyed from Montreal my fear of submarines did not diminish but I became cognizant of other dangers which were more subtle.

On the first night out I met with a serious accident, falling over a hatchway I sprained my ankle. I sprained it so severely that on taking off my shoe later my sock stuck to the swollen part and tore the flesh so that my foot became very much inflamed and blood poisoning set in which possibly came from shoe latchets. I called a man among the Y men, he rubbed my foot twice but refused to apply any medicine whatsoever. I found upon talking with him that he had been a Scientist and was still somewhat tainted with Christian Science, since he told me that much of my trouble was in my mind. I knew better than anybody else that my trouble was in my foot.

My foot grew gradually worse until on the sixth day my pulse went up to 110 and a swelling appeared in my groin, then something took place within my breast. I determined that I would doctor myself, so I procured peroxide and iodine and went to work. I stayed the blood poison and managed to get around during the balance of the journey to Liverpool, it taking sixteen days in all to complete the trip.

When I arrived at my hotel, upon consultation with a physician, he informed me that it would take me weeks to recover since the blood poison had worked all through my system. Being determined to reach my destination, however, I went on to Paris, where in course of time I recovered, but my experience had opened my eyes to something, and that something is what I want to bring home to the readers of this tract.

I Had Uncovered a Subtle and Pernicious Teaching.

I had given my services to my country to help the boys over there. My heart was as much in the service to win the war as the heart of the man who on the battle front was shouldering a gun. I had gone over to cheer the depressed, to help the suffering and, if called upon to do so, to care for the dying to the extent of giving my life. I met Red Cross nurses and Salvation Army workers as well as Y. M. C. A. men and women who were bent on a like mission. Everywhere help was needed. I answered this call to help in Paris. I went on to Nevare and Tours, where I saw the casualties by thousands coming from the front. Cars were crowded with the wounded and the dying Everywhere, yes, everywhere help was needed. I was helping, yet out of my experiences I was studying a certain situation of which I had never dreamed. Something new was uncovered.

And that something uncovered was this,—that while many people were making unheard of sacrifices and were willing to serve and suffer without limit, there were some men and women over there who seemed without heart, without sympathy,—they had no word of cheer for the depressed and no consolation for the injured; they were unconcerned about the happenings of every day; they were for the most part Christian Scientists.

In some way these erroneous believers had found their way into the Y. M. C. A. ranks and in some instances into the ranks of the troops and were spreading their propaganda a propaganda which was as heartless in meeting the ravages of war as the Germans were heartless in inflicting suffering upon the innocent.

Something else was uncovered,—that the Christian Scientists were using the Y. M. C. A. reading rooms for the distribution of their literature without consent, however, from the Y. M. C. A. authorities. They apparently were systematically supplying these reading rooms and in frequent instances "The Monitor," their daily organ, was nailed to the reading table. Their services were announced, which were held in many of the leading cities of France in the vicinities where English and American troops were stationed. Invitations were also handed out to many to attend their services.

An Awakening.

Noting all these things like every lover of the truth is it is in Christ Jesus, I was aroused and I became aroused to the point of determination to do all I could to combat the baneful influences of this most insidious cult. This cult which to my mind was not only undermining the faith of many but, undermining the feeling of sympathy and kindly feeling of regard that men owe to each other; undermining also the teachings of our American form of Government.

Upon returning to the United States and taking up my pastorate at Redondo Beach, I found upon inquiry that when that awful epidemic of "flu" had been at its worst some of the Scientists in an adjacent town had ignored the call of the State and the city authorities and help their special meetings. I found also, when later the Evangelical churches of the city desired to hold special meetings, to be led by Dr. R. A. Torrey and Charles Alexander, in seeking the use of the school auditorium of our city for such services that the political influence of the Christian Scientists was such that they almost debarred us from its use and even when we did attain its use, because of their opposition, we were called upon to pay an unheard of and unprecedented rental. This could have been forgiven but when in connection with said Evangelistic meetings I found Christian Scientists of the city working upon our converts to try and influence them against our metings, I felt that the time had come for some person or persons or society to set on foot a movement that would enlighten the people as to the real facts of their propaganda.

A little later, upon taking the subject up for discussion with a certain educator, I heard from him that Christian Scientists of Los Angeles County had become that strong that some of the rulings of the Government regarding the examination and weighing of school children had not been observed. Of course, doing anything of the kind would be an error of mortal mind.

The writer also found upon further investigation as to the strength of the cult's literature distributed through the public libraries. In several libraries visited Christian Science literature was found not only in the form of magazines and papers furnished said libraries, but in stories set forth in books which bore every pretense of being Scriptural and orthodox but containing within themselves perverted teachings of God's word. Magazine and papers were found also of other cults such as Russelism and Spiritualism, etc., in fact the preponderance of this material over against magazine and papers as furnished by the Evangelical denominations was marked in the extreme, so much so that the writer became convinced that pastors and churches had to a large extent overlooked the seriousness of the propaganda of these cults as distributed through the public libraries of the country.

Good Hearted People Misguided by False Promises.

It may seem strange to those who may read this tract to have the writer say that there are many good hearted and well meaning people among Christian Scientists, nevertheless the same is true but they have been misguided. He has many friends among the Scientists, many whom he believes to be sincere in their belief. He has had heart to heart talks with several of them and he has found in frequent instances that the only reason they have gone into Christian Science is because of the comfort and healing they thought Christian Science would bring them. In some instances, however, he has found that they did not know the real teachings of the Christian Science cult,—that they did not know that the atonement and sacrifice of Christ for our sins had been set at naught in the teachings of Mrs. Eddy. The saddest thing he found was that they did not know Christ as their Savior, as their Lord, as their King.

It was hard for the writer to take a stand in opposition to their views but there remained no other course,—hence the step.

The Organization.

Following all these observations and experiences I made an appeal for organizing an international society, for the purpose of meeting the pernicious influence of Christian Science, to a number of ministerial friends, first to brother ministers of Redondo Beach, Rev. H. H. Hocker and Rev. Owen Umstead, then to such men as Rev. W. E. Biederwolf, D.D., Rev. French E. Oliver, D.D., Rev. Thos. C. Horton, D.D., Rev. F. W. Farr, D.D., Rev. Mr Bunce. D.D., Rev. Chas. Edward Locke, D.D., and Rev. Mr. Edmunds, D.D. My appeal met with a ready response from those who heard it. A meeting was called of earnest men representing many Evangelical denominations. A simple organization was perfected, designed to reach every part of the country.

The Work

As entered upon by the society will be far-reaching in its results. Intensive evangelistic campaigns will be arranged in cities throughout the United States. Lecturers also will be engaged from among the strongest men of our evangelical denominations.

A Loyalty Personal Workers League will be urged in every city calling for workers to carry comfort and hope through prayer to the sick and the afflicted and to render service without money and without price. A Loyalty Personal Workers Correspondence course will also be offered, instructing said workers how they may lead erroneous believers to Christ. The society will place in every city where meetings are held or upon request by local church representatives, literature racks for the distribution of free evangelical literature—said literature to be supplied by this society. In each rack there will be placed a Bible—free for public use—a key will not be needed to reveal its teachings.

Reading and Rest Rooms.—Where the churches of a community request the society will co-operate in establishing Reading and Rest Rooms.

Where churches of a city desire to unite in meetings for the purpose of furnishing the people information regarding erroneous religious beliefs the representatives of the society should be addressed and the churches so uniting should state whether an intensive evangelistic campaign or lectures are desired.

The evangelist party will consist of Mr.

Dexter, a business secretary, song leader and pianist.

With addresses by Mr. Dexter as follows:

1. An Anchored Life—Christian fundamentals in faith and practice.
2. Drifting—A message for erroneous believers.
3. Searching the Scriptures—For the uninformed and misinformed.
4. Sailing Under False Colors—A message of warning against a perverted Gospel.
5. The Physician Scripturally Endorsed—The Great Physician and the physician as companions in service.
6. Back to Bethel—An appeal for reconsecration.

Meetings held from one week to ten days in each city visited. Party open for engagements.

The Society Needs Personal Workers.

Address Rev. Stephen Byron Dexter, Superintendent, International Christian Truth Investigation Society, 536 So. Hope St., Los Angeles, Cal.

Membership Fees.

Yearly membership fees may be subscribed from $1.00 to $24.00 and said subscriptions may be applied according to the number of years indicated. Life Membership, $25; Honorary Life Membership, $100 or more. The first thousand members will be listed as charter members.

OUR CHARGES IN THE MILLION-DOLLAR DRIVE.

	Quota	Pledged
Alamance	$1,917	$1,200
Albemarle	567	117
Anderson	1,278	490
ASHEBORO	800	1,000
ASHEVILLE	800	922
Bess Chapel	873	
Buncombe	—	161
BURLINGTON	3,150	3,336
Cabarrus	567	
CHARLOTTE	300	325
Cleveland	1,412	1,109
Creswell	693	619
CONCORD	1,421	1,421
Davidson	1,247	
Denton	756	
FALLSTON	1,421	1,862
Fairview	504	341
Forsyth	1,260	563
Flat Rock	2,303	403
GIBSONVILLE	504	505
Granville	2,750	2,284
GRAHAM & HAW RIVER	1,000	1,000
GREENSBORO	5,040	6,400
GREENSVILLE	1,200	1,358
Guiiford	818	100
HALIFAX	3,612	4,000
Haw River	2,300	1,300
HENDERSON	5,040	5,100
HIGH POINT	4,860	6,362
Lebanon	1,443	407
Lexington Mission	450	139
Littleton	2,628	835
Mebane	1,354	1,038
Mecklenburg	945	220
Midland	450	
Mocksville	1,000	191
Mt. Hermon	2,596	1,159
Mt. Pleasant	2,168	1,000
N. Davidson	2,735	1,037
Oak Ridge	1,979	
Orange	2,105	1,659
Pageland	756	410
Pensacola	140	
Pinnacle and Mt. Zion	2,098	133
Randleman	1,584	400
Randolph	2,032	367
REIDSVILLE	824	1,031
Richland	883	635
Rockingham	860	
ROANOKE	905	over
Saxapahaw	1,775	622
Shelby	927	
SILER CITY	1,487	1,497
Spring Church	1,487	873
ST. PAUL	504	504
Shelby	927	100
TABERNACLE	2,795	2,829
Thomasville	1,091	311
Uwharrie	1,024	449
VANCE	1,525	1,770
West Forsyth	1,055	66
Why Not	1,055	359
Winston	2,475	1,240
WELCH MEMORIAL	700	over
WHITAKERS	500	533
WEST GREENSBORO	400	400
YARBOROUGH	1,458	1,601

Buncombe and West Forsyth are the charges that move forward this week. The time to complete the campaign is April 1. Is there a charge that cannot go over the top by that time?

TWO KINDS OF FOOLS.

As a man may be rich and not know it, so also a man may be a fool and not realize it. There are two kinds of fools. There is the intellectual fool, often known as the lunatic or imbecile, or the man who is half witted. We look at him in pity and say: ''He is not all there.'' This is an intellectual fool. But there are moral fools, men who are intellectually bright, sometimes even brilliant, and who nevertheless are fools. They are fools because they do foolish things. They throw away their most valuable possessions. Was not Robert Burns a fool? His intellect was fine. His intelligence was large. His brain structure was remarkable. His genius was great, and yet he was a fool When he became famous as a poet he spent his evenings at banquets and guzzled wine. ''What,'' asks Carlyle, ''had he to do at such banquets, blending the thick smoke of intoxication with the fire that had been lent him from heaven?'' A man who is dowered with the finest gifts and who burns himself up in alcohol and lust is most assuredly a fool.—Charles E. Jefferson.

A GOOD CONSCIENCE.

Some say that conscience is the voice of God in the soul. Others prefer to call it our better nature, or the moral sense or faculty. It makes little difference what we call it; we all know about what it is. We have felt its power. We have heard it command us to do right and to abstain from what is wrong. We know that it approves us when we do the right and condemns us when we do the wrong. It is a kind of bar of judgment before which we must appear each day and give an account for what we have done. There are few things more to be desired than a good conscience. To feel when the sun goes down that we have done the best we could makes a little heaven in the breast. To be compelled to listen to the voice of a condemning conscience is to have kindled in the soul the inextinguishable fires of torment. If there were no other reward for doing good than the serenity of spirit it gives us, that were sufficient. If we lose our conscience there is nothing left worth keeping. Take care that you do not put it out to sale. If you can do wrong and not suffer inwardly for it, be afraid, for you have slain conscience. Listen to its voice. Respect its commands. Seek to have its approval.—Selected.

THE BEST.

A stranger visiting in a country town attended a session of the public school one day. Talking in an undertone with the teacher, he remarked, as his eyes rested on a boy whose head was lowered over the desk:

''I have watched that boy almost from the time I entered the room, and not once have I seen him raise his head to gaze curiously around. Is he one of your best pupils?''

''The best,'' came back the answer quickly and emphatically. ''He is a boy who is thoroughly honest and conscientious in the use of his time. In school hours he works diligently and earnestly, in the playground he plays with all his heart. Whatever he does, he does well and in its own time, without any dilly-dallying. He is laying the foundation of a splendid character.''

''Thoroughly honest and conscientions in the use of his time.'' Of how many boys can this be truthfully said? And youth is the period when one should learn, along with other things, the importance of using time honestly, working in work hours, playing in play hours. This is assuredly the only way to get the best and the most out of each day as it unfolds.—Selected.

ENOCH WALKED WITH GOD.

Enoch was a man with like passions to us. He was a family man, a man who lived in an age of extraordinary wickedness, but he walked with God. Egypt had its Joseph, and Babylon its Daniel. To walk with God is to be in harmony with God. There can be no harmony of life while there is contrariety of nature. ''Ye must be born again.'' To walk with God is to love the things that God loves and to hate the things that God hates. Enoch was not enamored of the things that God hates. To the people of his day he probably seemed straight-laced and narrow-minded, but we speak of him as ''the man who walked with God.'' To walk with God means to keep step with Him. We cannot walk with God if we lag behind in timid or surly disobedience. We cannot walk with God if, through lack of faith, we run ahead to reconnoiter. To walk with God is to be conscious, however rough and rugged the way, that heaven lies at the end of the journey. ''Enoch'' means dedicated, initiated, disciplined. We can never come to the fulness of God's ideal for us except through the process of discipline, for ''discipline'' is but another word for discipling.—Exchange.

CHILDREN'S CORNER

WHEN BETTY WAS BOBBY.

Betty kicked the rug under the dining room table as the family rose from dinner. The rug was inoffensive, but Betty was cross. She gave her chair a jerk as she replaced it.

"I wish I were a boy," she growled. "If I were Bobby I'd never have to do the dinner dishes—and now, I've got to, and we've had fish for dinner, too! Fish dishes are horrid to wash. I don't think it's fair. I always have to help in the kitchen!"

"Stuff!" returned Bobby, "don't I have my work to do? Guess I don't grumble about what I have to do for my family!"

"Betty, did you ever hear mother grumble about cooking dinner?" Betty's father smiled down at her. "I don't wash dishes," he laughed, "but how would you like to go to business every day and do my work?"

"I'm not grumbling," returned Betty. "I just wish I were Bobby! Why can't he try washing the dishes and doing the things that are supposed to be a girl's work? I'd much rather have his things to do!"

"I shouldn't mind dishes," Bobby declared. "All you do is stand still and wash 'em, and then put 'em away. Dusting's nothing either. Housework's a cinch!"

"You just try it!" sniffed Betty. And she gave the plates she was carrying a vicious little journey upon the kitchen table.

Right here mother interfered. "Bobby," said she, "you don't mind dishwashing and Betty does. Suppose you give her a taste of being a boy and you do her work for a while."

Betty and Bob looked at mother to see if she were really in earnest. She certainly was. She undid the button at the top of Betty's apron and took the apron off. She soberly put the apron upon Bob and buttoned it.

You might have thought that Bob was a little tousled-haired, short-cropped girl. He thought it was a huge joke. He surveyed himself in the little kitchen mirror.

"Now I'm Mary Ann," he giggled. "Say, don't I make a better hired girl than Betty, mom?" He went to work with vim.

"If you do it," warned Betty, "you've got to do it right! Silver and glasses come first!" But mother gently pushed Betty out of the kitchen.

"You're Bob now," she said. "You're to do Bob's work."

Well, Betty hadn't exactly meant that! She began to wonder just what Bob's work was. Drawing water at the well, keeping the wood bin filled, mowing the lawn, weeding the garden, shoveling snow in winter—was there anything else? Maybe doing errands, picking fruit, blacking the family's boots on Saturday.

"Do you mean I've got to do all the things Bob usually does, mom?" she asked as mother entered the living room. "How long is it going to last?"

"I can't tell," her mother answered. "I'll be judge. Your work isn't hard. Bob's willing to change off, and we don't want any grumbling in our home, Betty. We're all doing our part here. You're to do everything that generally falls to Bob, remember."

Betty nodded dubiously. "There isn't anything now, is there?"

"Oh, yes," returned her mother. "It's Thursday. The trash pails have to be put out every Thursday night. They are in the area. Bob never has help with them, and I dare say you'll find it easy to roll them along as he does."

Betty had been thinking she could sit down and read—no dishes to wash. But up she got for she was game. It was rather worse than fish dishes to handle those big pails. They were heavy! But there was no way out of it. She pushed and tugged, and tugged and pushed. After a long, hard struggle, the pails were out on the sidewalk and Betty was panting and tired. Then she remembered she hadn't had any apron on. Her serge dress showed the mark of a dusty ash tin! She closed the area gate and went upstairs to brush it.

She had hardly reached there when she heard mother calling, "Betty-Bob, we're out of kindling. Please fill up the wood box right away!"

"Oh, hump!" she murmured under her breath. "I'm tired. Now why can't I rest a bit?" But she thought of Bob washing dishes in the kitchen, and she welcomed the opportunity to go down there.

"Get the ash tins out, sis?" asked Mary Ann, grinning.

Betty ignored the question, her nose in the air. She saw Bob was almost through with the dishes—a few more to put away, and then he'd be free the whole evening. She had that whole big wood box to fill. But she slipped Bob's work apron on, and from 8:30 till a quarter past nine, she labored with kindling although the hand-ax was not easy to handle.

Half-past nine was bed time. There was exactly ten minutes to read that book when Betty-Bob had finished. But she was almost too tired to read anyway, and she soon went up to her room. As for Bob, he seemed pleased with the change.

She was blissfully snoozing, half awake, next morning when a knock came at her door. "Betty-Bob, good-morning," greeted mother. "I'm sorry, but the woman is coming to do Friday cleaning, and I forgot to order soap. The store opens at seven, and if you hurry you can get back by breakfast time."

Betty-Bob rubbed her eyes and yawned. She put on her stockings. "Just a bit of a nap more," she thought, and curled down for a minute. Oh, my! It was more than that! Betty galloped into the other things and whisked downstairs and out of the door as the clock struck seven. Bob was still in peaceful slumber. Doing errands wasn't much fun. She reached home, however, on time.

Was there going to be any more? At least, there would be no beds to make.

After breakfast again came mother. "Betty-Bob, Mrs. Denham has just telephoned for those magazines we've been saving for her hospital work. They are in the hall closet. You can take Bob's express cart and fill it and run over with them before school."

No beds to make—but that! Betty rather hated to think of appearing in public with her brother's express cart, but—didn't women drive ambulances, and wasn't that a man's job? The thought was comforting as she tugged over the unwieldy packages and loaded them on the cart. Bob, upstairs making her bed, looked out of the window and offered suggestions. Mother stopped that.

"Bob-Betty," she said, "let Betty handle her own job." So Betty did. But she had to make three trips to accomplish it, and she had to run to school.

It was plain sailing at school, for there, at least, Betty was free. Only when she came home again did the new dispensation of labor start. "Betty-Bob, don't forget the lawn—and there is the garden to see to. Bring in some lettuce. Please fill the coal hods for me, there's a good boy!"

Instead of having a free afternoon—except, maybe, for clearing up her own room a bit—Betty-Bob ran a lawn mower up and down the lawn, and then Betty-Bob grubbed in the garden.

Betty had never before realizeed Bob had had work to do—perhaps because Bob never grumbled. She wished she were free. It was a lovely day. It would have been fun to go over to Annabel's and lie in the hammock and talk. Betty wondered how many more weeds there were. After weeding, there were coal hods to fill, and just as Betty thought of running up to her room, there came mom again!

"Betty-Bob, the grocer's boy left the wrong things and there is no other delivery. Carry this basket back and get the right order, dear. Hurry!"

Betty-Bob heaved a sigh and jammed on her sailor. She was tired, and it was a two-mile walk to the grocery. It wasn't any joke to be a boy, after all. Maybe it was just as well to be a girl and wash dishes, and dust, and mend stockings. Betty-Bob plodded the two miles.

On return, she would be free till supper she hoped. But no! As soon as the basket was placed on the kitchen table there was mom again! Was she just doing it? Was it all on purpose to show Betty that boys had things quite as disagreeable to do for home as dishwashing? This time it was: "Betty-Bob, you didn't brush the cellar stairs after filling the wood box. Better do it now."

Wouldn't you have thought that was the end of a day's work? Alas, Betty had made a mistake. She had filled the wood box up with small logs instead of kindling, and mother had not discovered it till just now, after the stairs were swept. The logs had to be carried back down cellar and the bin had to be filled right. It was almost 5:30 when Betty-Bob stopped. She stopped with the last load of kindling in her arms, and she sat down on the top step and buried her head in her hands and wept. She was just plain tired out. She didn't envy Bob any more. She wanted to be a girl again.

Mom, who was getting dinner, heard the muffled noise of Betty's sob. She came to the top of the stairs and patted Betty's head.

"Betty-Girl," she said, "it's been a rough day, hasn't it? Suppose you don't stay a boy any longer. Bob won't mind. You run upstairs and clean up—you're very tired. You

"Never mind, Father! See us never mind!"

"We'll come out ahead o' the game yet, Mother!"

The tea-cakes, besprinkled with cinnamon and sugar, came out of the oven beautifully crinkled and browned. Mother was carefully prying them out of the gem-pans as Father came hurrying back into the house. He was much excited, but he had something to say before he broke his news. His face was repentantly tender.

"I guess mebbe I was kind of cross, Mother,—back there. You goin' to forgive me? Quick, before they get here! There's some folks comin' up the lane to look at the place. Seems as if—honest, Mother, they look promisin'! They're in an automobile, an' they stopped an' looked at the view. Shall I show 'em round, or will you show 'em? If you feel kind of tired—"

Mother felt kind of tired. She knew Father felt more confidence in his "showing" abilities, and she herself shrank from the sorry task.

"Begin with the front of the house," she directed, "and go kind of slow, while I pick up my cookin' things. I'm glad I made the babies' beds, they look so darlin'!" Who could resist, anyway, the baby bed of little Eben?

The kitchen swiftly set to rights, she wrapped up in a thick coat of Father's and scurried out to the cattle barn to get herself out of the way. It hurt her to stay and be in the way, to watch and hear and have to smile politely.

At Cream Pot's stall she came to a halt breathlessly. Cream Pot's mild eyes regarded her without emotion. The sweet, milk-laden breath was like incense to her.

"They're in there buyin' the house, Cream Pot!" she cried. "Father's sellin' to them! It breaks my heart in two! The boys' rooms under the eaves—our room, where the boys were born—the little closet we punisheed 'em in! They're walkin 'round on—on holy ground —buyin' it!"

But her fears once more were groundless, wholly groundless. For by and by Father came out to her and shook his head patiently. Not this time, not these people. Mother's old heart leaped in her breast. Then in pitying compunction she hurried into the house to make tea. Hot and fragrant comforting tea.

"Never mind, Father! See us never mind!"

"We'll come out all right, Mother."

Love is so dear and upholding, love and tea.

"They liked the bedrooms," Eben reported over his china cup. "The woman one liked that little bed you've fixed up for little Eben. I saw her standin', lookin' down. Looked as if she kind of smoothed the pillow."

"Father, she's lost a little baby! It reminded her," Mother softly cried. Mother, who understood. She had a vision of the woman one standing and looking down. She wondered if she went upstairs now and put her cheek on little Eben's pillow if she would find it a very little wet perhaps? With the sorrow of the Woman One.

Quietly, without bothering Father, Mother went on with her Thanksgiving preparations. She did not mail the letters to the boys, but neither did she unmake all the little beds upstairs. Her heart was heavy under the crisp folds of her blue gingham dress, but she "carried on." Mother always had been thankful at Thanksgiving time, and she had no mind to except this year. She alwaye had filled her "buttery" shelves with beautiful fat pies and puddings, and she filled them now.

No more people came to look at the old place. They all had Thanksgivings of their own to take up their attention, thought Mother. After Thanksgiving they'd begin again.

"I'll begin again, but I'm goin' to stop worryin' right now! These few days." For it was already Monday of Thanksgiving week. Father had harnessed up and gone for the mail. There would be letters from the boys, mailed Sunday night, and Mother would detect—she knew she would detect!—a little undertone of hurt in those dear letters. When before had she failed to coax them home this celebration week?

She could see Father coming, way down the road. How quickly he got up the road! Father was driving fast. She heard in an incredibly brief time the clatter of wheels in the yard. She heard Father's voice.

"Mother! You there, Mother?"

"Here I am, in the buttery, dear."

"Well, come out quick! This ain't buttery news; I've got front parlor news for you, Mother!" his voice ringing like a deep, sweet old bell. Mother came running out.

"The boys! They're comin';"

Father was holding out both his arms in their clumsy old greatcoat sleeves. Without waiting for the parlor news Mother went in.

"A miracle, Mother! We aren't poor after all—the Pembroke Branch's pickin' up! The big road ever east has decided to build a connection-line with ours an' make a through line of it—bigger'n we ever dreampt! It's all in the paper, signed an' sealed!"

Just one thought came to Mother in the nest in Father's arms.

"The place, Father!"

"We won't have to sell it!' rang the deep bell. "It's our place, Mother—get those letters to the boys quick, an' I'll go back an' mail 'em! I'll put on special deliv'ries; you can telephone, too, long distance. We can telepraph! We've got somethin' now to keep Thanksgivin' for."

Mother's face, a little mischievous, emerged from the nest a moment and looked upward.

"But I thought, Father,—"

"Don't tell me you thought I wanted to sell the place! Mebbe I did say we'd keep Thanksgivin' if we sold, but what's sayin' things? It's doin' 'em! We're goin' to keep Thanksgivin' because we haven't sold!"

"Oh, yes—oh yes!" sobbed Mother, "that was what I was goin' to do anyway! I was goin' to be thankful for just a few days more. But now—"

"But now we hope it's for always, dear, it looks like always. Mother, you're getting the starch all out of my boson!"

"I can starch it again," she laughed, "stiff as a board! Father, while you're mailin' the boys' letters, do you know what I'm goin' to do?"

He looked down from his big height. The tenderness in Father's eyes!

"Something Motherly," he said.

"I'm goin' upstairs an' kiss little Eben's pillow."—Annie Hamilton Donnell in Sunday School Times.

THE FINISH COUNTS.

To start a thing and stop is merely to be a failure, Nearly all the great inventions were in the minds of others besides the ones who took out the patent. The airplane and the automobile and many another great invention were started many times before the genius took hold who was able to carry his idea through to an accomplishment.

Some young people seem to pride themselves on the fact that they came very near doing something worth while. They will tell about the start they made and their manner implies that they expect to be congratulated. But to start and then give up before success is reached is nothing which deserves congratulation.

In a race, the horse that leads at the start is seldom the one who comes first under the wire. He exhausts himself in the first spurt and does not count at all in the finish. Many young folks show the same lack of judgment and then to make matters worse, expect to be praised for starting out with such abandon. But brilliant starts and brave starts and energetic starts and enthusiastic starts, none of them amount to much, if the start does not go to a finish.—Selected.

OUR TRUST IN GOD.

What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones. Present blessings slip by, and we miss half their sweet savor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. When shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We, who are so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving! Why can not we, slipping our hand in His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home? —Phillips Brooks.

WHAT IS WRITTEN IN THE LAW?

The lawyer should know the law. Hence Christ's question to him in reply to his query concerning eternal life. But not all who know the letter of the law know its spirit. It takes Jesus to spell the letter of the law into words which are all verbs—that is, actions. It is vital that we have knowledge of what the law contains; but it is even more essential that we know what the words of the law involve for daily living. We are carefully taught the commandments; but let us apprehend them with the heart as well as the mind. Knowledge of the right without love for right doing and living is of no avail. Sinai points to Calvary; duty must be performed in love.—Selected.

Since my house must be burned I will warm myself at it.—Proverb.

IN MEMORIAM.

Bessie Mae King.

Bessie Mae King departed this life November 5, 1919, age 13 years and seven months. She had been in declining health for about six weeks with Bright's disease, but bore her afflictions with Christian fortitude, never complaining, often saying that if she did not get well she would go to live with Jesus. She gave her heart to Jesus July, 1918, and joined the Methodist Protestant Church at Zoar, N. C., under the spiritual and soul-stirring sermons of Rev. D. A. Braswell and the beloved pastor, Rev. A. Ridge. She was a bright, sweet child, a loving sister and loved by all who knew her.

For about two weeks of her illness she was at home with parents, after which her physician thought it best to take her to the hospital, which we did, and here she remained four weeks and one day. God saw fit to call her home, and sent his loving angels for her. She won many friends at the hospital and all regret to give her up; but all was done that loving hands and skilled physicians could do for her recovery, but to no avail. She was conscious until the last, and knew that she was dying. Papa was by her bedside until the last. Some of her last words were, "Tell mamma to not grieve after me." "I am going to live with Jesus." "Tell mamma to meet me in heaven; I'll be waiting for her and papa." "Papa, I know that you will meet me there." "I must hurry and go, the angels have come for me. Good bye." She died with a sweet smile on her face, which will never be forgotten.

Her funeral was conducted by her pastor, Rev. A. Ridge, and grandfather, Rev. H. B. King, in Pleasant Plain Baptist church in the presence of a number of relatives and friends; after which her body was laid to rest in the cemetery at the same church. Her grave was covered with beautiful flowers, placed there by those who loved her. She leaves a father, mother, three sisters and four brothers and many relatives and friends to mourn their loss. But we feel our loss is heaven's gain.

On earth she was ready and willing to do anything to help mamma. Yes, and, thank God, she was ready and willing to try the realities of the unknown world first of all the family. And I feel like, if it were possible for her to speak from heaven to earth this morning, she would be telling us of the beauties of heaven and the glory of God.

'Tis sad from her to part, but while we know that she cannot come to us, there is sweet consolation in the promise that we can go to her. She was too sweet a child to stay here. I prayed that the Lord's will might be done, and I feel sure that if it had not been his will for her to die she would have lived; but I put my trust in Him who knoweth and doeth all things well.

Sleep on, little Mae, and take thy rest;
Loved ones loved thee here, but angels loved thee best.

Her mother, Mrs. T. T. King.

—Concord people said they would be glad to have our Conference meet with them next year. Very kind!

CHILDREN'S HOME.

Report of Superintendent.

Sunday schools—	
Shiloh, N. Davidson	$ 6.20
Asheville	6.00
Shoals, Pinnacle and Mt. iZon	3.00
Maple Springs, Forsyth	4.24
Bethel, Alamance	6.02
Corinth, Littleton	4.00
Brown Summit, Haw River	1.45
Mitchell's Grove, Guilford	2.25
Harris Chapel, Vance	3.81
Flag Springs, Why Not	2.02
New Zion, Why Not	.49
Zoar, Mecklenburg	2.02
Pleasant Hill, Cleveland	6.80
Enfield, Roanoke	5.00
Whitakers Chapel, Roanoke	10.00
Lincolnton, Shelby	5.08
Friendship, Fallston	3.80
Laurel Hill, Fallston	3.40
Fairview, Fairview	2.02
Chapel Hill, Davidson	2.50
Beginners Class, Harmony, Yarborough	1.50
Hebron, Mebane	6.27
Elbaville, Mocksville	4.50
Mt. Hermon, Mt. Hermon	6.06
Orange Chapel, Saxapahaw	3.84
Sunday eggs—	
Mrs. G. M. Isley and daughter Truth, Mt. Hermon	4.04
Miss Edna Martin, Anderson Ct.	7.00
Corinth, Littleton	4.00
Other sources—	
Br—— Gr— Ch.	40.00
A Friend, Halifax	3.00
Class young ladies, Mt. Vernon, O., on clothing child	6.25
Walter Braswell, Kannapolis	2.50
W. L. Holland, Fairview, Cabarrus	1.00
Thanksgiving—	
Mrs. J. G. Hanner	1.00
Saxapahaw Church	9.17
Mr. and Mrs. W. L. Holt, Saxapahaw	2.00
Paul and French Holt, 50c each	1.00
Annie Fay Holt	.25
Mrs. Laura A. Tremain, Brown Summit	2.00
S. Pickett Montgomery, High Point	6.50
Master Ray Montgomery, High Point	1.50
W. R. Thompson, Pittsboro	5.00
Mr. and Mrs. R. E. Leonard, N. Davidson	3.00
D. S. Leonard, N. Davidson	2.00
Mrs. John Everdart, N. Davidson	1.00
Grady H. Leonard, N. Davidson	1.00
Mamie and Grace Leonard, each $1	2.00
Fred and Van Leonard, each $1	2.00
Miss Nannie E. Sutton, La Grange	2.00
T. T. Hicks, Henderson	15.00
C. E. McCulloch, Wilmington	5.00

We have just closed the most successful year in our history and now we hope all who are interested in orphanage work will give at least one day's income to the orphanage of their choice and surely our people will give theirs to our Home. From all information gathered we are looking forward to the greatest we have ever had. You can see from my report that the good work has started. If you cannot take an offering that day take one as near as you can. We are going to use the Thanksgiving money toward our boys' building.

At our Annual Meeting of the Board of Trustees last week Mr. J. Norman Wills was elected to fill the vacancy of Mr. T. A. Hunter and Mr. Vernon W. Idol, the vacancy of Mrs. J. J. Welch. Mr. Wills needs no introduction to Methodist Protestants. Mr. Idol is a prominent business man in High Point and takes an active interest in the affairs of his church and has already proven himself a friend of our Home. The selections were wise.

We are sorry to note that Mrs. Garrett is suffering from an attack of rheumatism.

H. A. Garrett.

"NOT TO-NIGHT."

A True Story.

I suppose I was about five years old when I was taken by my mother and father to evangelistic services conducted in the little Baptist chapel at my old home. I was too young to carry away any distinct impression of the character of the services, but one little incident was impressed on my memory and has remained with me ever since.

One night I looked up in the middle of prayer (naughty little girrl that I was) just in time to see the fair head of the evangelist bent over my father's in earnest conversation and to catch the latter's low-toned answer: "Not tonight." I did not hear the question, but, child though I was, I understood that my father had put off the great decision, and in my childish way I regretted it.

Eight years passed away; another evangelist visited our little Bethel and again to my father came the appeal: "Won't you decide for Christ?" and again from his lips came the answer, "Not tonight."

The years passed swiftly on, and one never-to-be-forgotten night my father was summoned to my mother's dying bed to receive from her lips one more appeal. Oh, how she pleaded with my father: "Promise that you will meet me in heaven, John," she said with a last effort, and father, whose love for my mother was great, promised. But, alas, even then the tempter was near, and again he whispered "Not tonight."

Three years more, and my father lay on his dying bed, but, alas, unconscious. Slowly but surely he slipped away from us. It seemed as if another voice than his was saying, "Not tonight." I shall never forget that awful time. As we stood watching with bitter tears the last struggle, a friend standing by whispered: "What joy for dear mother." Then the awful hopelessness of it all dawned on me as never before, and I sobbed out, "But is it joy?" What hope was there of a happy meeting? In that moment I felt I would have gladly given up my hope of eternal life if I could have saved my father.

The memory of it all has shadowed my whole life because of this. I want to say to anyone who may be putting off the day of decision: "Oh, decide now; the night of death may bring you no opportunity for decision.".

"To die without hope—have you counted the cost?
To die out of Christ and your soul be lost?

Renounce every idol, though dear it may be,
And come to the Savior, now pleading with
thee.''

—Faithful Words.

NEW AUXILIARIES.

Carrying out the visitation plans of the Executive Committee of the Woman's Foreign Misionoary Society, Mrs. J. F. McCulloch of Greensboro and Miss Esther Ross of Asheboro visited the Randleman and Worthville churches on Sunday, November 9. A number of interested women and men in both churches signified their desire to have a missionary society, and thus have a share in the great work of carrying the gospel to those who have never heard. Their names were enrolled and the fourth Sunday in November selected as the date for the regular meeting to be held. Officers to be elected at this time.

Randleman has an enrollment of twenty members and the following officers were elected: President, Mrs. M. F. Hinshaw; vice president, Mrs. Morgan; secretary, Miss Mamie Lineberry. Other officers to be elected at the next meeting.

Worthville's officers are as follows: President, Mrs. C. E. Durham; vice president, Miss Lizzie Myrick; recording secretary, Miss Mary Ward; treasurer, Miss Queen Shaw; corresponding secretary, Miss Faye Giles. Ten active and five honorary members have been enrolled and $2.20 dues paid into the treasury at the first meeting.

The outlook for both of these organizations is most promising. E. R.

HOW AMERICA CARES FOR NEAR EAST ORPHANS.

Camps, organized on a quasi-military basis, are being used most effectively by the Near East Relief in caring for the orphan children in Armenia and Turkey. Such an organization of children is Camp Wilson at Derindje, near Constantinople. This camp may be taken as typical of hundreds of others which the Near East Relief has organizeed throughout the country.

Camp Wilson has a population of 400 boys and they are divided into three groups. These groups consist of Armenian boys who speak only Armenian, Armenian boys who speak only Turkish and Greek boys who speak only Greek. Several native workers who have been educated in American colleges, act as interpreters for the groups.

Divided into squads, each in charge of a corporal, a regular schedule of school exercise and recreation is carried out. The boys rise at 7:30 in the morning and are given their ration of bread. After breakfast they have their morning swim and then take their morning exercise. Following this, they are divided into eight groups for school which lasts until 10:30. With the exception of the lunch hour, they are free from that time until 15:30 (3:30 p. m. American time). Then comes the afternoon swim.

Dinner is served at 18:30 (6:30 p. m.) followed by physical exercise. Then comes a short meeting of some kind featured by singing and short talks by members of the staff of instruction. Taps sound at 21:30 (9:30 p. m.)

Camp Wilson is located on a hill in a building which was once a palace of the Turkish Sultans. The grounds stretch from the hill down to the shore of the Gulf of Ismid, where the boys swim. The school is held in the great courtyard of the palace, under large trees and does not look unlike a real ''university of Plato.'' The pupils are enthusiastic about their work and learn quickly. Instruction is in charge of Americans and is carried on by native teachers who receiveed their education in American missionary schools in Turkey.

Physical instruction includes military setting up exercises and mass games, interspersed with athletic programs to vary the monotony. At first is was practically impossible to teach exercises to these boys but by beginning with the simplest kind of play, the pupils were instructed sufficiently so they are becoming greatly interested in the various forms of games.

Mass games were also out of the question at first. The boys had never learned to play and any kind of a regulation game was too much for them. The simplest kind of diversion proved intensely interesting to them. Later, however, it was possible for the American instructors to introduce more complicated set of games. Now athletic programs, including tugs-of-war, wrestling and exhibitions, are successfully given by the boys. Even baseball has been introduced and the groups show great interest in the contests.

American physical instructors in the camps find that the boys pick up English readily and after a few days they understand commands for various exercises as given in English and the services of an interpreter can be eliminated.

WHEN DREAMS COME TRUE.

Pierre's greatest ambition was to be a farmer! Not just an ordinary farmer, but one who had been schooled in the most modern ideas of agriculture.

Pierre's father had gone away to fight, leaving the little cottage and its few acres of farm land in the care of Pierre, together with baby Yvonne.

And brave little Pierre would not disappoint the father who trusted in him. Since that day, four years had passed, and Pierre, with little Yvonne, his sister, was wandering back, along the lonely, shell-pitted roads to the place where the little cottage home had stood. But it was not there. Only a heap of stones and mortar marked the spot.

Wearily the staunch little figures trudged along. Later, that evening, a tiny light appeared in the window of a cottage far up the road. Yvonne was crying. She just couldn't be brave any longer. Pierre felt a hard lump rise in his throat. That would never do! They must keep on until they reached that light. Perhaps there would be friends within the cottage.

The tall, weather-stained farmer who opened the door at the timid knock of the youthful travelers, proved more than a friend. He was a father, home and food all in one! And his smiling, warm-hearted wife was a mother to the tired, baby Yvonne—the mother that the little girl had never known.

He too had once had a son; a son who had dreamed of great farm fields that he would some day cultivate. But the war bugles had sounded, and the youth had left his books and dreams of the future to drive back the threatening foe. He had never come back. So now, the little Pierre and his baby sister had come to fill the empty place in the big hearts of the farmer and his wife.

Pierre's dream came true, for he was sent to a school in a nearby city, where, with many other boys, all eager to learn the art of farming, he lived and learned.

The Junior Red Cross of America makes it possible for these homeless boys of France to follow this occupation which will mean the future food of France. The Juniors are sending money that will help to support these schools, and the French Ministry of Agriculture will see that these schools are properly managed.

Many a little Pierre is approaching that happy time ''when dreams come true.'' And the Juniors have a big share in those dreams.

TRUSTWORTHY.

It is a good thing to have a publication in the house that you can trust. You never have to think whether you can safely leave The Youth's Companion on the table. When you begin a Companion story you know you are not bound on a slumming expedition. You are being led up into the sunshine of the everlasting hills. The folks in The Companion stories are everyday folks. They are like your own townspeople; stumbling, falling, picking themselves up, trying with some defeats and some difficulties to attain to their high ideals.

1920 will be a year of great stories for Youth's Companion readers. There are more than 250 of them in the year. Subscribe before Christmas and get the opening chapters of Charles B. Hawes' 10-chapter story, The Son of a ''Gentleman Born,'' and all the extras of the following offer:

New subscribers for 1920 will receive:

1. The Youth's Companion—52 issues in 1920.
2. All remaining weekly 1919 issues.
3. The Companion Home Calendar for 1920.
   All the above for $2.50.
4. McCall's Magazine for 1920, $1.00—the monthly fashion authority. Both publications for only $2.95.

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New Subscriptions Received at this Office.

THE YOUTH'S COMPANION HOME CALENDAR FOR 1920.

The Publishers of The Youth's Companion will, as always at this season, present to every subscriber whose subscription ($2.50) is paid for 1920 a Calendar for the new year. The tablets are printed in red and dark blue, and besides giving the days of the current month in bold legible type, give the calendar of the preceding and succeeding month in smaller type in the margin. It is a rich and practical piece of work.

It takes heap o' licks to dribe a nail in de dark.—American Negro.

WELL, WE'VE GOT IT PAID FOR. THANK YOU!

Some of the delegates came a-running with the money. Others of them shelled out when we spoke to them of it. Others had to be begged. But we got the money for the adding machine. But we find that the capacity of the machine is too small for the needs of the Conference officers, so we will have to get a larger capacity machine. But the $25 extra cost was also raised.

We want to give this final statement of the adding machine account:

L. L. Wrenn, $2; N. M. Harrison, Jr., $1.50; V. W. Idol, $1; T. F. McCulloch, $1; R. D. Pair, $1; J. W. Quick, $2; J. M. Cutchin, $1; N. G. Bethea, $2; M. W. Leonhart, $2.50; W. L. Moser, $1; J. R. Stone, $1; R. M. Hauser, $1; J. W. Nicholson, $2; J. B. Trogdon, $1; W. T. Watson, $1; W. L. Ward, $5; A. D. Shelton, $1; J. B. O'Briant, $1; A. M. Rankin, $5; Geo. R. Brown, $6; "A Friend," $1; D. M. Loy, 50c; G. W. Holmes, $1; J. A. Burgess, 50c; J. W. Hulin, 50c; S. W. Taylor, $1; J. A. Ledbetter, $1; Yarborough Sunday school, $4; A. H. Evans, 50c Edw. Suits, $1; D. H. Loy, $1; A. G. Dixon, 50c; C. J. Edwards, $1; H. L. Powell, $1; W. H. Scarboro, $1; J. W. Yow, $1; J. M. Morgan, $1; W. F. Ashburn, $1; A. J. Harris, $5; H. F. Fogleman, 50c; B. W. Terrell, $1; S. W. Warlick, $1; F. M. Taylor, $2; R. M. Andrews, $2; A. E. Carter, $1; J. H. Stowe, $1; C. D. Yarborough, $1; W H. Neese, $1; C. W. Bates, 50c; J. H. Trollinger, 50c; G. F. Millaway, 50c; "A Friend," $1; R. C. Stubbins, $1.50; S. C. Whitaker, $5.

Total	$82.00
Previously reported	92.53

COLLEGE FUND.

On Pledge.

Mr. and Mrs. W. W. Grant $12.50

FOR SUFFERING ARMENIANS.

Miss Nannie E. Sutton $2.00

—Mr. Robert W. Thompson, of Burlington, recently visited friends in Greensboro and Danville and had a good time.

—Mrs J. M. Millikan, of Grace Church, is "chairman" of the Y. W. C. A. executive committee which has in hand the important task of raising funds to build a home for young women in our city.

—E. V. Bain has severed his connection with the American-La France Fire Engine company, and will return to Reidsville from Denver, Colo., in the near future.

—A good Methodist Protestant lady who has united with the Freewill Baptists because there is no church of her choice near her asks us to continue sending her the Herald. She was recently asked where the Baptists were to meet in annual convocation. She replied that she did not know and was ashamed to ask, but she could tell where the Methodist Protestant Conference was to meet.

—Bro. W. W. Grant in remitting for the college fund for himself and Mrs. Grant says: "We would be very glad to see an intensive campaign started in the interest of the college." We thank them for this expression of interest, and hope to see their expectation

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, J. W. Fry, President. W. E. Allen, Treas.
GREENSBORO LOAN AND TRUST COMPANY

regarding canvass met. They are now mourning the death of a bright little son nearly five years old in which they have our sympathy.

—Our Conference was pleased to have a visit from Dr. F. R. Harris, of Henderson, who spoke a few words, saying he came to receive new inspiration. He called the Methodist Protestant Church "the ecclesiastical jewel of the age."

—Prof. Alexander Graham Bell, inventor of the telephone, is said to have perfected a new hydroplane which moves over the surface of water at the rate of 90 miles an hour.

—Tobacco-users are organizing to prevent the "filthy weed" from being taken out of their mouths.

—Bro. Ridenhour reports $66 on Million Dollar Fund from West Forsyth.

SOMETHING IN RETURN.

"Mother, here is the saddest story of a very brave king, and it doesn't even tell what his name was!" exclaimed Elsie Graham, looking up from her book.

"What did he do," mother asked, "that he should get into that wonderful book of yours?"

"He made a law that any person who committed a certain sin should have both eyes put out; and, mother, think of it! the first person who broke the law was his own son, whom he loved very much. The king knew if he didn't punish his own son, nobody would keep the law, and what do you think he did? To save his own son from being altogether blind, he had only one of his son's eyes put out, and one of his own, and the law was always kept after that. And the king's son loved his father so much and was so sorry for his sin, that he tried never to do wrong again. Wasn't it wonderful, mother, that his father loved him enough to suffer so terribly, especially when he had been so wicked?"

"Yes, it was wonderful, Elsie, but there is the story of another King, whose love was so wonderful, that he died that others might be saved from punishment and suffering."

"You mean Jesus, mother, don't you?" Elsie asked.

"Yes, Elsie, Jesus in His wonderful love for us offered to die on the cross that we might not be punished for our sins. And there is only one way in which we can show our loving gratitude to Him for His wonderful gift."

"Isn't it just what the king's son gave, mother?"

"Yes, we must show our love for Him by wanting to give up our sins. You remember He said Himself, 'If ye love Me, keep My commandments.'".

"I'm so glad, mother,' said Elsie, shutting her book, "that there is something we can do in return."—Selected.

PRESIDENT'S LETTER
DR. J. E. WYCHE
DENTIST.
Office in Fisher Building North Elm St.

We Make a Specialty of
LOOSE LEAF BOOKS FOR MINISTERS' USE.
WILLS BOOK AND STATIONERY CO.,
Greensboro, N. C.

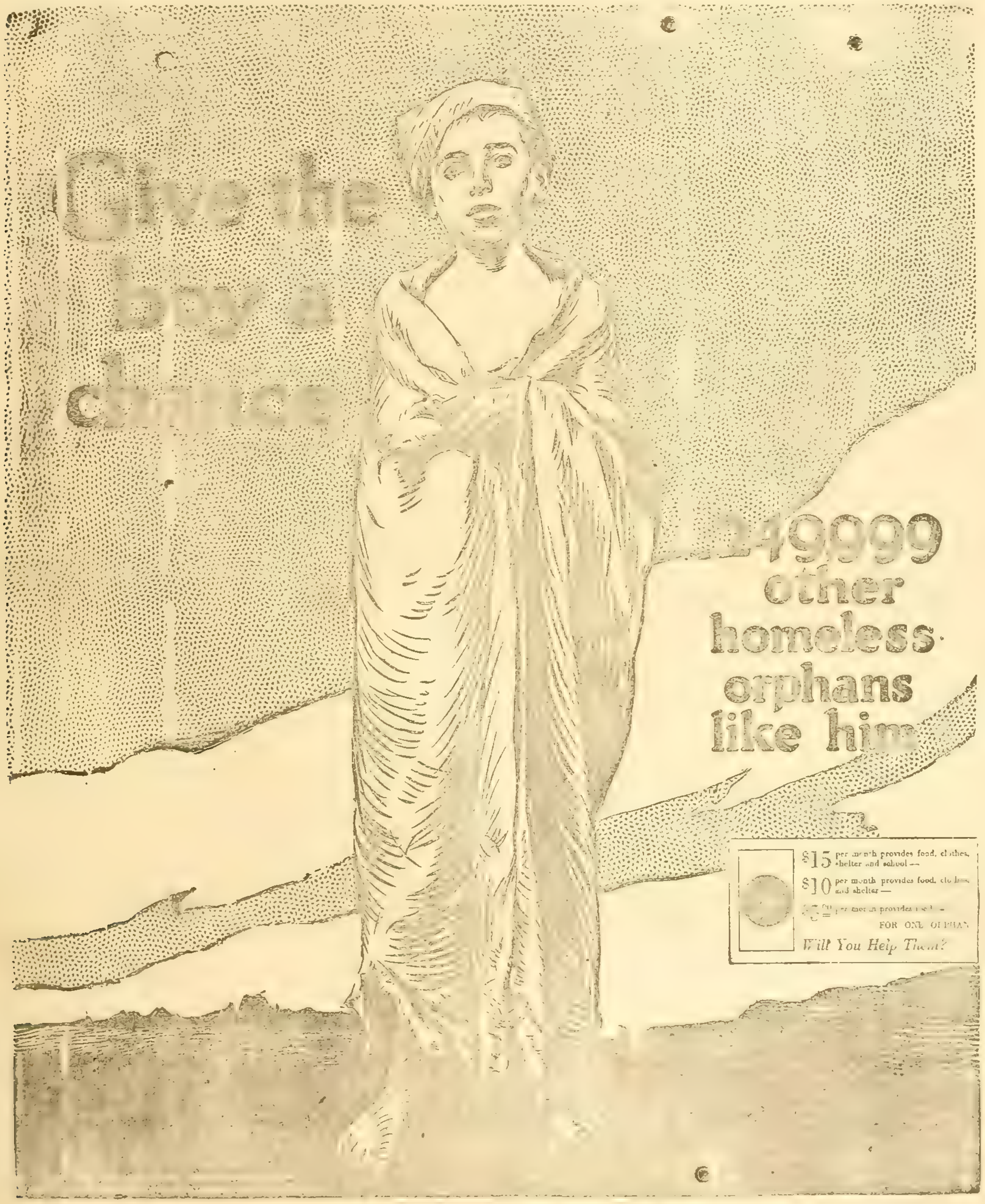
Happy is the man who does all the good he talks of.—Proverb.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXVI. GREENSBORO, N. C., DECEMBER 18, 1919. NUMBER 6.


Give the boy a chance
149999 other homeless orphans like him
$15 per month provides food, clothes, shelter and school —
$10 per month provides food, clothes and shelter —
$5.00 per month provides food —
FOR ONE ORPHAN
Will You Help Them?

NO HERALD NEXT WEEK.

Next week is Christmas week, the one good week in all the year that brings us a vacation. We wish all our readers a joyful Christmas. We say good-bye now and hope to greet you early in 1920.

—Bro. [illegible] has been at his post in [illegible] for [illegible] and has made a fine impression [illegible] people and [illegible] address. His two [illegible] on Sunday were of such a character as to cause the habitual church [illegible], if we have such a character, to sit up and take notice. We are hoping for a [illegible] and progress.

[illegible] sending us a [illegible] "The [illegible] Behind the Door." We hope to print this early in 1920.

WHAT THE WORLD PROHIBITION MOVEMENT MEANS BY LAW ENFORCEMENT.

There is such a misconception on the part of the general public in regard to the meaning of the law enforcement slogan, as used by the World Prohibition Movement, that a word of explanation is necessary.

As Dr. Baker, the originator of the worldwide prohibition idea, so clearly stated at the conference in Greensboro on December 9, the money subscribed for continuing the fight against the abuse of alcohol will not be used for employing detectives or other such work for the apprehension of those engaged in the illegal traffic or manufacture of whiskey, that being left to the officers of the law, state and federal, whose duty is it to run down criminals and see that they are given fair and impartial trials by a jury of their peers. The World Prohibition Movement proposes merely to carry on a continuous campaign of education for the highest standards of American citizenship, a fundamental principle of which will be respect for all duly constituted authority; obedience to and upholding of all laws enacted by representatives elected by the people, of which the prohibition law is one in which the citizens of the entire United States are just now especially interested; to so mould public sentiment in favor of law and order that the public official who fails to live up to the obligations of his oath will not be allowed to remain in office very long. To stand back of these officers by moral support of the best people of every community is the kind of law enforcement that will be undertaken by the World Prohibition Movement, rather than any attempt of individuals to assume the duties of public officers or to seemingly question the ability of the state or national government to enforce their own laws.

The work in foreign lands is to be purely missionary, the same as sending them the Christian religion or the result of our experience in any other field of science or invention. It is not an attempt to FORCE OUR VIEWS on other countries, as is claimed by some of the uninformed, but in response to a call for help to fight this common enemy of mankind, the same as they called upon America to help them fight the Germans and feed the starving. The most oppressive of all kings is yet to be conquered. Shall old King Alcohol be dethroned?

GLEANINGS FROM THE METHODIST RECORDER.

—President J. C. Williams D.D., of Westminster College, Tehuacana, Texas, has been elected president also of the Texas Conference, and is performing both of these official duties with equal fidelity and efficiency. The conference work makes him so much "the prophet of the long road" that he finds it necessary to discontinue his articles on the Sunday-school lessons in the columnns of the Recorder. We share with our readers the profoundest regret that he feels compelled to withhold these splendid contributions for the time being, but we recognize the greater claim of the work in the great Southwest. As a sure result of the progressive work being planned and initiated by the presidents of the Southwestern conferences, in conjunction with the many progressive pastors in that region, we hope for good news from every quarter of that vast and promising field. God bless and prosper the heroic champions of liberal Methodism in the great Southwest!

—We regret to learn of the serious illness of Rev. A. G. Dixon, secretary of our Young People's Board, who was stricken while on his way to the Mississsippi Conference, and is now under treatment in the Grady Hospital at Atlanta, Ga. He is repored somewhat better, and it is hoped that he will be able to return to his home in Baltimore this week.

—Rev. O. W. Bolton, pastor of our church at Dunbar, Pa., held a father-and-son banquet last Thursday evening, December 4, with an address by Rev. E. S. Hawkins, of Uniontown

Editorial Commeht.

—A mere declaration of peace by the United States Congress, without impoosing any conditions upon Germany, and without demanding from the defeated Central powers any acknowledgment of their defeat, and without requiring any safeguards for the emancipated millions of Europe, and even without proposing to do our own share in the reconstruction of a broken world—such a conclusion of peace would be absurd and disloyal.

—Every citizen knows, even without appeal to the statistics on the subject, that intemperance, through the pauperism and the crime for which it is always responsible, costs communities and nations vastly more in the form of taxes than any revenues ever assessed upon it by any government.

—The whole diabolical business of dealing in strong drink is behind the times, as well as being in itself a crime against humanity; and those who seek to resuscitate this fallen enemy of the human family might just as well undertake to revive the mummies of Egypt.

—If we surrender the advanced schools of civilization to secular influences, and to the schools of doubt and unbelief which are now abroad everywhere throughout the world, then Christian civilization will surely lose its hold upon the nations and the ethics of the gospel will pass away. How important, therefore, becomes the Christian college. If Christianity departs from the school room and from the college halls of the earth, it will soon depart from the homes and the hearts of men. The higheer education determines the literature of the world, and the literature of the world determines the life of the world. The Christian college is the very citadel of our civilization. The Methodist Protestant Church has many great responsibilities to meet at this crisis of the world's history, but none of these is greater than that of sustaining and developing her splendid schools Our colleges are thoroughly Christian in their environment and in every class room influence.

GLEANINGS FROM THE METHODIST PROTESTANT.

—Seventeen accessions at Ravenna last Sunday, making fifty-six in one month to Seattle district in Increase Campaign.—L. B. Smith.

Ten persons were received into the membership of the First Methodist Protestant church of Newark, N. J., on Sunday last, at their monthly communion service, making 33 in all toward the quota assigned them by the Forward Movement Commission.

—The executive committee of the denomination decided to make Christmas Sunday Educational Day throughout the Methodist Protestant Church.

Seminary Notes

Among the many interesting things of our seminary, there is one no doubt will be of special interest to the people of the North Carolina Conference, inasmuch as two North Carolinians are involved;—namely, E. A. Bingham and J. H. Hardy.

Dr. Van Dyke, a member of our faculty, who spent twenty-seven years as our missionary in Japan, has just closed a series of lectures on mission work and personal experience in the Orient The lectures being of such vital interest and value to the student body, a prize of $10 was offered by the institution to the student producing the best outline of the entire course of lectures. You will be delighted to know that the above-named men were the winners. The committee deciding that they had tied for honor, the prize was divided equally between them.

Dr. Van Dyke gave us a new insight into the missionary work of our church. We thoroughly appreciate him and the work he has done for our church. Only wish that all the people of our denomination could hear his lectures. Surely foreign missions would find a warmer place in the hearts of our people.

Jos. S. Endicott,
Student from Indiana Conference.

Pastors will please advise us when they wish their addresses changed and give us all the particulars of their new address. We want right now the present address of Rev. J. M. Morgan, although we know he is living near St. Paul's church.

—One hundred million people of Europe are threatened with starvation during the winter, declared Sir George Paish in London.

—More than eight hundred desertions have occurred from the American Army every month since March, 1919.

—A Hunter's remedy for warts is given as follows: Heat castor oil, or similar thick oil, and apply to the wart with a stick or brush. Three treatments, he says, usually finish the wart.

—"Pre-War Quality" is one of the new advertising slogans that have appeared—in Europe.

—Miss Belle Totten, of Yadkin College, was a visitor at Grace church last Sunday. She reminded Bro. J. W. Causey that she was one of his pupils.

—The supper given last Saturday night by Bro. J. M Stone's Baraca Class to the entire church, with the Wills Philathea class as guests of honor, made a very enjoyable occasion, and was attended by a "packed house."

—Rev. J. A Ledbetter writes: Albemarle is a big field for work. I think I will like the job.

—Bro. F. W. H. Stone, of Grace church, has been elected to an important office—that of president of the State Farmers' Union. This will require the bulk of his time and the assistance of two stenographers. His office will be in Greensboro. We wish him success.

THE BEST KIND.

“I wish,” said Sarah Dean, resolutely winking a tear from her eye, “I had five cents, even! Seems awful not to be able to give a thing to anybody, at Christmas time.” She poked a small white finger disconsolately about the stem of the sturdy red geranium that was blossoming so brightly all by itself in the window.

Her Cousin Peggy came flying up the walk, eyes like stars, and cheeks all aglow: “Hurry, Sa! Hurry!” she cried breathlessly “Come on down to Lee's and help me buy my Christmas things. I've got a dollar—a whole dollar! Ma just gave it to me!”

Catching her red cap from the stand Sarah pulled it down over her bushy locks. Then she paused: “I don't believe,” she said irresolutely, “I quite ought to go. Ma's got an awful headache. I ought to do these dishes.” With a little backward gesture, she indicated the yet uncleareed table.

“Bother the dishes!” Peg's voice was impatient. “You have the most awful conscience, Sarah Dean! If you wasn't my cousin, I'd—I'd”— Peg hesitated, then, next moment, she caught the wistful gleam in her cousin's eyes, and being a good-natured Peggy she changed her mind about what she had been intending to say, and left the sentence unfinished. “Tell you what,” she proposed instead, “just stack 'em back out of sight, some place, and do 'em when you get back.”

“I suppose I might,” hesitated Sarah

“How much you got?” asked Peg.

“Not a cent,” Sarah's face grew hot, but she held her head a little more straightly erect. “Pa's been having hard times, he says,” she explained, “and I just can't ask him, or Ma, for a single cent. And any-how, the most I want is to get something for them. I guess they need the money lots more'n anything I'd get.”

“I never had a whole dollar before,” said Peg, “but I aways have something. It must be horrid not to have anything.”

“Well,” replied Sarah sturdily, “I guess I can stand it.” But her eyes were moist, and she swallowed hard. Then, suddenly, she put down the pile of dishes she was carrying. “An' I just can't go, Peg,” she declared resolutely. “I told Ma if she'd lie down, I'd do the dishes. She did, and now if I don't do 'em I'll have told a lie.”

Said Peg, “I wouldn't have your conscience for a farm!” and she banged the door a little as she went out.

For a short time Sarah's face was downcast, but after a bit she gave her dark, bushy curls an emphatic shake. “Sarah Ellie Dean,” she scolded, “you deserve to be shook! What you moping about? If you can't have anything, you can't; that's all there is about it. Now—sing!” Next moment her voice rang softly out in the words of an old Christmas song.

A second later the song was hushed, however, as something sweet and almost timid came slowly into her eyes. Her lips curved slowly. “The Bible says ‘Ask, and ye shall receive,’ ” she said thoughtfully, “and I'm just starting out to live by the Bible. Maybe I don't know yet how to ask right, but Mother says the way to learn how to do things is to try. And, anyhow—”

Her sentence unfinished, she dried her hands and slipped to her knees; “Oh, God,” she said, “I want so much—so much—to give Mother and Daddy a Christmas gift. Please fix it, God, so I may.” A moment she remained kneeling, looking gravely and reverently upward, into the clear sky. Then, rising, she continued her dishes. But all the shadow had left her heart.

Mrs. Dean's headache did not let up. She tried to get up toward dinner time, but Sarah coaxed her to return to her room. She even found time while the potatoes were boiling to bathe the hot temples and leave cool, wet cloths on them Peg ran in for a moment after dinner to show her gifts, but Sarah was too busy to give them more than a passing thought. “You see,” she confided “Mother always plans an extra nice supper for Christmas eve, and even if she is sick I don't want Pa to miss it too much, so I'm making his favorite cake and custards. Pa does love custards. I'm making his in a bowl.”

“Mother's been trying to get me to learn to cook,” returned Peg, “but I don't seem to get at it.” She opened the door, and a rush of crisp Christmas air rushed in. “Well,” she said, stepping outside, “I wish you a merry Christmas, Sa. But seems to me it won't be very merry, without any presents to give, and all the work to do.”

With a little laugh Sarah broke a couple of eggs into a mixing bowl: “Why,” she said, “I don't find much, now, Peg. Somehow, I feel pretty Christmassy, after all. It's Christ's birthday, you know, whether we give presents, or get them, or anything else.”

“Uh-ha,” agreed Peg, and closed the door.

But when the table was at last ready, and she heard her father's step on the walk, Sarah was pretty tired. The very last thing was done, and it seemed good to sit down in the big chair by the window as he came briskly into the roof.

Pausing abruptly he glanced about the room. “Mother still in bed?” he asked. Then, not waiting for an answer: “ 'Tisn't every girl could do that!” His eyes were on the table, with its snowy cloth; the delicately browned potatoes and thin, even slices of meat; the flaky biscuits; the cake, light as a feather, and the custards and fresh, new apple sauce In the center was a flaming red geranium.

Sarah's face filled with a joyous glow. Her eyes were very bright. “Is it good enough for Christmas eve?” she asked shyly.

“Good enorgh. It's good enough for ten Christmas presents, such as one generally gets, all rolled into one!” His tone was emphatic. “And by the way,” he continued, “Jones came in today and left this,” drawing a crisp dollar bill from his pocket. “He said it had just popped into his head that he didn't pay you for looking after his youngsters last week the day his wife was sick.”

“But—why—I didn't expect pay. I just could. and did.”

“That's what Jones said, and he said he didn't think of it, either, until all at once what a comfort it was to his wife. He said this afternoon when it popped into his head you might call it pay, or a Christmas present, or anything you liked.”

Sarah caught her breath. A look of almost solemn joy was in her eyes. “I guess, Daddy,” she said softly, “I'll call it just —an answered—prayer.” Then, with another little breath—“And, oh, Daddy, can I go down to the store after supper?”

“Sure,” said her father, heartily. “I'm going down myself.” He placed a shining half dollar on the crisp new bill. “I guess I can afford that, too,” he said. “A girl who can work and sing, and pray all in one is worth it. She's the best sort of a present any father, or mother either, could ask.” Bending, he left an unaccustomed kiss on her full, red lips.—Lucy D. Stearns, in Congregationalist.

A LITTLE BOY'S PRAYER.

A missionary in India passing one day through the school-room, observed a little boy engaged in prayer, and overheard him say, “Oh, Lord Jesus, I thank thee for sending big ship into my country and wicked men to steal me and bring me here, that I might hear about thee and love thee. And now, Lord Jesus, I have one great favor to ask thee. Please to send wicked men with another big ship, and let them catch my father and mother, and bring them to this country, that they may hear the missionaries preach, and love thee.”

The missionary in a few days after saw him standing on the sea-shore, looking very intently as the ships came in.

“What are you looking at, Tom?

“I am looking to see if Jesus Christ answers prayer.”

For two years he was to be seen day after day watching the arrival of every ship. One day, as the missionary was viewing him, he observed him capering about and exhibiting the liveliest joy.

“Well, Tom, what gives you so much joy?”

“Oh, Jesus Christ answers prayer. Father and mother come in that ship,” which was actually the case.—Selected.

“IT'S ME, JESUS.”

At a religious meeting in the south of London a timid little girl desired the prayers of Christians for her that she might be saved; so she said to the gentleman conducting the meeting:

“Will you pray for me in the meeting, please? But do not mention my name.”

In the meeting that followed, when every head was bowed silent in prayer, this gentleman prayed for a little girl who wanted to come to Jesus, and he said:

“O Lord, there is a little girl who does not want her name known, but thou dost know her; save her precious soul, Lord.”

There was perfect silence for an instant, then away in the back of the meeting a little voice said:

“Please, it's me, Jesus—it's me!”

She did not want any doubt or uncertainty. She wanted to se saved, and she was not ashamed to rise in that meeting, little girl as she was, and say:

“It's me, Jesus. it's me.”

PRESIDENT'S LETTER.

GETTING A GOOD START—

Many a race is won because the runner was prompt in starting—could make a good start, without which the race surely would have been lost. Many a pastor has succeeded in doing what was thought an impossible amount of work during the year because he began at the proper time to begin a year's work. There are but few of us talented enough to do a whole year's work in less than 365 days, but about all of us who think we all could avoid this failure by beginning to plan our work soon as conference adjourn and then get on the work immediately thereafter and begin to carry out these plans. I seriously doubt that those charges which have the habit of not paying all their obligations would be in that class if they would begin in December to plan and organize for the work set for them by the annual conference. And I seriously question whether many of those charges which have the habit of paying all claims could do it, were they to wait until January or February to make their plans for the year. DO NOT FORGET—it takes 365 days to make a year, and it requires about all the time on the job to do a really good job of work allotted for that number of days.

"HE WAS VERY ANGRY AND WOULD NOT GO IN"—

This little sentence is pregnant with meaning—it is an illuminator of human nature. That elder brother who stood on the outside of the house and would not go in to the feast prepared for his prodigal brother shows that the spirit is not dead yet. And it is often shown not only towards the prodigal who returned but towards the [illegible] [illegible] sulks in his [illegible] just like this Achilles [illegible] he quits; he calls [illegible] he hears the better [illegible] nurses his insult. He was a [illegible] nothing was [illegible] but now he faints beneath the [illegible] a supposed neglect, slight or [illegible] insinuation of some one who could talk a half a day after he or she had quit thinking.

Some of you pastors may find this Achilles nursing a grievance: he did not greet you on your first appointment, he rather delighted his soul in the hope that not many would be present to hear your first message. He wanted things to [illegible] up and to fail, now that he is not there; he wants it to be known that the work cannot go forward without him, and he is angry: be that well advertised. Publish this in Gath, send the tidings over into Samaria, declare it in Mount Zion. Now, little Achilles, now spoilt elder brother, come along and be a real man. Stop this baby business, these are the stunts of a child, they do not belong to a grown-up; get over it, let it scale off. You ought to do better than this, and if you will forget these things you will be happier than you have ever been.

MEBANE STATION, Rev. C. L. Whitaker, D. D., Pastor.

It was my privilege to hold the first quarterly conference of this church last Wednesday evening. It is a new station, just made by the last conference. They are undertaking to do about three times as much as has been done in a year previously. It was wonderful to see these people assuming their conference obligatione and pastor's salary for the new year which total $1600 with a calm resolution worthy a church that had had years of practice at such financial obligations. They had already paid the pastor one month's salary and nearly the amount due for general interests and had pounded him severely before I reached him; so about all I could do was to extend congratulations to pastor and people and return home.

I am expecting this church to do a splendid work this year. The pastor has been kindly received, good congregation had greeted him and the people have a mind to do things.

RANDOLPH CHARGE, Rev. W. F. Ashburn, Pastor.

I held the first quarterly conference and preached at Shiloh church on Saturday. Weather conditions were rather threatening and many of those who could discern the signs of the sky were absent. But it was a good conference, a most sumptuous dinner was spread, and while enjoying it, I could not help thinking of those who were so thoughtless as to miss it. The pastor's salary had been raised from $800 to $1,000 and this was apportioned together with the slight increase in general interest, which amounted to only $15 for the charge—the circuit is now [illegible] 35 per cent. of pastor's salary. And on Sunday Shiloh and Gray's Chapel both elected [illegible] stewards who are to see [illegible] and pay during the year.

The Sunday congregations were doubtless [illegible] by the weather. By the [illegible] and we did not [illegible] at Gray's [illegible] services at both [illegible] to be on the [illegible] Two churches [illegible] will all [illegible] pastor's salary in full [illegible] than to get on the [illegible] this year, for they are able to do [illegible] and do it with great ease.

Gray's Chapel is a strong country church. [illegible] the Lord would [illegible] some of the boys and [illegible] of this community into the Christian ministry and into mission work across the sea, old Gray's would put on her [illegible] and show what she is really able to do. We want to see this happen and somehow feel that it will happen at no distant day.

Brother Ashburn is popular with the people at all churches; there was a unanimous request for his return, and the salary was increased with that in view. In many respects Randolph is a desirable charge to serve. Four churches composed of good people, with many young people attending them, giving both pastor and people a great opportunity to do a great work.

Fraternally, R. M. Andrews.

PRESIDENT'S PLAN OF VISITATION.

Saxapahaw—Dec. 20-21.
Reidsville—Dec. 28, at 11 a. m.
West End, Greensboro. December 28 p. m.
Vance Charge—January 2-4.

NORTH CAROLINA PROSPEROUS.

The year just closed in North Carolina was [illegible] the best in the history of the conference. President Andrews has been tireless in his efforts to marshal and lead his forces, and the response has been gratifying, especially along material lines. The spiritual resources are not overlooked or minimized as the outcome of the Increase Campaign will show, if we mistake not, for the men of that body are zealous for spiritual values. For the first time conference accepted the General Conference budget in full, amounting to $14,150. Forty-one charges increased their pastor's salary, the increase aggregating nearly $10,000. There are now but seven charges with salary less than $1,000, and this does not include the rental value of the parsonage. A special assessment of $8,000 for church extension was undertaken. Twelve ministerial and twelve lay delegates were elected to General Conference. This is an increase of two over 1916. The Million Dollar Campaign showed a deficiency of $25,000 to $27,000, but steps are being taken to raise that amount, conference having strongly endorsed the follow-up and appointed the Forward Movement Commission to direct the undertaking. The Increase Campaign and the campaign for the assessments in full will be worked during the year. Rev. J. E. Pritchard, chairman of the Forward Movement Commission, has started the year with a good [illegible] in his own church at Burlington, three new members the first Sunday following conference, and two the second.

Crates S. Johnson,
Executive Secretary F. M. C.

—London medical students who mobbed "[illegible]" Johnson have explained to the [illegible] that they formed their plans on the impression that he was a man about 30 years old. Johnson is 57.

—The first German ship to arrive at a Canadian port since the war, came in on December [illegible] with torn sails and battered hulk. Though almost foundering at sea, she could see no passing ships to assist her after her flag was known.

APPORTIONMENT OF THE 25 PER CENT. INCREASE GOALS TO THE ANNUAL CONFERENCES.

General Conference proposed a 25 per cent. increase in membership as a reasonable aim for the quadrennium. The last year and a half the Million Dollar Campaign has engrossed our attention, but the other hemisphere of our forward movement program has not been overlooked. Now that we are in the Increase Campaign, when the whole church is beginning to stir with the evangelistic appeal, it is well to remind ourselves of the high objectives the general conference has set for us. When the 25 per cent. increase was proposed, it was with the intention that it should be brought down in plain figures to each conference and church as a practical objective.

There is something incongruous in the suggestion of figures as applied to results which can be measured fully only in terms of the spiritual. We all confess that numerical increase is not a gauge of the fruits of a revival, nor is the strength of a church measured by the number of members it enrolls. But other things being equal, size is a worthy objective, and there is no virtue in being small, per se. Mere increase in membership is not the highest objective. Better win people to Christ first The Increase Campaign program has as its first objective the winning of men, women and children to Christ Their joining the Methodist Protestant Church is secondary. Nothing more is claimed for the 25 per cent. goal. This goal if it is reached, must be reached by indirection. It is reasonable to suppose that as a by-product of an intense and perennial evangelistic appeal there may be this numerical increase. And the strength of that appeal may be measured in part by its results in numerical increase. Using the figures of the conference immediately preceding the General Conference of 1916 as a basis, the 25 per cent. increase has been worked out for each conference and the goals are submitted in the following table, which shows the membership reported in 1915, including ministerial membership, and the enrollment which should obtain in April, 1920, if the 25 per cent. goal is reached It will be for the Annual Conference Forward Movement Commissions themselves to determine whether they will assume their pro rata. We hope each will accept the full quota and apportion the numbér to their charges. One or two conferences have already reacheed the mark, but additional goals will be proposed. The membership in 1915 (except for Maryland, whose report for 1916 is given) is here given, with the goals for 1920.

Increase Campaign Goals.

Conference	in 1915	Membership to be reported in 1920
Alabama	6 652	8,315
Arkansas	5 671	7,099
Charleston Mission	682	852
Colorado-Texas	1,089	1.352
Colorada-Texas (Colored)	861	1:076
Eastern	7 707	9,639
Ft. Smith-Oklahoma	1,467	1,834
Georgia	2,896	3 629
Georgia (Colored)	748	935
Indiana	9.561	11.951
Iowa-Missorri	4.522	5,652
Kansas	1.359	1,698
Kentucky	1,391	1,739
Louisiana	2,650	3,312
Maryland	31,768	39,710
Michigan	5,270	6.588
Mississippi	3,331	4.164
Missouri	2.461	3 076
North Carolina	21.858	27,322
North Illinois	3,080	3,850
North Mississippi	1,099	1 378
Ohio	24,078	30.098
Onondaga	2,624	3 280
Pittsburgh	13,306	16.632
South Carolina	210	262
South Illinois	1.662	2,078
Tennessee	1.323	1 654
Texas	4.559	5.698
Virginia	1,402	1.752
Washington	259	324
West Virginia	18,921	23 651
	184,468	230,573

Crates S. Johnson.

A FEW QUESTIONS.

The Word of God has always taught us old people that our Creator made man to do one kind of work and woman to do another kind. He gave the woman the next place to Himself and gave her the most important work that any human being could accomplish.

When Paul gave us our instruction as to what we should do, and what we should not do, he meant no reflection on our executive ability or religion, but wanted us to understand that best results could not come to the human family by our doing a man's work, and neglecting our own.

We have our instruction all through God's Word that man must attend to his business, and woman to hers.

In this great age of wisdom and knowledge (?) we have a new version of God's will to usward, in which we are taught by that party that wears the cloven foot that to run the church successfully laymen must be relieved of every ecclesiastical duty, and women must take their place. They must not be expected to do anything except a little wind work now and then. It is an established fact that every child of God is stronger today than he was a month ago or he is weaker. How does a Christian get strength? The Word of God says, "They that wait on the Lord shall renew their strength."

To gain strength we must labor in the vineyard of the Lord. The new version says that to gain strength we must loaf around on the outside, and make someone else labor. Common reason teaches us that when we fail to labor for God our spiritual strength is shrinking away every day.

Now will Brother Dosier and any other minister or layman answer this question—Is it conducive to strength of Christian character in the male members of the church to force the ecclesiastical work of the church on the already overburdened shoulders of the female members?

Also, Can a church member keep the golden rule and nominate or vote for another member to hold an office that they positively refuse to hold themselves? Last year we had two female stewards apopinted, and the next day I met a neighbor at a store, and he asked me if we did not have any men that could hold that office. A bystander remarked—"I can tell you how that is: The men in the churches are of no manner of acocunt in this world. If the work is not done by the women it will not be done at all" And yet they will laugh you to scorn if you say such remarks as that are a reflection on the church.

Now from my training I see a man gaining physical strength from a woman eating for him as easily as he can gain spiritual strength from a woman working for him.

If we have no man with executive ability, and religion enough to hold the office of steward the fifteen-year-old boys might be trained to hold the office. His mother could instruct him in the duties of the office at night while he is repairing the family linen. It would surely strengthen his Christian character through life, and do away with the awful calamity that bids fair to wreck the church eternally, when men are being trained to believe that they can save their souls with less of the love of God in their hearts than it would take to do the work of the church.

I know women are going to be mighty lonesome in heaven unless there is a mighty change in the near future.

We are told that we must have women stewards for people will pay a woman when they would not pay a man. If a church member has religion he will pay anybody. If he has not we have no right to expect him to pay, but when it becomes "fashionable" again to preach Jesus Christ and him crucified we will have no more trouble collecting dues.

Just think of the absurdity of a woman that has every moment of her waking existence crowded to the limit, with labor that cannot be shirked, having to lay down everything, and go six or eight miles to report to a quarterly conference when a dozen efficient male members are loafing around some public place or flying over the country in an automobile. It is a shame to any church. Now come forward with your Bible proof that I am wrong.

Ruth Fletcher.

HELP APPRECIATED.

I have received the following letter from the widow of one of our most faithful ministers. I believe that our people in North Carolina, and especially those who had a part in the Thank Offering at Conference will read this letter with a great deal of pleasure.

"Have just received the nice gift from Conference Thank you very, very much for your kind remembrance of one who is so humble and appreciative for the favor conferred on me. It is such a help to me, that my loving gratitude goes out to you all. And may God's richest blessing rest upon you and yours. And there is so much of the Christ spirit manifest in the special check, that I want to thank you again. I trust that you will thank you again. I trust that you will will realize Divine guidance and protection through life Hope you had a harmonious Conference."

I have withheld the name, thinking that the good woman who wrote the letter would prefer that I do so.

J. Norman Wills.

"Make the world better just where you are,
  Life is too short for repining;
Leave the hard things for others to say,
  And just keep your own light shining.
"Speak the words some are waiting to hear
  And leave out the note of sorrow;
If clouds hang heavy and dark today,
  Just talk of the glad tomorrow."

Never bear more than one kind of trouble at one time Some people bear three—all they have now, all they ever had, and all they expect to have.

Consecration is not wrapping one' self in a holy web in the sanctuary: it is going into the world and using every power for God's glory.—Henry Ward Beecher.

CHILDREN'S HOME.

Report of Superintendent.

Thanksgiving Offering.

Rehoboth, Granville, boys' building	$115.00
Mrs. Nettie Burroughs, Harris Chapel, Vance	1.00
Patients in Sanatorium	2.00
Rev. and Mrs. L. W. Gerringer	5.00
Mr. and Mrs. J. E. Brown, Asheboro	6.00
Friendship Sunday school, North Davidson	10.85
Denton Sunday school and church	34.68
Mrs. O. L Stewart, Union Chapel, Granville	5.00

Regular.

Sunday eggs—	
Chestnut Ridge, Orange:	
Mrs. S. N. Hayes,	.75
Miss Addie Jones	2.45
Misses M and S. Whitaker, Raleigh	.75
Misses M. and S. Whitaker, Raleigh	2.45
Pleasant Grove Church, Lebanon	3.00
J. N. McCreary, rent for space three billboards	3.00
Sunday schools—	
Thomasville	4.74
Lexington, Lexington Mission	1.05
Gibsonville	15 55
Rehoboth, Granville	10.00
Zion, Siler City	1.00
Siler City, Siler City	4.75
Charlotte	4.16
Charlotte, Richland	2.70
N. Main St., High Point	12.00
Bethel, Randolph	1.75
Pleasant Hill, West Forsyth	2 75
Mt. Lebanon, Randleman	4.00
Shelby, Shelby	4.50
Graham, Graham and Haw River	15.61
Mt. Pleasant, Mt. Pleasant	4.56
Reidsville	5.57
Fairfield, Guilford	1.84
Midway, West Grensboro	2 00
Rose Hill, Pageland	11.75
Lincolnton, Shelby	5.40
Concord, Saxapahaw	2.00
Whitakers, Whitakers	2.50
Asheville	5.00
	$317.11

In Kind.

Most timely gifts are a pair shoes for a little girl, from Mrs. D. A Cornelison, Seagrove, and 67 yards gingham from the Salisbury Cotton Mills. Every mill that has sent cloth has sent just the thing we have been needing. Mr. Nat M. Pickett, Madison, never forgets the table. It is a barrel Quaker oatmeal this time, just the thing we have been longing for. The donations in kind have all been appropriate. Had we made suggestions we could not have improved

I am keeping in touch with the Baptists and the Christians and I am sorry to note that our churches are so far behind in making Thanksgiving offerings to our Children's Home. The Christian church is no stronger financially than ours and we are falling far behind it in our Thanksgiving. Now if you have not made a Thanksgiving offering or did not give as much as you like let us have a good offering during the Christmas holidays and apply it to our boys' building fund.

Everything points to a merry Christmas for us and we wish for every reader of this report a merry Christmas and a happy prosperous new year. H. A. Garrett.

Hidden Names of Ten Children in the Home.

1. Let Emma understand our enterprise in city life. Help Cincinnati attain that title.
2. What idea led that otter on? Every ox unload gloom.
3 What I like will interest the ugly cop. Tell no nation.
4. Ralph, go by the rickety hut beneath our old cow Nancy.
5. Bring the new tub under all legal regalia.
6. By the right start Henry Joshua Benton never overcame low nettles.
7. Give ever and music enchants our old Bob. But I never confess
8. Like you, Charlie Oberly brought the vaseline. I like oil.
9. Merry Ida ran out, hearing a red domino utter short hoot.
10. Verily I say that a dog and deer ran the tottering Hottentot.

CHRIST WAS BORN ON CHRISTMAS DAY.

Speed the message on its way,
Christ was born on Christmas Day,
Left His throne and came to earth,
Angels heralded His birth,
As they sang o'er Judah's hill—
"Peace on earth—to men good-will!"
Swell the chorus of the sky—
"Glory be to God Most High;"
Speed the message on its way,
Christ was born on Christmas Day.
He whom men and angels praise,
Lord of lords, Ancient of Days,
Came to rescue and to save
Men from darkness and the grave,
Came to set the captive free,
And awake earth's jubilee;
Hail Him King—our lives to bless,
Jesus Christ our righteousness;—
Speed the message on its way,
Christ was born on Christmas Day.
Tell the story o'er and o'er,
Spread the news from shore to shore,—
"For the weary there is rest,"
And in Christ mankind is blest:
"Tidings of great joy," 'tis true,
Love Incarnate, man may view—
"He is Savior, Christ the Lord,"
Owned on earth, in heaven adored;—
Speed the message on its way,
Christ was born on Christmas Day.
—Rev. Addison Berg Collins, D.D.

IF I KNEW.

If I knew the box where the smiles were kept,
No matter how large the key
Or strong the bolt, I would try so hard,
'Twould open, I know, for me;
Then over the land and sea broadcast
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.
If I knew a box that was large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From nursery, school, and street;
Then, folding and holding, I'd pack them in,
And, turning the monster key,
I'd hire a giant to drop the box
To the depths of the deepest sea.
—The Herald and Presbyter.

RAGGED TOM, THE SURETY.

On Sunday afternoon a big boy stood at the door of the Sunday school. He was so bad that he had been turned out of school the Sunday before. His father and mother brought him, and begged he might be received in again. The superintendent said: "We should be glad to do him good, but we are afraid he will ruin all the other children. It is very bad for a school when a big boy sets a wicked example."

"We know he is a bad boy at school," said his parents, "but he is ten times worse at home, and he will be lost if you do not take him back."

"We could take him back if we could secure his good behavior. I will see," thought the superintendent.

So he stepped back into the school, and rang the bell for silence. All listened while he said, "That boy wants to come into the school again, but we cannot take him back without making sure of his good behavior. Will any one be surety for him?"

A pause followed. The other boys shook their heads. They said they knew him too well. The others did not care for him. But one little boy pitied the big bad boy, and was very sorry no one would be surety. The little boy went by the name of "Ragged Tom." It was not his fault that he was ragged, for his mother was very poor. The superintendent still heard the little voice, "If you please, sir, I will, sir."

"You, Tom? a little boy like you? Do you know what is meant by being a surety, Tom?"

"Yes, sir, if you please: it means that when he is a bad boy I am to be punished for it"

"And are you willing to be punished for that big boy?"

"Yes, sir, if he's bad again."

"Then come in," said the superintendent, looking to the door; and the big boy, with a downcast face, walked across the floor. He was thinking as he walked, "I know I'm a bad boy, but I'm not so bad as that! I'll never let that little fellow be punished for me—no, never." God had graciously put that thought into the big boy's mind. He was helping Tom as a surety.

As the children were leaving school, the superintendent saw the big boy and little Tom walking together. He said to himself, "I am afraid that boy will do Tom harm. I must go and look after them."

When he reached the cottage when Tom lived, he said to his mother, "Where is your son Tom?"

"Oh, he's just gone upstairs with a great boy he brought with him. I don't know what they are doing"

"May I go up?"

"Oh, yes, sir."

The superintendent went softly and quickly up the stairs, and as he reached the top, he could see through the door that Tom and the boy were kneeling together. He soon heard Tom's voice saying, "O Lord, make this boy that has been the worst boy in the school, O Lord, make him the best."

The superintendent knelt by Tom's side, and they all prayed together.

God heard them, and he made the big boy one of the best boys in the school, and raised up friends for "Ragged Tom," who put him to school, and after that sent him to college, so that at length he went as a missionary to the heathen.—Unknown.

HER CHOICE.

"Oh, mother, Mrs. Grant has asked me to sing at her musicale next Tuesday evening. Can you realize what an opportunity it is? All the worth-while people will be there. Several real celebrities have been invited—Dr. Darnelle, the scientist, and Mr. Oldsman, whose books have been creating such a stir in all the northern cities and—oh, lots of real people." Jean Ware's face was glowing with happiness. Her eyes shone and her cheeks burned with excitement.

"I'm proud of you, Jean," answered Mrs. Ware, "and it makes me happy when people ask you to sing. But why are you so elated over singing at Mrs. Grant's musicale?"

"Because, mother, almost always when I sing in public it is in church. Of course I'm glad to help with the church music, but I do want to be recognized by the public. Dearest mother, you just can't know how it thrills you to hear people applauding you. I thrill to hear them clapping their hands for an encore. These people are interested in other things besides the church, and if I sing well at Mrs. Grant's, someone is sure to ask me to sing somewhere else. Each time I sing before these people of the world I'm just so much nearer being famous. Motherby, do you think I'll be able to go North this fall to study? Oh, I can hardly wait to begin to study. I will sing in grand opera. Then, motherby, you can have anything money can buy. And won't you be proud of me when you are sitting in a box in the Metropolitan Theater listening to your Jean sing?"

The little mother's eyes were glowing, too, now, for she was proud of her daughter's voice. She was thinking of the words of Jean's instructor, the little Frenchman. He had said, "Madam Ware, Mlle. Jean, she haf ze wonderful voice. Some day she will—ah —what you call make ze world sit up and take ze notice."

Jean stood at her mother's side and gently smoothed Mrs. Ware's shining hair Both were silent for the moment—each dreaming her own dream.

"When is the musicale to be, Jean?"

"Tuesday evening, mother. I know I have an engagement to sing at the Ladies' Aid social, but they can get someone to take my place, for I just can't let this opportunity slip by."

"But, Jean, who gave you your voice? The Master, you say. And what are you doing for him? The Ladies' Aid is working for him and they need your help. Are you furthering the Master's kingdom when you wilfully break your previous engagement and sing before this audience of worldly people?"

"Oh, mother, don't put it that way. Surely you don't realize what an opportunity the musicale is. Mr. Oldsman's opinion is worth so much If he is pleased with my voice he is sure to give me a big newspaper notice. When I've won my place in the world I intend to do much for the Master. Only think how much money I could give if I were a grand opera singer. We could support a foreign missionary—each of us."

"Jean," said Mrs. Ware thoughtfully, "this is for you to decide. But think it over at least till morning."

"All right, mother, and now I believe I'll lie down for a little while. My head aches."

Sometime later Mrs Ware went to Jean's room and found her really ill. Her cheeks were burning with fever, so the doctor was called. Dr. Moore asked many questions and finally said that she had a malignant case of measles.

"Of course," he said, "she isn't dangerously ill, but her throat seems to be troubling her and she needs careful attention, so I'm going to send a trained nurse."

That night Jean's fever went so high that she became delirious. Most of her ravings were unintelligible, but the nurse said she frequently heard her say, "Who gave you your voice? What are you doing for him?" All through the long days of burning fever the doctor paid closest attention to her throat. Then finally there came a change. The patient became quiet. The wild ravings ceased and she slept soundly for many hours

"Where—where's mother?" were her first words when she awoke. "Why—I can't talk—what's the matter with my voice?" Jean was speaking in a whisper! "I—I can't talk. Call mother."

* * * *

When Dr. Moore came he decided to call another doctor for consultation. The doctors talked together for half an hour. At the close of the conference Dr. Moore's face was grave and his eyes were full of pity. "Miss Jean," he began, "I'm sorry——"

"Oh, no, doctor! Don't tell me my voice is gone I can't bear it. If that's all you have to say, please go and leave me alone. Just leave me alone for a while. I want to think."

Sometime later she held out her hand to her mother. "Mother," she whispered, "the Master gave me my voice and he has taken it away from me because I was doing nothing for him. Oh, he loved me enough to die for me and I haven't loved him enough to use his gift for him—to help others to know of his love. Mother, if he'd only give it back to me I'd use it for him. Oh, Master,

"'Take my voice and let me sing
Always, only, for my King.'"

Mrs. Ware's face was wet with tears and her voice was shaking, but together they prayed to the King to give back Jean's voice so that she might use it for him.

* * * *

Two years later at a meeting of the missionary society a missionary from the foreign field—home on furlough—was making a talk. "I want to tell you about your own missionary, Miss Jean Ware. She is doing a wonderful work. The natives almost worship her. The last time I saw her she was sitting on the grass in front of her little cottage crooning a lullaby to a little Japanese boy who had stumped his toe. She sings beautifully and her voice is often the means of softening the hearts of many heathen"—Selected.

AN ETERNAL CHRISTMAS.

Would'st thou, this joyous Christmas tide,
Commemorate the birth
Of Him who came and lived and died
For those who dwell on earth?

Give thou thyself, nor count the cost,
'Tis for our Lord and King.
Lift thou the fallen, seek the lost,
And to the Saviour bring.

Work thus begun continue thou
Till life's brief race is run,
Thus keeping love's most sacred vow
Till He shall say, "Well done."

Then all of life will Christmas be—
New-birth to setting sun,
Yea, on to vast eternity
Where He and we are one.

Rev. W. H. Miley, D.D.

FATHERS, MAKE COMPANIONS OF YOUR BOYS.

One of the best men I ever knew gave to this country three splendid sons, loyal, capable and conscientious. I once asked him how he managed to do it. He said: "I have always made my boys my companions." In the intimate comradeship of father and son there arose the occasion to teach the boys what it is to be a really fine American and a Christian gentleman. The father's wise procedure made three eminent citizens of his sons.

The strength of a nation lies in its spiritual forces, not in its material gains, and the great agencies that conserve spiritual ideals are the home, the church and the school. Unfortunately the home, where most of this should be done, really does the least. All parents holding love for children and country will endeavor to perform their most important duty of maintaining and imparting high ideals, for in the coming days as never before we must give intelligent guidance to our children.

My own father, after church, on Sunday afternoon, often accompanied his three boys to the mountain or forests. There in the cool and silence he gave us many suggestions that have ripened into inestimable good in the years that have come and gone that he can no longer walk with us. We do not see him, but we do feel his presence and gratefully follow his fine teachings.

I urge all fathers to have personal and intimate converse with their sons, and this can be done from the time they are tiny fellows. Impress lofty ideals of duty to God and country. Teach the values of the great cardinal virtues of courtesy, reliability and humility, without which life is a mockery.—Bureau of Education.

What the eye is to the body, faith is to the soul. You don't dig your eyes out to see if you have the right kind, but you are doing that to your faith.—D. L. Moody.

YOUNG PEOPLE'S WORK

REV. A. G. DIXON, *General Secretary*, 3919 Carlisle Avenue, Baltimore, Md.

OFFICERS OF THE NORTH CAROLINA UNION.

President—Rev. L. W. Gerringer, Reidsville.
Vice President—Rev. Paul S. Kennett, Liberty.
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Superintendent Teacher Training Work—Prof. J. H. Allen, Reidsville.
Superintendent Mission Work—Mrs. D. T. Perkins, Wilson.

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 21 1919.

The Christmas Message

M. A message of cheer. Isa. 40:1-11.
T. Spirit of friendliness. 2 Tim. 1:1-16.
W. A message of peace. Hos. 14:1-9.
T. Spirit of joy. Isa. 54:11-17.
F. A message of redemption. Rev. 5:1-14.
S. The King of men. Isa. 32:1-8.
Sun. The Christmas message and the Christmas spirit. Luke 2:8-14; Matt. 2:9-11.

What Is the Christmas Message?

The Christmas message as taught and lived by Christ is among other things a message of unselfishness. What could be more unselfish than to lay down your life for others. And that is just what Jesus came for. The birth of the Savior brought hope and peace and redemption to the human heart, but these could be realized only after the Master had known the experiences of Gethsemane and Calvary.

If we want to know the real spirit of Christmas we must know the spirit of Christ. Somehow I fear that our custom of giving gifts is not always conducive to the real Christmas spirit. We teach our children to expect a gift. Do we teach them to make a gift? Jesus gave. His spirit was one of giving out and not of receiving. He came, as he said, not to be ministered unto but to minister, and to give his life.

Suppose you young people who read these words, just stop for a few minutes and make a list of those to whom you are going to give Christmas presents. Are the poor and unfortunate among the number on your list? To how many are you planning to give gifts from whom you expect no gift in return? Is it not true that we give our gifts to those from whom we expect gifts in return? Is that the real spirit of Christmas? Is that the spirit of the Christ?

The Christmas season is one of the gladdest of all the year. It should be so. Christmas brings a message of good cheer and of joy. A thrill of joy and gladness surged through the heart of the world on November the eleventh, 1918, when it was announced that the armistice had been signed and that fighting had ceased. But that was small cause for joy compared to the announcement of the angels on that first Christmas eve. "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people." Doubtless the signing of the armistice did not bring joy to the German people. But there was an announcement that was to bring joy to all the people.

And the Christmas message is a message of joy because it is a message of peace. The angels sang, "on earth peace, and good will toward men." We rejoiced over the signing of the armistice because we thought it meant peace. And so it did mean peace of a kind. It meant a cessation of hostilities on the battlefield. But the peace that the Christmas message brings is not like that. The peace that the Christmas message brings is that peace that Paul spoke of in the fourth chapter of Philippians. "And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." We do not understand this peace therefore it is difficult to explain. It is not a matter of explanation so much as of experience. Every Christian knows something about this peace that the Christmas message brings. It is the kind of peace that we can have even [illegible] fierce- [illegible] conflict.

The Christmas message is a message of peace because it is a message of redemption. "In whom we have redemption through his blood." And in Hebrews we are told that He obtained "eternal redemption" for us. That is why we are glad at Christmas time. That is why we have peace. Jesus came to redeem us from the curse of sin, therefore we have a right to rejoice and be glad.

As individuals and as Christian Endeavor societies, what are you planning for Christmas? How about making some less fortunate family glad with a basket filled with the necessities of life? Try it, and if you are not glad you did it, tell me about it. I shall never forget how glad [illegible] poor little colored children were one Christmas time to get some of my Christmas candy (some that I did not need). But do not stop as I did with giving only what you do not need.

May this be a happy Christmas to all Christian Endeavorers who read these comments.

L. W. Gerringer.

DECEMBER 28, 1919.

How to Make Next Year Better Than This.

Ps 90:1-17.

(New Year's Meeting.)

M. Better in church work. 1 Cor. 15:58.
T. In Christian duties. Tit. 2:1-15.
W. In [illegible] with God. Psa. 23:1-6.
T. In [illegible]. Esther 4:1-17.
F. In Christian Endeavor service. Hag. 2:1-9.
S. In personal growth. 2 Pet. 1:1-9.

This is the time of the year when we make new resolutions. I believe in making new resolutions all along through the year and yet I think that it is a profitable thing for us to make "New Year resolutions." Some say they do not make New Year resolutions, because they are afraid they can not keep them. It is better to make a resolution and later break it than not to have made it at all. Of course it is far better to make and keep the resolution.

It is good for any one or any organization to stop at the close of the old year and before stepping upon the threshold of the new year to ask how the new year can be made better than the one past. We must make the coming year better than the passing year or else we have not made it quite so good. Our past successes and our failures ought to help us in making a better success next year.

Some Suggested Resolutions.

First, resolve to make your society better than last year. It will take more than resolution to do it. It will take time and work, but it will be time well spent and work that will pay well. Make an honest effort to get out of the old ruts and introduce some new features in your regular weekly prayer meetings. Be careful that they are not weakly prayer meetings. If you really want a better society, get a number of your members to subscribe for the Christian Endeavor World, Boston, Mass. Two dollars single subscription, three subscriptions $4. Or the the Dixie Endeavorer, 5 Ferger Building, Chattanooga, Tenn. Thirty-five cents, single subscriptions, thirty cents in clubs of five or more. Ten subscriptions to one address to be distributed, twenty-five cents each. Also try the Endeavorer's Daily Companion. This gives you two pages of comments on each topic. I like it better than the topic cards. It will cost you ten or twelve cents and may be secured from the Dixie Endeavorer at Chattanooga. I believe these helps will help you to make your society a better society. And do not fail to secure a copy each of "Expert Endeavorer" and "Better Prayer Meetings."

Another thing that will help you make your society better is to undertake some definite thing. Have some object in view. Have a goal to work toward. And I mean do something apart from carrying out the monthly service program as outlined by the United Society of Christian Endeavor. For example, decide to clothe or support a child at the Children's Home, or pay the salary of a Bible teacher in some of our mission fields. Something like this will mean renewed life for your society with the coming of the new year. Undertake some worthy work and then you will have to live to do that work.

Not only resolve to make your society better, but resolve that you will be a better individual Endeavorer. There must be some better individual Endeavorers before there can be a better society. Resolve to keep the pledge better. That will help you to be a better Endeavorer. That will doubtless mean that you will pray more than you have been praying; that you will read your Bible more; that you will attend the meetings of your society more regularly; that you will be more loyal to your church; that you will try to render better service to the kingdom than ever before. All this can but make you a better Endeavorer and a better Christian.

As your appointed leader and servant I am anxious that this shall be our best year in Christian Endeavor work in the North Carolina Conference. There was an encouraging increase in the work last conference year. Let us resolve to make this the best year yet.

A prosperous new year to all our Endeavorers!

L. W. Gerringer.

A face wreathed in smiles is better than a mansion wreathed in holly.

NOYEMI.
The Girl Who Never Smiles.

By S. T. Bartlett.

As I walked past, Noyemi was standing in the doorway of her tent which was in the center of the Near East Relief refugee camp. She was beautiful as she stood there with the sun shining on her glossy hair and lighting up her finely chiseled features. About her played many groups of happy Armenian children. Everything seemed to smile that day except Noyemi She stood there gazing into the darkness with nothing but sorrow and melancholy gleaming out of her brilliant dark eyes.

"Why don't you smile with the rest of the world on this bright day," I asked her.

"I can never smile any more," she replied.

"But it is all over now. You have been here for six months, have grown strong and well and should be forgetting those things of the past," I said to her.

A shudder went through Noyemi as she bitterly exclaimed, "Forget those horrible four years,—never!"

"Four years ago," she continued, "I lived in Bitlis, Turkey, a happy little girl of fourteen years. I had a kind father and mother and all of the things that money could buy.

"Then came the rumors of war. The older people began to shake their heads and whisper among themselves so that the children would not hear. They were Armenians, and remembered the cruelty of the Turks in former days I was too young to know what fear meant.

"One day I became ill, my head ached and I was sick all over. They said I had that terrible fever called typhus. On the very next day the cry went around, 'The Turks are coming! They will drive us from our homes and kill us all.'

"This was the beginning of my sorrow for the Turkish Army did come. They told my father that we were to be deported and that we must leave our beautiful home at once. They carried one of my brothers away and made him serve in the Army. They murdered Zanadi, my youngest brother and playmate by the very side of the bed in which I was lying ill. Weak as I was, mother made me get up, and with my four other sisters we were marched away with thousands of other women.

"The fever had made me so weak that I could not keep up the journey and soon fell by the wayside," Noyemi went on, her dark eyes filling with tears at the remembrance "Mother was not even allowed to stop and kiss me goodby," she said with a sob.

"Several of the Turkish soldiers in charge of the deportation stopped long enough to kick me, and say, 'What, not dead yet?' For a long time I lay there, too weak to move. At last, as I was somewhat in the way of the marchers a Turkish officer picked me up and threw me over a wall into a garden. The force of the fall broke my arm and I fainted with the pain of it."

Noyemi held out her left arm, which she had hidden behind her back up to this time. It was bent and crooked and would never be straight again for it had not been set at the time of breaking.

"For forty hours," said Noyemi, "I lay there without food or water and in terrible pain. At last I managed to crawl into the open, hoping that some of the passers-by would at least give me a drink of water. Instead of helping, however, a company of soldiers seiztd me, threw me down a steep embankment and were about to stab me with their bayonets.

"Just then a band of Arabs came along and one of them ran up to the soldier. 'She is beautiful, why do you kill her?' he asked.

" 'We have our orders,' replied the soldiers,

" 'Give her to us,' said the Arabs, 'we will take care of her.'

" 'No, we must kill her,' replied the soldiers.

"The Arabs then took out some money, the Turks forgot their orders and my life was saved. They bargained for some time but finally I was sold to the Arabs for about $35 in your American money. A very high price for an Armenian girl," she added.

"Oh how I wish they had killed me," sobbed Noyemi. "They took me away and held me captive at Bagdad without a chance to escape. I was not the slave of only one man but of many. Look at the scars on my arms and neck. They will show you how I was tortured.

"It was months before I had a chance to escape. They believed that my spirit had been broken but I seized the first opportunity and got away. Finally I found a hiding place from the Arabs in a Turkish home but this was as bad as being with the Arabs. My life here was made a constant horror by all kinds of abuse and degradation.

"For a year and a half they kept me captive in this home. Then came the wonderful allied soldiers and I was set free with hundreds of other girls who had gone through experiences like mine and we were brought here to safety. "How can I smile after I have gone through all of this and lost every one that is dear to me?" appealed the poor girl.

Here Noyemi's self-control gave way and she broke down completely and disappeared into her tent. I thought, as I walked away, how little we of America know of the sufferings of the peoples of the Near East.

MAMMA'S CHRISTMAS GIFT.

"Mamma,' said Billy, "what do you want for Christmas?"

"Dear me," said Billy's mamma, "I don't know of a single thing that I want."

"But you must say you want things," said Billy. "You must—it's sort of a game. It doesn't matter whether you really want the things or not."

"Oh, I didn't understand," said mamma, entering the game. "Well, then, let me see. I should like a diamond pin"

"And what else?" said Billy. "You must want more."

"I want a long sealskin ulster."

"Say something else; say lots of things."

"I want a new carriage and a lace collar and some curtains for baby's room."

"Mamma," said Billy, coming close to her side and speaking earnestly, "don't you want a card like that one I painted this morning?"

"Oh, dear, yes," said mamma, quickly, "I should love to have a beautiful card like those you paint."

Billy went to the window and looked out at the snow and the sparrows hopping on the walk that ran down the street.

After a minute or two he came to mamma's side again. "Mamma," he said, very solemnly, "I won't say which, 'cause I don't want to spoil your surprise, but one of those things you told me you want you're surely going to get for Christmas."

Mamma leaned over and kissed his bright face, and said softly, "I do wonder which it will be."—St. Nicholas.

STELLA'S VICTORY.

Stella Vinton had been down town all alone for the first time in her life, to make some purchases for her mother. She had walked down and was riding home. Mrs. Vinton had told her that she might have five cents for herself if there was any change left; but she had been obliged to spend every cent.

She sat in the car with her fare in her hand, waiting for the conductor to come for it. He came along presently, and she held it out toward him, but he did not see it, and went on to the front of the car.

"He has forgotten me. He is not coming for my fare. I shall have to give it to him when I get out," she thought.

"No, I wouldn't; it is his place to come for it," the tempter suggested.

"That would be cheating. You have had your ride and ought to pay for it," whispered conscience.

"Of course; but it is not my place to make the conductor take it."

"It is everybody's business to be honest."

"Ma promised me five cents, too."

"But she would not like you to get in this way."

"She need not know. I would not tell her."

"But you would know, and Jesus would know; and you profess to be a Christian."

"So I do; and I will be. I won't cheat."

Just then the conductor called out Baker street, and Stella arose to leave the car. As she did so she put the five cents in the conductor's hand.

"Thank you," he said, smiling.

Stella went home and told her mother of her temptation. Mrs. Vinton opened her purse, and taking out a twenty-five-cent piece put it in Stella's hand.

"This is for my honest little girl," she said, kissing her. So Stella had double reason to be glad that she had gained the victory. --Our Young Folks.

It is hypocrisy to pray, "Thy kingdom come," and then not do anything, or give anything, or sacrifice anything, for the sake of promoting that kingdom.—The Bishop of Carlisle.

FROM PASTORS AND PEOPLE

Clark's Chapel, Buncombe Circuit.—Since our last report I'm glad so say that our church work has been moving on. Our Sunday school is doing a splendid work. We are now preparing for special music Christmas, and also for a Christmas tree.

Our Christian Endeavor society meets every Sunday at three o'clock.

The meeting was conducted yesterday by Miss Mamie Watts. We are indeed pleased to see the young people so deeply interested and active. M. L. Cheek, Reporter.

Friendship, Haw River Circuit.—Last Sunday our pastor filled his regular appointment for the beginning of the coming year. I was not there, though I am sure his sermon was very beneficial and enjoyed. For he always gives us some great truths. I can certainly say for Friendship, we are very thankful conference saw fit to send Bro. Swain back to be with us another year. The way seems open for our greatest year's work. We feel sure he will be just the instrument toward helping us to carry it out.

The news came to us last Tuesday morning, December 9, of Bro. Maxwell's death Of course death always brings us sorrow, yet when we come to think of what there is gained when one like "Uncle Billy", as he was better known to us, passes from earth into eternity; what a blessed hope there is, and the great consolation it gives us all. His death was not a surprise to us, for he had been very feeble for a number of months. We missed him greatly when his health first became so that he could not come to church and Sunday school. For seldom was his place ever vacant, so long as he had health and strength to come. He was our oldest church member. I think he has been a member for over fifty years. His age was 75 years, three months and one day. He leaves two children, W. H and C. M. Maxwell, besides a host of friends and relatives to mourn his loss. We extend our sympathy to the loved ones, who have lost so great a father.

Today our Sunday school was rather small on account of inclement weather. Yet we were thankful to see the few faithful ones out.

Plans will soon be completed for our Christmas exercise, which we mean to give on Christmas eve. We trust we shall be successful with it, and invite one and all to come.

With happy Christmas wishes to everybody. Kathleen Small, Reporter.

December 14, 1919.

We Have Moved.

A friend of mine used to say, "If there were no sad partings there would be no happy meetings." That is true and yet we never enjoy leaving our good friends. We regretted very much to leave our many good friends at Reidsville. But the "powers that be" said move and we moved. I am not saying that the people of Reidsville are better than other people, or that they treated their pasor better than others do, but I will say they are a splendid people. And I want in this public way to thank all those who stood loyally by the pastor during the past three years. Whatever of success attended our efforts there was due to the fact that the people co-operated. I shall be praying for and expecting that the good work will continue as you contine to stand by your new pastor.

A word of appreciation to the Reidsville Christian Endeavor society: Mrs. Gerringer and I are still enjoying the surprise you gave us before we left there. On Friday night, December 5, the regular monthly business meeting of the society was held at Mrs. A. P. Sands' home. The retiring pastor and wife were urged to attend this meeting. Of course we were glad to be with those young people (and some not so young) in one more meeting before leaving. The regular business of the meeting had been transacted and Brother J W. Dixon, the president of the society, was making some remarks. We thought his remarks were rather extended for some reason. He just kept on talking. But soon we saw why he had not yet adjourned the meeting. Some members of the society had slipped out of the room and were returning with—well, what shall I say now? I was cautioned by some members of the society not to tell all I know about it. But suffice it to say that Mrs. Gerringer is now enjoying a very valuable and much appreciated gift. The preacher is also enjoying a gift, though of less value than the other yet appreciated all the same. We were so surprised at the time that I am sure we did not fully express our appreciation, nor can we now tell you how much we appreciate your thoughtful consideration. We do thank you. And best of all do we appreciate the remarks of your president in presenting the gifts. In part he said, "We offer these an an expression of our appreciation of what you have done for our Christian Endeavor society." If we have done some little something to help the young people we are glad.

We want also to thank Mrs. Mary Hopkins for Christmas gift in money. The Lord give us more Mrs Hopkinses. Not to give preachers money especially, but to serve the Lord with all the heart as Mrs. Hopkins does. Good friends at Reidsville, we do appreciate all you did to make our stay pleasant among you. Our prayers and good wishes are still with you. God bless you and your church richly.

I started out to say we had moved. After a breakdown of our Ford on the way, we finally arrived at the Asheboro parsonage at five o'clock Thursday evening. The good women folks and some men too had been putting the house in order. Our house-hold goods had preceded us by a few hours, and some of it was in place when we arrived, so that we really did not feel homesick. A good dinner that had waited some time for us was enjoyed. We found that the parsonage had been furnished with all necessary heavy furniture, the pantry was supplied with a number of good things to eat, and coal and wood were also ready for our use. I could think of nothing lacking to make us feel at home. We thank you good Asheboro people for the warm welcome you have given. May the Lord bless our united efforts to his glory and to the advancement of his kingdom.

The services seem to have started off well on last Sunday the 7th. The first quarterly conference was held Wednesday evening at eleven o'clock. The regular business of the conference was transacted without friction. The people seem hopeful. They have accepted the increased assessment laid upon them by the Annual Conference without murmuring. And although the budget for this year is several hundred dollars more than last year still the church treasurer said, "I think we can raise it," and no one expressed any doubt as to the possibility of it. Pray for us that we may not only raise our budget but that we may reach the unsaved.

With a wish that no preacher may have to move again within the next ten years, I close. L. W. Gerringer, Pastor.

Asheboro, N. C.

Flat Rock.—We had our first sermon today for the new conference year. I think everybody is glad to have Brother Hutton back again. The congregation was not large owing to the rain and muddy roads. It takes mighty little sometimes to keep a man from going to church; if he does not want to go: but it just takes lots and lots of rain and mud to keep this same man from going to market with his tobacco—along the same road—and in the same mud.

Our protracted meeting was rained out in October. We hope to have it yet, if we can decide we have time.

Our first quarterly conference meets Saturday before the fourth Sunday in this month. On Sunday following, after preaching we will have the Christmas treat for the Sunday school. We hope to keep our Sunday school alive during the winter.

Mrs. Kate Brittain, Flat Rock's oldest member, has been real sick; but she has recovered her usual health, and is remarkably bright and jolly for her age. She is in her eighty-ninth year.

Miss Norvia Moore was recently married to a Mr. Hampton of Leaksville, and they will make that their home.

Mr. Arthur Parish, one of our returned soldier boys, married in Virginia, and has come back to make his home here in his old neighborhood.

Mrs. George Friddle has been sick for a few days, but is better. Mrs. Friddle lay afflicted for twelve years, but the Lord permitted her to recover her health partially, so that she can attend to her household duties and she attends church when the weather is such that she can. One has only to be in her presence to feel the effect of her bright, patient, and gentle nature.

Flat Rock surpassed herself this year by paying all assessments except the assessment for the Million Dollar Drive; and we hope to pay that by the time it is due.

Reporter.

Greensville Circuit.—On acocunt of the rain we did not get to Ebenezer this morning, this being our first appointment on the

Greensville circuit. The old church building has been torn away and a new one started in its place. We hope to have the new one ready to hold services in in the near future. So, brethren, let's get busy and finish the church. I preached to a small congregation at Hobbs chapel this afternoon. The weather was so bad the people did not expect services.

Our people gave us a very delightful surprise Friday evening. After finishing our work for the day and sitting in our room resting we heard a Ford drive up in the yard and the people began to come in until the room was filled. You older preachers might have guessed what was taking place, but this being my first experience I did not take the hint. But after a while we were invited into the dining room; there we found a table filled with good things. Then we looked round and saw sitting on the floor sacks of potatoes, flour and meal. We can not find words to express our heartfelt thanks to this kind people for this kindness. May God bless you all and may we have a good year this year. L. S. Helms, Pastor.

Triplet, Va., December 14, 1919.

Shiloh, North Davidson Circuit.—Owing to the threatening weather and several cases of sickness in the neighborhood, Shiloh was not as largely represented in the first quarterly conference at Bethesda last Saturday as she usually is. Shiloh people are noted for punctuality in attending quarterly conferences under normal conditions, but unfortunately both the last quarterly conference in last year and the first one this year have been held under very unfavorable weather conditions. We truly hope that missing two in succession will not create the habit of non-attendance.

The following were present, however, and represented the church the best they could: H. A. Leonard, Sunday school superintendent; A. H. Evans, class leader; V. M. Walser and G. F. Byerly, stewards; J. L. Evans, W. E Waitman and C. W. Lanning, trustees; Mrs. G. F. Byerly, Mrs. V. M Walser and Mrs. A. H. Evans together with parts of their families, accompanied their husbands.

All were highly pleased with the hospitality of the Bethesda people. Mr. C. M. Yokely was re-elected secretary and A. H. Evans, circuit financier for another year. Rev. C. A. Cecil read a very optimistic report. Canaan was selected for the next quarterly conference. For fear of intruding on the good reporter from Bethesda we will refrain from saying more about the conference.

Tom Berrier, one of the best boys in our church and Sunday school, was carried to Winston-Salem last week for an operation for appendicitis He is the 14-year-old son of our good brother and sister, Mr. and Mrs. W. J. Berrier. He stood the operation well, considering the serious nature of the case and we are praying for his speedy restoration to health.

We are anxiously looking forward to Sunday when our "new" pastor, Rev. C. A. Cecil, will preach his first sermon for the new conference year. Let everybody turn out next Sunday to greet the "new" pastor and help give the work a good start.

The writer witnessed a very touching scene last Sunday evening when he visited his uncle and aunt, Mr. and Mrs. H. J. Leonard, in their home and found both confined to their room in the same bed. These two good people have walked hand-in-hand together for sixty years or longer and now that they are both nearing the end of the journey, they prefer to be close to each other. It is hard to tell which is the feebler of the two, or which the good Lord will call first. They are both perfectly resigned and are only patiently awaiting His summons.

They are receiving every attention possible from all their children, especially from their son, Mr B. H. Leonard, and his good wife, with whom they have lived for several years or rather, the son and wife have remained at the old homestead.

Their oldest son, C. E. Leonard, and wife, of Lexington have also volunteered to come and assist them.

The prayers of the church are that they may be spared to us a while longer, if it is the good Lord's pleosure, but if not that he will sustain them in their last days.

A merry Christmas and a happy and prosperous new year to the editor, his family, and all the readers (and those who ought to be readers, viz.: All Methodist Protestants in North Carolina) is the sincere wish of,

Yours very truly, A. H. Evans.

St. Paul's.—The conference year 1919 is gone and our former pastor is gone. He leaves with the best wishes of the writer. His sermons have been helpful. Our new pastor is here; some say he looks like a preacher, others say he talks like a preacher, and after hearing him we are all convinced that he is a preacher. His sermons yesterday on how we should imitate Christ in our lives was very interesting.

The Ladies' Aid has been quite busy since conference trying to make the pastor and family comfortable. Bro. Morgan will tell you later what they have done.

We are hoping for the best year yet for St. Paul's.

Our Sunday school has re-elected Bro. G. H. May for superintendent next year. We are preparing to give the children a treat for Christmas. W. A. Lamb.

December 15, 1919.

Hollister, Halifax Circuit.—We are indeed glad to have Bro Bethea return as our pastor for another year. He has done a wonderful work here the past year and has already begun making greater plans for the coming year.

Bro. Bethea preached an excellent sermon last night on the subject of prayer, pointing out that in order to get the real joy of prayer, we should not always go to Him with petitions. As an illustration: A neighbor who comes only when in need of something; we soon get so we don't get much joy from his calls.

Our Sunday school is very much alive. In spite of the inclement weather yesterday there were 70 present. Sunday school officers for the ensuing year have been elected as follows: Superintendent, A. B. Schlichter; assistant superintendent, W. T. Liles; secretary, O. M. Schlichter; treasurer, W. A. Delbridge.

We are glad to report that a Christian Endeavor society has been organized in our church. It is inspiring to see how readily the young people respond in Bible reading, sentence prayers or anything they are called on to do. This will mean much to the young people of this community.

Bro. Bethea left this morning for Raleigh as delegate to the Inter-church World Movement.

Mebane.—We are moving along nicely. We were very glad indeed that conference saw fit to send us Dr. C. L. Whitaker for this conference year. He and his wife are being made welcome not only to our homes and our own church but to the town.

The Presbyterian and Baptist ministers arranged for a Welcome Service to welcome Dr. Whitaker and Rev. N. C. Yearby of the Methodist Episcopal Church, to the town. It was held in the Presbyterian church Sunday night. W. S. Crawford, the mayor, gave a welcome in behalf of the town. Rev. A. W. Shaw, Presbyterian pastor, gave a welcome in behalf of his congregation; while Rev. J. C. Canipe gave a welcome in behalf of the Baptists of the town. Both Dr. Whitaker and Rev. Mr. Yearby responded with very fitting talks.

Our church will have a Christmas tree on Wednesday night, December 24.

The Sunday school is doing well and our church is already putting on new life.

We have already paid our pastor his first month's salary and hope to be able to keep up at least if not ahead all the year.

Wishing a merry Christmas to the Herald and all its readers, Mrs. H. C. Nicholson.

Mebane, N. C., Dec. 15, 1919.

Stallings, Mecklenburg Circuit.—We were more than glad to have Bro. Ridge back with us, though we have not seen him very much as he is taking his vacation. We are expecting him back this week. Also glad to say we have our church almost framed. Would have, but the rough weather stopped them from work. We had a lively Sunday school today. Our band regrets losing Miss Pattie Noles, as she married Thanksgiving to Mr. Will Kidd. Mr. Lee Stalling and Miss Lelia McCleod were married recently; wish them all a happy life.

Best wishes to the Herald.

Mrs. C. B. Furr.

Spring Church, Spring Church Circuit.—We have been silent for some time, but we are still awake and feel the Lord has been good to us in many ways, especially in sending our pastor back to us for another year.

Bro. O'Briant has proved to be a real pastor the two years he has been with us and is all the while looking after his people, and we hope we all may do our whole duty by him and that we may unite our efforts this another year with a greater determination than ever and that much good may be accomplished. We have closed up this year's work very nicely, paying all claims in full except the Million Dollar Campaign.

Bro. O'Briant was back in time to preach for us the fifth Sunday in November. Yesterday was the regular appointment but was rained out. The pastor was the only one present. Our Sunday school seems to be doing very nicely We have our same superintendent, Mr. G. W. Massey, for another year.

We are glad to have the teachers of Pleasant Hill school, Misses Ida Lee Hall and Elizabeth Bush, to join our Sunday school, they assist in both music and teaching.

We are planning to have a Christmas exercise and tree if not hindered.

Wishing all the Herald readers a merry Christmas and a happy New Year.

Nannie Massey.

December 15, 1919.

West End, Greensboro.—We feel that we have much to be thankful for this year, as our beloved pastor was sent back to us and our Sunday school is doing fine. We are delighted with last year's work in the Sunday school, but are making an effort to do even better this year. Mr. C. F. Johnson, who is one of our best workers in the Sunday school and church, was elected superintendent, and we are looking forward with pleasure to working under his supervision. He succeeds Mr F. S Stockard, who had been superintendent since the Sunday school was first organized in October, 1917, and who deserves much praise for the successful way in which he has carried on the work.

Class No. 2, being composed of the senior boys and girls of the Sunday school, has just completed a spirited contest for new members, and on Friday evening, December 12, the defeated side entertained the winning side. The pastor and family, the superintendent and assistant superintendent and their families, and all the teachers in the Sunday school were invited, and, despite the unfavorable weather, there was a good attendance and it was a very enjoyable occasion A short program of songs and talks by the pastor, superintendent, and class teacher, Mr L. M Forst, was rendered, after which refreshments were served and a guessing contest closed the program.

Mrs J. R. Holden, superintendent of the primary department, and her assistants are preparing for a Christmas tree and entertainment by the primary grades. The little folks, and the older ones too, are looking forward eagerly to that time.

A merry Christmas and happy New Year to all.

Lena E. Martin,
Sunday School Reporter.

Harmony, Yarborough Circuit.—We were more than glad to welcome Rev N M Harrison back as pastor for this year. He came with renewed enthusiasm and we are expecting this to be the best year of his pastorate. Mr. Harrison filled his regular appointment Sunday night, and delivered us an exceptionally fine sermon as he always does. Our Sunday school is progressing nicely.

Our Christian Endeavor met Sunday afternoon at five o'clock. There was a very good attendance but not as large an attendance as we once had. Some of our members take Sunday out as their visiting day and stay away. Our evening topic was "How to Use the Bible." Miss Sudie Medlock was leader Mrs. S. S. Beeks made a good talk on "How the Bible should be taught in school." Miss Ina Wood also made a talk, told us "How we should be tempted by the Bible." Nine of our members attended the Christian Endeavor Institute which was held in Greenville the second. I am sure every one enjoyed the good talks on Christian Endeavor societies. And I am glad that we attended it and I know it will help us greatly.

Wishing the Herald and its readers a very merry Christmas,

Mamie Reeves,
Reporter.

Ware Shoals, S. C.

Pleasant Union, Mt. Pleasant Circuit.—We extend a cordial welcome to our new pastor, Rev. J. A. Burgess. May we give to him whole-hearted loyalty at all times and a willingness to co-operate with him in his work.

He preached a helpful sermon today, his text being: "Then shall I not be ashamed, when I have respect unto all thy commandments." Ps. 119:6.

The first quarterly conference will be held at Pleasant Union on Saturday before the fourth Sunday in this month

Mr. Shelton's last sermon to us at Pleasant Union was on the text: "Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10. We can't forget Mr. Shelton's earnest work the two years he was with us, and may the Lord abundantly bless him in his new field of labor.

Bertine Shepard, Reporter.

December 14, 1919.

Lebanon Charge.—We are now beginning our third year as pastor of this charge. Since conference we have met all appointments, and the congregations have been good. The work is starting off nicely and we are planning for a good year.

Our first quarterly conference will meet at Spring Hill on Saturday before the second Sunday in January at two o'clock. We desire a good representation from each church. Let all the officials take notice and be present if possible. Since our last report we have been remembered in a substantial way by the following: Mr. and Mrs J. W. Thacker, preserves; Mr. and Mrs. F. H. Clark, fresh meat; Mr. and Mrs. J. H. Long, fresh meat and a nice large ham; Mr and Mrs. J. W. Montgomery, fresh meat; Mr. and Mrs. B. E. Payne, fresh meat; Mr. D. E. Hilton, a nice piece of beef; Mr B. E. Kennady, straw for our cow; Mr. S. W. Cecil, potatoes and fresh meat; Mr. and Mrs. J. W. Swain, potatoes, fresh meat, and a nice chicken; Mr. and Mrs. Carl Swain, sausage; Mr Joe Payne, pumpkin and potatoes; Mr. and Mrs Weldon Burton, molasses. We appreciate all these tokens of kindness. We wish to thank Mr. Jeff and Mr. Oscar Hilton for hauling a load of straw for us; and Mr. A. D Sink, Mr. Jeff Hilton, and Mr. Hubert Payne for butchering our hogs for us. May the Lord bless all who have been so kind to us.

Edw. Suits.

Uwharrie.—According to recent developments, this scribe is charged with inaugurating a movement with principles underlying it contrary to the rulng of the North Carolina Methodist Protestant Conference. As I am very familiar with the original facts in the case, I respectfully deny the charge. I never gave my consent to the building of a church on a privately owned site. Three leading members and I opposed that system, and everything stopped. These are the facts in a nutshell. I am not seeking anybody's crown or honor, but simply stating facts as unquestionable and undeniable facts should be stated.

The above facts are not in anywise connected with, or related to, the heading of this letter, but I have arranged it thus in order to have but one article.

Since my return to this field we have been remembered by a number of friends around Piney Grove.

At the close of last conference year, Miss Lalah Delk was given a $5 teacher's Bible in token of appreciation of her service as superintendent during the past year. Mr. Joe Delk, the new superintendent, is doing good work for a new man. Piney Grove is planning to have a tree and exercise Christmas.

The first quarterly conference will be held at Mt. Pleasant at noon, Saturday, December the 27th. Lunch, 11:30. All worthy officials will make an effort to be on hand. At this conference the finances will be apportioned to the several churches. Come on and represent your church. Don't be a kicker nor a slacker; be a booster and a puller. Boost your church. If boosting won't move her, get in the harness and pull her out of the ruts.

One good layman with a vim and a vision, grace and grit, is worth more than forty below normal church-members. That ancient saying so frequently oratorically quoted in quarterly conferences that "Our leading spirits have gone to their fathers, and now we are so weak," is evidently a delusion of the bad man, purporting to use you to defeat the Cause. Don't let the devil deceive you into thinking that number is the essential element in any church. As to numbers, you may be very weak, and yet be a mighty power for God. A church's strength is determined by the God-approved determined will and purpose of each individual unit.

Don't forget the quarterly conference.

Wm. H. Neese.

Jackson's Creek, N. C., Dec. 15.

Burlington.—The first quarterly conference was held on Tuesday night of last week. Most of the time was taken up in discussing ten recommendations of the pastor looking to the work of the new year. A few of these were as follows:

1. That all committees to get up special services such as Easter service and children's day be appointed at the beginning of the year and their names be printed on the church calendar. This was carried.

2. That we accept the assessments of the annual conference. This was carried.

3 That the supply of year books bought last year be given away judiciously. This was carried.

4. That the conference journals this year

be given away. This carried.

5. That we enter heartily into the increase campaign as outlined by the general secretary of the forward movement commission. This was carried.

6. That we agree on a definite policy, either to brick veneer our present church building or build a new church as soon as seems advisable. This took up more time than anything else. While no motion either way was passed it seemed to be the opinion that a new church was preferable to repairing the old one.

7. That the parsonage be painted. This was referred to the parsonage trustees.

8. That disciplines be provided for all new members. This was carried.

We have already received five new members during this conference year and hope to receive many more.

Next Sunday morning the pastor will preach a Christmas sermon and give an opportunity for people to unite with the church. At the evening hour the Sunday school will give its annual entertainment and the offering will be given to the Board of Education. J. E. Pritchard.

Henderson.—Our Sunday school last Sunday was small, owing to the extremely bad weather. The attendance at the preaching service Sunday morning was not up to normal either, although a fairly good congregation assembled to hear the sermon on "Gideon and His Immortal Three Hundred." The pastor preached unusually well on this subject, emphasising just three points First, that the work undertaken by this band was a great work because of its importance; second, that there was a place for every man. The preacher applied this point to our own membership, and showed us very clearly that we each have a place to fill, in the local church, and in the kingdom. The third point was, that every man filled his place. He pointed out what might have happened if there had been any slackers in the band, and showed us where the work of the kingdom suffers if we fail to stand in our place, as did the Immortal Three Hundred. The sermon was pronounced good by all who heard it.

At the 7:00 o'clock hour the Christian Endeavor society met, for the discussion of the subject, "How to Use the Bible." The leader was Mr. Willard Harris, one of our promising young men, who proved to all present that he is a good leader. The leader announced for next Sunday is Mr. E W. Dixon, another promising young man. Mr. Dixon is a Methodist Protestant of another church, but actively associated with us in the work here, and a member of our "Willing Workers" Bible class.

At the night preaching service, the sermon was delivered by Rev. C. W. Bates, the new pastor of the Granville circuit. We were all delighted to have Bro. Bates with us for this service, and bring us the splendid message which he did on the Love of God. All agreed that the sermon was exceedingly good.

The Sunday school will observe Educational Day next Sunday, following in part the program sent out by the general church.

On Monday the Sunshine Circle and the Mission Band gave a pencil and towel shower for the Children's Home. A fuller report of this will be made later, as well as the Christmas program being arranged by the Sunday school and the Sunshine Circle.

D. A. Neese, Reporter.

North Davidson Circuit.—Our first quarterly conference was held last Saturday at Bethesda; all churches were represented; but not a full conference by any means. Nothing out of the ordinary was done. It was ordered that we continue up to April first to raise money on our quota of the Million Dollar Drive. I trust our efforts will be successful. We are starting out to raise our collections monthly and with the intention of paying all interests in full. I have filled two appointments; Friendship paid $33.25, Bethesda paid $30 and other stewards reported money in hand to be paid as appointments were filled. The outlook is good, and those of my people whom I have seen seem to be satisfied with my return, and as an evidence of it, several of the Bethesda people presented me with fresh meats, potatoes, apples, and a pumpkin, for which I am thankful.

The times for our special meetings are all fixed except one. The local reporters are expected to report from their church as often as they think best; do not depend upon me to do your reporting.

I am invited to one Christmas tree on the evening of the 24th.

A merry Christmas and a happy New Year to all. C. A. Cecil.

December 16, 1919.

Roberta Station.—We reached here December 3 and when we entered the parsonage we found the table set in order and plenty of good things to eat thereupon, and the consumers did not hesitate to partake of the contents We want to thank each of you good people who were so thoughtful of us, and pray God's blessings upon you, that He may restore unto you fourfold in this life and life eternal in the world to come.

We began the work the first Sunday with good congregations at both morning and evening services. We received three new members at our evening service, namely, Bro. W. C. Alexander and Sisters Misses Utha and Naomi Linker. We have been very busy the past week helping the good wife get our few belongings to place, and making the necessary visits. Some of our members have been very sick; namely, Mrs. Carrie McCall, Mrs. R. B. Cochran, Mrs. W. T. Blackwelder, Miss Annie J. Cochran, and Mrs. J. K. Foster. But we are glad to say that all seem to be improving at present.

Second Sunday, despite the inclement weather we had good congregations at both services. At the morning service the following officers were elected for the ensuing year: Sunday school superintendent, Bro. L. J. Foster; assistant, Bro. S. I. McCall; trustees, Bros. J. B. Hill, W. C. Alexander and J. W. Kiser; stewards, Bros. W. L. Holland, L. J. Foster, W C. Alexander, W. T. Blackwelder, J. W. Kiser, Walter Plummer, D. V. Furr, J. B. Hill, J. A. Linker, J. K. Foster, and E. J. Linker; class leaders, Bros. S. T. McCall and J. W. Kiser; social committee, Bros. J. B. Hill and G. F. Coble, Sisters Miss Bessie Alexander and Mrs. S. T. McCall.; welfare committee, Bros. W. A. Rogers, Roy Smith, C. E. Helms and J. C. P. Cochran, Sisters, Mrs. W. A. Rogers, Mrs. Clara Carter, Mrs. W C Alexander, Mrs D. V. Furr.

At the evening service the officers were installed into their offices. It was a very interesting service. After the installation we preached, and at the close gave an opportunity for penitents to come forward for prayer, to which three responded and all three professed saving faith in Christ, and shouts were heard again. Praise the Lord, we need not wait until the special meeting to gather in the grain, for the harvest truly is ripe already.

Thanks to Mrs. Z. D. Cochran and Mrs. M. E. Blackwelder for milk, butter and sausage.

We desire the prayers of every one who reads this report. Brethren and sisters, pray for us. We need your prayers. With best wishes to the Herald and all its readers, we close. J. T. Sisk, Pastor.

Concord, N. C., R. 6, Dec. 15.

Moriah, Tabernacle Circuit.—The second Sunday in December last appointment at Moriah, when the service had closed, we went out to start home and found our vehicle nearly full—especially first story, of helpful things, flour, meat, chicken, coffee, sugar, butter, canned goods, potatoes, apples and so forth. We would be glad to give names but part of the packages had no names on them, so we will not give names, but all or about all of the members took part in this kindness, especially the regular attendants.

Mrs. Miliaway and myself wish to express to these people our heartfelt thanks for this kind and helpful remembrance and pray that the Lord will bless them.

Tabernacle Church.—Since we last reported we have received material help from D. H. Hunter, Mrs. A. A. Garrett, Mrs. J. E. Hanner, Mrs. H. L. Lowe, Mrs. John Reynolds, Mrs. Trogdon, Purvis Neese.

Julian.—Mrs. J. E. Deviny, Mrs. Sam Deviny, Mrs. W. T. Hanner. We also appreciate this kindness. G. F. Miliaway.

Union Grove Church, Mocksville Circuit.—We had a very glad surprise on last Sunday, December 7, when we had gathered at our church to have Sunday school, when our new pastor, Bro. Edwards, and Bro. Cartner of Bess Chapel, walked in.

It being the first appointment for our church after conference, an unlikely day, and a long distance up here, we hardly expected our new pastor to get here. Nevertheless he was on time, with a cheerful look, not seeming to have minded the long distance he had come, and brought us a good sermon. We appreciate very much the willingness he expressed to serve us on all occasions. We hope to be faithful to fulfill our whole duty by him, and that by our co-operation all working together for the upbuilding of God's Kingdom that we may make this one of the best conference years we have ever had.

We are always glad to have Bro. Cartner

visit us. We feel that he is our real brother in Jesus Christ, and that he has got something good to tell us.

We are very sorry to part with our former pastor, Bro. McCulloch and his wife. We have learned to love them very much, and they seem very near to us. We still ask an interest in their prayers.

While Bro. McCulloch was so far away from us that he could not be with us much during the time of the loss of our church, which was destroyed by lightning more than a year ago, and the erecting of a new one which we completed about three months ago, we will always remember him and his earnest prayers in our behalf for a new church. Believing this has had much to do with the nice church which we now enjoy, a much better one than the one we lost.

We feel that it is our reasonable duty to try to render unto our Master better service than we ever have before. Pray for us.

Mrs. Huie Templeton, Reporter.

Fairfield Church, Guilford Circuit.—We are glad to report all our sick people improving. Last Tuesday some of Bro. Gray's Sunday school class together with the superintendent met at Bro. Gray's home and cut and hauled ten loads of wood. It was so nice of them to do this. I want to give the names of these fine Christian men: J. T. Suits, M. C. Gilbreth, D. C. Marsh, J. W. Yow, F. G. Robbins, L. H. Tuttle. Marvin Kearns, T. L. Modlin and Mr. Hill. T. L. Modlin and son sawed the wood for the fireplace. Now that speaks well of these noble men. We all love Bro. Gray and we are praying that he will soon be able to be with his class again.

Fairfield church paid $50 over their assessment on pastor's salary last year besides the many poundings they gave us. They are starting off well for the new year. Bro. Gilbreth and Bro. Marsh have hauled two loads of wood to parsonage. Others will soon bring a load for us.

Fairfield church and Mitchell's Grove and Hickory have been pounding us heavily.

May the Lord richly reward them for the help and encouragement that they have given to us.

By the grace of God we are going to do our best year's work. Yours in His name.

A. M. Hamilton.

West Forsyth Charge.—As I have just finished my year's work and have returned from conference to serve this good people another year, I thought I would write a few words to the Herald. We have done some mighty good work on this charge the past year but hope to do still better this year and I ask the prayers of all Christian people that this may be the best year yet for this charge. We are planning to build a brick church at Harmony Grove this year and I pray that we may have it completed before conference meets again. This good people made me feel mighty good before conference by giving me a nice suit of clothes, overcoat and a pair of shoes. I want to say here that it was highly appreciated and I thank you all.

The pastor and wife enjoyed an extra good dinner on Thanksgiving day with Bro. Tom Briggs. All that don't believe there are good people on West Forsyth charge, just come and see. With best wishes to all for a merry Christmas and a happy New Year.

J. M. Ridenhour.

Zoar, Mecklenburg Circuit.—On this Thanksgiving we have a great many things to be thankful for. We can be thankful that that monster, the "flu," did not take the country this fall, as it did last year. Again we can or at least ought to be very thankful that so many of the boys are with us now who were in France last year. The people of Zoar can say that every member got back unhurt.

But amid all of this great rejoicing there are times when our hearts are filled with longings and sad thoughts. We often sigh and sometimes shed tears for the fathers, mothers, brothers, sisters, wives, children and sweethearts whose loved ones now lie buried in "Flanders Fields." Yes, and the ones who have been bereaved in other ways.

The home of Mr. Tollie King was made sad a short while ago when little Mae was called to give an account of the deeds done in the body. The writer's mother visited her while she was sick at home and she always seemed very gentle and patient. Later, when she was carried to the hospital, an old lady was to undergo an operation. She said that she was not ready to die and she knew that death would be the result. The doctor asked her to pray. "I have never prayed," she said. "Why don't you try?" Mae asked. The lady then asked Mae if she knew how to pray. And when she told her she did, the lady asked Mae to pray for her. And then Mae sent a short, sweet, earnest, little message to the skies for the aged lady who had never learned to pray. Once, when the doctor was talking with Mae, she pointed upward and said, "I'm not afraid, I'm going home to live with Jesus."

We extend our sympathies to the bereaved and stricken ones.

We understand that Bro. Ridge will be our pastor again. Welcome, new preacher, we're glad to have you. Bro. Ridge has done good work at Zoar this year and we have all learned to love him.

A Former Reporter.

Beulah, Mecklenburg Circuit.—Our Sunday school is doing fine at present; several new scholars since our last report. We have $10.75 in treasury now; we want to get enough to get a new stove for the church. We are working now for a new organ; we have in treasury now $38.50. The ones put in for collectors for the organ are Misses Grace Phifer, Annie Lee Elmore, Flossie Deese, Ruby Lee Craig. So if any one reads this and wishes to send any amount of money to help get the organ, please send it to those mentioned above, and it will be highly appreciated. Mr. W. L. Craig is treasurer and purchaser. We want to have it by the fourth Sunday, for that is preaching day again.

We are glad to know that we have our good pastor back again, Bro Ridge.

Our prayer meeting is getting along fine The young people are taking great interest.

Pray for us that we may still press forward and do a great work at Beulah. We want to get a bell for the church after we purchase our organ; hope that we will succeed in getting it, as we need one so much.

Hope that we can start to remodeling our church next year, if not this year.

Reporter, F. D.

Yarborough Christian Endeavor.—My last report was the meeting of November 2; since this meeting the following ones have led: Miss Clorese Lamb was to have taken charge of the meeting for November 9, but she being absent the reporter took charge of this meeting. The topic for this meeting was, "How to Avaid Failure." I am sorry we did not have any one to give us a talk on this subject. On November 16 the reporter conducted the meeting; subject, "Co-operation in Christian Service." At this meeting we were so glad to have Dr. W. B. Patton give us a talk on the subject. The meeting of November 23 was to have been conducted by Miss Josie Mae Watson, but she also being absent Miss Clorese Lamb took charge. The subject was, "How May We Practice Thanksgiving." We should have had some one to give us a talk on this subject that we might have understood it better, but we did not. Miss Lillie Yarborough conducted the meeting of November 30; subject, "Christianity and the Health of America." The meeting of December 7 was conducted by Mrs. Hiram Yarborough; subject, "Truths That Jesus Taught."

If you can possibly carry out any part that is assigned to you in your society do not neglect it. We are so glad to have Rev. N. M. Harrison back with us again; he helps us so much with our Christian Endeavor work. We have 34 members in the Junior society. Some of the Junior members are beginning to lead their meetings. I think this is fine for Juniors. We have 43 members in our young people's society.

With best wishes to all Christian Endeavor workers,

Hattie Lou Bishop, Reporter.

Friendship, North Davidson Circuit.—We have begun another conference year and we hope to make it a better year in every way. We are glad our pastor, Rev. C. A. Cecil, has been returned to us; let us all pray and work in every way for the advancement of Christ's kingdom. He preached a very interesting sermon Sunday on watching. Two of the most important points in it were our conduct and company. $33.25 on budget. A thankoffering was taken for the Children's Home for the boys' building, $10.85. We are having a right good Sunday school. We enjoyed having Mr. A. H. Evans with us and we enjoyed his talk ever so much. The new officers for this year are: trustees, Wesley Byerly, Isaiah Miller, Webster Snider, Roy Phillips, Elvery Walser; class leaders, Mrs. W. M. Byerly, Mack Hanes; stewards, Miss Bertha DeLap, Wesley Walser, Harper Shoaf, Luther Phillips; Sunday school superintendent, W. M. Byerly; assistant, Otis Phillips; secretary, Clarence Shoaf, Cletus Phillips; organist, Miss Ethel Walser. Reporter.

Corinth, Littleton Circuit.—This people were glad to have Bro. Loy return as pastor. He did much good last year, visited, read, prayed and sympathized with his people, won the hearts of many who had no chance to go to church.

A large congregation out last Sunday to hear him, and he did some of his characteristic preaching, delivered the best sermon we have heard him preach yet, good.

Our Sunday school has been doing well since the revival meeting and most of the children are anxious for a Christmas tree.

Our Sunday school sends many happy returns to superintendent of Children's Home, H. A. Garrett, for greetings sent by our delegate from conference.

We aim to reorganize our Ladies' Aid society in the near future.

Misses Lena and Helen Morris worked up a box-party last week to help purchase a new organ for church.

Miss Lena Morris has accepted a position in Littleton post office.

Fannie Barnes, Reporter.

Dec. 9, 1919.

Liberty Hill, Anderson Charge.—We want first to report that we are well pleased with our new pastor, Rev. Charles C. Lindley; he preached for us first time Sunday, December 14; his subject was Life. We saw while he preached that a life that was a sacrifice here was a blessing much more than that of hoarding up riches or worldly things could ever be, not counting losing heaven and Jesus. In the evening the subject was, The Leaven of Sin. We saw some new points about sin, but none good, for all sin is bad. May we with a faithful leader and God's help learn more about sin, that we sin less and make this the best year of our lives and the best year of the church.

The first quarterly conference has met, business transacted as usual. Church officials have been elected. We are well started for a new year's work.

The Sunday school is moving along though not so well as most of us would like. The people come but some of us fail to be interested in the lesson as we should be. We are preparing to treat the children December 21. May some little ones find then an interest they will never lose. Yours for a new year's work,

Reporter.

EMPTY STOCKINGS.

Oh, mothers, in homes that are happy,
Where Christmas comes laden with cheer,
Where the children are dreaming already
Of the merriest day in the year.

As you gather your darlings around ye,
And tell them the "story of old,"
Remember the homes that are dreary!
Remember the hearts that are cold!

And thanking the love that has dowered you
With all that is dearest and best,
Give freely, that from your abundance
Some bare little life may be blessed!

Oh, go where the stockings hang empty,
Where Christmas is naught but a name,
And give—for the love of the Christ-child;
'Twas to seek such as these that He came

—Ellen Manly.

IN MEMORIAM.

William Zachariah Routh was born February 5, 1852, and died December 11, 1919, aged 67 years, 10 months and six days. He professed faith in Christ when 15 years old and joined Gray's Chapel Methodist Protestant church. Since that time to the time of his death he was a faithful member. He bore his sickness patiently and said that he knew he would never get well but was ready to go to his home above. The funeral was conducted by Rev. L. W. Gerringtr at Gray's Chapel and interment made in the local cemetery.

Death of a Lovely Child.

Julia Grace Euliss was born October 31, 1910. She died December 12, 1919, age nine years, one month and 11 days. She was obedient, sympathetic, and though a mere child she was considerate of the welfare of others. She loved the gospel as it comes through song. Her favorite hymns were: "Shall we gather at the river?" "O think of the home over there"; "I'm going home to die no more;" "God be with you till we meet again."

It seems strange that a child of such promise should be taken away. But who knows but that God needs them as much in heaven as on earth? One thing seems clear, they are not less useful there than here. She was carried into the church and from the church to the grave by her girl friends. The funeral services were conducted by the writer in Mt. Pleasant church and her remains laid to rest in Mt. Pleasant cemetery.

J. A. Burgess.

Ivester.

Buried, at Keistler's church, Cleveland Circuit, November 15, 1919, a good woman, Mrs. Zula Lee Ivester, wife of Velus Ivester. Her maiden name was Edwards; and she was born December 24, 1879; joined the Methodist Episcopal Church, South, when about 15 years of age. Was married to Bro. Ivester in May, 1899, and then transferred her church membership to Keistler's Methodist Protestant church so as to belong to the same church with her husband. She was true and faithful as a church member, much esteemed by her neighbors and acquaintances, and devotedly loved by her husband and children. She was virtually in the prime of life, Besides the heart broken husband she leaves seven children, a father, six brothers and three sisters to mourn their loss. Her death is a distinct loss to the community and the church and semingly but little short of a calamity to the home where she served as a kind of guardian angel. We can only hope and pray that the family and friends being fully persuaded of her salvation will continually strive to meet her in that world where there is no death.

The funeral was conducted by the writer, who used as a scriptural basis for a few remarks the description of the good woman as given in the 31st chapter of Proverbs. The grave was left completely banked with beautiful flowers, many of them done up in beautiful designs, showing something of the love and esteem the people had for this good woman. But no doubt but what the Master has placed on her brow a more beautiful wreath than any of those laid upon her grave.

Her Pastor, J. H. Stowe.

P. S.—I wish to apologize to friends and relatives for not sending in this obituary sooner. Conference duties, etc., is my excuse.

J. H. S.

Lilly Belle Vuncannon.

The death angel visited the home of Mr. and Mrs. Jason Vuncannon of Why Not Circuit, Friday evening, November 28, 1919, and bore away their only daughter, Lilly Belle, aged nine years.

She was stricken with that dread disease diphtheria; complications developed, which resulted in death.

The many friends are in deep sympathy with the bereaved family. Lilly Belle is survived by her parents and five brothers, Vernon, Lee, Guy, Willard, and little brother.

On November 30 the remains were laid to rest in the cemetery at New Hope church. The Good Shepherd has gently taken a lamb into his fold, to act as a guiding star along the way.

"She has gone to heaven before us,
But she turns and waves her hand;
Pointing to the glories o'er us
In that happy spirit land."

A Friend.

HERALD SUBSCRIPTION RECEIPTS.

J. Norman Wills, $4.10. Rev. R. M. Andrews, $1.50. Rev. Edw. Suits, $3. Rev. J. B. O'Briant, $1.50. Rev. C. A. Cecil, $3. Rev. A. O. Lindley, $1.50.

FOR SUFFERING ARMENIANS.

Miss Xanie Stowe	$4.00

RELAXATION.

In these days of intensive living, of physical and mental stress and strain, science proclaims "relaxation" as the great reconstructive agency for relief and up-building.

Physical relaxation, as when one sags down into the depths of some enfolding chair or lies at full length and imagines himself to be slowly sinking lower, and lower still, until all sense of muscular exertion and nerve-tension is forgotten, to rouse therefrom refreshed and invigorated and fitted for new demands upon his strength; mental relaxation, as when one's mind lazily muses and drifts hither and yon with little or no consciousness of effort—"day-dreaming," we say—to be recalled as from a refreshing sleep, quickened and alert for new tasks of mental activity.

The soul of man needs its seasons of relaxation and consequent refreshment, as well as does his physical and mental self and so God's word with its "Be still and know that I am God" comes as a loving reminder of this need and with implied provision for its satisfaction. When one learns the secret of resting in the Lord, he finds that "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; theey shall run and not be weary; and they shall walk and not faint,"—strengthened with might in the inner man.

"REST IN THE LORD AND WAIT PATIENTLY FOR HIM."

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WEDDING BELLS.

On Friday of this week Rev. Paul S. Kennett led to the hymeneal altar Miss Blande Trogdon, of Liberty, N. C. Father of the groom, Rev. W. F. Kennett, officiated in the marriage.

On Tuesday evening of next week, Prof. John Albert Holmes, son of Rev. G. W. Holmes, and Miss Willie McDonald Barrett will be married in the Presbyterian church at Matthews, N. C.

—A letter came to this city addressed "Mr. Editor, Greensboro, N. C." Internal evidence proved that it was intended for the editor of the Herald, though it went first to a daily paper office. The writer is a good sister living in Shelby, N. C. She wants us to warn all our readers to be ready for the coming of Christ. Surely that is an all-important preparation to make, for Christ is coming. In fact, He is here now, and it is all-important that we be prepared to live daily in His presence, to do His will rather than our own. We thank the sister for her expression of concern.

—Henry C. Frick, the steel magnate, died December 2. He began life in poverty. He is the man who was wounded by Alexander Berkman in the Homestead, Pa., strike years ago.

—A company is forming for the publication of a Christian daily paper in Chicago, to be national in scope. It is hoped that the publication will begin September, 1920.

—Elizabeth and Edna Nicholson, of Mebane, found the ten names hidden last week and sent us neat lists of them. We thank them. We wonder who will be the first to find those hidden this week.

—One of Rehoboth's best members writes expressing the belief that Bro. Bates is the right man for Granville. His manner of going about the work inspired confidence. Rehoboth's Thanksgiving collection for the Children's Home was about $115 besides a sum to the Oxford orphanage.

—The Bishop of Limerick charges that loud costumes for women are designed generally by Parisian Jews or Freemasons who are bitterly opposed to Christianity, and seek, among other means, to uproot it by the introduction into decent society of those dangerous and indecent dresses."

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J. W. Fry, President. W. E. Allen, Treas.
GREENSBORO LOAN AND TRUST COMPANY

—George Long, who twelve years ago was a moral, physical and social wreck through drug addiction and crime, and who for 12 years has been the nationally famous missioner of "Hell's Half Acre," Philadelphia, died suddenly following an evangelistic campaign.

NOTICE TO MILLION DOLLAR CAMPAIGN TREASURERS.

In view of a recent decision with reference to War Savings Stamps, it will be necessary for each individual desiring to turn in War Savings Stamps on his subscription to convert the same into cash at his local post office and remit us cash. Of course, we will only be able to give credit for the cash received in these cases. Liberty Bonds are received at par provided all coupons not yet due are attached. The third quarterly payment is now due and we hope to receive three quarters or more from every church within the next thirty days. Charles H. Beck.

MORMON EFFRONTERY.

Mormonism appeared in person at the recent World's Christian Citizenship Conference, in Pittsburgh, and claimed for itself a hearing there. Its spokesman was Apostle James E. Talmadge, one of its "Prophets, Seers and Revelators" and its ablest theological controversialist.

His demand for a hearing was denied as a right by Dr. James S Martin, the presiding officer of the day, on the grounds that Mormonism was distinctly non-Christian and its apostles could not claim place in any assembly whose whole character and work and purpose was distinctly Christian.

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Greensboro, N. C.

But as a courtesy, Talmadge was heard and then questioned. He admitted the teaching of polygamy by his church, as a divinely-ordained system of marriage, although he disavowed the present practice.

Mrs. Lulu Loveland Shepard challenged him to state whether or not he was wearing the secret under garment which is placed upon priests and priestesses in the esoteric rites of the Mormon temples and which is the ever present symbol of the awful oaths,—the treacherous and blasphemous oaths,—which the priests and priestesses take in the revolting ceremonial. Talmadge refused to answer and he declined to demonstrate to a committee of gentlemen,—in fact he tacitly admitted the wearing of the secret garment.

The significance of Apostle Talmadge's appearance and utterance is two-fold: First, Mormonism, which has always bitterly denounced evangelical Christianity, is now seeking to fraternize. Second, Mormonism admits the present teaching of polygamy.

And the significance of the conference action in refusing to the apostle any hearing as a right, will go far to clarify the issue. Mormonism is distinctly anti-Christian; and its emissaries have no proper place and are not entitled as a right to any hearing in any Christian body.

SUNDAY, DECEMBER TWENTY-FIRST, IS EDUCATIONAL DAY THROUGHOUT THE METHODIST PROTESTANT CHURCH.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.
ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXVI. GREENSBORO, N. C., JANUARY 29, 1920. NUMBER 11.

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FROM THE COMMITTEE ON INCREASE CAMPAIGN FOR CHURCH PAPERS.

(This committee was appointed by President Andrews as authorized by the Annual Conference in adopting the Report of the Committee on Literature, and consists of Rev. L. W. Gerringer, Rev. J. E. Pritchard, and Rev. R. C. Stubbins.)

To our Pastors and People:

We ask your hearty co-operation in the effort to reach the goal set by our Annual Conference in obtaining new subscriptions to our four church papers: The Methodist Recorder, published in Pittsburgh, Pa., the Methodist Protestant, published in Baltimore, Md., and the Methodist Protestant Herald and the Woman's Missionary Record, published in Grensboro, N. C.

We ask that you make a quick campaign and yet a thorough one, trying during February and March to reach the logical goal of a paper in every family, or at least the number named for your charge in the list of apportionments.

Subscriptions must be prepaid to be counted. Two half-year subscriptions will count as one subscription.

Wishing you success in this and every department of church work, we are,

Yours fraternally,

For the Committee,
L. W. GERRINGER, Chairman,
R. C. STUBBINS, Secretary.

REPORT OF COMMITTEE ON APPORTIONMENT IN CHURCH PAPER CAMPAIGN.

We respectfully and tentatively offer the following list to the brethren. If any pastor thinks his number too great or too small, we would be glad to have him write us frankly about it. We have done what seemed to be the proper thing in each case, but more light might have changed the figures.

Subscriptions to be Counted.—We find that the action of Conference is susceptible of two interpretations. One is that we are to seek to add 1500 families to our circle of readers—get 1500 absolutely new names. The other understanding (the one we have accepted in making out the list) is that Conference intended to continue and extend the campaign begun last year, moving the goal from 1,000 to 1,500, so that at the end of the campaign 1,500 names will be on the books that were not on January 1, 1919. We shall therefore count renewals from those who were new last year. The only renewals not counted will be from those receiving the paper January 1, 1919.

If any pastor insists on the first interpretation as the only correct one, he will of course not wish us to count toward his goal any renewals from the new subscribers of last year.

Alamance, 25; Albemarle, 12; Allison's Grove, 2; Anderson, 29; Asheboro, 8; Asheville, 7; Bess Chapel, 20; Buncombe, 20; Burlington, 15; Charlotte, 30; Cleveland, 20; Concord, 15; Creswell, 15; Davidson, 40; Denton, 8; Fairview, 12; Fallston, 33; Flat Rock, 40; Forsyth, 12; Gibsonville, 12; Graham and Haw River, 16; Granville, 20; Greensboro, Grace, 9; Greensboro, St. Paul, 12; Greensboro, West End, 7; Greensville, 50; Guilford, 17; Halifax, 31; Haw River, 33; Hebron, 5; Henderson, 22; High Point, First, 45; High Point, Welch Memorial, 18; Lebanon, 22; Lenoir, 4; Littleton, 31; Mebane, 25; Mecklenburg, 20; Midland, 14; Mocksville, 25; Mt. Hermon, 50; Mt. Pleasant, 18; Lexington Mission, 8; North Davidson, 31; Oak Ridge, 11; Orange, 50; Pageland, 24; Pensacola, 9; Pinnacle and Mt. Zion, 15; Randleman, 25; Randolph, 40; Reidsville, 12; Richland, 18; Roanoke, 10; Roberta, 7; Rockingham, 9; Saxapahaw, 25; Shelby, 26; Siler City, 26; Spring Church, 27; Stanley, 16;; Tabernacle, 30; Thomasville, 18; Uwharrie, 15; Vance, 30; Why Not, 20; Whitakers, 9; Winston, 25; West Forsyth, 27; Yarbrough, 20.

J. F. McCULLOCH, Committee.

NEAR EAST RELIEF.

Rev. G. F. Millaway, for Julian Church, $12; for Tabernacle Church, $21; "Change," 28c. R. A. Moore, $5.00. Rev. C. L. Spencer for Mrs. R. B. Edwards, $5.00. Caroleen S. S., $19.00. Charlotte Church, per C. O. Garmon, $14.92. Friendship S. S., per D. R. Hopkins., Jr., $5.60. Fairfield S. S., per Miss Ethel Modlin, $1.55. A friend, Denton, $1.00. Rev. R. M. Andrews, $2.50. Mrs. R. M. Andrews, $2.50. Mr. and Mrs. Walter Beavans, $6.00. Mr. and Mrs. Stanley Whitaker and little daughter Virginia, $15.00.

WHAT IS YOUR AIM IN LIFE?

Starting life without an aim is like boarding a train, without knowing where you want to go. And it is astonishing how many girls are in this predicament. They live on from one day to another doing faithfully duties that present themselves, but without any looking ahead, without any big controlling purpose. They are more at fault than their brothers, even, for most boys have some idea what they want to do with their lives, as far as occupation goes, if nothing else. The boy who has made up his mind to be a civil engineer, has something in the shape of a guiding purpose, even though it is not enough.

What are you going to do with your life? That is a bigger question than mere employment, though it is a good thing for every girl to plan to fit herself for doing some kind of work which will enable her to support herself. But in addition to that, what kind of a woman are you going to become? What sort of influence are you going to exert? What are you aiming at with this sort of life of yours? What are you trying to do with it?

There are some things we want and cannot have. Some of you watch rather wistfully the automobiles that glide past you and then trudge on your way thankful for two strong feet to carry you. Some of you long to see foreign lands, the beauty of Italy, the majesty of the Alps, but you cannot feel sure that these desires will ever be granted. But a high aim, a noble purpose, a sublime ideal are among the possibilities for every one of us.—Selected.

-Holland declines to give William, ex-emperor of Germany, over to the allies for trial. She thinks it would be betraying the trust reposed in her, a neutral in the war. The allies will argue the matter further.

—Influenza is prevailing in Chicago, New York, and many smaller places, including some towns in our own state. There are perhaps a hundred cases in Greensboro. Churches were closed in Memphis, Tenn., last Sunday on account of it.

—The Mid-Winter Bible Conference and the Conference of Representatives of Bible Schools and Colleges of the United States and Canada announced by the Moody Bible Institute of Chicago to be held February 2-6 inclusive have been indefinitely postponed on acocunt of the influenza epidemic.

—Whitakers Chapel Sunday school sent $50 to New York for Near East Relief.

THREE OLDEST MEN.

Methuselah, 969; Jared, 962; Noah, 950.

Answers by Elizabeth and Edna Nicholson, Margaret Deane Thomas, Marguaritte Nicholson, Clarence Fields, Della Bristov and Ruth Fletcher, though some of them thought that Adam lived longer than Noah did.

SERMON BY THE EDITOR.

Published at the request of some who heard.

My theme is "The Gospel," commonly called "The Gospel of Jesus Christ." The word "gospel" is not found in the Old Testament scriptures, but occurs in the New Testament more than one hundred times. It is a word that sprang into frequent use in the days of Jesus Christ and has been a great word ever since. It would probably be no exaggeration to say that the word is now used not less than a million times every day, and its use is spreading over the world and seems destined to pass into all lands and among all peoples. It means something when a new word thus comes forward and passes into general use.

There are men in this congregation who in their boyhood days never heard the word "telephone." Now they hear it every day. What does that mean? It means that a new invention of great importancme has come forward and passed into general use since they were boys. Fifty years ago the average man would have thought it an absolute impossibility to speak in an ordinary tone of voice and be heard 25 miles away. Now that occurs every day and occasions no surpriese. Now millions of voices every day pass over the wires, carrying messages from friend to friend, from business man to business man. Then in these recent years we have wireless transmission, we have messages borne through the air over continents and across oceans, from nation to nation. Wonderful, isn't it? And now it has been boldly proposed that we provide means of communication with other worlds, with the inhabitants of the planets, particularly the planet Mars. That seems utterly impossible now; and yet in view of all that has been done who will dare say that it can never be done? If it ever is done, another new word will be born into our language to live as long as the new invention lives and to mark a new advance of mankind.

The word "gospel" marks a great forward step in the life of the world. It marks the bridging over of a greater chasm than that which separates us from the planets. It marks the introduction of an invention too great for the genius and power of man, an invention brought forth by the wisdom and power of God.

The gospel brings down into the darkness of earth the pure light of heaven. The gospel reveals to us that which we could never have known or even guessed—the character of Him who sits enthroned at the center of all power. The gospel shows us how we may regain the hights from which we have fallen and how we may rise to still higher hights. The gospel opens to us the dazzling prospect of immortality. The gospel gives to us a beatific vision of a future state in which we see ourselves basking in the ecstatic delights of heavenly glory. More than all this and better than all this, the gospel transforms us and prepares us for our high destiny; it takes us by the hand, as it were, and leads us on step by step to the sure realization of the great hope set before us. As Paul puts it, the gospel is the power of God unto salvation to every one that believeth.

Surely a thing that has such power for good as the gospel is declared to have is worthy of our best attention, and I feel that I can render you no greater service than by directing your thoughts to this great subject.

Already there may have sprung up in your mind this question: If the gospel is capable of doing so much for men, why has it done so little for me? I can perhaps help you answer that question.

In the first place, you have been hearing the gospel story from your childhood, and it may be that familiarity with the words of the story has kept you from thinking sharply of its real and wonderful meaning. Custom tends to dull the mind. Familiarity breeds contempt. The noise of the mill would keep you awake, but the miller lies down and sleeps undisturbed by the sound. Emerson said: "If the stars should appear but one night in a thousand years, men looking upon them would believe in God and adore; they would preserve for many generations the remembrance of the city of God they had beheld in the heavens." But as it now is we see the stars almost every night and have little thought or emotion when we see them. But it is not the fault of the stars that we are so little affected by the sight of them. They are there, in the heavens above us, in all their glory and grandeur, ready to impress all thinking beholders. If they affect us little, it is because we think but little about them.

If the gospel story is to you little more than an idle tale, it may be because you have never really thought about its profound and wonderful meaning.

Secondly, your mind may be under the bias of false theological teaching, and this may prevent the gospel's doing its perfect work in you.

But you say you never attended a theological school or read a book on theology in your life. That may be and still you may have had a chance to imbibe false notions about God. I wouldn't be surprised to learn that you have been under the direct personal instruction of one of the greatest teachers of theology the world has had. To whom do I refer? Who was it that came to our mother Eve in the garden of Eden and instilled into her mind false notions about God? Made her believe that God had a selfish motive in imposing restrictions upon her which it was to her real interest to disregard? Who was it that came to Jesus and tried by quoting Scripture to make him believe that God would protect him in a course that was contrary to the will of God?

You may never have thought of Satan as a professor of theology, but he is really the greatest teacher of false theology the world has ever had. There are but two systems of theology, the true and the false. Satan is the author and publisher of false theology and the greatest propagandist in the world. The Germans were charged with being great propagandists before and during the late war, and they were; but the Germans were bunglers in comparison with Satan. Satan's work is skillful and thorough and extensive—co-etensive with mankind. I have been surprised on going through an orchard that I could not find a single apple, peach, pear, or plum that had not been bored into and corrupted by an evil insect. That illustrates the thoroughness of Satan's work. He does not miss any of us. And yet his approaches are so insidious that we do not know when he comes; but he comes, and he does not leave us as he found us. He injects into our minds the seeds of error and leaves them to corrupt our thought and our lives. Satan is wise enough to know that if he would profoundly influence a human life, the place to begin is in the mind where thoughts are born, where our beliefs and conceptions about God are formed. If he can give us a false idea of God, if he can prejudice us against God, his work is done. As long as we are under the influence of Satan's error, we are almost proof against the truth of God.

Paul warned us against the wiles of the devil, and Satan's deceitful work upon your mind may explain why the gospel has had so little effect upon you. The thought of the world today, even in Christian lands, is impregnated with theological error probably due to the influence of Satan upon the minds of men. I do not know that Satan has ever been guilty of teaching the stupid error that there is no God. The Psalmist said, The fool hath said in his heart, There is no God. But surely only the mind of a fool can rest in blank atheism. It is evident to thinking men that this world is not a chance jumble; it has in it law and order and there must be back of it as its first cause some being capable of producing the world as it is. Satan does not waste his time teaching what he knows nobody but a fool will believe. Instead of teaching that there is no God, it suits his purpose equally well to give men a false notion of God, to misrepresent His character, to make Him seem far other than He is. And so we find current in the world today certain fundamental errors regarding the nature or character of God.

First, there is the false notion that God is an impersonal being, a mere blind brute force that moves on with the uniformity of nature, but without any thought, feeling, reason or purpose. It is vain to pray to such a god, for he cannot hear, and if he could hear he could not answer, for he is not master of his own action. The only thing for us to do is to watch the course of his movement and govern ourselves acocrdingly. Under this view, the only theology is natural science,—physics, chemistry, biology. The research laboratory takes the place of the house of worship, the lecture on science the place of the sermon.

Material power has had and still has many devotees. Napoleon Bonaparte said that God is on the side of the strongest battalions; in other words, there is no god but force. In the beginning of the late war the German emperor seemed to have a similar notion—I don't know what he thinks now. He spoke of England's "contemptible little army", and when his own immense army began to mobilize he said, "Now the world will see what a real army can do." But the worship of material power is not confined to military leaders nor to military ranks. There are many people in civil life who are falling down before the same god of force. Every man whose ruling purpose is to get rich, to accumulate material possessions, is a worshiper of the blind, deaf and dumb god that Satan puts on the throne of the universe. Upon such a man the gospel of Christ can have but little power.

Then to those who hold on to the thought that God is a real person and not a mere blind force, Satan comes with misrepresentation of the character of God. He makes men believe that God is an unreasonable tyrant with whom you would better have as little to to as possible. I venture to say that there are people in this congregation who really believe that religion is a thing which it is desirable to let alone as long as possible, but when the time comes when you can't ignore it any longer, then you would better accept it as the lesser of two evils, the other and greater evil being eternal punishment. How did such an outlandish thought ever get foothold in any human mind? Why, it follows at once from Satan's theology, from Satan's representation of God as a vindictive and cruel tyrant to be let alone as long as he will let you alone, but when the time comes when he won't let you alone any longer, then as a matter of policy you would would better yield to him, better surrender; for if you don't you'll have to do much worse. Just as Germany signed the peace treaty, not because she wanted to sign it, but because she thought of what would happen if she didn't sign—thought of General Foche and his legions camped upon her borders ready to rush in and inflict punishment, therefore she signed:—so many imagine that getting religion is really making a dishonorable surrender to a tyrant who has us in his power and who would inflict terrible things upon us if we did not make a show of submission and a profession of loyalty and devotion to his will.

But some people do not need any Satanic agency to lead them to resist the influence of the gospel; they keep the gospel out of their lives by keeping it out of their minds. Jesus spoke of the cares of this world and the deceitfulness of riches as causes that make the gospel of no effect. The gospel must be apprehended by the mind before it can produce its effects upon the heart and the life. But what chance has the gospel to enter the mind of a man who gives all his waking hours to other matters? Who never seriously contemplates or meditates upon the high and great things revealed in the gospel? You have been a hearer of the gospel all your life: have you ever been an earnest hearer of it? Have you ever spent a solid hour reading the Bible or otherwise seeking to find for yourself the way of life and salvation? If not, you need not be surprised that the gospel is failing to produce in your character and life the results for which it is recommended. If you have lived as much as ten years in this world and have not come under the influence of the gospel, it is time for you to begin to think. I you have been here 20, 30, 40, 50 or more years and have not been greatly changed by the power of the gospel, it is time for you to be intensely anxious about yourself.

Many pathetic things occur of which we read or hear: men shipwrecked and going down to watery graves in sight of land; men out in a blinding snow storm falling down and freezing to death almost in their own door yards; men, women and children starving to death in the midst of plenty which they might have had if they had only known about it. All these are pathetic, but the most pathetic occurrence of all is for a human soul to perish within hearing of the gospel of Christ—perish because the ears that hear do not convey to the mind within the force and power of the truth the gospel bears.

Paul declared that the gospel is the power of God unto salvation, not unto every one that heareth, but unto every one that believeth. In order to be saved by the gospel, we must believe the gospel. In order to believe the gospel, we must fasten our minds upon it, we must enter into its deep and true meaning, we must take up our abode amid the great realities it reveals to us.

Friends, brethren, sisters, are you ready to hear and believe the gospel?

A man was being driven out from prison to the place of execution to be put to death for crime. As he rode along he said, Driver, please drive slowly, that I may have more time to see the sunlight and the green grass and the trees and the sky, for this is the last time I shall ever see these things.

It might help you to hear the gospel if you would imagine that this is the last time you will ever be permitted to hear it. And with some of you this may be more than mere fancy. If you knew that this is the last time you will ever be permitted to attend church, wouldn't you be eager to hear the truth? I think there would spring up in your heart the desire expressed in the hymn:

"Tell me the story slowly, that I may take
it in;
That wonderful redemption,—God's remedy
for sin."

The gospel story is not a long story, but it is a wonderful story in what it reveals to us. I said it reveals to us the true character of God. It gives us a great revelation of God's character in just two words—words spoken by Jesus Christ. "Our Father!" Take down from you mind Satan's picture of God as a vengeful tyrant, a vindictive monster, and hang up there Jesus' picture of "Our Father." Henceforth when you think of God, think of one who hates you never but who loves you ever, who whether you are good or whether you are bad provides for you day after day and year after year because he is our "Father."

Again, the gospel reveals to us the true character of God and his feeling toward us in the matchless parable of the Prodigal Son. The father of that wandering boy represents God in His attitude toward us. Note what that human father did.

When he found that his son had become a wanderer and a vagabond, did he call for the family register that he might erase his name and save the family honor? Did he disown his son and resolve never to see him again? No, he didn't do that. Had he done so, he would not have represented God in His attitude toward us.

Did he send a detective, a police officer, after his son to bring him back in handcuffs and irons? No, he didn't do that. Had he done so he would not have represented God's treatment of us.

Did he feel indifferent and unconcerned about his absent boy, not caring where he was or whither he went or what became of him? No, had he done so he would not have been a true picture of God.

What then did he do? Why, his heart yearned after his absent son continually; I have no doubt that he lay awake nights thinking about him, and he spent his days in hoping and waiting and anxiously watching for his return, so that when at last he did return the father saw him a great way off. And when he saw him he did not turn his back upon him, he did not close his door against him. but—old man that he was—he ran to meet the wanderer; and when he met him he did not speak words of condemnation, words of sharp rebuke, but he fell upon his neck and kissed him; and then he led him to the house and put the best robe upon him, put shoes on his feet, and a ring upon his hand; he killed for him the fatted calf and invited in his friends to rejoice with him because his wandering boy had come home.

Jesus' picture of that human father waiting in silent sadness day after day for the return of his wandering boy is a picture of God waiting for you and for me!

Sometimes men of wealth pay as much as a hundred thousand dollars for a single painting, th ework of some great artist. I tell you that Jesus' picture of that father's reception of his wandering boy is worth more to you and me than a million dollars would be because it shows us how we may hope to be received when we turn from our wanderings back to our Father's House.

The gospel in these pictures drawn by Jesus gives us a look into the great heart of God and we see there ineffable tenderness, we see profound pity, we see unfathomable love.

Satan's picture of God terrifies us, it gives us troubled dreams and horrible nightmares. Christ's picture of God soothes us and comforts us and lulls us to repose. It takes away our fears and fills us with hope and happiness. The whole world is happier today because Jesus hung up before us those pictures of God.

And some stop here and think they have the whole gospel. They rest complacently in contemplation of the benevolence of God, expecting to find in this a sovereign and complete remedy for all the ills of the world. They are fond of quoting, "God is in His Heaven and all is well with the world." They recognize no responsibility and no power of their own to make changes for the better. They pluck the flowers of the gospel and are careful to avoid the thorns.

Great and glorious as is the gospel's revelation of the compassion of God, the tenderness of God, this is by no means the whole of the gospel. The God of the gospel is not only supremely good, He is also supremely just. His righteousness is as perfect as His mercy. He cannot fail in compassion; neither can He fail in justice or righteousness. Will not the Judge of all the earth do right? We may be sure that He will.

The thought of the everlasting love of God comforts us, but the thought of the holiness of God, the stern and inflexible justice of God makes us very uncomfortable.

We are not only members of a family, fa-

(Continued on page 6.)

PRESIDENT'S LETTER.

NOT POWER SO MUCH AS WILL—

It is not the power, but the will, to obtain a better state that men need most. It was Dr. Samuel Johnson, I believe, who voiced this thought in his essays. It is a statement too true to require discussion except as to make it more fully known.

Every worker at reform has found this true to a distressing degree and the modern church worker is often reminded that Dr. Johnson had learned a most illuminating truth about the human heart. So the great question for us to solve is, How can we induce people to choose the better state for themselves. How can we prevail upon them, how can we induce them, to plan and to act for their own highest good. This is the everyday work of parent, teacher and pastor. It is hard to keep from falling back in despair as we see our best framed schemes fail to appeal to those who would receive the greatest benefit from them. Yet this is the experience of every real worker in the kingdom of our Lord.

Not power, but will, to do that we need the exercise of. I do not mean to imply that men and women do not need to be in touch with divine power in order to accomplish their tasks, but that they need to exercise their wills in order that they may be in touch with it. "Ye will not come unto me that ye might have eternal life"; i.e., they preferred something else than eternal life. And so, the dominating desire of the heart has kept men away from or with our Christ. We pray for power often when the power is already ours for the using. But when there is desire, real burning desire, for the accomplishment of a task the power is not far to seek.

OUR SPRING CAMPAIGN—

We are now entering upon a campaign, or should be entering upon it, a campaign that should mean more for our church than any campaign it is possible for us to put on. I believe in raising money for our boards and institutons as much as any man, unless he be some general agent; and I know that it does us who give great benefit as well as it benefits the institutions to which we contribute.

But so long as men and women are unspiritually minded, so long as they are not prayerful, not devotional, not worshipful in spirit, so long will even money fail to save souls. For dollars never have, nor ever can save a soul in themselves. They are daily being blessed of God in saving souls, but not by materially minded men and women. So we have set out for our spring drive to have a revival in all of our churches. They need reviving; they need to live again, to live more vibrantly, more consciously as members of the kingdom of Christ.

Has your pastor talked this? Ask him about it. Suggest to him a suitable time for a spring revival. Pray for this revival, seek it until the desire becomes real and abiding, then help to bring it to pass. If a few of our church people in every church would become truly concerned for a revival of religion, it would most surely come. Sometimes the pastor alone is able to so plead and pray and preach until the revival comes, but it requires much time to bring about these revivals. Only those come quickly that are sought by numbers of people in a community who will not be content until it does come.

We need to be united in this campaign. We can never accomplish much as a people until we get together.

We must make sacrifices, too. Will need to change our plans, it may be. Give up our own preference, yield to the judgment of others in order to bring this revival in our own church—but it is worth all it costs.

WINSTON, FIRST CHURCH, Rev. J. D. Williams, Pastor.

I visited this church last Sunday morning. It was not a good day, but there was a fairly good sized congregation present, more men than women, I think. The people are attentive and appreciative here, making it easy for the stranger to preach to them.

Last year the debt was cleared on the church, but now they are getting ready to put on a new roof and to make some other improvements which will doubtless cost them several hundred dollars. The Philathea class has outgrown its quarters and this will possibly claim the attention of the trustees before very long. Pastor Williams is serving his fifth year of the present pastorate and is deservedly popular; this makes the tenth year in all and during this latter period the church has gotten into the best condition to really do things in all its history, I suspect.

KERNERSVILLE, OAK RIDGE CHARGE, Rev. A. O. Lindley, Pastor.

I stopped off and preached at this church Sunday night, expecting to visit the other churches on the charge later on. It was rather a disagreable night, and the congregations here are small on good occasions, but there were several out. Rev. T. J. Ogburn kindly called in his service and came with some of his people over and worshiped with us, so what at one time promised to be rather an unpromising service turned into a helpful one for the preacher and we trust was such to those who were present. Our church here has had a hard time to keep things alive and do things since I first knew it. It has survived, however, and this fact encourages us to hope for better days still to come.

The death of Sister W. S. Linville has removed one of the substantial members of this church; she will be greatly missed. I will have more to say about this work later.

R. M. Andrews.

THE PUBLISHER WANTS SOME JOURNALS.

Will the brethren who may more Journals than they need please let me know how many they can spare. I have calls for about twenty; and some of the brethren who did not get enough are very anxious to get more. I will return postage on all Journals sent.

C. W. Bates.

Henderson, N. C.

YARBOROUGH CHARGE.

N. M. Harrison, Jr., Pastor.

The Campaign.

N. M. Harrison, Jr.

The campaign is on, what are you going to do about it? Yes, it was planned at Conference last November. Our quota has not been assigned us, yet we cannot afford to wait on that. Our field is large and we must start **now** if we are to be first to subscribe the assigned quota. What, you have not heard about the campaign? Didn't you read about it in the church paper? Oh! You are not? Well, I guess you didn't know that the campaign was on, and there are lots of things about your church you don't know because you are not a subscriber to any of her papers. That's the campaign that is on, a campaign for subscriptions, and it is our aim to reach our quota before it is assigned us.

No Methodist Protestant can afford to be without one or more of the church papers. Without it you cannot keep up with the events of your denomination, nor even the work of your local charge. The accompanying reports are revealing to you facts about your own church that you did not know, because you have not had the paper to see the previous reports of these different departments. They appear from time to time and if you want to keep informed send in your subscription **now**. Do not wait for the canvassing committee to see you, fill out the blank below, designate which paper you desire, Methodist Recorder, Methodist Protestant, or Methodist Protestant Herald, enclose $1.50 for a year's subcription, and mail same to the pastor. Then when you have become a subscriber read the paper from cover to cover.

Enclosed is $1.50 for one year's subscription to ____________________

____________________.

(Name) ____________________

____________________.

(Post Office) ____________________

____________________.

Yarborough Chapel, Church and Sunday School.

Miss Clara Jackson, Reporter.

We now have on our church roll one hundred and sixty members. The average congregation is about one hundred. Why can't we have it more? With the addition of an extra service a month, making services every Sunday except the fourth, we are hoping the congregation will be greatly increased. We have begun a new conference year; let us, therefore, make a new year resolution that we will be more regular and punctual in our church attendance, and make this the best year's work in our history.

We are not doing as much as we can, or

should, or expect to do, but we are doing something, and in the following short space we will try to tell you some of the things we are doing.

A committee has been appointed to look after the sick and needy in the community. Already in the few months of its existence great things have come from their labors.

Several have promised by signing cards to try to bring one soul to Christ this year. What a glorious year this would be if all would do this.

Quite a number of our members have signed the tither's pledge. A Tithers' League has been organized between the Baptist, Methodist Episcopal, and Methodist Protestant churches, and monthly meetings are held. The program consists of discussions, etc., of different phases of tithing. The public is invited to the meetings.

The membership has been divided out between the seven stewards. They are sending out letters informing the members of the increase in the budget, and enclosing a card for their pledge. This will be followed by a personal visit to receive the cards. A record will be kept of each pledge, and each steward is expected to collect the pledge at the proper time.

We have thirteen members in the Woman's Home Missionary Society, and fourteen in the Ladies' Aid. Both of these are doing good work.

Our Sunday school seems to be improving, but we still want to make it better. We have one hundred and twenty members, six teachers, and seven officers, and the average attendance is about seventy. We are trying to double that this year by using the Cross and Crown System. Practically the whole school is trying for the gold pin.

Cards have been given out to the members of the school to sign, so that we can find out how many of the members are Christians and how many belong to the church. This is done so that we may know just where and how to work.

The entire school gives the first Sunday's collection to the Children's Home, and the primary class gives every Sunday's collection. The school also has adopted an Armenian orphan, and contributed five dollars a month to its support.

A Bible reading class is conducted by the school. Every member of the class answers whether or not they have prayed and read the Bible every day during the week.

Yarborough Chapel, The Young People's Society.

Richard Tucker, Reporter.

The Christian Endeavor was organized in July, 1919. There were few members first, but it has grown until now there are on roll about fifty.

It is gaining great headways to success in dealing with the moral and religious life of the young people. They have entered into its work with their whole heart, and a continuance of their present zeal for work will unlock for them a great future.

The social life of the young people is appealed to by the socials that are occasionally held. These are used as means of contact to reach the spiritual life.

A Relief Committee has been appointed. It is going out with a hand of cheer and comfort into the sick rooms of the young people of the community. Another point of contact to reach the spiritual life.

The Christian Endeavor is striving to give the young people a broad outlook upon the world in its great need of the Word of God. It is having a missionary program once a month, and is soon to commence a course in mission study under the direction of the pastor. It is contributing toward the support of a child at the Children's Home.

The Christian Endeavor is doing a wonderful work in training the young people in Christian leadership. A bright future awaits the true Christian Endeavor worker, and the society in which he works.

Yarborough Chapel, The Junior Society.

Miss Lily Yarborough, Superintendent.

The Junior Christian Endeavor society of Yarborough Chapel was organized July, 1919, with about fifteen members. This number is now increased to forty-five. The officers of the society are as follows:

President, Sara Mae Bishop; vice president, Dorothy Patton; secretary, Loyd Wilson; treasurer, Catharine Yarborough.

Much interest is being shown by the Juniors in the society, each one taking some part in every meeting, if only a memory verse, sentence prayer or in the songs. We are arranging to have topic cards printed with the leader's name for each meeting. We have planned quite a lot of memory work and also a mission study class for this year's work.

The Juniors made a very nice Christmas offering to the Armenian children. We have decided to clothe one child in the Children's Home this year.

Miss Hattie Lou Bishop has been appointed assistant superintendent of our society. She seems very much interested in the work and is very helpful in the meetings.

We would like to have the parents visit the meeting occasionally and see the progress the children are making.

Harmony, Church and Sunday School.

Miss Mamie C. Reeves, Reporter.

Harmony church has about fifty members on roll, but our congregations are much larger than that owing to the regular attendance of some of our good Baptist and Methodist Episcopal friends. Some of them attend so regularly that it seems as if they were our own members.

Services are held the second Sunday night, and the fourth Sunday morning and night. We regret that the second Sunday night appointment had to be dropped. Owing to the condition of the roads it was impossible for the pastor to fill his morning appointment at Yarborough Chapel and then get here in time for the night service. This is but a temporary suspension and we hope by the second Sunday in March that that service can again be held.

Our congregation seems to be very much interested in the work of the church. Quite a number of them have signed pledge cards, pledging to read the Bible and to pray, and to make this a daily practice, and also to try to bring one soul to Christ this year. So now we must get to work, and try and win some poor soul to Christ that is living in darkness. This is a promise that we have made, and the responsibility is upon us.

We have several tithers in the church. I do not know how many. We should all be tithers. We pay our grocery bills, and the taxes and rents on our farms, but do we always pay God the rent on the blessings that we enjoy? "Will a man rob God?"

We over-subscribed our quota in the Million Dollar Campaign. About eighty per cent. of the pledge has been paid. The entire amount of the pledge will be paid before next May.

We are looking for, hoping for, and praying for a great year in our church. We can all help make it a great year, and it will take all of us. Prayer and co-operation will bring the results.

Our Sunday school is doing fine, seems to increase very fast. We have on roll now seventy-five or eighty. Our superintendent, Mr. J. H. Balentine, is very faithful, and is always on time. He seems to be very interested in the work of the Sunday school.

There are six classes in the school. The teachers are: Miss Kate Medlock, Mrs. W. H. Balentine, Miss Ina Wood, Miss Sudie Medlock, Miss Judie Medlock, and Miss Joe Balentine. This is a very strong teaching force, which is necessary for the success of any school. Two of the classes give their collections to the Children's Home.

We have also signed a Sunday school census card to see who are members of the church and who are professed Christions. This will help the teachers and the personal workers in the church in their revival efforts during the year.

Harmony, The Young People's Society.

Miss Mamie Reeves, Reporter.

On the 28th of July, last, a number of young people met at the church with the pastor, Rev. N. M. Harrison, for the purpose of organizing a Christian Endeavor society. We elected the following officers:

President, Mrs. S. S. Beeks; vice president, Miss Ina Wood; recording secretary, Miss Claudia Stone; corresponding secretary, Miss Mamie Reeves; treasurer, Mis Julia Medlock.

The first meeting was held the first Sunday in August, and was led by the president, Mrs. S. S. Beeks. At this time she appointed a Lookout Committee, a Prayer Meeting Committee, and a Social Committee. The Lookout Committee was divided into two groups, the "red" and the "blue."

When we first organized our society we had only thirteen members, but now our little band has forty-nine members. All of them seem to be much interested in the society and are willing to take part in its services.

Christian Endeavor is a great thing. Every church should have a Christian Endeavor society. It trains the young people for leadership in the church. It has set a solid foundation for the lives of the young people.

Then the enthusiasm for missions has grown, not only in our own society, but the world over, because of the training received in a Christian Endeavor society. It has turn-

(Continued on Page 8.)

(Begun on page 2.)

miliar with the thought of father and father's house, of mother and mother's love, but we are also members of a state, subjects of government and familiar with the thought of obedience, of rulers and judges, of trespass and penalty.

The average man has little difficulty in keeping out of jail, out of the toils of the law as made and administered by man; but where is the individual who can measure his conduct by the requirements of the perfect law of God and not find himself falling short here and overstepping the bounds there? This discovery which we all make sooner or later, that we are sinners in the sight of God, is the most painful discovery of life. Life is never the same to us again after we make this discovery. We may not think much or often about meeting an angry God, but we bear about with us a sense of our degradation and the feeling that we have lost out in the battle of life. The hopes of our early days—the hopes of a life of perfect righteousness—have been dashed, and we find ourselves stunned and dazed and almost hopeless. The ugly past is part of our life and the faults of the past will forever mar our whole life; therefore it is impossible now to make a satisfactory record. We have lost our chance. We feel that we have not much to live for.

Just at this point where the hope of man fails the gospel of Christ meets us with the most heartening and cheering announcement ever made to mortal ears. The word "gospel" means good news, and no such good news as the gospel brings was ever heard in the world before. Its gladdening announcement is really a threefold announcement: it concerns your record, your character and your destiny. It announces wonderful possible changes in each of these.

Your bad record, your marred record, may be replaced with a good record, a fair record. Your past sins may be blotted out, erased, forgotten In place of the word "guilty" may be written the word "innocent." Instead of the entry "condemned" may be written the verdict "justified." Instead of the court's decree of punishment may be read the court's decree of acquittal.

And instead of your present character,—blundering, stumbling, falling, you may acquire a character of such strength that you can walk uprightly, keeping the laws of God as easily as you now keep the laws of man.

And instead of the destiny which you now contemplate with fear and trembling, you may look forward to a destiny so glorious that the very thought of it will fill you with exuberant joy.

All this sounds like an Arabian Nights' tale or a chapter from a fairy book: but it is based on the most authentic history, though the most marvelous history in all the career of this old world of ours.

The marvelous benefits secured and made possible to us were not secured in any magical way, by the waving of a wand or the glancing of an eye. The law of cause and effect was not violated. Great and wonderful as are the effects proposed, the causes in operation are adequate to produce them.

The gospel does not offer us a fantastic dream, a mere output of the imagination, and ask us to accept it and pin our faith to it and rest our hopes upon it. The agent concerned in producing the wonderful changes proposed is capable of the great part attributed to Him. He is infinite in power and unlimited in authority. He is none other than the eternal Son of God.

But even He could not arbitrarily deliver men from the consequences of their own sins. There is a law of righteousness concerned which must not be violated. That law connects sin with death; transgression with penalty. The law is fundamental and cannot be set aside. On it rests the great fabric of the moral universe. God Himself cannot set aside laws as eternal as Himself.

What then could be done for sinful man? Man himself saw the hopelessness of his case. He saw that he was doomed unless perchance he could escape through the merits of a substitute. He said to himself, Without the shedding of blood there can be no remission of sin. In his frantic desperation he began to shed the blood of the innocent brutes. He started flowing rivers of blood—the blood of oxen, the blood of sheep, the blood of goats, the blood of birds. But there was no merit in the blood of brutes to atone for the sins of men. The blood of all the cattle on a thousand hills could not wash away the sins of one human being. Sometimes human beings were sacrificed, but that availed nothing, because every man was under condemnation and must die for himself and could not die for another.

But there came into the world, mysteriously born of a virgin mother, one who lived his life out and had no sin, who met all the temptations to which man is subject and overcame them all, this wonderful man, who was the only begotten Son of God, had power to deliver man by becoming his substitute and receiving the penalty of sin in his own person. Would He do it? He was under no obligation to do it save the impulsion of his own love; but we find Him doing it; we find Him who had descended from a throne of glory at the right hand of God taking His place on a Roman cross; coming down from the loftiest hights of glory to the lowest depths of shame. And this was no mock humiliation and no mere pretense and show of suffering. His sufferings were terribly real and surpassed in intensity anything we can imagine. In Gethsemane he said, My soul is exceeding sorrowful, even unto death. And the sorrow that surged in his soul affected his heart-beats and forced the blood out from the pores of his skin. An angel of God came and strengthened him and he did not collapse under the fearful stress. The same night he was arrested and subjected to insult and buffeting. Brutal men spat upon him and struck him with the palms of their hands In mockery they pressed a crown of thorns upon his brow. Kept awake all night, he was taken next morning before Pilate and Herod and Pilate again. At Pilate's command he is subjected to the dreadful ordeal of the Roman scourging. A muscular Roman soldier plied the cutting lash to his bare back till the blood oozed from many wounds. Pilate thought by this means to excite the pity of those who sought his death, but they only cried with greater fury, Away with him, let him be crucified. Then he was marched out of the city to the place of execution. He was nailed to a cross with nails through his hands and his feet. But this is not all nor the worst. The wounds in his hands and his feet were I believe but pin-scratches in comparison with the great pains that tore at his heart. Physicians tell us that he died of mental agony. The unspeakable sorrows of his soul were more than flesh could endure: the walls of his heart were ruptured, he died of a broken heart.

But why that mental agony? That great, profound, awful sorrow of soul came to him because he was bearing the sins of the world, he was tasting death for every man: He who knew no sin was dying for your sins and mine. He was taking our place, He was entering into the dreadful experiences of the lost soul. He was finding out what it means to be cut off utterly and absolutely from God. As He descends into the horrible darkness of utter despair there escapes from his lips the most distressful cry ever heard in this world, "My God, my God, why hast Thou forsaken me?"

God so loved the world that He gave His only begotten Son, and that is what He gave Him to. All this was necessary that your marred record might be made fair, that the verdict might be "acquitted" instead of "condemned."

But Jesus did not overlook the second part of the problem—the renovation of human character. He sent forth His Spirit into the world to regenerate, to comfort, to guide and perfect. He established His church in the world to instruct, admonish, persuade, encourage and edify. Each of us may have a part in the benefits of these divine and heavenly influences.

Nor did He overlook the third part of the problem, the preparation for our future destiny. Before He went away He said, "I go to prepare a place for you that where I am there ye may be also."

This is an outline of the wonderful story brought to us in the gospel of Christ. I doubt whether you ever hear a more wonderful story when you go out into eternity and receive reports from other worlds.

The gospel contemplates our exaltation from the lowest depths of sin to the highest hights of glory. How shall we escape if we neglect so great a salvation? God forbid that any of us should be so unwise as to neglect it.

WOMAN'S PLACE IN THE MASTER'S WORK.

I have been perambulating this sublunary sphere for more than three score and ten years, and have only quite recently been apprised of the fact (?) that no woman can serve the Master in any way except to hold the ecclesiastical offices in the church.

The viewpoint that I have attained from my ancestors that were led to heaven by the King James version of God's Word, is that the highest place in the gift of Jehovah—the next place to Himself—He gave to woman. Divine Love made mothers and when He placed those animated lumps of clay in their eager arms, He gave them more power over the destiny of the human race than he reserved for Himself.

Now our recent enlightenment (?) along the line of female duty to God, is by no means the first time that we have heard that the divine method of saving the world by perfect mothers is too slow, and the party that wears the horns scores a double victory when he persuades poor blind mortals that he can show them a better way to save men, and women than to follow the line of conduct laid down by divine Love. Too slow a process, do you say? Well, the majority of mankind have followed an opposite course for nineteen centuries, and the world is more in the grip of Satan today than it ever was, and, possibly the only reason that we have been saved from the fate of the Sodomites is that some mothers, actuated and sustained by divine grace, have followed the teaching of our divine Leader, instead of being led by one who wants to believe that the place for women to serve God is anywhere except in the home.

The six passages of Scripture referred to by our late correspondent have no bearing on the subject of holding office in the church. Every one of them was written to show the loving sympathy, and kindly physical ministrations to the needs of the disciples, by the women that had taken the name of Christ. They also followed the Master by ministering to the necessities of the suffering poor that the followers of Jesus were seeking to save. We have heard many times that women were called to preach, because the Master sent a message to His disciples by them, when their love and sympathy forced them to go to the sepulcher before day, to anoint the precious body of their Lord and Master. When He called men to preach He said, "Go ye into all the world and preach my gospel to every creature." If he called women they had only to carry a message to some men that were already saved, and would never have to be carried but once.

If the God-fearing mothers in Israel have ever entertained the idea that they hold a subordinate position, it surely comes from the arch enemy, for there is not a human being on earth—not an angel that serves around our Father's throne in heaven whose work can compare in greatness to the work of a Christian mother. When St. Paul said, "I suffer not a woman to teach nor to usurp authority over the man," and "It is a shame for a woman to speak in the church," he only meant that woman had her hands full in doing things that men could not do. The shame was to the men that expected women to do their work, and her own as well.

Our divine Leader intended for mothers to gain supreme happiness by maintaining a haven of love, and peace, and rest, of blessedness, and sympathy and kindness for their own families, and any wayfarer that chanced to pass their way, and their time will be fully occupied to compass this great achievement, and it will not add one iota to any of these things, to hold an office that any man can hold that pretends to be a man at all.

We are told, "If the Lord calls us to fill an office in the church let us be faithful." The God that I worship does not make as little of His male followers as that. If I should hear any such a call as that I should know at once who was doing the calling. I should know at once who was most interested in getting me away from my God-given home duties, and who wanted men to shirk their God-given responsibility.

It is a woman's place to train, and lead, and guide, and incite, and encourage and inspire men from the earliest dawn of their existence to do the work that will bring happiness to themselves and every human being with whom they come in contact. There is never a time that she will cease to influence them for good or evil, even after she has passed to the great beyond. Her influence is as deathless as God Himself. Our correspondent believes in "all women holding office and being active in the church of God." She seems to overlook the fact that if the men are entirely excluded from holding office the limited number of offices will leave ninety per cent. of the women with nothing to do since it is **absolutely impossible** (?) to serve the Lord in any capacity except by "usurping authority over the men."

If the Master ever advised Peter and John to loaf around the home of Lazarus, while Mary and Martha went with Him on His mission of service to the world, it is not recorded in the Bible I was brought up on.

I don't think we have any right to reserved seats in heaven, because women were first at the grave of our risen Lord. We have to remember that woman was first to partake of the forbidden fruit, and to persuade her husband to share her transgression. I have never tried to convince any one that women have no right to hold office in the church, but convince every one that she has a God-given right not to do so if there are any men in the church.

Ruth Fletcher.

DID YOU THINK TO DO IT?

"Sweep behind the door? Why, no one will think of looking there for dust. I'm in a hurry now. Next time I will do it."

But will you? Something about the act of neglecting even small duties makes it easier to do so next time. The only way to establish a good habit is to do the right thing every time. Never slipping over a single point that should be attended to builds up a wall against failure.

"How did you bring yourself to remember every little detail of your work?"

The lady who was asked this answered with a smile.

"It cost me something to do it, dearie. Often I found myself tempted to leave something undone. Then I would say to myself, "Go back and do it. You will miss it if you do not." And that is so. One single failure starts a new and a bad habit to growing. It is like striking a big piece out of the top of a dam holding back a great body of water. Enough such blows and you have broken the reservoir down.

In nothing is this danger of overlooking known duties more apparent than in the reading of God's word. A soldier boy across the seas knows this and he writes home, in speaking of his round of service for a day, "I get up at half-past six, brush my teeth, dress, and read two chapters in the Bible; then I am ready for work." How busy the men at the front were we all know. But in the midst of all the hurry and the excitement, to stop at the beginning of the day to listen to God's message cannot help putting hope and courage into the soldier boy's heart. To leave the little book in his pocket one day without reading would be a serious blow to a beautiful habit. Never do it. Keep the fire burning brightly in the heart. Sweep behind the door every time!—Selected.

MY FATHER'S WORLD.

This is my Father's world. O let me ne'er
forget
That though the wrong seems oft so strong,
God is the ruler yet.
This is my Father's world. The battle is not
done.
Jesus who died shall be satisfied,
And earth and heaven be one.
This is my Father's world. Should my heart
be ever sad?
The Lord is King, let the heavens ring;
God reigns, let the earth be glad.

CUT IT OUT.

In discussing the subject of profanity, Dr. Frank Crane tells us that the trouble with profanity is not so much that it is wicked as that it is just plain dirty. It is not so much that you shock religious people as that you disgust decent people, that we object to it. Swearers are behind the times. They are hold-overs from a former century. Nowadays anybody who swears is set down at once as being coarse and vulgar. The young man who wants to succeed needs to take advantage of everything that may help him on, and swearing will be a black mark against him in any job he may have. And if he wants to associate with the right sort of girls, he must keep his talk clean. Nobody wants a swearer in the office, nor in the workshop, nor on the train, nor in the hotel. The only place that swearing fits is in the saloon. Swearing means you don't know how to talk. Your vocabulary is limited. It is the sign of ignorance. Swearing means weakness. You will notice that forceful men, whose words carry weight, use simple, plain words. When you swear, it shows your impotence. It is the petty refuge of the helpless. If you can help a thing, help it; if not, keep still; anyway, don't swear. Swearing has bad kin. It goes with ignorance, brutality, cruelty, drunkenness, licentiousness, viciousness and anger, and you can tell a habit by the company it keeps. When a man gets the habit of sprinkling oaths through his speech constantly, he ought to be tied out in the barn with the pigs. To abstain from swearing does not mean that you are a sissy. It simply means that you are decent. To show you are manly, you don't have to have a dirty face, nor greasy clothes, nor tousled hair. You can be manly, though clean, and you are not showing any manliness by filthy talk. Even if you want to hurt somebody's feelings, or insult any one the worst way, use plain English; it hurts much more than curses. Altogether, swearing is a useless, unclean and offensive habit. Quit it.—"Life Buoy."

(Through some oversight these two reports were omitted from the Conference Journal. They are important, and the publisher is trying to make amends, and to give them their needed publicity, by having them printed in the Herald. C. W. Bates, Publisher.)

COMMITTEE ON RESOLUTION OF THANKS.

Whereas, The pastor and wife and members of the Concord Methodist Protestant church have done everything possible to make our stay among them pleasant and profitable, and

Whereas, The members of our own denomination and many people of other denominations have thrown open their homes and graciously received us as their guests, and

Whereas, The press of the city and state papers have given us splendid recognition, now, therefore,

Be it resolved, That we, the members of this Conference greatly appreciate the hospitality offered us, and that we shall always remember with pleasure our stay in this city: and that, as we go back to our respective places of abode, we go with a prayer in our hearts and on our lips that the gracious heavenly Father may richly reward all those who have ministered to us.

J. E. Pritchard,
T. M. Johnson.

REPORT OF TH ECOMMITTEE ON LITERATURE.

While we realize the importance of all good literature and would have our people properly instructed with reference to it, we feel that this report should deal particularly with our own literature and should be made as practical as possible.

We, therefore, offer the following suggestions and recommendations:

1. We urge upon our ministers and people a hearty support of all our denominational papers, the Methodist Protestant, the Methodist Recorder, the Methodist Protestant Herald and the Missionary Record.

2. We call the attention of the Methodist Protestants to our Book Concern in Baltimore and urge that they give it their patronage.

3. We would remind our people of the importance of using our own Sunday school literature, and call special attention to the New Guide, an excellent paper for the young. And we call upon our reprsentatives to the General Conference to use their best efforts to secure a higher type of Sunday school literature.

4. We rejoice in the success of the drive for new subscribers to our church papers last January, and recommend a similar plan next January with a goal of 1,500 new subscribers, with the provision that a subscription to any one of our church papers be counted toward this goal. In connection with this recommendation, we ask that the editor of the Herald apportion the goals to the various charges of the Conference, and that the president be empowered to appoint a co-operating committee.

5. We have found that many of our people do not notice that their subscriptions are about to expire, and so miss some copies of the Herald; and that frequently they become careless about renewing. To meet this situation we offer two suggestions: a. That the publisher of the Herald furnish to each pastor at the beginning of the Conference year a list of the subscribers on his charge, which the pastor shall file and have for reference; thus enabling him to see members at the proper time. b. That the publisher of the Herald procure a rubber stamp with the words, "Your subscription expires with the next issue"; or use some other device to remind people of their duty to renew.

6. We feel that it is due our Conference that some knowledge of our activities be known throughout the whole denomination, and we recommend that some person be designated to send occasional notes to the Methodist Protestant and the Methodist Recorder; and that he glean the information from the Herald and such other sources as may be available, and that members of the Conference send directly to him such items as may seem proper.

Paul S. Kennett,
R. C. Crew,
G. R. Brown,
D. R. Williams,
A. A. Hill.

MISSIONARY ITEMS.

By the invitation of the pastor, I met with the Woman's Home Missionary Society of Welch Memorial church on the night of January the 20th. Owing to the fact that the church had been closed for repairs, this society had held no meetings for six months. They decided to take up the work again, paying all back dues, and reach, if possible, the goal set for them at the beginning of the year. As the evening was very disagreeable the attendance was small.

A foreign missionary society was organized also. I expect a good report from the women of Welch Memorial church at our branch meeting. I promised to meet with them in their March meeting, at which time they will elect officers and plan for next year's work.

I want to urge all the auxiliaries in our conference to have public thank-offering services and endeavor to raise as large an amount as possible for our building fund. Even in churches where there is no auxiliary it would be a fine thing if the pastors would bring the work of the woman's missionary societies to the attention of their people on some Sunday in the month of February our anniversary month -and take an offering for our work and send it to Miss Velna McCulloch, Greensboro, N. C.

Arrangements are being made to have the slides showing our work in Japan and China used in High Point on the evening of February 15. Greensboro has asked for the slides, and if any other auxiliary can arrange for a stereopticon I will be glad to send the slides to them. The lecture that goes with slides may be given by some member of the church.

I want to ask our people—men as well as women—to observe February 20, which has been designated by the women's Boards as an interdenominational Day of Prayer for both home and foreign missions. If you desire programs for this service, you may get them at one cent each from Miss M. H. Leavis, West Medford, Mass.

I have a letter from our treasurer, Mrs. Lida K. East, in which she begs our branch not to put off doing its work until the last of the year. It makes harder work for the branch and board to meet their financial obligations. I am sorry to say that all of our auxiliaries have not sent in money monthly, as requested to do. Will you not send in all you can immediately, and begin now to make plans to work systematically next year?

Mrs. George R. Brown, President.

CHILDREN'S HOME.

Report of Superintendent.

Sunday Schools—	
Maple Springs, Forsyth	$ 5.60
Matthews Chapel, Greensville	2.22
Mt. Zion, Pinnacle and Mt. Zion	.61
Gideon's Grove, Flat Rock	3.00
Zoar, Mecklenburg	3.24
Liberty Hill, Anderson	12.50
Efland, Orange	2 00
Hope, Siler City	1.01
Elbaville, Mocksville	3.16
Level Cross, Randleman	1.40
Bethesda, Halifax	6.00
Macedonia, Davidson	1.00
New Hope, Vance	5.00
Friendship church, Haw River	7.00
Worthville church, Randleman	13.26
Sunday eggs, Hawkins Chapel, Littleton	2.00
Randall estate, Albemarle	50.00
Do For Others Club, First M. P. Church, Pittsburgh	25.00
Treasurer N. C. Branch, W. H. M. S.	234.30

Mr. Thomas D. Hardin came over from Greensboro and dehorned 12 of our cows and calves. All did well.

The children have put their sleds into use this morning as the ground is covered with snow.

H. A. Garrett.

(Begun on Page 5.)

ed many a boy's or girl's eyes toward the fields afar who otherwise would not have seen the vision. Not only has the personnel of the mission fields been recruited from the Christian Endeavor, but gifts to missions have also been increased through Christian Endeavor missionary emphasis. Our little society is beginning to catch the missionary spirit. It is planning to commence a course in mission study, and it is contributing to the Children's Home.

Harmony, The Junior Society.

Miss Ruth Davis, Secretary of Junior Society.

There was organized at Harmony Methodist Protestant church on August the 31st, 1919, a Junior Christian Endeavor society, with 14 members. The following officers were elected:

Effie Compton, president; Ruth Balentine, vice president; Ruth Ravis, secretary; Mary Hughes, treasurer.

Up to this time we have enrolled about 30 members.

We are striving hard to keep the pledge that we have taken. None of us refuse do do any of the work that we are called on to do.

We are just beginning, but hope soon to complete the "String of Pearls." We are also using an Efficiency Chart and have challenged the Young People's Society for a contest in getting credits on it.

Ten copies of the Junior Christian Endeavor World are taken by our Juniors.

Last November we picked cotton one afternoon after school and made something over seven dollars, which we sent as a Thanksgiving offering to the Children's Home, at High Point.

Now we feel that we are just beginning to work and have done only a few of the many things we hope to accomplish.

INTEREST IN THE YOUNG PEOPLE'S WORK IS INCREASING.

I am truly glad to see the increased interest on the part of the young people in Christian Endeavor work. Every few weeks I see the report of a new society organized. I wish more societies would do like the Burlington and Reidsville and West End, Greensboro, have been doing. These societies have been going out and organizing other societies. There may be others besides these three, but I happen to know about these. Keep the good work going. When you organize a new society you not only render the young people you organize a good service, but you add new life to your own society.

Scarcely a day passes that I do not think about the young of our church and wish that I had the time to help you with your Christian Endeavor work and with the Sunday school. From time to time I have made suggestions that I hoped would help you. I am going to make some now. I may repeat some that I have made before, either because I do not remember all that I suggested before or because I think some suggestions ought to be repeated.

First of all, be sure that the name of the corresponding secretary of your society is sent to Miss Eunice Long, Greensboro, N. C. This suggestion is for new societies or those that have not yet lined up with the state Christian Endeavor work. Miss Long is the state Christian Endeavor secretary, and she will take pleasure in enrolling your society and in helping you in other ways to make your society a success. Mr. or Madam President, see to it at once that your society is enrolled with the State Christian Endeavor Union. Write Miss Long.

A second suggestion. Secure a number of subscriptions to the Christian Endeavor World, Boston, Mass. Or for the Dixie Endeavorer, Chattanooga, Tenn. Both of these papers give programs and many suggestions that you will need to make your society go.

Begin now to think about and plan for a good delegation at the High Point convention May 18-20. Our conference Young People's Convention will be combined with our Denominational Young People's Convention. We are to be entertained on the "Harvard plan," which means, I believe, that we are furnished a place to sleep and breakfast free of cost, but that we pay for dinner and supper. I do not know how many delegates will be allowed. Will let you know later.

And do not fail to have some of your very best young people at the School of Methods that is to be held in Graham, N. C., March 10-12. Watch the Herald to see what President Andrews and Brother Pritchard have to say about this school; President Andrews is Dean of the school and Brother Pritchard is publicity man.

A word about our Sunday school work. Those of you who are interested in Sunday school work might get the idea that I am not much interested along that line. But I assure you that I am. The Christian Endeavor society can not do the work of the Sunday school nor can the Sunday school do the work of the Christian Endeavor society. There is a place for both. Both are to be emphasized in the School of Methods. Both Sunday school workers and Christian Endeavor workers will want to be on hand for the school.

I was very much interested in what our president had to say in his last week's letter about the Sunday school running all the year. It is a serious thing to leave the children without Bible teaching and religious instruction for half the year. And the fact that many country churches do run their Sunday school all the year shows that most country churches could do it if they will.

Look after the young people in the Sunday school and Christian Endeavor work and the future of your church is asured; neglect the young life of your church and the future of your church is uncertain.

My last suggestion for this time. Those of you who received blanks from Mrs. J. E. Pritchard to be filled out and returned to her, have you done it? If not, please attend to that at an early date. Mrs. Pritchard wants and needs the information asked for that she may the better serve you as superintendent of children's work of our Young People's Union.

Write me direct if these suggestions fail in giving what you need.

L. W. Geringer, President,
Conference Young People's Union.
Asheboro, N. C., January 26, 1920.

OUR CHARGES IN THE MILLION-DOLLAR DRIVE.

	Quota	Pledged
Alamance	$1,917	$1,300
Albemarle	567	117
Anderson	1,278	490
ASHEBORO	800	1,000
ASHEVILLE	800	922
Bess Chapel	873	
Buncombe	——	161
BURLINGTON	3,150	3,336
Cabarrus	567	
CHARLOTTE	300	325
Cleveland	1,412	1,109
Creswell	693	619
CONCORD	1,421	1,421
Davidson	1,247	
Denton	756	
FALLSTON	1,421	1,862
Fairview	504	341
Forsyth	1,260	563
Flat Rock	2,303	478
GIBSONVILLE	504	505
Granville	2,750	2,664
GRAHAM & HAW RIVER	1,000	1,000
GREENSBORO	5,040	6,400
GREENSVILLE	1,200	1,358
Guilford	818	214
HALIFAX	3,612	4,000
Haw River	2,300	1,300
HENDERSON	5,040	5,100
HIGH POINT	4,860	6,362
Lebanon	1,443	423
Lexington Mission	450	139
Littleton	2,628	835
Mebane	1,354	1,038
Mecklenburg	945	220
Midland	450	
Mocksville	1,000	191
Mt. Hermon	2,596	1,159
Mt. Pleasant	2,168	1,000
N. Davidson	2,735	1,037
Oak Ridge	1,979	
Orange	2,105	1,645
Pageland	756	410
Pensacola	140	
Pinnacle and Mt. Zion	2,098	133
Randleman	1,584	400
Randolph	2,032	367
REIDSVILLE	824	1,031
Richland	883	635
Rockingham	860	
ROANOKE	905	over
Saxapahaw	1,775	622
Shelby	927	
SILER CITY	1,487	1,497
Spring Church	1,487	898
ST. PAUL	504	504
Shelby	927	100
TABERNACLE	2,795	2,829
Thomasville	1,091	311
Uwharrie	1,024	449
VANCE	1,525	1,770
West Forsyth	1,055	66
Why Not	1,055	359
Winston	2,475	1,240
WELCH MEMORIAL	700	over
WHITAKERS	500	533
WEST GREENSBORO	400	400
YARBOROUGH	1,458	1,601

—Alamance, Flat Rock, Granville, Orange and Spring Church report advances this week.

—Whitakers people have paid $478.45 of their quota already.

—Alamance has already paid $1,109 toward its quota.

—Orange has paid $955.35 to Million Dollar Fund: Chestnut Ridge, $370.80; Efland, $363.55; Union Grove, $221.

A SAD DEATH.—Peter Elbert Foust was born June 17, 1883, and died Jan. 24, 1920. He leaves a wife, two children and many friends to mourn their loss. In childhood he joined Bethel Methodist Protestant Church. He was a true father and faithful husband.

The funeral services were conducted by the writer inPleasant Union Church on Jan. 25th at one o'clock and his remains were laid to rest in Pleasant Union Cemetery. J. A. Burgess.

HERALD SUBSCRIPTION RECEIPTS.

D. B. Johnson, $1.50. Rev. J. H. Bowman, $3. Rev. D. A. Highfill, $3.00. A. R. Long, $3.00. Rev. J. B. O'Briant, $3:00. Rev. J. M. Morgan, $3.00. Rev. D. A. Braswell, $3.00. Rev. N. G. Bethea, $1.50. Rev. J. B. Hutton, $525. Rev. L. W. Gerringer $4.50 Miss Girtha Stone, $3. Rev. G. W. Holmes, $2.25. Rev. H. F. Fogleman, $3.00.

—That is a sudden and great loss reported from Burlington in the death of Mrs. Fletcher Williams. She was a most excellent woman,

THE APOSTLES' CREED.

Some twenty-five years or more ago, my wife being very fond of flowers, I built a flower pit to keep them through the winter. It was much admired for itself and for the beautiful flowers. It was situated just across the road in front of my window and we enjoyed it for several years. But the weight of snows and years began to tell on it quite seriously. Besides, it was grown over with poison ivy, "Southern smilax", trumpet flowers, honeysuckle, poke berries and tangles of briars, cow itch vines, ragweeds and a conglomeration of indigenous stuff too tedious to mention. Furthermore, it had failed to keep flowers so often that we quit that purpose and I tried to grow plants for early transplanting. This proved a failure, too, as the plants grew spindling and worthless, so one morning I called my man and gave orders that it must be taken down and cleared away. One of my children persistently protested, saying that I was sacrificing beauty to utility—that it must stand—that it was a "lovely ruin." Well, I let it stay, although I felt that I was too old to enjoy a ruin! I wanted to see something in prospect and not altogether in memory. I let it stay a year or two. One day a wasp from "the ruin" stung my horse. I said to myself that place must be cleared away. A few days afterward a little girl at play became poisoned with the ivy. I became more determined to clean it all off. One hot August morning while walking out that way I noticed the track of a big snake that had wallowed across the road. Looking around awhile I found a big moccasin coiled up, his eyes gleaming, shooting out his tongue till it seemed a dozen times forked, lying under a box bush close to my front door, the specially chosen place for the grand children to play. I took my gun and ended the snake's career, of course. But I made up my mind that "the ruin" should not ruin me; and it is all cleared away.

I have been reading the conference minutes of late and I notice that some of our progressive people want changes in our ritual and creed. I do not know how "The Apostles' Creed" ever had its origin or name. I really think it does not matter as to these. If it serves a really good purpose it ought to be used; but if we are keeping it because it is old it certainly ought to be cleaned up until it is a creed (charitably granting that a creed is essential). Should we say that "God the "Father" is the "maker of heaven and earth"? The Bible does not say so and John 1:3 distinctly denies it. I have asked several preachers what is meant by the "communion of saints" and the nearest to an answer I have ever received was the loan of a book.

Our church does not believe in the "Holy Catholic Church" except by a small majority and they with reservations or secret evasions of mind so what's the use. Let's take it out of our ritual or amend it so it will mean something in our language and in our day. If it must be kept in our books I think it ought to have "the ivy green" engraved around it to call special attention to its limitations. You know Mr. Dickens made his poet say:

"Oh, a dainty plant is the ivy green,
That creepeth o'er ruins old!
Of right choice food are his meals I ween,
In his cell so lone and cold.
The wall must be crumbled, the stone decayed
To pleasure his dainty whim,
And the mouldering dust that years have made,
Is a merry meal for him.
Creeping where no life is seen,
A rare old plant is the ivy green."

S. R. H.

YOUNG PEOPLE'S WORK

REV. A. G. DIXON, *General Secretary.* 3919 Carlisle Avenue, Baltimore, Md.

OFFICERS OF THE NORTH CAROLINA UNION.

President—Rev. L. W. Gerringer, Reidsville.
Vice President—Rev. Paul S. Kennett, Liberty.
Secretary and Treasurer—C. B. Way, Burlington.
Superintendent Children's Work—Mrs. J. E. Pritchard, Burlington.
Superintendent Young People's Work—Miss Juanita Hammer, High Point.
Superintendent Organized Adult Work—Rev. R. C. Stubbins, Enfield.
Superintendent Christian Stewardship—Rev. N. G. Bethea, Brinkleyville.
Superintendent Teacher Training Work—Prof. J. H. Allen, Reidsville.
Superintendent Mission Work—Mrs. D. T. Perkins, Wilson.

CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 8.

(Decision Day.)

Daily Readings.

Mon. A life of unity. John 8:16, 19, 26.
Tues. Christ's life a pattern for us. Phil. 2:1-5.
Wed. A leader's clean record. 1 Sam. 12:1-5.
Thurs. Work for accomplishment of aim. Neh. 4:1-6.
Fri. A righteous life and sympathetic. Jude 20:25.
Sat. Through it all, yet worth while. 2 Cor. 11:18-33.

I believe that every normal person desires to attain what is termed success. It would be ridiculous to think of persons who do not wish for such. Yet every individual does not interpret success in the same way. What may be success for one may not reach the standard recognized by the other fellow. Thus we can seen that there may arise some difference as to what may be called a worth-while life. It would not do for all people to undertake the same thing. There must be diversity of professions but not of aims, that is, all lives ought to be conducted for the glory of the Creator. The worth-while life is then the life spent in the service of its Maker. It is true that every individual has not yet fully realized that this is the only way of attaining the real worth-while life, nevertheless it is true. It is for us who have realized that the Christ-like life is the worthwhile life, to give this fact to those who have not entirely admitted it. Jesus himself tells us in Jno. 14:6 that He is the life and in order to get to the Father we must go through Him. At another time Jesus said that he came that we might have life and that we "might have it more abundantly." We can construe that the "abundantly" signifies the "worth-while" life, as well as the larger and fuller life.

The first thing for us to do is to choose. There must be some definite decision as for the course taken in life. The right and wrong are before us, God and Mammon: which will you choose? The time for this choice is early in life. When the decision is put off it becomes a habit and indecision has ruined thousands of vigorous and beautiful lives. Joshua at the eve of his life became stirred and made a stern demand of the people because of their wavering disposition. He called for immediate decision—"this day." It is highly important to start right and to begin early.

After the choice is made which is only the start there must be faith exercised. It can be safely said that a thing has been half done when it is believed in. If there is lack of faith it would lead to the fact of failure of honest decision. Have faith in life's choice because it has wrought wonders. Abraham was called upon to exercise faith when he was told to get out of his homeland and go into an enemy country, yet he obeyed the command. Columbus had faith in his idea of a new world and gave proof of his faith by his manner of procedure.

A man's life is measured by his service. James states that "faith without works is dead," and so it is. The man who is in demand today is the man who will serve. Greatness in life is measured by the amount of service rendered. Those who have made great names for themselves have been those who have given their lives in the service of others and country. Washington, Lincoln and others gave of their service to their nation; Beecher, Moody and others gave of their lives to the gospel ministry; Jesus Christ lived to perform the will of the Father; and we should spend our lives in worthy endeavors. Let it be remembered that he who saves his life will lose it, but he who loses his life for the sake of the Master will truly find it. Don't expect something for nothing, but have yourself know that the life worth-while must be found through service, and the fuller the service the fuller and greater the life. No matter what the profession pursued may be, let it count for the abundant life which is found in abundant service. Wages paid for services does not indicate entirely the real value of the man, because some of the most valuable services performed can not be estimated in actual money, but only in what may proceed from the spent energy. Then the actual results of the worth-while life can not be estimated fully here on earth, however we know that the benefits are great. Be not contented until every talent has been exerted to its fullest capacity in unselfish service for the kingdom. Wait to see the results.

Special emphasis should be put forward to get people to make a decision in this meeting. Stress the fact that all worth-while undertakings have begun with worth-while decisions. Get new members for the Christian Endeavor, and have the associate members to become active members. At this meting will be a splendid time to find out if any will consecrate themselves to life service, such as the ministry or as missionaries.

H. Freo Surratt.

FROM PASTORS AND PEOPLE

Charlotte Tidings.—Our paper canvass is still on. Our list has grown to 44 and we are so encouraged that we are not going to be satisfied until we reach the 50 mark, and then some.

Those on our sick list, Mrs. McCall, Mrs. Watson, Mrs. Broom and little Howard Garmon are all improving. Mrs. Watson has returned to her home from the hospital.

Among the out-of-town visitors who worshiped with us on last Sunday were Miss Virginia Jackson of Baltimore, Miss Bessie Wagner of Chester, S. C., Rev. Mr. Ogburn of Monroe and Mr. Wm. Simpson, a member from Pageland Circuit, and Mr. Jno. Garmon of near Concord. Rev. Mr. Ogburn is a nephew of Rev. T. J. Ogburn and has been for a number of years a missionary in Japan.

For the last two Sundays Miss Wagner has rendered most efficient service to our music department. Besides rendering some very beautiful special numbers she has been most valuable help to the choir. Miss Jackson has returned to her home in Baltimore, stopping over at High Point to visit the Children's Home. While she is in High Point she is to be the guest of Misses Xannie and Nettie Stowe. Miss Jackson is a member of Broadway Methodist Protestant Church which church was served by the Charlotte pastor while in Baltimore. The visit of Miss Jackson and Miss Wagner has been very much enjoyed by pastor and family as well as by the Charlotte church.

We extend sympathies to our siseer, Mrs. T. P. Thornton, whose mother, Mrs. Cordell, very recently died in Greensboro and was brought to Charlotte for burial.

On last Wednesday at a specially planned meeting it was decided that we are to build a parsonage just as soon as possible. We do not as yet know just how much the building of a parsonage will cost but it is certain that it will mean a large amount for the Charlotte congregation to raise. The people, however, are determined and are going at what is before them cheerfully. They realize that something must be done to get their pastor and family out of a basement into a home above ground and they are manfully planning to do that necessary thing,—build a parsonage. Now if any of our good friends can see his way clear to help a worthy cause a contribution will be appreciated. Send to the undersigned until a treasurer of the building fund is announced.

Last Sunday at both Sunday school and at preaching service an offering was taken for the Near East Relief.

Hoping all goes well, I am

Geo. L. Curry.

Hickory Grove, Guilford Ct.—We are still going forward, as is our custom. We still have the old-time religion and with the efficient work of our pastor, Bro. A. M. Hamilton, we believe that great good will be done; so let us hold on to the horns of the altar and ask God to remove these things that hinder the progress of the church and of God's kingdom. Bro. Hamilton preaches twice a month. He filled his appointment the second Sunday evening and preached a fine sermon which was enjoyed by all present. We were glad to have Bro. Hamilton back, for he is always on the job. It is one thing to be a preacher and another to be a pastor and we consider him to be a good pastor.

Bro. T. F. McCulloch preached for us the fourth Sunday in last month. We were glad to have him preach for us and glad to have him in our home. Come again, brother.

Brother A. L. Jones preaches fur us every second Sunday. He seems to be a man of great power.

Our Sunday school has been fine this winter. The attendance has been good, mostly children. We rejoice when we think of what our Savior said, Suffer the little children to come unto me, for of such is the kingdom of heaven.

Let us work and pray for the advancement of His cause. Yours in the work.

E. S. Jones.

Canaan, Denton Circuit.—Pastor Highfill did not fill his appointment here this month on account of having to be at home. Bro. Highfill preached a good sermon for us the 2nd Sunday in December which was enjoyed by all present. We are glad to have Bro. Highfill as our pastor, for we believe he is a good preacher. He is 72 years old, but that does not hinder his being a good preacher.

Our Sunday school is progressing nicely under the management of Mr. J. S. Harris as superintendent. We send the collection to the Children's Home every second Sunday.

We have prayer meeting every 4th Sunday evening with S. E. Martin and C. G. Loflin as class leaders. There is not as good attendance now as there has been on account of sickness;. there has been much sickness this fall and winter.

As this is my first time to write, I will stop for this time.

Dorcas Martin, Reporter.

Jan. 17, 1920.

Canaan, N. Davidson Ct.—We were glad to have our pastor with us the 4th Sunday. He preached an excellent sermon. His text was ''Watch''. He called our attention to a number of things of which we should be watchful: our ways, words, and works; our acts and attention; our teaching, time, thoughts and tongues; our conscience and company; our heart and habits. It seems to me if we would take up the above mentioned and observe them as Bro. Cecil urged us to do we will be much better prepared for service than we could be otherwise.

We held our Christmas service on Monday evening with our pastor present. We had a nice tree with presents and also a treat of fruits and candy for every scholar in the school.

The exercise seemed to be enjoyed by every one and the house was crowded. We were very sorry that we could not accommodate all the people. People stood around the wall and in the aisle until they were crowded and then there were a great number of people on the outside. Our children did their bit well and we feel that this service was a success. The first Sunday in this month we reorganized Sunday school and are planning that this may be the banner year in the work. We elected for our officers as follows: Supt., Mr. Ernest Weavill; Asst., Mr. Albert Berrier; Sect., Miss Mamie Berrier; organist, Miss Era Whicker; Asst., Miss Banks Reece; Teachers, Mrs. Bert Weavill, Miss Flossie Bailty, Mr. Harvey Berrier, Mr. Charlie Weavill, Mr. Bert Weavill, George Berrier. We are very sorry to report that Bro. G. L. Motsinger is sick. We hope for him a speedy recovery that his place may be filled at church again.

G. A. Berrier.

Whitakers, Whitakers Charge.—It has been some time since I made a report, but that does not mean we have not been doing anything. We are beginning the new year with a brighter prospect as a church, so far as I see it than ever before. We have adopted the duplex system of collecting our finances and it is acting like a charm, with a few exceptions the entire church are highly pleased with it. Our pastor, Brother Auman, came to us from the Seminary last Sunday, preached for us Sunday morning on The Open Door of Opportunity, and I for one was greatly benefited, as he preached I got a larger vision of our opportunity for the year 1920. At night he gave us a treat, notes from the Des Moines convention; he was just bubbling over with the good things he got there, and his optimism was contagious, for I am sure must of us felt lifted up.

We held our first quarterly conference Saturday afternoon with a good attendance, and made our plans for the year's work. One thing we feel so thankful for is the fact of doing so well with our debt on church. We started out to pay off $1,000, but we collected about $ 1,200, and we are hoping this may reach $1,,500 as that would leave us only $1,500 to pay off. And O, how happy we will be when we can dedicate it, free of debt. Our Christian Endeavor society is doing well. Last night the prayer meeting was conducted by Rev. Mr. Rosser, the Baptist pastor. It was not my privilege to be there, as I am in the country and the weather was bad.

We have a very interesting meeting planned for next week, a missionary meeting to be led by Mrs. J. Henry Cutchin. We are looking forward with pleasure to having Rev. J. E. Pritchard preach for us the first Sunday night in February. Our being without an all-time pastor just now may be bad, but it gives us an opportunity of having these visiting brethren which may be very helpful to us. Of one thing I am sure, ''All things work together for good to them that love the Lord.'' May this be the best year we've ever known as a church, both spiritually and financially, is my prayer.

Mamie Johnston, Reporter.

—That ''wedding room'' in Burlington parsonage may explain some things we have been reading about. It must be a very inviting place.

Friendship, Fallston Circuit.—The first quarterly conference for this charge was held at Friendship last Saturday. Our new pastor, Bro. Hunter, preached a splendid sermon at 11 o'clock, after which the Friendship people brought together their well filled baskets and a bountiful dinner was served. In the afternoon we reassembled to transact the business of the quarterly conference. With the exception of Macedonia all the churches were represented and everything moved on nicely. A reporter was appointed for each of the churches, therefore we are expecting to hear from the others.

Last Sunday at 11 o'clock Mr. Hunter again filled his appointment with an excellent sermon. We feel that we are fortunate in having the opportunity of listening to such sermons as his.

We have been having a good Sunday school all the while. We feel that we owe much to our faithful superintendent, N. J. Wright.

Now that we are entering upon a new year let us endeavor to make it the best in every way. We will only get what we work for, therefore we must get busy. Reporter.

January 20, 1920.

Burlington.—The condition of the weather last Sunday brought the attendance of the Sunday school down to 127. It was a rainy morning and a great many of our people regard the weather and stay at home when it is unfavorable. The Sunday school was delighted with a brief talk made by Prof. C. C. Haworth, superintendent of the graded schools of Burlington. Prof. Haworth said that he was always glad to be in our Sunday school because of the inspiration which he gained. He also stated that he was glad to see so many in attendance on a rainy morning. Prof. Haworth belongs to the Friends' Church, and since there is no church of his denomination in Burlington, he attends different churches and Sunday schools. The offering in the Sunday school amounted to $15 and was donated to the work of the local Y. W. C. A.

A fairly good congregation was present at the morning church service, considering the inclemency of the weather. Bro. Pritchard delivered an inspiring message on the theme, Stewardship. His sermon was divided into five sub-divisions, the stewardship of life, speech, song, money and sympathy. The congregation was highly pleased and uplifted by a very beautiful duet, rendered by Mrs. H. W. Wade and Miss Agnes Heritage. Five members were received by letter, coming from Mt. Hermon Methodist Protestant church, Mt. Hermon circuit. They were, Mrs. Elmina Garrett, Misses Verna, Lorena and Cynthia Garrett and James Garrett. We are very glad to have these good people to unite with us.

The meeting of the Junior Christian Endeavor society was held in the afternoon at two o'clock and was characterized by the usual interest and enthusiasm. The little folks of our church are doing a wonderful work under the efficient leadership of the superintendent, Mrs. J. E. Pritchard and the assistant, Miss Ila Stafford.

The meeting of the Senior Christian Endeavor was very largely attended, the Baraca class room being almost completely filled. The service was conducted by the president Bro. Ferry Gibbs. The topic, "Bringing the World to Christ," was thoroughly discussed by a number of the Endeavorers. Several visitors were present and one new member was received. It was a very interesting and helpful service.

Bro. Pritchard seemed at his best at the evening church service, for he delivered one of his best sermons. It was an evangelistic sermon, appealing to the unsaved, and an invitation was given to the unsaved to request prayer in their behalf, but no interest was manifested.

The mid-week church prayer meetings have been largely attended and unusually interesting for the past three weeks. The different organizations of the church are having charge of the services, a different one for each week. This plan gives variety to the services, and makes them very interesting and helpful.

The services for next Sunday will be unusual. The pastor will be in the eastern part of the state filling an apopintment for another pastor. The morning church service will be conducted by the Senior Christian Endeavor society. They will hold their anniversary service, commemorating the founding of the Christian Endeavor movement. Special music and brief addresses will be features of the service. In the afternoon at three o'clock the Junior Christian Endeavor society will render their annual program. There will be no preaching service in the evening. The Sunday school will be held as usual in the morning, beginning at 9:30. We are expecting interesting services and a large attendance of our people and visitors.

C. B. Way, Reporter.

Love's Grove.—As there has been some criticism in regard to the work on Midland circuit, we feel like we owe it to Bro. Alexander who has labored so faithfully among us for the past four years and ourselves to print some facts to show that we have not been entirely dead on this circuit, nor Bro. Alexander while he served this circuit so faithfully the past four years. Here are some facts as they stand: When Bro. Alexander took this work four years ago, Mill Grove church, half of the church, had no seats in it. Bro. Alexander seated it, put in recess pulpit, a choir platform, painted it. The Sunday school was nearly gone under; he built up a good Sunday school of about one hundred or more and a good congregation and had things moving on.

Pine Bluff: There was but a handful of people there and a Sunday school of about 30. He built it up to one hundred and thirty and a large congregation, and a new church started and all the people interested. I heard one man, not a member of our church, say that Brother Alexander was the best building man that he ever saw or ever heard preach.

Love's Grove had a Sunday school of 35 when Bro. Alexander came here and no interest in it; the Sunday school grew to 150 and the congregations to house overflowing. We built choir platform and bought chairs for same, and carpeted the church, painted church inside and outside and seats painted also and no indebtedness on church. For the four years our Sunday school bought one-half of an acre of land at the Children's Home and our collection to help support the Home for the year 1915 was $9.47; for the year 1916 was $24.84; for the year 1917 was $29.62; for the year 1918 was $35.32; for the year 1919 was $61.45. Friends, this shows what this church and pastor have done, for I know whereof I speak, for I have been the Sunday school superintendent for the last seven or eight years. In regard to the increase in membership there were about 230 added to the church. Our church is badly torn up over the situation; we are going to lose some of our best and loyal members. One has called for letter already and I fear more will later. I am a Methodist Protestant and stand for its rule of the majority. In the Herald of January 15 I saw an article in regard to the majority during. I am willing for that but I do not think the majority ruled last Conference. I think the minority ruled, for I don't think our delegate was allowed any voice there in the Conference. I am writing this letter with the best of feelings to all. I want some facts now as some people are criticized about it. I do hope and pray that all will work out all right to them that fear the Lord, for through criticism and persecutions we are made strong in Christ Jesus. With best wishes to the Herald and all of its readers.

John N. Smith.

Asheboro.—We have been keeping rather quiet in Asheboro, but that does not mean we are asleep.

Our people are well pleased with Mr. and Mrs. Gerringer, and the way they have taken hold of the work. His sermons are inspiring and helpful and his bright cheery manner has won many friends in our town already.

We have been pleased to have the following persons unite with our church since Conference: Mrs. L. W. Gerringer, Mr. and Mrs. J. E. Brown, Mrs. A. C. Cagle, Miss Nell Leach, Mr. A. C. Cagle. We feel that they will strengthen our church and pray that the church may be a blessing to them.

A Young People's Christian Endeavor Society has been organized, and will meet each Sunday evening just before the preaching service. The following officers have been elected and are already proving their efficiency. President, Miss Mary Fox; vice president, Mr. Lacy Lewis; recording secretary, Mr. Robert Jones; corresponding secretary, Miss Mattie Hughes; treasurer, Mr. James Neely.

The third Sunday in February our Woman's Foreign Missionary Society expect to hold their annual Thank-offering service.

The third Sunday in March we will begin a series of meetings. Mr. Geringer will do the preaching. It is expected the meeting will embrace Easter Sunday, and we hope this will be a revival in the true sense of the word. Reporter.

Uwharrie Circuit.—We have not been pounded as some who have reported poundings, nor have we been pounded like some of our people might think we might like to be, but the following list shows at least a few who anticipate our needs and appreciate our service: Mrs. John Cameron, Mrs. Joe Delk and Mrs. Wyatt Galimore, meat and milk; Mrs. Robert Hoover, meat; Mrs. Lee eDlk, meat and turnips; Mrs. Ella Varner, meat; Mrs. Jap Surratt, milk and beans; Mrs. Moses Morgan, cabbage; Mrs. Sam Loftin, meat, butter, and beans; Mrs. Jim Ragan, milk; Mr. A. W. Prevost, sausage; Mr. Frank Cashatt, flour.

Special Christmas gifts were received from the following: Mr. and Mrs. Joe Delk, Miss Mabel Morgan, Mrs. Clive Grimes, Mrs. J. I. Delk, Mrs. R. C. Hoover, Misses Lalah and Blanche Delk, and Alice Galimore.

There are several outstanding needs on this field to which I shall refer, primarily for the benefit of those who are supposed to be most vitally interested.

One need of no meager import is a permanent home for the present pastor, and his successors. It is conceded by a sufficient number of men who are able to transform visionary castles into an actual reality, that the paramount concrete need of this work is nothing less than a parsonage. Plans may be submitted and ardently discussed, and every "discusser" may have a perfect mental picture of the perfected and completed parsonage. But mark one thing: the Lord alone will never build a parsonage on Uwharrie, nor on any other charge. Why? It is not according to his plan. God uses human instrumentality for doing such work. We have the men, the means and the muscle; why not go God's way, seek his aid, and then—move your pastor in? More about our needs later.

William H. Neese.

Jackson's Creek, N. C., Jan. 26, 1920.

Lincolnton, Shelby Circuit.—Our Sunday school is going nicely. Today was a good day for us, considering the rainy weather. We had $65.50 Sunday school collection today, which we are going to send to the Near East Relief. We were sorry to give up our former pastor, Rev. H. F. Fogleman, but were glad to have Bro. Morris back with us again. Our church work is progressing nicely. We have adopted the budget system and are paying all claims monthly. We have also adopted Little's Cross and Crown System and hope to increase our attendance and make this year the best we have had. We have only two preaching services a month; would be glad if we could have more. On last Sunday morning Bro. Morris gave us a fine sermon. Our church and Sunday school adopted the six goals for 1920 and ordered them posted in the church. We hope that all will strive to help us reach them. H. J.

Caroleen, Shelby Circuit.—The church here is getting along nicely. Bro. Morris preached two able sermons here Sunday. We have a good Sunday school with an average attendance of 100. Sunday, January 25, the Sunday school contributed $19 for the relief of the Armenians.

The Ladies' Aid society met Friday night, January 23; they are doing a splendid work. Our church desires the prayers of the Christian people everywhere that we may accomplish what the Lord would have us.

Reporter.

CLARK'S CHAPEL, BUNCOMBE CIRCUIT.—There were only 19 present at Sunday school last Sunday. The decrease in attendance was caused by bad weather and sickness. The collection was taken for the Children's Home, $2.00.

Bro. Spencer filled his appointment at 11 A. M. We greatly enjoyed his sermon and wish others could have been present.

Our S. S. Supt, Mr. B. R. Watts, is confined to his bed with influenza, and his two sons, Clarence and Roy Watts. Liston Cheek has recovered from an illness of several weeks with typhoid. Reporter.

UNION GROVE, FORSYTH CIRCUIT.—Yesterday Pastor Kennett preached one of his good sermons. Our Sunday school is progressing nicely under the leadership of our faithful superintendent, Mr. C. T. Evans. Our collection for the Children's Home, $3.02. A collection was taken for the suffering Armenians which amounted to $37. We are out on part of the Million Dollar campaign. We are small in number, but we give liberally of our means. We are glad to report the health of our community very good except some whooping-cough among the children. Lillie Nifong, Reporter.

WON A PLACE BY A WHISTLE.

He was an odd-looking figure as he came merrily whistling down the street the morning after the big snow. His nose was red, and his hands were bare, his feet were in shoes several times too large, and his hat was held in place by a piece of paper on the inside; but he piped away like a steam-engine, and carried the big snow-shovel much as a soldier carries his rifle.

"How much?" from an imposing-looking man, who was asked if he wanted his walks cleaned.

"Ten cents."

"A nickel's enough."

"It would be if I couldn't do no better; but I've got to do the best I can, and business is rushing. Good-morning!" And the merry whistle filled the air as the boy started away.

"Go ahead and clean 'em!" called the man, whose admiration and better nature had been aroused.

"Just see the little rascal make the snow fly!" he said laughingly to his wife, who stood at the window with him. "Why, he's a regular snowplow, and he does it well, too."

"What a little mite! And how comical. I wonder if he's hungry?"

The wife called to the lad as soon as he had finished, but he would not take time for more than a cup of coffee.

"Too busy," he said.

"What are you going to do with the money?" asked the man as he insisted on settling at twenty-five cents, instead of the ten cents the boy asked for.

"I'm going to get mother a coat. She's wearing one you can see through—it ain't right."

On he went, with glowing cheeks and his cheery whistle. But they had his name and address. It was the wife who took the coat to the mother, and it was the husband who installed the sturdy shoveler as office-boy in a bright new uniform, and with permission to whistle when he feels like it.—Selected.

—Rev. J. D. Williams goes to Enfield to assist in a revival meeting the third Sunday in February.

I WOULDN'T LOOK BACK.

I wouldn't look back, brave eyes,
  To the fear of Failure Town,
For the bound are free, and the blind now see,
  And the way is up, not down.

I wouldn't turn back, true heart,
  To the triumphs not to be;
For a purpose high and a will to try,
  Have their joys in store for thee.

Let's fare with the best we know,
  To the heights of every day,
With a brave look on toward the friendly dawn,
  While the best things lead the way.

Frank Wolcott Hutt.

A BOY BOUND TO PAY UP.

An old-time newspaper writer stepped into a cheap restaurant one night for a cup of hot coffee. He tells this of what followed:

"As I took my seat at one of the small tables a ragged little boy planted himself on the stool opposite. There was a hungry look in the boy's eyes as he fumbled a nickel and said: 'A plate of beans.'

'I sipped my coffee and watched the boy ravenously devour the beans. Whispering to the waiter I told him to bring a plate of corned beef, some bread and butter and a cup of coffee for the boy. The little fellow stared for a moment, and then began his meal. In a few minutes the beans, beef, bread and coffee had disappeared, yet the boy's appetite was not satisfied.

" 'What kind of pie do you like?' I asked.

" ''Most any kind; they're all good,'' replied the boy.

" 'Bring him some mince and pumpkin pie,' said I to the waiter.

"The boy gazed at the two pieces of pie in wonderment, and then looked at me shyly and pushed his nickel toward me.

" 'What's that for?' I asked.

" 'To pay for the spread. It's all I've got.'

"Taking a quarter from my pocket, I laid it on the boy's coin and pushed it across the table.

" 'I've paid your bill,' I said.

" 'Then is them for me?' said the boy, with his mouth full of pie. 'Am I to have all that?'

" 'Yes.'

" 'Thank you, mister; you is good to me."

"Months passed. One day a boy stopped me near Brooklyn bridge.

" 'Say, mister,' he said, 'I owe you a quarter. Here it is.'

"Recognizing my guest of that winter night, I gently refused the money, telling him that he had better keep it.

" 'No, you take it,' he persisted. 'That supper and the quarter you gave me brought me luck, and I have not been so hungry since. You was so good that night, and I want you to take the quarter now so that you can give some other boy a supper.'

"I took the coin, and many a poor newsboy has had a good dinner with it since."—Selected.

—Samuel Gompers, head of the American Federation of Labor, denounces the Bolshevists.

RESOLUTIONS OF ESTEEM.

Mr. William Penn Pickett.

At all times and under all circumstances death is very sad and dreadful, but particularly so when it lays its hand upon the head of a household and a man strong, useful, and prominent in the life of his church and city, as was our late lamented brother and co-worker, Mr. W. P. Pickett. Althought he had attained the age of more than three-score and ten, the span of years allotted to man, he was strong and vigorous in mind and body, and blighting age had not chilled his spirit and enthusiasm.

Born and reared by godly parents of the Methodist Protestant faith, he reflected great credit upon them by a life of devotion and loyalty to their church. Having moved here in his young manhood, he was closely identified with the progress and development of High Point from a small scattered village to the fair city we have today, and he devoted much time and thought to its upbuilding. His life is an example to the young manhood of our community, for by unwaning industry, honesty, economy, and the exercise of sound judgment, he accumulated a large fortune by his own efforts. It is thus most fitting that we, as members of the quarterly conference of the First Methodist Protestant Church, place on record a testimonial of our esteem and regard, and also a sense of our loss. Therefore be it resolved,

First, That our church has sustained the loss of one of its charter members and founders, who was faithful in attendance upon all its services and the Sabbath school as well, and who served as the efficient treasurer for many years, giving much time and personal attention to its affairs. No member of this church loved it more than he, and he loved to work in and around the building. There are many ēvidences of his personal handiwork in several additions and conveniences in the church, Sunday school rooms, and the yard. He contributed liberally of his means to the support of the local church and its various interests, and also to different enterprises of the denomination outside.

Second, That the city of High Point has lost an esteemed and valuable citizen, having served one term as mayor, and several terms on the city council and school board. At the time of his death he was closely identified with several leading business enterprises of High Point.

Third, That his family has sustained the greatest loss of all; the children have lost a kind and affectionate father, but to them he has bequeathed the richest of all legacies, the memory of a good, Christian father; and the wife of his youth, with whom he walked in unusual harmony and congeniality for more than 40 years, has lost a tender and devoted panion. To these we extend our hearty sympathy.

Fourth, That his pastor has been sorely bereaved by his passing, for he was always a staunch and loyal friend to the preacher, and his friends have lost a thoughtful and considerate neighbor, as many of us can personally testify. Those who knew him best appreciate most his great kindness of heart.

Fifth, That these resolutions be included in the minutes of the quarterly conference, and a copy be furnished to the family; also, that they be sent to the Methodist Protestant Herald, Greensboro, and the Methodist Protestant, Baltimore, for publication.

Respectfully submitted by the committee,

Mrs. R. T. Pickens,
Vernon W. Idol,
C. C. Robbins,
H. A. Moffitt.

McDonald.

Died at her home in Worthville December 30, 1919, Mrs. W. L. McDonald. She had been sick for six long weeks. Mrs. McDonald was a member of the Methodist Protestant Church, but on account of home cares was never able to attend very much, but she was a true wife and mother and a good neighbor. She leaves a husband and six children, a father, mother, two sisters and three brothers to mourn their loss, but their loss and ours is her gain, for she left this testimony that she was ready to go.

"Not now, but in the coming years,
It may be in that better land,
We'll read the meaning of our tears,
And then some time we'll understand."

A Friend.

On January the 14th, after a few days' illness, Alfred Brown departed from this world to the beyond. The funeral service was conducted by Rev. W. F. Ashburn, pastor of Shiloh church, of which the deceased has been a member for several years.

Mr. Brown was 89 years old and leaves a

They Lift Their Eyes to God—and You

Babies in the Bible Lands born in exile.

These little ones torn from their homes before they had come to know what protection and loving care meant—

These children accustomed to home comforts and care, but driven now for five years from place to place; shivering, starving, dying along the roadsides.

Fatherless, motherless, homeless, helpless, these children, **250,000 of them,** will die of starvation, exposure and disease unless they are given help. Several thousand of them already are protected in Near East Relief orphanages, but

Many Thousands Are Starving

Only your generosity can save them. Shall they die or will you do your part?

The time fixed for the offering in the Church School is as soon after the first of the year as possible. Your School should be represented in the work.

You make it your business to see THAT IT IS.

NEAR EAST RELIEF

(formerly the American Committee for Armenian and Syrian Relief.)

CLEVELAND H. DODGE, Treasurer

1 Madison Avenue New York City

Pastors and church leaders should keep themselves informed regarding conditions among these most persecuted of Christian people. It costs you nothing to get the facts. For your own information send for our latest reports on present day conditions in the Near East.

This advertisement is privately paid for by a friend of the Armenian people.

wife and five sons: Messrs. William and Charley Brown of Greensboro and Madison, Connie and John Brown of Julian. Their many friends extend to them their deepest sympathy. A Friend.

GREAT EXPECTATIONS.

One of the strong and effective influences making for character and worthy living is that lurking thought that someone somewhere is expecting something worth while of us. There have not been many fine things done in the world's history that, if we knew everything, we could not trace much of the impulse that made them possible back to some fine expectation. It must be, therefore, one of the very best things we can do for any friend of ours to let him know by some subtle process that we are looking for him to do the clean, noble, heroic thing. That maybe one of the very effective ways open to us of adding to the nobility and heroism of life in general. The man from whom we expect good things and who has an inkling of our expectation is not likely to fail us badly. And if we owe this to our friend, perhaps we owe something to ourselves. If we do our work and live our life under the subconscious spell of someone's high expectation of us will it not help very much? And if we could make that someone the Great Idealist Himself surely that would help in the largest way.—The Christian Guardian.

THE CHARM OF KINDNESS.

John Hay, writing about a friend, said, "I once introduced him to an eminent writer, who remarked: 'I understand now the secret of his charm. It is his kindness.'"

There are other charms, such as beauty and of education and of accomplishment and of the possession of wealth, but they all fade into comparative obscurity before this one of kindness. It outshines them all as it flashes before human vision.

This was one of the characteristics of the Master which drew men to Him with its rare power of fascination. It is no idle sentiment of which we so often sing: "And the heart of the Eternal is most wonderfully kind." One of the ideas embodied in that wonderful word "grace" as related to Jesus Christ—that word whose depths we seem unable to fathom—is that of kindness. When men thought of His grace they thought of His compassionate tenderness, of His helpfulness, and of the many loving deeds which had characterized His life. They thought of His sympathy for the sorrowing, His healing of the sick, His giving bread to the hungry, His words of cheer to the disconsolate.

May we all, especially those of us who name His name and profess to be His followers, imitate Him in this quality of His life. Of it one of the poets said:

"Kindness is wisdom. There is none in life
But needs it and can learn."

It justifies itself. Though usually manifested with no thought of reward, it nevertheless brings rich blessings to such as give free rein to its expression. Its greatest reward comes not from some return made by the one befriended, but from the happiness and joy that pours itself like a flood into the very depths of the soul.

That this grace may find a more full and complete expression in our lives we should cultivate the habit of looking at life from the standpoint of others. There is a great deal of truth in the lines of David Garrick:

"Their cause I plead—plead it in heart and
mind.
A fellow-feeling makes one wondrous kind."

Being self-centered closes our eyes and ties our hands and paralyzes our tongues before other's need. But when we enter into their experiences and look at life's problems and behold their difficulties from their viewpoint rather than ours, service becomes easy if performance and difficult of restraint. Cultivate this "fellow feeling" which has underlain all the really great achievements for the betterment of man and the uplift of the race. "Be ye kind to one another."—Evangelistic Messenger.

JUST BEING CHARMING.

It was in a Kansas town fifteen or more years ago when a certain young girl sat reading under a large oak tree, or perhaps we should have said, sat with a book in her hand looking up into the leaves of the old tree. She may have been day-dreaming, for a certain sentence had struck her with all the force of an August storm. School was soon to open and she had hoped to have read "Les Miserables" as her one great vacation achievement. The day was hot and there was danger of her ambition wilting. She read throu' the long descriptions, thinking of the talents of the other girls in her set and wondering all the time why she couldn't do something really and truly big. Why couldn't she wake up some morning to find herself a genius, or very beautiful, or—and then came the remarkable sentence. She read it over again and then sat up straight. "There. I believe I'll write that down. Maybe—I wonder if I could. I wonder if I can."

Many years later in a New England town she found this scribbled sentence of so long ago. It had clung to some old papers and long been forgotten. Whether it had ever been realized in the life of the Kansas girl no one seems to know, but we do know what she said when she found the little scrap of paper: "Oh, if I had only read the last sentence more carefully, I should have understood better what it meant to be charming. It seems such a natural thing for a young girl to be charming. Yes, it is her natural state." Let's read the quotation once more:

"There is in this world no function more important than that of being charming. The forest-blade would be incomplete without the humming-bird. To shed joy around, to radiate happiness, to cast light upon dark days—is not this to render a service?"—Selected.

"THE HARM IS TAKEN AWAY."

Speaking of over-sensitiveness, Marcus Aurelius said:

"I have been harmed, but take away the thought that I have been harmed, and the harm is taken away."

The person whose feelings are easily hurt, is going to have a hard time of it in this life. In the first place, a person of ths sort is sure to imagine a great many things that have no foundation in fact. It is easy for her to get it into her imagination that people are thinking and saying things about her when these people have never given her a thought. I know a girl of this type who cannot see two other girls talking together in a low tone without feeling sure that they are talking about her. During the past summer she was one of an automobile load of young people who were going to a lake for a picnic supper. On the way to the lake the three girls on the rear seat of the automobile fell to laughing immoderately, and the girl who is so sensitive in regard to her feelings, and who was sitting on the front seat with the chauffeur, called out:

"What are you laughing about?"

"Oh, that is a secret!" said one of the other girls.

"But I want to know!"

"And we don't want to tell," was the reply.

"Then I know that you were laughing about me," retorted the other girl, and she at once fell into a fit of the blues that lasted the rest of the day.

Marcus Aurelius' idea: "Take away the thought that I have been harmed, and the harm is taken away," would be a good one for this kind of girl to make her own. The person who is constantly subject to hurt feelings never has a very strong capacity for friendship, because even her closest friends will be sure to hurt her feelings no matter how hard they try not to do so. It is impossible to keep a person of this kind in a happy frame of mind, and her friends soon tire of trying to do so. No girl is more exacting than a girl of this kind, and it needs hardly be said that such a girl is petty in her way of thinking. Her outlook on life is woefully narrow, and she will never be able to adapt herself to the give-and-take kind of life that girls of less sensitive "feelings" are wise enough to live. In most cases "hurt feelings" are the result of sheer imagination that might be called a mental disease. One must be one's own doctor in the curing of this disorder and take away the thought that produces the "hurt feelings." Then they will cease to exist. —Manton Marlowe.

Mt. Moriah, Cleveland Circuit.—Bro. Stowe on the second Sunday preached a good sermon as he always does. We are glad to have Bro. Stowe with us for another year.

Our Sunday school has not started yet, but we hope it will start up soon. Sorry that there were not many present to hear Bro. Stowe, but we hope that there will be more next time. We should take more interest in our work and go to meeting every Sunday. We have some members who hardly ever attend. We must get to work and bring them out again.

With best wishes to all Christian Endeavorers. Susan Sisk.

—It was in the thought that the leadership lay; and it is by doing things ourselves, and not in waiting for others to do the perfectly obvious thing to be done, that we may become leaders of men.—Selected.

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J. W. Fry, President. W. E. Allen, Treas.

GREENSBORO LOAN AND TRUST COMPANY

MARRIED.

Minnis and Scott.

At the home of the bride on December 25 at 10 o'clock, Mr. Sam Minnis and Miss Gladys Scott were happily married by the bride's pastor, Rev. J. E. Blalock. A number of near friends and relatives were present on this happy occasion. After the vows were taken, the couple drove out to Mr. Minnis's home, where a bountiful dinner was waiting.

Mr. Minnis is a member of Chestnut Ridge and Miss Scott of the Methodist Episcopal church of Hillsboro. Mr. and Mrs. Minnis are now making their home in Hillsboro. Their many friends wish them a happy journey through life. E. I. W.

A CARD OF THANKS.

We wish to take this method of extending our sincere heartfelt thanks to our many neighbors and friends for their many acts of kindness shown us during the long illness, and at the time of the death, of our dear wife and mother.

Words cannot express our appreciation of the help and sympathy which we received, but we earnestly pray that the God of love and mercy who rewardeth all according to their work, will abundantly bless and richly reward each and every one.

A. G. Jones and Family.

Mrs. R. F. Williams Dies.

Mrs. Queen Spoon Williams, wife of Bro. R. F. Williams of Burlington, passed away this afternoon at about five o'clock. She was a most excellent woman, one of the most enthusiastic workers in the Baptist church and was interested in everything for the betterment of humanity.

Bro. Williams, her husband, is one of the leading members of the Methodist Protestant church in this city and has a host of friends throughout the conference who will sorrow with him in this hour of bereavement. Four children, Misses Miriam and Eugenia and Freer and Robert survive. No arrangements have yet been made for the funeral.

J. E. Pritchard.

Resolutions of Respect to the Memory of Mrs. T. M. Johnson.

(By the Ladies' Aid society of the Asheville Methodist Protestant church, Asheville, N. C.)

Be it resolved:

1. That we have been shocked, grieved and saddened by the sudden call of our beloved sister, friend, fellow-member and co-worker; that we bow in quiet submission to the will of our Master who summoned her to a higher world where parting and suffering are unknown.

2. That we wish to put on record our high appreciation of her life and work in our midst. Her beautiful Christian character won the admiration of all with whom she came in contact; her warm sympathy, gentleness, unquestioned loyalty, unremitting zeal and never-failing interest for humanity won her way in the hearts of all, and leaves a vacant place in our midst that cannot be filled.

3. That we extend to our pastor and his family our sincerest sympathy and pledge ourselves to aid them in any way possible. May the Holy Spirit comfort and sustain them.

4. That we call upon every member of our society to show her deep appreciation of the life and work of our sainted sister and to profit thereby by renewed consecration to the Master's work, by taking hold with zeal, interest, and enthusiasm every effort of society and church to extend Christ's kingdom in this community and everywhere.

5. That a copy of these resolutions be given our pastor and family, be recorded in our minutes, printed in the Methodist Protestant, the Methodist Protestant Herald and The Asheville Advocate.

Mrs. G. P. Younginer,
Mrs. L. L. Sutton,
Mrs. E. L. Douglas, Committee.

"I LOVE DRAMMAS."

A very young mother with her child entered one of the city's crowded street cars. Notwithstanding the plainness of dress, both wore positive evidences of refinement, and revealed a spirit of culture and beauty. The little one had reached that interesting age when her thoughts were being put into words.

Seated opposite these two was an old woman, ill clad, whom the child watched intently. At last she became so restless that her mother let her slip down and stand by her knees, when suddenly the child threw herself against the old woman, and said in her sweet baby tones: "I dot a drawma home: I loves drammas."

Startled by this unexpected display of affection, the hardened face softened, and the eyes filled with tears and she pushed the baby from her saying, "I'm not fit for yez to touch, child; ye're so sweet and pretty." But the child still leaned against the old woman's knees and repeated again: "I loves drammas."

And thus the heart which had years before shut its door to the world, was opened by one of Christ's little ones. As His children, perhaps, we might be more successful in reaching cold hearts would we come into personal contact with those next us.—Baptist Union.

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WILLS BOOK AND STATIONERY CO.,

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LIFE'S CALENDAR.

* * *

Off goes another leaf We tear it away, and put it into the wastebasket. We have no more use for the dates of the days that are past. And is that true also of our lives? Have the days been such that there is nothing further for them than to be torn off and put into the wastebasket at the end of the month? Or is here an eternal quality in them? Have we put something into them such that they shall be cherished and kept, if not on earth, then in heaven—like one of those calendars which have on them, with the passing date, some great word of poet or prophet, which comes as a message to us, so that we do not cast the leaf away, but save it, put it into our scrapbook, or perhaps in our pocketbook. That passing day has a living word. Such should be our lives!—Sunday School Times.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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J. F. McCulloch, Editor and Publisher.

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THE MISSING ELEMENT IN MODERN CONVERSIONS.

"Conversions are not like they were when I was young." This expresses the belief of many people somewhat advanced in years. Is it true? If so, in what sense is it true?

The Gospel or plan of salvation has not changed. Human nature has not changed. Sin is the same deadly thing it has ever been. The end to which sin leads is no less horrible than it always has been. Heaven is no less real and no less glorious than it always has been. The sense of pardon and peace with God is as full of relief and comfort as it ever was. The joys of salvation and a life of righteousness are as sweet as ever they were.

Wherein, then, is there any difference in conversions?

The older people will tell you how the emotions of people were wrought upon in former days; of how penitents mourned and wept because of a sense of sin, how they threw themselves prostrate at the altar and agonized in prayer for hours, day after day, until finally peace came, and then joy, a great joy that shone in their faces and moved them to shouts of praise. Now-a-days they say there is no evidence of feeling, that conversion is a shallow thing, that it means little or nothing, that it produces little or no change in the life.

Those who express these views probably do not make sufficient allowance for the difference of age of the converts. They are comparing adults of the past with children of the present. Be it said to the credit of the church of today that it is looking after the lambs of the flock better than the church of the past did. The conversion of a child should not be expected to have the same emotional accompaniments (in degree) that the conversion of an adult has. In this day, the majority of converts are children. In former times, converts averaged a considerably greater age.

But after due allowance has been made for this fact, there still seems to be some ground for the view expressed by the older people. Conversions of adults do not seem to be as thorough as a general thing as once they were. There seems to be a missing element. The difference between before and after is not great and striking enough. Formerly people knew when they had been converted. Now they are doubtful about it—they don't know whether they are Christians or not, whether they have passed from death unto life or not.

How is this fact, if it be a fact, to be accounted for? And how are we to get back to the good old way of genuine conversions and real Christian life?

We believe part at least of the explanation is to be found in a change in the fashion of presenting the Gospel's appeal. There are, of course, many ministers who put the emphasis where John the Baptist and Jesus and the Apostles put it, and who lead people to a saving knowledge of Christ. They preach to people as sinners in need of pardon for past sins, in need of the Holy Spirit to empower them to overcome sinful tendencies, in need of the church with its bracing influences, its instruction and edification, and its field of useful activity.

But there have come upon the pulpit platform in these later years a company of preachers who present the Gospel in a different way. Sin does not seem so heinous and the penalty of sin does not seem so dreadful nor so sure as once it did. The necessity of Christ's death as a substitute for the sinner's suffering does not seem so imperative. Doubt is thrown upon the doctrine of the vicarious suffering of the Son of God. The character of God is misrepresented, the element of stern justice being softened, if not eliminated. "Getting religion" is made to mean little more than joining the church and agreeing to live a decent life, such as church members are presumed to live. The door between the soul and God is left closed. Conversion simply brings one into a new human relationship, gives one a new set of human associates. The great deep of the soul is not affected. God has not been enthroned in the life, Christ has not been accpted as Priest, Prophet, and King. Vague and groundless hopes of future bliss have been awakened, but the reign of selfishness and false ambition has not been broken. The "convert" finds himself in the church with many others who are not really of the church, and his last state may be worse than his first in that now he is laboring under a great delusion as to his spiritual state.

The way to bring back the era of genuine conversions is to preach the Gospel with the emphasis placed where Christ and His apostles placed it. The sinfulness and lost condition of man, the atonement made by Jesus Christ through His inconceivable sufferings and death, the gift of pardon and peace on condition of sincere penitence for sin and faith in Christ as personal Savior.

We have heard evangelists appeal to the pride and manliness of young men as an incentive to them to come to the altar, as though it would be a gracious condescension on their part to become disciples of Christ! The sinful soul that sees itself as it is can have no pride in its condition, but is ready to utter with downcast eyes the prayer of the Publican, "God be merciful to me a sinner!"

Let men hear the truth—the ugly truth—about themselves and let them also hear the truth—the glorious truth—about Jesus Christ. Then we will witness genuine conversions.

—How true it is that we do not know what a day will bring forth. Every day has its surprises, and some of them are painful in the extreme. One day last week, Mr. Frank T. East, of Bellevue, Pa., left his home for his place of business as usual. Two minutes later he was dead, or mortally hurt. He slipped (on the ice, we suppose) going down some steps, his body shot out into the ~~street~~ just in time to be struck by a passing automobile. (Mrs. East is the treasurer of the Woman's Foreign Missionoary Society of our church.) In this city on Tuesday, Miss Maggie Barber, a book-keeper at the Columbia laundry, started to her work, riding in a motor truck. At a railroad crossing, the truck was hit by an engine and Miss Barber was killed and the driver of the truck was seriously hurt. Death lurks everywhere. There is no escaping his dagger, and sometimes his thrusts come when least expected.

—We were glad to have Mr. John Swain in Grace church choir last Sunday night.

—Bro. R. H. Shaw of High Point gave us a good address last Sunday night in Grace church, the service being in charge of the Christian Endeavor society. There were also several short talks by the young people that were to the point.

—Our congregation at Grace was somewhat reduced in size by sickness last Sunday. The influenza is in a number of our homes, but we have heard of no severe cases. The city has had a number of deaths from pneumonia following influenza. It behooves every one who can to keep well, that he may minister to those who must be sick.

—Bro. Stowe writes: "Our Panthers are as harmless as human beings, so don't be scared."

—A Spanish galleon of the Armada of 1588 is being brought to the surface bit by bit off the coast of Scotland. Most of the old vessel is in a fair state of preservation.

ABOUT REVIVALS.

The Scng Service.

Scarcely of less importance than preaching the word and praying, in revival work, is the song service. This can be very helpful, or it can be very damaging. Church music and song should not be judged, or estimated, from the standpoint of being entertaining. Church music and song should be devotional, worshipful, praiseful. Not aesthetic nor operatic. This is the gist of the whole question. The worldly-minded, unspiritual, undevotional, make the mistake of supposing that church song and music are to **entertain**—view it from the operatic standpoint; whereas the correct viewpoint is that of devotion, worship, and praise. This does not mean that the music must be poor, but that the artistic feature of it is to be secondary—the spirit of it to be primary. In other words, the tune, as well as the words, should be evangelically religious, such as to stir the religious emotions—the religious sensibilities. There is nothing more untrue than the remark often heard, that "There is nothing in a tune." The truth is that there is almost all, or everything, in the tune. There are tunes that stir the emotions of patriotism; i.e., love of home and country. Others that stir the emotions of human affections—of the old home-place—reminiscences of childhood, of bygone days, of absent places and old associations. Others that stir the love sentiments and emotions. Others are light, rolicking, emphatically worldly and anti-spiritual. They do not make one feel like, or think of, praying—of heaven or hell, or of the judgment, of things serious. But such tunes—we are not speaking of words at all, but the tune alone—get into the feet, and it's,

> "Come and trip it as you go,
> On the light, fantastic toe."

Or, it's

> "On with the dance; let joy be unconfined,
> When youth and pleasure meet
> To chase the glowing hours with flying feet."

But there are other tunes that stir the religious emotions. That touch the strictly spiritual nature of man. That transport us into the "heavenlies"; especially when the words accompanying the tune are of a devotional, spiritual, heavenly kind. Tunes of this kind should be used in religious services, and most especially in revival services, and no others. Such tunes awaken a sense of the Divine, of judgment, of responsibility. They make one feel like praying or praising, or rejoicing in the Spirit. And just at this point is where the most of our so-called modern revival tunes break down. They fail to stir the deep religious emotions. They are entertaining—to some—that's all. The hymns of Wesley, Watts, Cowper, Doddridge, Newton and others of a like kind are immeasurably superior, for religious effect, to the new religious doggerels, that have in many instances largely displaced these spiritual hymns, full of Bible truth and sound theology. And the new ragtime jingles are far inferior to such standard tunes as Old Hundred, Martin, Ortonville, Windham, Arlington, Asmon, Laban. Nettleton, Greenville, Dukestreet, "There's a Fountain," Hebron, Rockingham, Kentucky, and a number of others that could be named.

Such hymns of invitation as, "Father, I stretch my hands to thee," "Come, trembling sinner," "Come thou fount," with the chorus, "I will arise and go to Jesus," "Jesus, lover of my soul," "There is a fountain," "O how I love Jesus," etc., are the very best. These, and similar hymns and songs, sung to tunes like those named above, stir the religious emotions and consciousness with a mighty power, that sometimes following a powerful sermon of the truly evangelical kind, is almost irresistible. Some good hymns of invitation break down, because sung to tunes lacking in moving power. For instance, "Just as I am without one plea," "I need Thee every hour," "Blessed assurance," etc. The sentiment of these hymns is good, but the tunes are lacking in moving power, as generally sung, at least. "I am coming to the cross," and "What can wash away my sins," are good songs evangelically, good theology, set to touching, sympathetic, moving tunes. They are always good in revival work. Now we want to ask in all candor and sincerity, what sense or reason is there in throwing these tried and effective hymns and songs and tunes on the "scrap heap," for some new jingle and rattle of a tune and song, just because somebody wants to sell it, and brands it "revival"? The publisher calling it "revival" does not make it revival. They've been weighed in the balances and found wanting. Many of them are worse than nothing. Better have no singing at all in the revival than to sing some of them. Many of these so-called revival songs would kill a revival if it were started. There is no depth, nor power in them. They entertain some folks, but there is nothing to awaken or arouse the sinner. So far as affecting the sinner is concerned, we had just as well sing, "Old Black Joe," "Suanee River," or "Nellie Gray." These, while not strictly religious, would at least have a tendency to soften the feelings and stir the emotions.

Such men as Charles Wesley, Watts, and Cowper wrote hymns, not as a business, but from a full and overflowing heart. But there is a class in these latter days who write songs and tunes, and others publish them, as a **business**, it seems, as much as he who spins cotton, makes shoes, or mines coal. Let us beware of their goods. They are generally inferior. They are made to sell. Our church and other churches have printed in our hymnals the best. Why not use it? Why use a third or fourth rate article when we can get the best. We do not mean to say that there is no new song or tune good, but do mean to say that which we have embodied in our hymnals is as good as the best, and has stood the test of years, in actual use. Not that we mean to say that every good hymn and tune is contained in our hymnal. Some, we regret to say, had to be left out—all could not be put in—a selection had to be made.

Many of the new tunes are dry, rattling, noisy, juiceless. As has already been said, they fail to stir, or move the religious sensibilities. All observant spiritual persons know this. Who has not seen the effects of a strong, moving sermon neutralized, if not wholly destroyed, by one of these rasping, rattling, dry, unspiritual tunes? While one of these "old-time" moving hymns and tunes, following a good sermon, was like the victorious onrush of an invincible army following a terrific and successful bombardment. This is a matter of common observation.

An instance: Not many years ago, after an average sermon, an altar call was made, accompanied by the hymn, "On Jordan's stormy banks I stand," with the chorus, "I am bound for the promised land." The effect was magical—no, not magical, it was divine! It swept everything before it. No one seemed to escape it. Strong men, unsolicited, arose and came to the altar, and were saved. But whoever saw such a scene follow one of these modern rattles? One of these modern "come and trip as you go, on the light fantastic" affairs, that have largely displaced the real, moving, melting tunes of other days? We do not attempt to explain these differences. We know they are facts. They are too deep for explanation. They are psychological facts that defy explanation. Armies have been stirred into a kind of supernatural or "divine fury," or courage, under the moving power of certain songs. Bruce's address to his men at the battle of Bannockburn is an instance. It is the stirring of the soul or spirit of man until he becomes almost supernatural. Man is intellectual, and we must not ignore his intellect. He is also emotional, and his emotional nature must not be ignored. Talk and reason as we may, some persons, if not all, in the last analysis, are finally, and ultimately reached, religiously, through the sensibility, or emotions. The hardest and most stubborn natures yield, or melt down, under an att[illegible] upon the motional nature, when the citadel of the intellect would have remained intact, or impregnable. We verily believe that this is largely overlooked in many of our modern so-called revivals. Do not think we are advocating empty noise, rant, whoop and hollow. We are far from it. This is as much to be avoided as the other extreme, being as detrimental to real religious work as the other. Preach, pray, and sing the real songs of Zion "with the spirit and with the understanding."

Don't make a specialty of telling ludicrous things to make the people laugh, singing sensational, operatic songs, clapping the hands and acting the miniature clown. The Holy Spirit does not need such things to convict and save sinners. These things generally seem to grieve the Spirit and leave the meeting dry and empty.

An incident: A few years ago, the writer and another person were standing on the street corner, on our way from church, discussing the question under consideration in this article. An unconverted young man standing off a little, hearing us, joined us, and remarked: "The old songs make a person feel like going to the altar, but these new ones don't." His testimony of experience confirms what older persons of observation believe. This is the testimony of a sinner to the effects of the two kinds of songs on the unsaved. Let us consider and be wise. Use the kind of gun that brings down the game.

J. F. Dosier.

Fools quarrel. Wise men endeavor to come to an understanding.

ANCIENT TIMEPIECES.

It is difficult to tell precisely when an instrument at all resembling the modern clock first appeared. In 1288 a clock-tower and clock were set up in Westminster at the expense of Chief Justice de Hengham, as a punishment for falsifying the record of a fine; and weight-clocks are known to have been used in European monastic houses as early as the tenth century. It is doubtful, however, if these clocks had a dial face and hands. Probably they merely sounded a bell at stated intervals.

Sand-glasses boast an antiquity of more than two thousand years, and although now enjoying an honorable retirement or merely presiding in very old-fashioned kitchens over the boiling of the breakfast egg, they formerly had a place in almost every parish church, where they served to keep the sermon within reasonable bounds. At one time the hour-glasses of superior quality contained not sand, but egg-shells, which, when finely powdered and kiln-dried, were less likely to absorb maisture from the atmosphere.

Of even greater antiquity is the clepsydra, or water-clock, which was made in several forms. One of the simplest was the Hindu's copper basin, pierced with a small hole in the bottom, which, when placed in a vessel of water, filled and sank after a certain established interval. More elaborate forms were known in Europe and Egypt.

Although varying somewhat in construction, all used a ‘‘float.’’ The float was placed either in a full cylinder from which the water gradually escaped by a hole in the botton—usually bored through a pearl on account of its resistance to erosion by the constant flow—or in an empty vessel to which water was admitted from above. In both varieties the float, falling or rising as the case might be, pointed to the scale of hours marked on the side of the vessel. The float sometimes took the form of a miniature boat, in which an outstretched oar was the pointer.

Clepsydrae such as these were used in the Athenian courts of law, and were put in charge of a special officer. One ‘‘water’’ apiece was allowed to plaintiff, defendant and judge. During the reading of any document that bore upon the case, the flow of water was stopped. A clepsydra, which in its action and appearance, foreshadowed the modern clock, carried upon its float an upright rod that acted on a toothed wheel, which in turn moved a hand upon a dial.

But the precursor both of the sand-glass and the clepsydra was without doubt the gnomon of the sun-dial; a simple rod which, standing upright in a sunny place, measured the passage of time by the moving shadow that it cast upon the ground.

The earliest time-teller at all conveniently portable was the dial-ring. Within its broad-banded circle the hours were engraved; a ray of sunlight falling through a small hole in the upper side of the ring when held erect gave the time approximately.

The dial-ring held its place until comparatively recent times, since watches, although well-known, were still too expensive for general use.—Edwin Tarrisse.

CHARACTER IN LETTERS.

The superintendent of schools in one of our large cities said recently, in a private conversation, ‘‘I make it a point not to engage a teacher until I have received a letter from her. Experience has taught me that letters are wonderful revealers of character; and sometimes applicants with whom I have been particularly pleased in a personal interview, have failed to receive their appointments simply because they ‘gave themselves away,’ as the boys say, in their written communications. There I have discovered the carelessness, untidiness, inaccuracy, indolence narrowness and other traits which have been concealed in a brief conversation, but which I should have discovered to my sorrow, had the writers become teachers in my schools. On the other hand, a letter has sometimes shown me that an applicant of whom I felt doubtful, possessed the firmness, the accurate information and the high ideals, which I consider essential in those who undertake the training of our boys and girls.

‘‘Naturally, I insist upon having our pupils taught the art of letter-writing, for I consider few things in education more important. The boy or girl who will take pains to write, in a clear hand, a carefully thought out, well-expressed letter, without mistakes in spelling grammar, or arrangement, can almost always be relied upon to do other things well.’’

This is the testimony of a prominent educator. Let us hope that his words will inspire many of our young people to perfect themselves in ‘‘the noble art of letter-writing.’’—Selected.

‘‘ABOVE EVERY NAME.’’

He, who first wrote the name, wrote it at the end of the list—below every name. He was a Roman officer, charged with the duty of the census of the district about Bethlehem. All day long the line of tired pilgrims had filed before the desk. At last the wearying record was completed. Then suddenly a shadow fell across the page. He turned impatiently toward the doorway to see the figure of a stalwart man outlined against the setting sun, a child in his arms.

‘‘I could not come earlier,’’ he said, ‘‘The child was born last night.’’

‘‘You are at the inn?’’ the officer asked.

‘‘No—we arrived too late: the babe was born in a manger.’’

‘‘Your name?’’

‘‘Joseph.’’

‘‘Of what tribe?’’

‘‘Of the tribe of Benjamin and David. We are the descendants of kings,’’ he added.

The officer did not look up. The world was full of the sons of former kings—and now there was no king but Caesar—lord of the earth by right of war.

‘‘Your wife's name?’’

‘‘Mary.’’

‘‘And the child's?’’

‘‘Jesus.’’ The voice of the big man was soft, as though fondling the syllables. ‘‘It means the Savior of his people.’’ The officer merely nodded.

‘‘Jesus, son of Joseph, of the tribe of Benjamin,’’ he wrote and closed the book. It was the last name on his list.

In other years men have written His name high or low, according to the temper of the time. There have been generations in which no business was so urgent as the task of adding glory to that name. And again, suddenly, the flags of battle have flown high; the lowly banner of His cross trails behind them in the dust; in guilty afterthought the rulers turn to implore His blessing—placing His name again at the end of their ambitions and hate.

But His name cannot occupy that place. Underneath the roar and smoke of battle there are signs today that the world is groping its way back to Him. One finds them in the market-place, the council-chamber, and office. Even in the midst of battles come cries of men in their helplessness, putting His name above that of their leaders. Wherever families gather silently above a vacant chair, His name is breathed on the lips of women and of little children.

When, at length, weary of war, the world turns its scarred, blood-bathed face, seeking peace, it will be His name in which its prayer will be raised. Across the ruin of man's hopes His voice will answer back:

> ‘‘Peace I leave with you,
> My peace I give unto you.’’

Out of the war will be born a new list of heroes. But when these, too, in time shall have been forgotten, the eyes of men will still turn upward to behold His name.

Among rulers, His yoke alone is easy, His burden light. Among reformers, He alone dared to teach men that they are relatives of God and so the equal of their kings. He, too, was torn and wounded. But in the moment when the world had crushed Him, He could say: ‘‘Be of good cheer, I have overcome the world.’’

For faith like that the tired race is ready now. The age is ripe for Him again. The name that nineteen hundred years ago was written last, upon the census rolls, is to be the ‘‘name which is above evey name: that at the name Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord.’’—Collier's Weekly.

STRENGTH IN PROPORTION TO OUR WEAKNESS.

Christ gives us strength in proportion to our weakness. Those who are weak and not those who are strong get the most of it. ‘‘Power is made perfect in weakness.’’ Paul got special strength from Christ because he had a thorn and had to bear it. Human love does the same with weakness. If there is a blind child in a home, that is the one who gets the most thought, care, sympathy and help from all the family. If it is harder for us to live than it is for others, if our burden is heavier, if our suffering is greater, if we have fewer to care for us and help us, then we are the very ones to whom Christ gives most of his strength, whom he holds nearest to his heart.—Selected.

All our earthly mornings have evenings; the day is followed by the night. The fairest days hasten towards the sunset. But there is a morning that shall expand into high noon; the sun shall never go down. There shall be no sun to go down nor moon to shed her light, but "the Lord shall be thine everlasting light" and the lamp thereof shall be the Lamb. We are moving towards it.—W. W. Weeks.

YOUNG PEOPLE'S WORK

REV. A. G. DIXON, *General Secretary.* 3919 Carlisle Avenue, Baltimore, Md.
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FEBRUARY 15.

What Prayer Will Accomplish. Psa. 34: 1-22.

Daily Readings.

Mon. Psalmist's prayer was heard. Psa. 116: 1-8.
Tues. Prayer delivered Peter. Acts 12: 5.
Wed. Paul's prayer for the Ephesians. Eph. 1: 15-19.
Thurs. Pray for coming of kingdom. Matt. 6: 10.
Fri. The Spirit assists soul in prayer. Rom. 8: 26, 27.
Sat. What prayer will accomplish through faith. Jas. 5: 13-20.

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast." Etc.

This is the poet's definition of what prayer is. Prayer may be said to be the key that unlocks the door to God. Truly God is ready all the time, but man must be fit, that is, he must get himself in the right attitude before he is accessible to God. Mere words do not constitute true prayer. Prayer is a longing of the soul for God. In Rom. 8: 26, 27 we are made to know that even the Spirit assists those who are striving to make supplications. So we infer that it is very important to have the true attitude before prayer will be granted.

There must be real need before true satisfactian can be realized. No completion or fulfillment until a void has been filled. Prayer can be said to bring about the satisfaction or completiong. In order to make the results beneficial it is imperative for man to exercise on his own part; that is, if prayer is offered, man must work for the ends set forth in his supplications. Therefore don't pray if you are not willing to work for the accomplishment of prayer. What benefit to say, "Thy kingdom come," if we are not ready to try to bring it about?

Prayer has accomplished great things for those of Bible times. The Psalmist portrays the attitude of the children of Israel when he declares that whenever they are in trouble they call upon the Lord and he delivers them out of it. In the Old Testament prayer is represented as talk with God and we know that Abraham's talk with the angel was granted insofar as he made request. The prophets prayed to God and he granted their requests insofar that they were in accordance with God's will. The New Testament gives us many instances where prayer was answered. Jesus felt it necessary for him to talk with the Father. How much more should we feel the necessity. Psa. 116: 1-8 tells us how grateful the Psalmist is because of answered prayer and James tells us, "the effectual fervent prayer of a righteous man availeth much." So the accomplishments gathered from the exercise of prayer in the Holy Book have been numerous.

History has given us incidents where prayer has been the initiating factor of great reformations. It was the hay-stack meetings which preceded the great sweep of Methodism and which brought so many into a knowledge of a Savior. So it was the prayers of a few which brought about the great reformation and caused Protestantism to be born which now is making a world-wide program for the cause of Chist. When war encircled almost the entire earth we were called upon to pray and what was the consequence? You know the result. The answer came and how gloriously we welcome the cessation of war. Results have come from the use of prayer and we are led to believe that prayer will accomplish wondrous things yet for us. We can only know what has been accomplished which is sufficient proof for what is to come in the future. The individual has along with the affairs of nations been blest. The individual may have receiveed more gracious compensation than the world has knowledge of, and this is the consoling part. Christian Endeavorers, may you "Count your blessings name them one by one," and "See what God hath done."

H. Freo Surratt.

LETTER FROM PHILADELPHIA YEARLY MEETING OF FRIENDS.

To All Who Love Representative Government in the United States:

Our Fellow Citizens: The perils of the war are behind us, but the problems of peace are before us. The world is seething with unrest, disturbances and conflicts. New ideas are finding expression, new theories of social life are being voiced, new demands for changed conditions in government and industry are assailing our traditional institutions. Extremists, both reactionary and radical, are proclaiming strange creeds. We in America, though distant from the storm center, are finding that we are not immune from this world restlessness. It has knocked at our doors, it has crossed our threshhold, and it is asking us the searching question: How will you deal with this confusion of thought and turbulence of action?

Upon the way in which we answer that question in our national life, hangs more than we know of good or evil for our country. There is one way—and one way only—in which we can hope to achieve sane and peaceful progress. It is the way of education, of increasing understanding of the causes and cures of this great unrest. And there is one condition—and one condition only—upon which we can hope to follow this path of peaceable and orderly advance. It is the condition of individual liberty, liberty to interchange ideas and information, liberty to speak and write, liberty to discuss. In any other direction lies stagnation or upheaval.

Because we believe liberty of expression to be of the highest importance to the welfare of our nation and of the coming generation, we are profoundly disturbed by the widespread tendency to forget and depart from this principle. From many quarters we hear of speakers prohibited from delivering addresses, and of meetings prevented or broken up. In recent strikes the police and powers of government have been invoked to enforce the prohibition of gatherings, instead of to protect men in their lawful right of peaceable assembly. The menacing and pernicious interference with meetings by organized groups of private citizens in the name of patriotism is a sinister blow to our American liberties, which should not go unchallenged. In challenging the right of five Socialists to take the seats to which they were duly elected, the Legislature of New York has laid violent hands upon the foundations of representative government. Sedition laws for peace time, such as those already passed in some states, and those now pending in Congress are inroads upon the domain of American freedom, pregnant with injustice and danger.

No man can measure the harm that may ensue if we continue these encroachments upon freedom of expression. History is replete with lessons of the folly of suppression. Many a religious and political martyr should have taught us long ago that you may torture and kill and silence men, but you do not silence truth. The ancient truth spoken when Christianity was the feared and hated doctrine still holds today: "if this counsel or this work be of men it will come to naught, but if it be of God ye cannot overthrow it." Yet while suppression cannot silence truth, it can work many evils. It can produce stagnation of men's minds, and in so doing cut the taproot of democracy. It can bring disaster to those who impose it, as it did when the Federal Party passed the Sedition Law of 1798, and in the words of a leading historian, "From the day the bill became law, the Federal Party went steadily down to ruin." It can produce revolution. Let France and Russia bear witness. "I will **make** them conform or I will harry them out of the land," cried James I. of England against the Puritans, and these words, it has been said, "Heralded the struggle which within half a century was to deliver up James's son to the executioner."

No easy indifference will suffice to maintain freedom among us. Liberty asks of us a price, the price of tolerance towards those to whom we do not wish to show tolerance. But it is only the unpleasant or hated utterance that really tests the quality of our liberty. "The supreme test of civil liberty," a noted English lord has said, "is our determination to protect an unpopular minority in time of national excitement." In times of intolerance and oppression the founding of a great Commonwealth by William Penn on the principles of religious and civil liberty helped to form our national policy of individual freedom. Our loyalty to that policy is now undergoing trial. In new ways our times are proving afresh whether this nation "conceived in liberty and dedicated to the proposition that all men are created equal" can govern itself on such a principle. We appeal to all who with us love this great Republic and cherish high hopes for her future, to help her meet the test.

We may differ as to the good or evil of the ideas which are finding expression, but let us take to heart the recent words of a foremost editor of this country:

"What I have said is not a plea for the new radicalism, for to me most of this new radicalism is the very negation of political and economic sanity. What I am pleading for is the restoration of the traditions of the Republic, for the restoration of the proved safe-guards of human liberty, for the restoration of the free play of public opinion, without which democracy is stifled and cannot exist."

GEORGE M. WARNER, Clerk.
WM. B. HARVEY, Secretary.
First Month 20, 1920.

WHAT IS THE SUN?
Beliefs in 2020.
By a Layman.

A layman of ordinary intelligence and education asks a layman of similar intellectual equipment, living one hundred years hence, a series of questions regarding prevalent beliefs among intelligent people of that coming day and age. Following are the questions and replies.

"What is your opinion of the sun?"

"It is a huge, electrical furnace generating its own electricity. It is also the source of light."

"Is it also a source of heat? Don't the sun's rays warm the earth?"

"Yes, but not directly and they are not rays of heat, as you have been taught and probably believe. We believe in fact we know that such a thing is impossible."

"Why impossible?"

"Because we know enough of the laws of heat to know that heat, no matter how intense it may be at its source, could not pass through the ninety million miles of ether between the sun and earth, which is as much colder than ice as ice is colder than hot water. To believe that heat from the sun can warm the earth directly is as contrary to intelligent reason as to believe that the heaf from a huge campfire on an island in an inland lake surrounded by a wall of ice a mile thick could warm people living outside the wall."

"How then does the sun warm the earth?"

"By electricity. The sun generates and sends out both light and electricity. They travel at about the same speed, but neither is heat. Light passes through both the ether and blanket of atmosphere supposed to be forty or fifty miles thick, which surrounds the earth, without obstruction. Ether offers no resistance to the electric current, but the atmosphere does. It is not a good conductor of electricity. The friction caused by the struggle of the electric current to reach the earth through the atmosphere heats the air and warms the earth."

"Can you illustrate this by something with which we are familiar?"

"Yes, the intense white electric light in the glass bulb which lights your room is produced by friction just as is the warmth of the atmosphere. Two copper wires, copper being a good conductor of electrity, pass into and out of the bulb. They are connected by very small platinum wire, which is not a good conductor. The electric current, in its struggle to pass through this poor conductor and reach the earth by the return copper wire, creates both intense heat and intense light. While the light can be seen for miles, the heat penetrates the atmosphere only a few inches. Fifty of them could not heat an ordinary room. Another illustration is that wood, especially when green, is a better conductor for electric current than air. Hence electricity in the form of lightning often strikes trees and sometimes houses. The latter, being dry, are likely to be set on fire by the friction."

"Why is it that in the tropics near the seashore the air may be uncomfortably warm, or even hot, while the not distant mountains are covered with snow?"

"Because of the difference in the thickness of the blanket of atmosphere which covers the earth. At the seashore surface the blanket is thick; on high mountains the blanket is thin and offers less resistance to the electric current from the sun to the earth, hence less friction and less heat. Exactly the opposite is true at the ocean level."

"Why is it colder in the north temperate zone in the winter than in the summer?"

"Because the electric current from the sun to the earth is less direct. It seeks the earth by the shortest route, and much if it is drawn off to the south of us before it reaches our latitude. For substantially the same reason the air in our longitude is colder in the morning and evening than at noon."

"We were taught in the nineteenth century, and so far in this, that while Mars, and possibly Venus, might be inhabitated by beings constituted physically like ourselves, that life similar to ours would be impossible on Mercury and Jupiter; Mercury because it would be too hot, being so much nearer the sun, and Jupiter too cold because it is too far away. What is your belief in the 21st century?"

"I have seen those textbooks; they are still to be found in our libraries, but their teaching is discarded. Believing, as we do, that the earth's heat is produced by friction generated by the electric current passing through the earth's blanket of atmosphere, we reason that so far as heat is concerned all the change the Almighty would have to make in any or all of the planets in the solar system would be to give to each its proper thickness of atmospheric blanket."

"How about the moon?"

"The moon is cold because it has no atmosphere. The same is probably true of the moons of Jupiter."

—Sunday newspapers have been prohibited by labor fiat in the city of Rome.

GOVERNMENT REPORT ON CHURCHES.

The Bureau of the Census has just issued a report on "Religious Bodies, 1916." The report is very comprehensive, but probably is not all-inclusive because some denominations did not make complete reports.

According to this report there are 227,487 church organizations in the United States; 41,926,854 members reported; 203,432 church edifices. These church buildings have a property value of $1,676,600,582; and there is a debt on them of $164,864,899. The value of parsonages is reported as $218,846,096. The expenditures total $328,809,999. The number of Sunday schools is given as 194,759, with 19,935,890 pupils. There are apparently 202 denominations or branches of denominations. Of this number 158 are grouped in 24 families and 44 listed as separate denominations.

In the Methodist "family," are included the Methodist Episcopal Church, Methodist Protestant Church, Wesleyan Methodist Connection of America, Primitive Methodist Church in the United States of America, Methodist Episcopal Church South, Congregational Methodist Church, Free Methodist Curch of North America, New Congregational Methodist Church, African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Colored Methodist Protestant Church, Union American Methodist Episcopal Church, African Union Methodist Protestant Church, Colored Methodist Episcopal Church, Reformed Zion Union Apostolic Church, African American Methodist Episcopal Church, and the Reformed Methodist Union Episcopal Church.

These churches have 65,760 organizations and 7,166,441 members. The number of church edifices is 61,467, with a value of $317,916,402, and a debt of $23,887,132. The value of the parsonages of the Methodist "family" is $53,503,462. The expenditures of this group was $70,887,406 annually. The number of Sunday schools is reported as 60,923, with a membership of 6,473,500.

CLOSED ON ACCOUNT OF "FLU."

Greensboro schools and theaters.
Burlington schools and churches.
Lexington schools, and many others.
Let us hope that it will not be for long.

THE GOOD PHYSICIAN.

I do not know that I have ever been so moved by any picture as I was by one which hung on the walls of the Academy three years ago, Mr. John Collier's picture of "The Death Sentence." A young fellow is sitting facing the light in the consulting-room of a doctor. The kindly man has evidently been breaking the news to him of the disease which has gripped him so tightly that human skill cannot disengage its grip. And as I looked at it, the thing that struck me most was not the look of despair upon the wasted face of the young man upon whom the world was slowly closing its gates; but it was just the look upon the face of the surgeon, the look of impotent pity on the countenance of the man who knew what was wrong but had not the power to deal with it. But, blessed be Christ's name forever, I have never seen that look on His face. I have never seen the risen Lord for one moment at a loss to know what to do with a man who accepts His diagnosis of his disease and puts himself into His hands.—Christian Endeavor World.

—A forty-mile tunnel is proposed from the Mediterranean to the Dead Sea, running under Jerusalem, to provide light and irrigation for the surrounding country.

DENOMINATIONAL YOUNG PEOPLE'S CONVENTION.

All Methodist Protestants who are concerned about the Sunday school and Christian Endeavor work in the Methodist Protestant Church will be interested to know the when and the where of the denominational young people's convention.

When and Where.

Jot this down on the tablets of your memory until you cannot forget it,—the denominational Young People's Convention of the Methodist Protestant Church meets in High Point, N. C., May 18 to 20. High Point is situated almost in the center of the "Old North State," on the main line of the Southern Railroad about half way between Washington, D. C., and Atlanta, Ga.

High Point, N. C., and May 18 to 20 have been selected because the General Conference of the Methodist Protestant Church meets in Greensboro, N. C., on Friday morning, May 21st, at ten o'clock.

The Young People's Convention will close on Thursday evening, May 20, and as the seat of the General Conference is only fifteen miles away those going from the Convention to the General Conference can easily be in their places in Greensboro the next morning at ten o'clock.

Delegates to General Conference.

We are expecting a large number of the General Conference representatives to be in this convention. You will only have to leave home just two days earlier to take in the convention.

Show your interest in the young people by being present and helping to make the convention a success. Not only so, but get representatives from among your young people to attend. It will do them good, and they will work all the better in the local church when they return.

A Special Request.

Please send me a photograph. I am getting together a number of slides for use in a stereopticon address illustrating our young people's work. Am anxious to have this completed for the convention in May. If you have a Sunday school, or some department of a Sunday school that is doing work that is worthy to be shown to other people throughout the denomination, or if you have a Christian Endeavor society, or a Junior Christian Endeavor society, or an Intermediate Christian Endeavor society which is doing good work, then please send me a photograph of same and I will do the rest.

Please send me the photograph at the earliest possible date. Kodak pictures, as a rule, do not make good slides. It will pay to have a good photograph made.

Now, dear people, I am not joking. I want a good picture of some of the best work that is being done in the Sunday schools and Christian Endeavor societies in the Methodist Protestant Church.

I cannot promise to use all that may be sent, but I can use about sixty. So who will be the first? Send just a note explaining what the picture represents. Yours in the Master's service,

A. G. Dixon.

TO WOMEN ESPECIALLY.

I will write a few more words in regard to our new missionary movement. As it is intended to reach all our churches, I will put what I have to say in the Herald where our whole "family" can read it.

I feel that I cannot say anything that will be of much benefit. I know too little of missionary work to make any suggestions or plans, so will leave it to those who are more competent. I don't like to acknowledge my ignorance before so many, but will say I will try and learn.

My idea was that there might be a few women found in all churches containing no auxiliary who would like to become members in some city. This would call for no new officers. Of course we could not do much but keep up our part of the finances, but that would be better than doing nothing.

I think it a better plan, though, to have an auxiliary of our own, provided we can get enough together to "stand alone". I believe we would take more interest in it.

As a usual thing, we women in the country are too scattered to organize and keep up a society like it should be. I live seven miles from my church and rarely get there during the winter season; so you see the impossibility of doing much in this line of work.

I am strongly in favor of every church having its own auxiliary, if circumstances will allow, but if not, it looks like there might be some way to get the "faithful few" together.

I don't believe there is a church in our conference, which does not contain a few good working women who could be induced to join the Mail Order Department. We need a missionary campaign.

We have had campaigns, and then more compaigns, till I would not dare ask a preacher to get up in the pulpit and mention a new one. But I will risk saying this much: if you are the least interested in missions, get some of your best women to one side where no one will hear you, and see if you cannot get a few members. If you do not get them the first time, you might go after them like I heard a certain preacher say he went after Herald subscriptions: he kept going till they subscribed to get rid of him—and they are still letting him preach for them. Needless to say he came out ahead in the race. I think the Bible teaches us that perseverance will sometimes win when other methods fail.

It seems to be the tendency of human nature to hold back in things of this kind, even when they want to do it.

However, thanks to Mrs. Brown, the way is open, there is not a thing to do but send in your name and pay your dues. It does not amount to much when you consider one member, but our strength lies in our union. We have the strength to send that woman physician to China. Will we use it?

We will arrange for our meetings in the Herald later. I can tell you right now, if somebody else does not come, it will be a lonely meeting all by myself.

Mrs. J. J. Crawford.

IS THE WORLD WORSE?

"The world is more in the grip of Satan today than it ever was."

The above is a quotation from an article from "Ruth Fletcher" in the Methodist Protestant Herald of January 29 and she is not alone in entertaining this view, but it is foreign from what I think. I admit since man by transgression fell there has been a great conflict between good and evil, God directing the former, Satan the latter, and as I see it it depends upon which side we are on how we see things. I claim to be on the Lord's side and all the devils of earth or hell can not make me believe that they have everything going their way at an unheard-of speed and the Lord and His innumerable hosts are asleep and can not prevent it. I admit there are a great many Benhadads in our time and they frighten some of God's servants nearly to death and they seem ready to give the whole thing over to the devil, but I praise the Lord, all the Elishas are not asleep or dead and when they pray the Lord to open the eyes of His servants, He does it and they behold the mountains full of God's people and they come out more than conquerors every time (2 Kings 6:15, 16, 17; Jer. 5:22; Rom. 8, especially from verse 35 to end of chapter). If, as she says, "the world is more in the grip of Satan than ever," her theory that "God's divine method of saving the world by perfect mothers" is indeed "too slow" and the motherhood of our land has fallen far short of their duty. I would not say aught against the motherhood of our land, for I verily believe they have more to do with shaping of man's life than they get credit for and every true mother has made the world better by having lived therein. They are the bedrock of nearly every good move for rightousness, and as I see it, the mother has a right to use her influence for good in the pulpit or pew or as a church official (I am not a suffragette either). Wherever the gospel of our Lord Jesus Christ has been fully established the world has been made better. I know of no christianized land (and the gospel is all that really christianizes) that God's teachers are arrested and up before some Sanhedrin and fastened in stocks as was the case a few hundred years ago.

I can not believe God would have made us reflectors and then let Satan shut off all the light, it matters not how hard we try to keep him from doing so. Are the various orphan homes, state hospitals, and many other homes for the unfortunate an evidence that the world is in the grop of Satan, or the Lord? And why is it that never in the history of man had the people opened their purses and filled God's treasury with millions of money to more fully establish righteousness in the world? Has this a tendency to make the world better or worse? (Isa. 55:10, 11. In the light of all this and much more I can not believe Satan has or will overcome. If I believed this I would have no encouragement to continue to do what little I have done and am doing to help humanity to a higher life. It would be a sad thing indeed at the end of this life if Christ had not through me made the world any better. Perhaps I may have the wrong view of this matter, but such are my views after studying it for some time.

H. C. E.

TO MISSIONARY AUXILIARIES.

At a meeting of the Executive Committee of the North Carolina Branch of the Woman's Foreign Missionary Society, held on Saturday, January 31, 1920, it was found that there is still a great portion of the budget for North Carolina to be raised, with only two months of the year remaining. Are all of our auxiliaries doing their best? A large Thank-offering is the best means we know of increasing this amount. Won't you make yours unusually large? We submit the following report:

Asheboro	$ 93.27
Bethel	16.00
Burlington	28.40
Center	13.75
Mrs. Cheek, Chapel Hill, N. C.	5.00
Graham	7.90
Greensboro	166.35
Henderson	111.57
High Point	111.90
Julian Aid Society	15.00
Lebanon	31.00
Littleton	7.18
Mebane	14.70
Moriah	24.43
Mt Pleasant	12.93
Reidsville	20.00
Tabernacle	9.50
Mrs. Gaither, Union Chapel	1.20
Winston-Salem	10.40
Total	$700.48

After these figures were compiled Asheboro gave us an amount sufficient to raise her quota to $100.55 and High Point raised hers to $139.05. Mrs. Cheek of Chapel Hill and Mrs. Gaither of Union Chapel, Mocksville circuit, belong to the "Mail Department."

Velna McCulloch, Treasurer,
North Carolina Branch.

THE STANDARD OF HUMAN FRIENDSHIP.

In a true friendship there is no thought of service as service, or of duty as duty. That pure and unselfish love which is the soul of all real friendship makes service of any form or in any direction an unalloyed pleasure. The question never is, What does my friend require of me? but it always is, What can I do for my friend? Not how much must I give to my friend? but rather, How much will my friend consent to receive from me? Nor is there any thought of laying a friend under obligation by any service performed for him. We only love him the more, for the enjoyed privilege of doing for him. Moreover, there is no special fear on our part that we shall fail in proving our friendship for a real friend: or that we shall offend him by any inevitable lack of faithful service toward him. We do not, in fact, worry over the details of duty toward a friend for we know that we love him, and we are sure that that carries everything with it, since "love is the fulfilling of the law." Nor do we worry over our friend's possible undersanding and judgment of us: for "there is no fear in love; but perfect love casteth out fear: because fear hath punishment: and he that feareth is not made perfect in love." And this standard of human friendship is pointed out to us of God as a pattern of the relation which He desires to have between us and Himself. —Selected.

FOLLOW DIRECTIONS.

Whatever we are doing, we should make it our aim to learn everything possible about our work, since only by doing that can we hope to gain the best results. A writer in the Etude says:

I was once seated in the studio of an eminent teacher of the piano. In the course of a pupil's lesson there occurred the word "strepitoso."

"What does 'strepitoso' mean?" asked the teacher.

"I don't know," answered the pupil; "really, Professor, I don't have time to bother about those jaw-breaking words in the music. If I did, I would get no practising done at all."

The teacher stopped then and there to give the pupil an earnest talk.

"My dear child," he said, "what would you think if you should get a prescription of medicine filled the drug store, and yet were unable to read the directions on the bottle, so that you would not know when to take the medicine, nor how much to take at a time? You would never dare to take the medicine without knowing at what times and in what doses it ought to be taken.

"It is very similar with a musical composition. The composer writes directions through the music, explaining how he wants it played, where loud, where soft, where fast, where slow, where swells should be introduced, where it should be retarded, etc. Now, how can you play the composition intelligently if you cannot read these directions? They are written in Italian, because Italian is the language of music, just as Latin is the language of law and medicine, since it is necessary to use one certain language so that musicians of all nations will be able to understand it."

TRUST HIM.

Charles H. Spurgeon, the great preacher, once dealt very tactfully and successfully with a young man who came all the way from Holland to call upon him in London. He wanted to know what he must do to be saved. Mr. Spurgeon said:

"Well, it is a long way to come to ask that question. You surely know that you are to believe in the Lord Jesus Christ."

"But I can not believe in Jesus Christ."

"Well," Mr. Spurgeon said, "now look here. I have believed in him a good many years, and I do trust him; but if you know something or other against him, I should like to know it, for I do not like to be deceived."

"No, sir; I do not know anything against him."

"Why don't you trust him, then? Could you trust me?"

"Yes, I would trust you with anything," said he.

"You do not know much about me?"

"No, not much, only I know you are a preacher of the Word, and I believe you are honest, and I could trust you."

"Do you mean to say," said Mr. Spurgeon, "you could trust me, and then tell me that you can not trust Jesus Christ? You must have found out something bad about him. Let me know it."

He stood still and thought for a moment, and then said:

"Dear me, I can see it now. Why, of course I can trust him—I can not help trusting him; he is such a blessed one that I must trust him. Good-by, sir," he said; "I will go back to Holland; it is all right now."—Selected.

HERO OF AN EARTHQUAKE.

It is a beautiful story told by Lafcadio Hearn of an old man whose great deeds belong to Japanese history.

He was Hamarguchi, and his farmhouse stood on the verge of a small plateau, overlooking the bay. The plateau, mostly devoted to rice culture, was hemmed in on three sides by thickly wooded summits; and from the outer verge the land sloped down to the sea. Below were ninety thatched dwellings and a temple; these composed the village.

One autumn evening, Hamarguchi Gohei was looking down from his balcony on the preparations for some merrymaking in the hamlet below. All the villages were out, and he would have gone with them had he not been feeling less strong than usual.

Suddenly there came an earthquake shock, not a strong one; but Hamarguchi, who had felt many before like this, recognized its long, spongy motion. As the quaking ceased, he chanced to look toward the sea, and there he saw the strangest possible sight; it seemed to be running away from the land.

Apparently the whole village had noticed it, for the people stood still in wonderment; only Hamarguchi drew any conclusions from the phenomenon, and guessed what the sea would do next. He called his little grandson, a lad of ten, the only one of the family left with him.

"Tada! Quick! Light me a torch!"

The lad kindled a pine torch, and the old man hurried with it to the fields where hundreds of rice stacks stood ready for transportation. One by one he lighted them in haste, and they caught like tinder, sending skyward masses of smoke that met and mingled in one cloudy whirl. Tada, astonished and terrified, ran after his grandfather weeping and wailing, "Why? Why? Why?"

Hamarpuchi did not answer. He thought only of four hundred lives in peril. He watched for the people, and in a moment they came swarming up from the village like ants.

And still the sea was fleeing toward the horizon. The first party of succor arrived, a score of agile young peasants, who wanted to attack the fire at once, but Hamarguchi, stretching out his arms, stopped them.

"Let it burn, lads!" he commanded. "Let it be. I want the whole village here."

The whole village came, mothers and children last of all, drawn by concern and curiosity.

"Grandather is mad! I am afraid of him!" sobbed little Tada. "He set fire to the rice on purpose. I saw him do it."

"As for the rice," said Hamarguchi, "the lad tells the truth. I set it on fire. Are all the people here?"

"All are here," was the answer. "But we cannot understand this thing."

"See!" cried the old man at the top of his voice, pointing to the open. "Say if I am mad!"

It was the returning sea, towering like a cliff, and coursing swifter than a kite. There was a shock, heavier than thunder, as the colossal swell smote the shore, with a foam-burst like a blaze of sheet lightning.

Then a white horror of sea raved over the village itself. It drew back, roaring and tearing out the land as it went. Twice, thrice, five times it struck, and ebbed, each time with lesser surges, and then it returned to its ancient bed and stayed there, although still raging. Of all the homes about the bay nothing remained but two straw roofs, tossing madly in the offing.

All lips were dumb, and Hamarguchi observed gently, "That is why I set fire to the rice."

He is now as poor as the poorest man in all the village, but he saved four hundred lives.—Selected.

CHILDREN'S HOME.

Report of Superintendent.

Sunday Schools—	
Love's Grove	$ 6.41
Asheboro	7.67
Midway, Haw River	3.20
Mt. Carmel, Forsyth	2.44
Bellemont, Mt. Hermon	3.19
Union Chapel, Granville	8.05
Shiloh, North Davidson	4.46
Mt. Pleasant, North Davidson	1.60
Canaan, North Davidson	1.86
Brown Summit, Haw River	1.30
Union Grove, Forsyth	3.07
Gillburg, Vance	5.25
Spring Church, Spring Church	1.22
Fair Grove, Why Not	1.50
Mt. Hermon, Mt. Hermon	2.07
Winston-Salem	10.06
Sunday Eggs—	
Union Chapel, Granville	.50
Chestnut Ridge, Orange:	
Miss Addie Jones	1.20
Mrs. S. N. Hayes	1.75
Canaan, Denton:	
Mrs. Nannie Welborn	1.00
Miss Bettie Welborn	.50
Joe Welborn	.50
Mrs. J. W. Graham, LaGrange	5.00
C. L. Beville, Fayetteville	125.00
Junior Philatheas, Mebane, on clothing child	6.25
Harmony, beginners' class, Yarborough	1.00
	$206.05

Most acceptable gifts were a pair shoes and a pair pants from Mr. and Mrs. S. P. Montgomery, High Point, and an electric toy from Mrs. J. F. Spencer, Cheraw, S. C.

Our last report from Cedar Cliff Sunday school, Mt. Hermon, should have read $2 instead of $1.

"Flu" has not attacked our family yet.

H. A. Garrett.

—Brother Andrews, our president, was with us at Kernersville on Sunday night and gave us a good sermon on Prayer. We hope he can come to see us again. Pastor.

TREASURER'S REPORT, N. C. BRANCH, W. H. M. S.

Dues.	
High Point	$17.00
Henderson	6.30
Rock Creek	3.30
Brown Summit	18.50
Tabernacle	2.70
For Clothing.	
High Point	14.00
Brown Summit	12.50
Support of Child.	
Henderson	21.00
Winston-Salem	16.00
Sunday Eggs.	
Mrs. A. J. Richardson	2.25
Special.	
Tabernacle, made by children raising corn	6.50

The year is drawing to a close. Please urge every member to pay up dues in full by March 31. I would like to call attention to the report of the Finance Committee.

Mrs. H. A. Garrett.

NOTICE!

We want all those who are interested and those who are not to get interested, and make some money for the Woman's Home Missionary Society, to be used in the work at Pine Ridge, Kentucky, Pittsburgh Mission and our Children's Home.

If you so desire, you can specify to which one of these you wish your money to be sent.

The Finance Committee suggests that we observe the week March 10-17 as Self-Denial Week.

If you do not think of any self-denial by which you could save any money, we would suggest you try the talent plan, which has been used before.

For any information regarding either of these plans write me.

Mrs. H. A. Garrett,
Mrs. Geo. R. Brown,
Finance Committee.

In Memoriam.

In January Sister Mary Jane McManus was called to her reward. She leaves many friends and loved ones to mourn after her. It seems sad to part here, but what a blessed thought there is for those that are ready. They can meet again never to part. Is not that sweet to think of? We can meet again, bless the Lord for His goodness to us.

Sister McManus was a good Christian lady; her age, 69 years; the widow of Amos McManus, the daughter of Elisha and Rhodise Phifer. She professed faith in Christ at the age of 12 years and joined the Methodist Protestant church at Antioch; remained faithful to her vows until death. Was the last of a large family, as her husband and eight children had already passed over. She is survived by three brothers and one sister and one half sister to mourn their loss. She was laid to rest at Antioch Methodist Protestant church, the funeral conducted by the writer. A. Ridge.

J. O. Routh.

On January the 31st, at Mt. Pleasant, the writer conducted the funeral of Mr. J. O. Routh. The following written obituary was furnished the writer:

"J. O. Routh was born January 12, 1879; died in Canton, Ohio, January 26, 1920, age 41 years and 14 days. He leaves father, mother, widow and six children, and a host of relatives to mournt their loss. He was a model husband and father, and will be greatly missed in the community in which he lived."

Mr. Routh went to Canton to visit friends, but in less than three weeks time he died. The bereaved family has our sympathy.

William H. Neese.

A Sad Death.

On Tuesday, January 27, Ned, the 15-year-old son of Bro. Lacy Sharp of Bellmont, while fooling with a pistol, accidentally shot himself, the ball entering the back part of his head and killing him instantly. The funeral was conducted by the undersigned on Thursday following and interment was made in the cemetery at Bellmont. Ned was a consistent member of Bellmont church. His parents and brother and sisters have our heartfelt sympathy. J. H. Bowman.

Mrs. Connie Webster Dead.

On January 30 the wife of Connie Webster of Bellmont died after a very brief illness. Her funeral was conducted by the writer the next day at Bellmont where she was buried. She leaves of her immediate family, a husband and two small children who have my sympathy. J. H. Bowman.

MARRIED.

W. T. Ingram and Miss Alma Swaim were married at the Methodist Protestant parsonage in Kernersville, N. C., on January 28, 1920. We wish them much happiness.

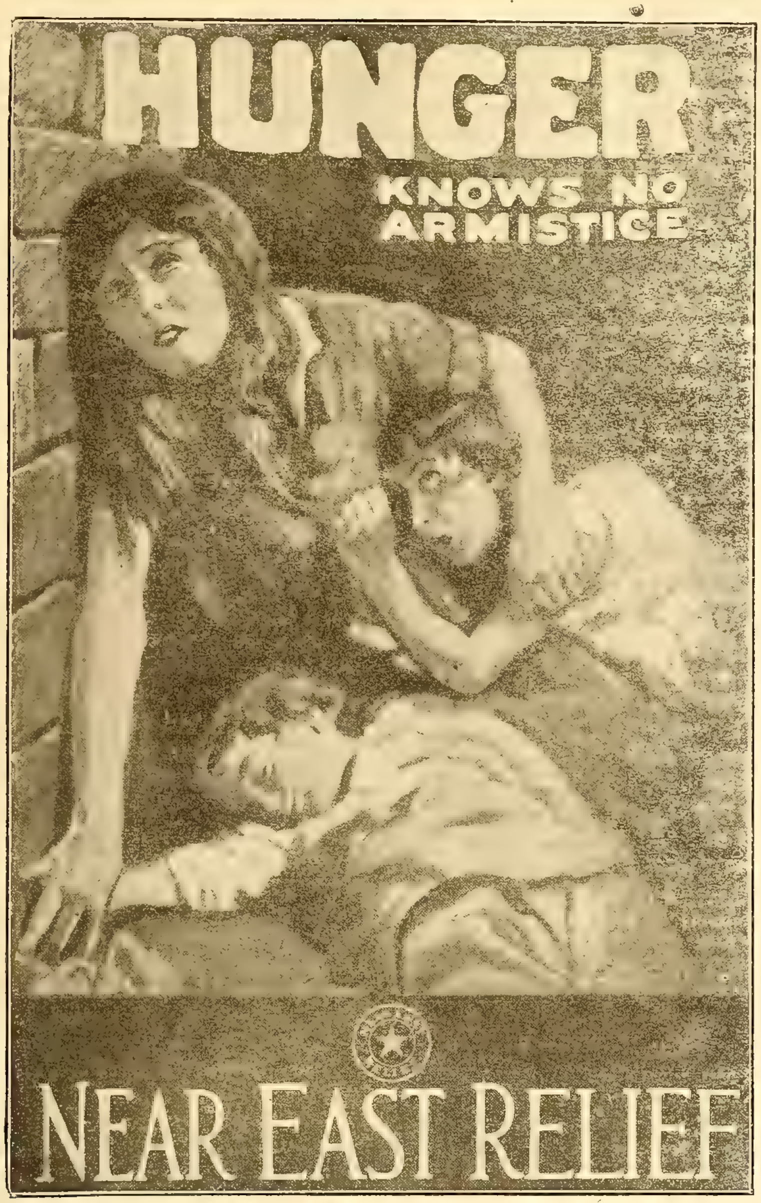
A. O. Lindley.

A Ministers' Conference called by the Interchurch World Movement is to be held in Charlotte, N. C., March 8-10. At that time all the ministers of the State will be asked to consider the Kingdom's interest in relation to the State, the Nation and the World. Similar conferences will be held in every State in the Union.

It is proposed to give the ministers of North Carolina the facts as they were presented at Atlantic City, together with a large amount of material revealed by the Survey now being conducted in the various counties in this State under the direction of the Interchurch World Movement. A frank discussion of all facts presented will be freely encouraged. A team of trained experts will lead in the Conference, and will assist in interpreting the facts.

In order to make it possible for all the pastors in the State to attend, the Interchurch World Movement has been authorized to pay the railroad fare and the sleeper fare, (where necessary) of all the pastors who attend the Conference. No other item of expense will be paid on acocunt of the large number of men expected. E. N. Orr,
Field Secretary of N. C.

—"Alexia" is the name of an affliction. While it permits persons suffering from it to write, they cannot read at all.



Herald Readers, Attention!

Please do not let your Herald "run out." If I am not there to ask you to renew, send your $1.50 on to Rev. J. F. McCulloch, Editor, Greensboro, and that will do just as well. **Don't neglect.** N. G. Bethea.

—Many factory owners and managers in the Blackstone Valley of Rhode Island are expressing enthusiastic approval of prohibition, for they have been able to commence operations immediately after the holidays instead of remaining closed for a day or two thaht the holiday good-time effects may have worn away.

—The first woman's club in America was Sorosis, and Alice Cary, the poetess, was its president. And all this was 100 years ago.

—Under the auspices of the American Chamber of Commerce of Mexico a trade conference of business men from the United States and Mexico has been called for February 11, 12 and 13, to be held in Mexico City. Trade problems between the two countries will be taken up and the discussion will be held in the English language.

—Tungsten used to be cursed by gold-miners because it interrupted their search for gold. A young engineer decided to try his fortune with tungsten. This was six years ago. It was then worth 40 cents a pound. In 1914 it rose to $3,850 a ton. It is now worth more than gold ore.

—How much of ignorance still lurks in the United States may be gathered from the fact that in many of the large cities the census takers are hindered in their work by the suspicion that they are government agents seeking information about "cellar stocks" of liquor. Same thing happeneed once before when a registration was taken to mean that the government was going to seize Amrican housewives' preserves and jellies for the army.

—"Viscount Grey has returned to England after one of the most unpleasant incidents of his career," says a Canadian paper referring to his three months in Washington, during which the President's illness prevented his assuming his diplomatic status.

—French courts still refuse legality to typewritten documents.

—Japanese deep sea divers are the most skillful in the world. They descend to greater depths and remain longest under water.

—Driving railroad trains by air is a new experiment conducted by the Italian Government. Compressure stations provide the air at intervals. Italian railwaymen believe that compressed air is superior to electricity or steam.

—Junk valued at $100,000,000 is being gathered from the battlefields of France.

—President Wilson used an indelible pencil in signing a number of bills during his sickness. It is the first time in the history of the White House that a President has signed an official document with anything but ink.

—"Explosive" in some stomachs, such foods as strawberries, cherries, clams and other seafoods, cheese, onions, melons, pineapples, savory herbs and other vegetables are classed by Woods Hutchinson as "poison foods" because of their reaction when eaten by some persons.

—Monkeys that pick cocoanuts in Sumatra sell for from $8 to $20, according to their speed in picking.

—Clemenceau puts the solution of the world problems into one word—"work." Though he didn't originate the idea, it is the best suggestion yet made, and deserves wide publicity. Work, not talk, will do the business.—New Haven Union.

—The larger part of this alien sedition in the United States is of Russian origin in birth and in blood. Some of it is Italian and some of it is Finnish and a little of it came out of Central Europe, but for the most part it is an expression of Russian gratitude for the generosity of the American people in affording a refuge to the victims of Romanoff oppression. In that respect it is unique to modern history. There is certainly no other record of a great population suddenly turning against its protector. Government would never have interfered with them if they had not begun to interfere with government, and no government can allow its existence to be challenged by an alien population that is wantonly abusing its hospitality.—New York World.

—Roy Leib, a shell-shocked veteran of the late war, was employed as a telephone lineman at Pottsville, Pa. He often had to work near wires carrying high-voltage currents and was constantly fearful of coming in contact with them. One day he happened to touch one for an instant. The shock, it is said, could not have harmed any normal man—no burns were found on him—but he died as a result of it, apparently having been scared to death.

"There seems to be a great feeling of unrest through the country."

"Yes, I've noticed that. Most of my clerks yawn so freouently through the day that I'm dead sure they're not getting sleep enough."—Detroit Free Press.

Jenkins was sitting down to breakfast one morning, when he was astounded to see in the paper an announcement of his own death. He rang up friend Smith at once. "Hello, Smith! Have you seen the announcement of my death in the paper?"

"Yes," replied Smith. "Where are you speaking from?"

WHEN JOHN CHANGED HIS MIND.

The wind had twisted some of the city telephone wires earlier in the evening. That may have accounted for the reason John Thornton had for believing that he had not heard the message exactly right. But after the operator had repeated it he was really convinced it was for him. Turning to his mother, he exclaimed, excitedly, ''That was the superintendent of the Columbia Wheel Works. He wants me to come in to see him Saturday morning. Do you suppose that he has considered my application for a place there?''

His mother nodded her head hopefully. Edward, the fourteen-year-old member of the Thornton family, regarded his older brother with a look akin to admiration. ''I guess it's a Saturday call,'' he ventured, ''and maybe some work after school evenings, too. But remember this, old fellow. You'll have to give up being on the track team this spring if you take steady work. I heard Coach Farraday say that he wasn't going to have anybody on his track team this spring who was in a bit of danger missing part of the practice.''

Mrs. Thornton followed Edward. ''Are you quite sure an out-of-school place at the Works will pay you for giving up the track team, John?'' she asked. ''Last year you were almost wild about the honors you won.''

John laughed in spite of his effort to control himself. How could he make them understand what a chance to work with superintendent of the Wheel Works meant to him? When he was a young boy he had invaded the factory's domains every time an opportunity presented itself. Every part of the wheels made there—from the rim to the axle had entranced him. Then his ambition had been to help make wheels.

As time passed, his ambition grew. On the day almost three years back when he, a Freshman, had entered the Manual Training High School, he had decided that he would some day be superintendent of the Works and see that all the wheels turned out there were perfect.

''I'll make my way clear up to the top,'' he had told his father.

How hard he had worked at the Manual Training High School in order to get ready for this place! His record last year had been one of the best of the students there. March this year found him leading the entire Junior class. That record had been enclosed with his application when he had mailed it to Superintendent Gregory of the Wheel Works. Deep in John's heart was the feeling that it had played a very important part in his receiving that summons.

Early Saturday morning following the direction of the message, John went down to the office of the Works. Just before noon he came rushing back home.

''Mother,'' he shouted across the dining-room, ''it's regular work, not just part time. I'm to have fifteen dollars a week and a chance to learn everything about several different departments. Isn't that splendid for me?''

His mother wiped her hands on the roller towel before she spoke. ''That would mean giving up school—wouldn't it, John?'' she asked.

John nodded. ''But it's the chance of a lifetime, mother,'' he exclaimed. ''Mr. Gregory didn't hesitate to tell me so, either. When I get out of school in almost two years, they may have only the most ordinary places open—in departments where I learn just one thing, while this place gives me a chance at everything about the whole factory and—'' slowly and impressively, ''gets me ready for a place at the top.''

His mother said nothing. At the dinner table she merely listened while John and his brother discussed the former's situation. Not until the meal was over did she tell John that she wanted him to drive her out into the country after next week's supply of butter.

They took a roundabout route for that journey—at the mother's suggestion. It was a road she had traveled much in years before and now she delighted in showing John the landmarks there—the little church she went to when a girl, the ''haunted'' schoolhouse and the bridge her own grandfather had built. After these, they came to the queerest house John had ever seen.

Tall and round, it looked more like a silo with a lean-to at the back than a house. But yet it was evident that the builder had intended it for a house; right now it was being used as one. The round part was still very pretentious, the upper part having been shingled and made brave with ornaments, now cracked and partly missing. But the back part—the lean-to was of the roughest, cheapest lumber purchasable.

''Who built it and why?'' John asked and stopped his machine to get a better view of it. ''Did I ever se it before? I never have happened over this road before, or if I have, I've forgotten that house. It's a strange conglomeration.''

''Yes,'' his mother said, ''you used to see it quite often when you were a little fellow. Then it was quite a curiosity and we came out here of evenings to watch its progress while being built. I had almost forgotten about it myself until today.''

John slowly drove the machine on toward their destination while his mother talked. ''The man who owns this place was then just a hard-working farmer on very poor land when a company suddenly discovered oil on his farm. It seemed to be a rich vein and fabulous wealth loomed before him. Right away he began to plan to build this house which was to be the most elaborate piece of architecture in this county. His friends and even his family begged him not to begin it until he was sure that the wells turned out as rich as they then thought them to be. His wife wanted him to bank the money so that if the wells ever happened to go dry, they could buy some better farm land, but he went right on with his house. He said it had always been his boyish ambition to live in just such a house as the one he was then building.

''Well,'' she smiled slightly, ''the oil well did go dry, and the part of the house which was decorated by the cupola was the the only part finished enough to stand the years. He built on at the back the ell for practical purposes and—''

''And his show part is still here,'' interrupted John. ''I guess I see your point, mother. You think that if I stopped school for this new place at the Works because it has been one of my 'early desires,' that I would be building just a showy bit of structure, instead of the real, all-round building.''

''At any rate, you would be investing what little capital you have in one piece of architecture instead of securing more capital,'' she said.

On they drove in silence, but before his mother left the car, John said, ''I've decided to go back to high school and finish my course. ''I'll be sure I have a decent capital of knowledge before I invest it. I'll finish the Manual High before I take a place to work, and—''

''Incidentally get the finishing habit,'' happily agreed his mother.—Selected.

IN MEMORIAM.

It is with sorrow that we record the death of Mrs. Mary Thompson, one of our earnest workers. Mrs. Thompson was, before coming to our auxiliary, one of the leading spirits in the Bethel Woman's Foreign Missionary Society. She was hopeful of our work and was always willing to do all she could to advance the work.

Therefore, be it resolved, That while Grace church Woman's Foreign Missionary Society has lost one of its truest friends, we would admonish each member of this society to emulate all her virtues, and to put forth greater efforts for the cause of missions.

We express our deepest sympathy for the husband and children, and commend them to the One who, knowing all our sorrows, careth for us; also that a copy of these resolutions be sent to the family and Missionary Record.

Dr. Harris Glascock,
Mrs. A. B. Kimball.

Alonza House.

Death visited our community and took from our midst on Friday afternoon, January 23, 1920, Mr. Alonza House. He had been sick for a long time, but he stood his suffering without a word of complaint. His wife preceded him to our heavenly home about six years ago. He leaves eight children and one brother, also a host of friends and relatives to mourn their loss.

Our deepest sympathies go out to the bereaved ones in their trial and troubles. On Saturday afternoon his mortal remains were laid to rest beside his wife's in the family graveyard near his home in the presence of a large crowd of sorrowing friends and relatives. The burial services were conducted by Rev. F. M. Draper of the Methodist Episcopal Church.

May the Lord bless and comfort the bereaved ones in this dark hour of trouble, for we know not who will be the next to be called. But let us prepare our souls to be ready when the summons call us home. It is hard for us to understand why he was taken away. But some day we shall know.

DR. J. E. WYCHE

DENTIST.

Office in Fisher Building, North Elm St.,

FROM PASTORS AND PEOPLE

Burlingtcn.—Last Sunday was ''Christian ndeavor Day'' in the Burlington church. here were 159 in the Sunday school, an inrease over the previous Sunday.

The senior Christian Endeavor society conucted the morning church service, and renered a program in observance of ''Christian ndeavor Day,'' celebrating the 39th anniersary of the founding of the movement. Iiss Cleater Durham presided, and the folowing spoke: L. A. Braxton, on ''The Funamental Principles of Christian Endeavor:'' . B. Way, on ''Brief History of Christian ndeavor;'' Miss Elma Garrett, on, ''The hristian Endeavor Pledge;'' J. B. Wagonr (of the Presbyterian church) on. ''Chrisian Endeavor as a Training School.'' Ferry ibbs, the president, delivered the address of elcome preceding the speeches by others. rof. H. C. Stout spoke briefly, stating that e joined the Christian Endeavor society hen he was a young man and it put him to ork for the Lord, and he had been at work ver since. Special music was rendered by the hoir and a quartette by Mrs. H. W. Wade, Iiss Lula Riddle, Prof. C. W. Davis and W. . Loy.

In the afternoon at three o'clock the Juior society presented their annual program n a public meeting. Miss Mabel Hargrove as the leader of the meeting. The officers ere seated around a table, and Vernon Jones. he president, delivered the address of welome. A large number of the Juniors took art in the service, rendering their speeches n a splendid and commendable manner. The ttendance at both services was fairly good, onsidering the extreme cold weather.

Bro. Pritchard was in Halifax county fillng an appointment on Rev. Clyde Auman's ircuit. There was no evening church service.

The funeral service over the remains of Irs. Fletcher Williams was conducted by ro. Pritchard at the First Baptist Church n Friday afternoon of last week. The church as filled with sympathizing friends and eighbors. Mrs. Williams was one of the est and most devout women of Burlington.

The ''wedding room'' of the parsonage was he scene of a marriage on Friday night of ast week when the ''marrying parson'' perormed the ceremony that united Samuel H. mith and Miss Grace Allbright, both of Haw iver. We did not learn whether these young eople belong to the Methodist Protestant hurch at Haw River, but we wish them appiness in their new relationship.

Usual services of the church, Sunday school nd Christian Endeavor next Sunday.

C. B. Way, Reporter.

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leveland Circuit Officers Please Take Notice.

All the stewards, class leaders, trustees, unday school superintendents on Cleveland ircuit will please meet at Kistler's church n Saturday before the fifth Sunday in Febuary, at 11 a. m., for the purpose of holding he quarterly conference; which had to be postponed on account of the prevalence of influenza on the work. We will follow the usual program for such occasions: preaching at 11 a. m., dinner on the ground, quarterly conference will open about one p. m. Everybody invited to come out and be with us.

Preaching also on fifth Sunday at same place at 11 a. m. J. H. Stowe, Pastor.

Concord.—Despite the inclement weather Sunday, our attendance was very good. Those who did venture out were well repaid by hearing two good sermons by Bro. Shelton.

The senior and junior Christian Endeavor societies are observing Christian Endeavor week this week. The first service, ''What Our Pledge Requires'' was held Sunday afternoon, and the second service, ''Fellowship Day,'' will be held next Friday night, at which time our society will entertain the other societies of the county union. The last service, ''Decision Day,'' will be held next Sunday and our pastor will be the leader.

We are using the Christian Endeavor week programs, gotten up by the United Society of Christian Endeavor. Reporter.

Shelby, Shelby Circuit.—Our Sunday school is going nicely. Quite a lot of sickness in the community and a lot of cold weather. But in all we are proud of our Sunday school. We ask the prayers of Christians for the faithful few, for we know the effectual fervent prayer of a righteous man or woman availeth much.

Our Christmas entertainment was indeed good. We heard praises from those present.

Our Ladies' Aid is moving along. We hope to do something worth while in the near future.

Our first quarterly conference will meet with our church on Saturday evening before the third Sunday in February. Hope all churches on this charge will be well represented.

We were sorry to give our former pastor, Rev. H. F. Fogleman, up, but we were indeed glad to have Bro. Morris with us again.

Bro. Morris preached here today. His sermon was grand. All who did not hear it missed a treat. Reporter.

Greenesville Circuit.—Since our last report death has claimed two of our members, Bro. Thomas Moore and Bro. Robert Philips.

Bro. Moore came to us from the Methodist Episcopal Church last summer. The writer had the pleasure of talking to Bro. Moore about his spiritual welfare and was told that he was trying to live a Christian life. Bro. Moore leaves a wife and one child to mourn their loss. May God bless and comfort them in their bereavement.

Bro. Philips passed to his reward last Thursday night. He was a young man of a fine Christian character. He was converted and joined Philadelphia Methodist Protestant church September 22, 1892, and till the time of his death was a well-wisher to his church. Bro. Robert leaves behind his aged father and several brothers and sisters. May the God of love and of mercy comfort them in their bereavement.

We filled our appointments at Philadelphia and Matthews Chapel today. Notwithstanding the cold day we had a very good congregation. From Matthews Chapel we went out to Bro. Wright's for supper and after spending an hour or two in this good home and partaking of the bountiful supper prepared by Mrs. Wright and daughters, we went out to our Ford to start home. We found one dozen cans of fruit and vegetables in it. We can not find words to express our heartfelt thanks to these good people for this act of kindness.

May God bless you all and may his richest blessings rest on the entire work this year. With best wishes to the Herald and its readers. L. S. Helms, Pastor.

Matthews Chapel, Greensville Circuit.—Bro. Helms filled his appointment with us this afternoon with a very large crowd considering how cold the weather was. He delivered us a fine sermon which every one enjoyed very much. We must put in a word of praise for our Sunday school. We are carrying on our school very nicely and hope to have more to come in the spring. We are extending an invitation to all to come and help us along with our work. I was more than glad to have every one of my scholars present in our intermediate class and some visitors today, and I must tell you that they always have good lessons. And listen! I ask Bro. Helms to hear my class the next preaching Sunday, which will be the third Sunday. So now let's do our best to have a good lesson. We are always looking forward to our preaching Sunday, for we are sure Bro. Helms will have a good sermon for us.

Wonder what has become of Bro. J. M. Morgan. We certainly would be glad to see something from him in the Herald. But we can rest assured that he is at work whereever he is. We shall never forget him and his family at Matthews Chapel.

This is the first time I have ever attempted to write to the Herald, and if this escapes the waste basket I will write again. With best wishes to the Herald and its readers,

Estelle Wright.

Brunswick, Va.

Matthews Chapel, Greensville Circuit.—Bro. Helms was with us on third Sunday in January and again yesterday (first Sunday); the attendance both Sundays was very good, but could be better. We have some church-going people and some that will let almost any little thing keep them away.

Our Sunday school is doing nicely, 40 present yesterday, if the weather was extremely cold.

Mr. A. W. Moore, our senior teacher, was absent yesterday on account of sickness. We missed him, as he is one of our regular attendants.

Mr. C. N. Riggan, of North Carolina, who expected to teach singing school at this place, has postponed his coming until the first of March, on account of bad weather and bad roads, and he lives so far from church.

Mrs. Will Clary, who has been very ill, we are glad to say is improving very fast.

Bro. Helms will be with us again third Sunday. He has bought himself a new Ford and we have very good roads, so he is preaching for us people twice a month. Best wishes to Herald. Lottie Edwards, Reporter.

February 2, 1920.

Henderson.—Our services yesterday were unusual in this particular: besides the pastor, five ministers worshiped with us. A breakdown in the gas plant closed several of our churches for the morning service and the pastors of these churches worshiped with us. We were glad, also, to see in our congregation several members of other churches who came with their pastors, to our service. We hope that they were all blessed.

A hopeful and progressive spirit characterizes our work. With few exceptions, our church is organized along every line, and every organization shows a readiness to serve. We need a Junior Christian Endeavor, and plans are already in the making for organizing it. The very best way to strengthen the church of the future is to train the children of today; and there is, perhaps, no better way to train them than through a Junior Christian Endeavor society. Our senior society, now two months old, is growing in interest and efficiency with each meeting. Nothing in our work is more refreshing to us than to see our young people interested in active Christian service. Our society is made up of an interesting group of young people, and we are expecting great good to come to the church through this organization.

A new and happy feature in our recent work was an after-service reception, given on a recent Sunday night, to the strangers and visitors at our service. Our Young Ladies' League gave this reception in the Sunday school room of the church; they were well rewarded by the large number who readily accepted their invitation, and by every token of a worth-while occasion. We shall not be surprised to hear that some of our other organizations want to share in this pleasure. We are confident that such interest shown to our visitors and strangers will promote the good of our services from every standpoint.

There is considerable sickness among our church members and in our church families. We sympathize with them all, and pray constantly for them.

Dr. Fincher and his assistants are here with the Presbyterian church in a ten-days' meeting. We hope and pray for them the greatest possible success. S. W. Taylor.

February 3, 1920.

And Still They Come.

Some people are not like the old lady at the experience meeting who said she had been a member of the church for forty years and had been living a Christian off and on ever since; but these people are not that way, for if by their fruits ye shall know them, then these people are of the very best. The following kind friends have remembered us in a substantial way since Conference. Brother Hugh Troxler and family; Sister Sallie Troxler and family; Brother T. P. Troxler and family; Brother Bob Troxler and family; Brother Mat. Bevil and family; Brother Bob Bevil and family; Brother Dillon Moore and family; Brother Dolph Moore and family; Brother Levi Dixon; Brother Walter Maxwell and family; Brother Will. Chilcut and wife; Brother Henry Stansfield and family; Brother Robert Small and family; Brother J. M. Weatherly and family; Brother Pinctney Gordon and family; Brother Charles Gordon and family; Brother Charles Smith and family; Brother Murphy and wife; Captain Murphy and wife; Mr. Webb and his daughter, Miss Hattie. The above is in addition to a machine nearly full of the good things of life the Mizpah people put in my car the first Sunday in January. I could not get all the names of these good people, but the Lord knows them every one by name and will reward them accordingly. In addition to the foregoing I wish to mention Brother J. W. Hopkins and wife; Brother John Pugh and wife.

The Spanish influenza has not passed us entirely by. Among the sick I find Brother Jack Troxler, Captain Murphy and son; Brother Howard Gunn and all the family. In addition to these Brother Grover Wagoner's children have been sick. Brother O. V. Smith's little boy has been right sick. I am glad to state that so far as I know all are improving.

Dr. and Mrs. Flagge are so kind and attentive that they always leave a warm place in the heart of those whom they touch in life. The roads are getting bad, but I have missed no appointments on that account.

W. E. Swain.

Roberta Station.—Despite the inclement weather Sunday was another good day for us. At the morning service the following new members were received: Mr. and Mrs. R. D. Ballard, Misses Annie and Mahala Ballard. They come to us from Kerr Street Methodist Episcopal church, South. We are indeed glad to have them. May we prove a blessing to each other. These make a total of 20 received since we came on the work. We have in hands the letters of three more and have written for another, making four more in sight. At the evening service we gave an invitation for penitents to come forward for prayer; one young man responded, and professed saving faith in Christ. We are conducting our Sunday night services on the evangelistic order, and find it profitable. The influenza is spreading very fast in our community. Those sick of our church are: Bro. J. W. Kiser and family, Bro. J. J. Gant, Bro. E. J. Linker, and Mr. W. D. Hudson's little daughter. Our school has closed for a week, or until conditions are normal again.

Thanks to Bro. and Sister W. C. Alexander for fresh meats and sausage. Mrs. Z. D. Cochran for milk. And Mr. C. S. Cochran for $2 in cash. May the Lord bless you, good people, is our prayer.

Glad to have Miss Ida Blackwelder of Charlotte, N. C., worship with us Sunday. With best wishes to all, I am;

Yours in His name,

J. T. Sisk, Pastor.

Concord, N. C., R. 6.

Allison's Grove Mission.—The following persons have given to the mission work at Allison's Grove to help them build their church. We thank them very much for their kindness:

J. A. Barnhardt, $10; Rosco Auten, $1; Geo. T. Penny, $10; Mrs. L. R. Pierson, $1; Charlie Alexander, $5; Eumenes Alexander, $5; Stafford Alexander, $5; William Taylor, $5; Sam Cochran, $2; Fred Quay, $1; Joe Sossamon, $2.

Now, my Methodist Protestant friends, I have on this list eleven names, only three Methodist Protestant names, eight names of other denomination. If other people will give to help Methodist Protestants, should we not be willing to help our own cause? Cannot I add some more Methodist Protestant names to this list? Seems like I should get more than three names to help this good cause out of 22,000. Any amount you can give will be appreciated very much. The sooner we get it the better before our people get busy in their farms. We have people who will do the work free if we can get money to get lumber which is very high. Send funds to Rev. J. F. Alexander, Harrisburg, N. C.

Mt. Hermon, Creswell Circuit—Today was a very good day for us. The cold weather made the congregation small, but those present were attentive and interested. Bro. Hethcox preached a very interesting and helpful sermon, his text being, ''Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me.'' John 5:39.

We have part of the lumber sawed for rebuilding our church; hope to have it complete by the time for the revival meeting.

One of our girls, Miss Arbell Ambrose, who has been away, is at home again: we are very glad to see her back, for she was missed very badly at church.

Sunday school and Christian Endeavor are geting along as well as could be expected for the kind of weather we are having now.

Callie Barnes, Reporter.

Halifax—Now if the groundhog holds his ''rep'' some of our campaign work on the country charges is going to be delayed. I am sure mine will, for there are some roads here that I cannot make in bad weather. But I take this method of saying to the Halifax folks, as most of them take the Herald: Read your church paper closely, pay up your Million Dollar Campaign money when due, (for the mail man comes and goes every day and you can send me a check for the amount); do not let your church paper lapse. You can renew for that, and above all, pray earnestly for an ingathering of souls.

Up to the present I have met nearly all the appointments, though have not always met all the folfs; but the finances are in good shape. Some have overpaid, which makes up for the delinquents, and the people who have come to church have been an inspiration to the preacher. We have a few sick people, but to the present we have been well blest. Roads have been good and I have been doing a lot of visiting.

I want to thank Mrs. Frank Avant and Miss Bessie Draper for raising $17.50 from Harmony for a Christmas present; Mrs. Bettie

Draper, three pounds sausage; Mrs. J. C. Edwards, two pounds Quaker oats, two packages Postum, two cans California peaches; this latter was a part of the Hollister pounding for which Mrs. W. A. Wagner and Mrs. W. A. Delbridge are responsible. Thank you, good ladies.

Mrs. J. R. Locke, nine pounds ribs and back bones, three pounds sausage, peanuts for the children; R. B. Hunter, five loads weed; W. R. Neville, dozen very fine apples; Ben Willey, Sr., nice shirt, silk collar, lisle hose, etc.; Mrs. F. M. Taylor, bag of winesap apples (of course they were good). We sincerely thank you all. N. G. Bethea.

Littleton Circuit.—As there has been no report from the Littleton church this year I thought that I would write a few lines to let you all know that we are still in existence.

We are having a very good Sunday school here now and I am so glad, because I do like to be in Sunday school, it helps one so much to be in a good Sunday school. However, our school here is not so largely attended, but we feel that it justifies us to keep the school going. We had a very good attendance January 25 and we believe when spring opens that our school will grow. We are proud of our superintendent, Mr. W. N. Thornton, and we are all trying to help him enlarge the school by increasing the attendance. Miss Rebie Glasgow has done much to build up the school by using her car to convey people to and from church. She is a mighty sweet girl anyway and works hard for the Lord. Mr. George O. Rightmyer and Mrs. Z. B. Mitchel, teachers of the adult and primary classes, are working hard to make the Sunday school work interesting. Miss Rebie Glasgow's class is growing in interest and in number. Miss Mildred Thornton is our good and faithful organist. If we can only get all the membership to attend regularly we will soon have a fine Sunday school here. Mrs. Dickens is also doing a very acceptable work teaching the small boys. Miss Hattie Cullum is our faithful and loyal secretary. Father is very much encouraged over his work at this time: the outlook for a good year is very evident.

Pray for us that our work here may continue to grow in number and interest. As this is my first report to the Herald I will not try to write much this time.

Hadie De-Golden Loy.

January 29, 1920.

Davidson Circuit, Chapel Hill.—Bro. Hulin preached for us the third Sunday a good sermon; he always does. We are pleased to have him back for another year. Congregation small, but attentive. We started up our Sunday school, but weather is too cool for people to go, many of them, and yesterday it was rainy. They ordered new literature, but we have not had Sunday school since we got it. Hope it will be a nice day next Sunday so we can get together. I love to go to Sunday school and do not see why others do not. I would be glad to see all of the parents around bring their children and come. I think it would do them good. Parents, come, let us all work together for good. We have slept and slumbered long enough; let us wake up; Mrs. Mabry Russell's eyes are troubling her again. Sometimes she can not see how to do anything hardly; hope they will soon get better. We missed her at preaching the last third Sunday. We know there is something the matter if her seat is vacant.

Mrs. Dule Russell has been sick for the last two weeks, but is better now.

I noted an article the 15th of January about Canaan church. I enjoyed reading it. I would be glad if there is anybody that knows the beginning of Chapel Hill church that they would write a sketch about it.

We would welcome everybody to come to Sunday school. Miss Hazel Loflin is our organist. She is a good leader. We have no trouble since the camp meeting to get her to play. We are glad to see her take so much interest. With best wishes to all, we close.

Lizzie Cranford.

Hebron.—Our church services and Sunday school have been moving along very nicely up to Sunday, January 25. Church and Sunday school were suspended an account of another outbreak of "flu." Some of our members are ill at this writing, but I hope they will soon recover, and that Sunday school and church may continue. However, we have been very fortunate this winter with our church work, and hope soon to see those who are now sick well, and resume our work again.

The people have attended well and have taken a great deal of interest in Sunday school this winter. Our good superintendent, Mr. Boone, has certainly filled his place well, and I am sure his effort has been appreciated by all. The young men's prayer meeting has proved to be most beneficial to the church. The ladies are now invited to attend every Wednesday night. Best wishes to all for a prosperous year's work in the church..

Reporter.

EXPERIENCES IN JAPAN.

There are a few outstanding things which are connected with our brief sojourn in Japan.

Our visits to the Girls' School of the Woman's Foreign Missionary Society located in Yokohama, where, after addresses, Brother Broomfield dealt with a few of the girls who had been greatly moved, and his subsequent visit when several met him with earnest inquiries as to the way of life.

The greetings by a number of the missionaries of the city and surroundings one afternoon was especially appreciated as opportunity was given to renew acquaintances with friends I had known there when laboring as a missionary.

The two opportunities to address the students of our Board's night school were eagerly seized. I spoke the first evening when, on call for those to arise who desired to become Christians, all but one arose, and the next evening Brother Broomfield spoke and definite stand by signing inquirers' cards was taken by twenty-four; some thirty others had already signed following special meetings and had risen the evening before.

The young and energetic pastor, Brother Odake, will impart necessary instruction to all in preparation for baptism. Unfortunately we could not visit Hamamatsu before Saturday and then only a few hours could be spared with Miss Coates in her comfortable home and fine surroundings, in which the new kindergarten is to be built. She is very happy in her work and is rendering excellent service in that growing city.

The headquarters of our Board's work is in Nagoya, one of the great cities of Japan, which is enlarging and developing her industries.

Interest centers in our nagoya College with its enrollment of considerably more than 600 young men. Special time was assigned for our addresses. We had gone to the special exercises at Miss Williams' kindergarten and after a brief message I hastened to the college while Brothers Broomfield and Obee remained for the former's address.

Principal Kimura—he spent ten years in America and is a highly respected leader—explained the motto over the platform which is permanently in place. It is in large Chinese characters, "Worship God, Love Man."

A small motto in use for a year is hung at the back of the platform and means, "Cooperation in love and fellowship." Principal Kimura had us write on long paper a motto. Brother Broomfield wrote, "Live on the plane of your greatest strength." I wrote, "Fear God, Do Right. Live Nobly." We wrote with the Japanese pen—a large round brush.

We spoke to over 500 bright young men in the chapel and had full freedom as if we were addressing students in the United States. One young man was reported to Brother Broomfield as having decided to devote himself to the ministry instead of the profession he had formerly determined to follow.

Our Thanksgiving dinner was enjoyed with all our missionary force in Nagoya at Miss Cronise's home. She occupies the Lafayette cottage, having been teaching in the college for several years.

Needless to say, old memories were awakened, as I had superintended the construction of the cottage, and was the first to occupy it on the former site, and of course thoughts and remarks were about those in the homeland.

We were the recipients of the utmost consideration kindness on the part of all Methodist Protestant missionaries in Japan, and shall ever cherish remembrances of their courtesies and attentions and fully appreciating the conditions in which they are placed, the great task they strive to perform, and their purpose and endeavors to develop all the work entrusted to their hands. We hope to inform and enlist the whole church to greater efforts to fulfill our mission in the world.

Fred C. Klein.

Smith-Albright.

At the parsonage in Burlington on Friday evening, January 30 at eight o'clock the writer united in marriage Mr. Samuel Hope Smith and Miss Grace Albright, both of Haw River, N. C. Mr. Smith is an attendant at the Methodist Protestant church while Mrs. Smith is a member at Haw River. We pray for these young people divine blessings through life.

J. E. Pritchard.

TEACH ME TO PRAY.

Teach me to pray;
Not only when the morning breaks
Into a glad new day,
Or when the night with sable pall
Shuts out the light;

Not only when attuned to praise
By some sweet mercy
Which has crowned my days,
My joyful heart mounts up
To thank the Giver for the gift,
And rests, apart from earth,
'Mid heaven's uplift.

Not only when around my soul
The tempests rage and billows roll,
My heart cries out, O Master, save,
The winds rebuke
And still the wave,
But in the quiet hours of life,
When neither joys supreme
Nor sorrows great are rife,
At such a time
Teach me to pray—
"For all the little needs
That fill each day."

—Retta Bryson Titus.

KNOWING THE SCRIPTURES.

Secretary Daniels says: "I never knew a wise man who was not familiar with the Scriptures." How can a man be wise who is not acquainted with the divine wisdom? One may know a good many things, but if he is only acquainted with secular facts he is only worldly-wise, and this is foolishness with God. A man who does not know anything about the Bible is sure to have a very small mind, and to be but a very small and sorry figure.—Herald and Presbyter.

BURDEN BEARING.

When burdens are given us to bear, it is well that we search diligently to find the best way of bearing them. A log of wood carried at arm's length will soon prove too much for us—we must sink under its weight; we cannot go with it. But grasped firmly, and carried upon the shoulder, we walk easily, and may bear it a long way without even staggering. There are those who carry their burdens in such a way that all the harsh surfaces, rough edges, and sharp corners seem to protrude themselves quite beyond the province of the bearer, and to be always hurting his neighbors. Beware lest the burdens which we might have kept to ourselves mar the happiness of another's life! Our neighbor has his own load—let us not add to it the weight of our own. Of hard things in this life there are many, and each one of us must have his share of them. We should walk under them bravely, manfully, but never alone. One arm is ever stretched out to help, which we need not fear to weary—one ear is ever listening to hear our tale of woe. Where the telling of it will do no harm, no good, one blessed voice is ever saying to us, if we will but hear it, "Fear not, for I am with the."—Selected.

"It is a good thing to give thanks to the Lord." Then why do we not do more of it? Probably we would have to think awhile before we could answer that question. And why is it such a good thing? It might take a philosopher to really answer that question, but any ordinary individual can at least glimpse an answer.

It is a good thing because it is a seemly thing and no man can afford to go through life neglecting to do that which an enlightened intelligence and a good heart would unhesitatingly tell him he ought to do. It is a good thing because the one and only way that a man may hope to really enjoy the gifts and blessings and opportunities of his life is to have a spirit that is appreciative of and thankful for them.

Men are miserable and grasping and dissatisfied, not because they have not enough to make life comfortable and happy, but because in their eagerness to grasp for more they fail to rightly appreciate and enjoy what they have. A proper spirit of appreciation would turn thousands of miserable lives into happy ones.—Christian Guardian.

Ye who weep, come to this God,
  For acquainted is He with grief;
Ye who suffer, come to Him,
  For rest can He give and relief;
Ye who tremble, come to Him,
  For His smile from fear secures;
Ye who pass, O come to Him!
  For eternally He endures.

—Victor Hugo.

GOD CARES FOR EACH LIFE.

Happy is the man who feels that God cares for him, that he journeys forward under divine convoy, that his Father is regent of universal wisdom, and represents the whole commonwealth of love, who is all nature and who commands all nature to serve his child. Such a man is weaponed against every enemy, and is invincible. He dwells in the very realm of restfulness. He abides far above all fear, as eagles above the arrow's flight. He who ever carries with him this sense of God's loving providence is fitted to pass through fire, through flood, through all the thunder of life's battle. He has in himself the pledge of victory in the midst of things unvictorious, conquers midst things low, things hard, things strifeful. God cares for you—then you cannot be too rich, for riches makes you the almoner of divine beauty; and you cannot be too poor, for the whole realm of life is thine. God cares for you—then you cannot live too long, and you cannot die too soon, for heaven ever lies all about you. God cares for man—then from every storm there is a harbor in the eternal heart and a pledge of refuge within the everlasting arms. God cares for you—therefore his providence, smiting the rock in the desert, shall bring forth living water. God cares for you—therefore in thy world and stormy night he shall come to thee, walking upon the wave, to bid thy storm be still. God cares for thee—therefore thou shalt see his angels sitting at the door of the sepulcher digged in thy life garden. Because he cares for you, the whole kingdom of love yearns and waits for your home-coming. Therefore, every day reach up and shake down the bough of infinite bounty and fruitfulness. Let every thought and feeling sing as an Aeolian harp gives music to every wandering wind. Put away care and anxiety, and cast out all fevered fears. Joy and song betoken royal kinship. He who bears commission from royalty wears not sackcloth unless he has fallen among robbers. The insignia of royal commission are royal apparel, kingly equipment, abundant treasure. Because thou art the child of providence, thou shouldst be the child of hope and trust. God careth for you—therefore live a trustful, tranquil, God-centered life.—Selected.

WORKING FOR SOMETHING BETTER.

"I'm out for the dollar," laughed a young man who had been discussing his life work with an older friend. And when the older man shook his head reprovingly the youth added with an air of defending himself, "I'm no worse than the rest. That is what everybody is doing."

If that boy had stopped to think he would have hardly uttered that challenge to the honor of humanity. For out of his own circle of friends young men had put on the uniform of soldiers and gone their way to endure suffering and to face death in the service of their country. They were not out for the dollar, these boys in khaki. While wages soar to unprecedented heights, they risked their lives for a dollar a day and few of them grumbled.

The fathers and mothers of our land are thinking less of the dollar than other things. Mothers have been defined by some observing child as the people who work for everybody and don't get any pay. The father who wears his overcoat till it is threadbare and denies himself the luxuries his associates enjoy that he may keep his boy in high school and perhaps send him to college is not thinking of the dollar. If he were John would leave school at fourteen and go to work, instead of enjoying eight years more of school life.

There are a good many people in the world who are working for something more than the dollar, who put the chance to serve far above pecuniary returns of their work. And if it were not so life would no longer be worth living. A world so mercenary as this thoughtless boy thought it, would be a place to flee from like a building infested with the plague One who is out for the dollar alone, who has no joy in his work, no pride in his skill, no sense of service, belittles the God who made him and his own soul.—Selected.

"LORD, HELP ME!"

"Lord, help me" (Matt. 25:25). There is a chain of but three links in this praye of the poor woman of Canaan, but it reache a long way. Some of the most beautifu prayers ever uttered are very short prayers This is a very short prayer—any child can say it. There are three links in the chain mark you. One link is on the throne of God it is "Lord." The other link is down here it is "me." And there is a great link betwee that and this; it is "help." "Lord, help me." And the greater your need, the more tha middle link in the chain will express.—Marcus Rainsford.

Knowldge advances by steps, and not b leaps.—Macaulay.

—Bro. Norman W. Kirkman, of the Odell Hardware Company, has gone to New York to buy goods for the department which he manages—the toy department.

—Our readers miss the President's Letter this week, but Bro. Andrews writes us that all are sick at his house. We hope this will not continue long, and that none will be seriously ill.

HOW ARE YOU GOING TO STOP?

A crowd of boys went out on the lake for a sail in an iceboat. Their destination was a little island some twelve miles distant, and the dozen miles were covered in about as many minutes. Everything went well until, as they neared the shore, it occurred to the boy who was steering that he knew no way of stopping the boat except by letting it run aground. The little craft was moving as rapidly as the swiftest express train, and as it struck land, the entire crew were thrown headlong. All were seriously bruised, and one boy was unconscious for some time.

There are boys who are not on an iceboat who need to ask themselves whether it will be possible for them to stop in the course they are pursuing without running aground. —Selected.

OF GREATER WORTH.

An artist takes a piece of stone worth one hundred dollars and out of it carves a statue worth a thousand dollars—that is art. Jesus Christ takes a human life that is morally though not intrinsically worthless, and out of it makes a priceless character, of surpassing beauty in its godliness—that is salvation. Salvation, like art, enhances values, but the carving of character is of immeasurably greater worth and significance than the cutting of a cameo or the polishing of an earthly jewel —Zion's Herald.

RECEIVING.

''I like to give Christmas gifts,'' said the old, whitehaired minister.

Every line of his face bespoke unselfishness. He had no need to protest that he liked to give; his whole life showed that.

But he liked to get, too. He was old enough and honest enough, that he dared lay aside all pretense of being bored by Christmas, and confess his unspoiled, childlike joy in getting things.

''I reasoned it out long ago,'' he went on to the young listeners. ''I always liked to get things, but I used to be a bit ashamed of it. I was afraid it might seem greedy.

''I remember well my first gift. It was a tin horn that mother brought me from town one day. I can feel yet that thrill of delight with which I undid the wrappings. I wonder if we would love our mothers quite so much if they never gave us anything. It's an unthinkable thing, though, isn't it? Why, the very name 'mother' means giving to us. It's a part of the preciousness of mother.

''And don't you see that God means giving, too? The old prophets understood that. Isaiah tells us, in that forty-sixth chapter that the gods of the heathen have to be carried, that they are just heavy burdens borne on the shoulders, but our God carries us, even to hoary hairs. There's the wonderful difference. The heathen gods get service and adoration and sacrific, but our God gives and serves us. He delights in pouring out the rich gifts of heaven and earth upon His children. Surely they ought to receive with joy as well as gratitude. Don't be afraid that the powers will exact from us a measure of joy. That was a heathen notion, too. Let us take freely as our Father gives, with no more dread of a lurking shadow just beyond than the little child feels when it takes a gift from mother.

''And I think the nearer we come to being the Father's little ones, the sort of whom the kingdom of heaven is, the more joyously we will take and use all good gifts. We will give too, because we love, and cannot help giving and because we want to show a likeness of our Father to the world. But always will feel the mystery and joy of the child in receiving the unexpected good things that come to us.''—Elsie Vernon, in Christian Standard

CHEATS HIMSELF.

If we look at a snowflake through a microscope, we discover that instead of being a shapeless speck, it has a regular geometric form, and is fashioned as perfectly and as beautifully as if it were to last as long as the hills. If we study a flower in the same way, we find that the parts so tiny that the unaided eye cannot distinguish them, are shaped as perfectly and colored as richly as if they were the most striking features of the flower.

''Oh, well, it won't be noticed!'' we heard someone say regarding a clumsy piece of work. How many of us have taken comfort to ourselves because our mistakes would not show! Sometimes we have gone even farther, and come to the conclusion that it was a waste of time to take pains with anything unless the effort expended would be plain to the most casual observer.

This is not the principle upon which the Master-Builder has made the world. The snow-flake is fashioned as carefully as the star. The great oak is no more perfect than the tiniest flower that grows. And those whose achievements have brought them honor have not been the ones who thought that trifles were beneath their notice. The one who slights whenever he can do so without attracting notice, cheats himself, for conscientious and careful work is its own reward.—Selected.

SOMETHING STILL LEFT.

It is an old saying that a penny held close to the eye will shut out the sunshine, and certainly it often happens that little losses blind us to great blessings. A merchant who failed in business a few years ago went home in great agitation, a look of despair on his white face.

''What is the matter?'' asked his wife.

''I am ruined; I have lost my all!'' he exclaimed, pressing his hand upon his forehead.

''All!'' said his wife; ''No, I am left.''

''All! papa?'' said the eldest boy. ''Here am I!''

''And I, too,'' said his little girl, running up and putting her arms round his neck.

''I'm not lost,'' repeated Eddie.

''And you have your health left,' said his wife.

''And your hands to work with,'' said his eldest, ''and I can help you.''

''And your two feet to carry you about, and your two eyes to see with'' said little Eddie.

''And you have God's promises,'' said the grandmother.

''And a good God,'' said his wife.

''God forgive me!'' said the merchant, ''I have not lost my all. What have I lost to what I have left!''

He took coamfort and began the world afresh.

KEEPING FRIENDS.

Have we stopped to think how poor we would be without friends? Life itself is only a little sweeter than friendhsip. About the deepest degree of misery imaginable is to have people all around us, and yet have no one we can call ''my friend,'' no one to love us, to think about us and to show some interest in us and our affairs. And do we know that friendship must be fostered and fed? It will no more grow without cultivation than will a garden of vegetables. Imagine that you once had a friend. You and he were bosom companions. He moves to a distance. He writes to you, but you do not answer. He inquires about you, but you do not inquire about him. He comes back to the old home and meets you on the street. He greets you cordially, you greet him indifferently. He asks how you are getting on, but you make no inquiry as to his welfare. How long will the old friendship last? You see that friendship must be cultivated. It must be kept warm and glowing. It costs something. We must put ourselves out to enrich it. It means sacrifice, but not sacrifice without reward. And is not the same thing true in every particular of the friendship of Jesus? Will it live and flourish if we do not love Him and tell Him so, if we do not often think about Him and speak with Him, if we do not read the Word He has left us? Friendship has two sides. It is with our side that the danger lies. Jesus is our friend, are we His?—Selected.

TO BE KEPT.

''Keep going.'' There are no more cowardly words than ''give up.''

''Keep your head.'' Train your thoughts as soldiers are trained, not to fly into a panic and scatter helplessly in the hour of peril and difficulty, but to be firm, collected, alert, ready to fight a way through.

''Keep clean.'' Let no seeming obstancle persuade you that your path must diverge, even for a few days, into the mire. There is a clean way to everything worth having.

''Keep faith.'' Above and beyond all else, keep faith; faith in the fatherhood of God, in the loving, tender presence of Christ, in the overruling of the Almighty, and the final triumph of right.—Selected.

The love of God is the source of all virtues; and in order that they may subsist eternally, He gives them Humility as a foundation.—Bossuet.

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(Sending Herald to some worthy person.)

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2. J. Norman Wills.
3. E. S. Wills.
4. J. Norman Wills.
5. A Friend, Tobaccoville.
6. D. W. Hardee.
7. Ferree Ross.
8. G. F. Robinson..

—"Burning rock" was the name by which Indians originally knew coal. The Indians of the southwest frequently built fires of coal

—One reason the Jews were subjected to persecution in Europe was their immunity from suffering during the great plagues. The Jews' habit of ceremonial and personal cleanliness was an effective preventive of disease, but their Gentile neighbors judged it to be the sign of a malevolent mystery.

—The home and birthplace of magic and mystery is India, the average person believes. But Thurston, the great American magician, declares that the only magic he saw in India was brought there by natives who had visited the sideshows of an exposition in Chicago while they were in America.

—Germany is making her tax lists to meet the enormous burden the war placed upon her. All incomes above 1,000 marks are taxed. At the present rate, 1,000 marks are worth $20. Germans who leave Germany are taxable for two years thereafter. Visitors who remain longer than three months in Germany are also taxable.

—In New England it is not an uncommon sight for the motor tourist to make his way along roads on the banks of beautiful winding streams that are choked from edge to edge with logs bound for paper mills in the cities below. Mile after mile, turn after turn, they stretch solid and unbroken. But the mill city itself has no trees to make delicate patterns of leafy shadows on the sooty brick pavements. It is a city of row after row of three-storied buildings.

—In some of the side streets of San Francisco the grades are so steep that it has been necessary to place strips of wood or indentations in the sidewalk to help the climber. A few of the sidewalks actually are steps constructed of cement, with as many as two hundred or more to a series.

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, J. W. Fry, President. W. E. Allen, Treas.

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Methodist Protestant Herald.
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J. F. McCulloch, Editor and Publisher.

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OTHER NAMES FOR THE CHRISTIAN LIFE.

The term ''Christian life'' embraces all the elements that belong to the life of a disciple and follower of Jesus Christ. But some who have taken the name ''Christian'' have failed to exhibit all the elements that belong to a complete Christian life, and this had led to the feeling that the name was being degraded and the idea corrupted or at least robbed of some of its best elements. Hence other names have been chosen from time to time in the effort to save the true conception of Christian living. Divisions into new sects in the church have resulted in a number of instances. The new names chosen usually give prominence to some one element in the Christian life at the expense of other elements. In process of time, some who take upon themselves these new names are found lacking in what the names imply, and again the same trouble comes as in the beginning.

A church in California called itself ''The Church of God.'' There was a split in it: one part thought the other part not true to the name, and drew out and formed a new church which it called ''The True Church of God.'' In process of time, this new church developed two factions, one of which repudiated the other, and seceded from it, forming another new church which it called ''The Only True Church of God.''

''The Holiness Church'' sprang up in a protest against the unholy living of many professing Christians. It was thought by incorporating the word ''Holiness'' in the name to insure the purity of its membership. But there is no way to keep unholy people from professing to be holy any more than there is to keep unchristian people from professing to be Christian, and the ''Holiness Church'' has had the same trouble that other parts of the Christiaan church have had. Many members have belied the name and brought reproach upon the whole body.

''The Victorious Life'' is a term now receiving prominence. From what we can gather as to its meaning, it is simply the Christian life with the emphasis put upon the overcoming of temptation by the power which every Christian may receive from Christ. We believe good service is done the cause of Christ by these efforts to bring into due prominence neglected factors in the Christian life. We believe the holiness movement has done good in calling attention to the need and possibility of holiness; the salvation army has done good by calling attention to the value of social service; and the ''victorious life'' movement is doing good by advertising the power of Christ to give victory over sin and sinful tendency. But the true, full, complete Christian life includes all. The Christian life is

(1) A life of victory over evil.
(2) A life of holiness.
(3) A life of usefulness or service.

To narrow the Christian life is of course wrong, but there is danger of doing that when undue prominence is given to one element of it.

The real Christian life is the life of Christ in the believer, and Christ's life is full and complete. It can [illegible], it makes men like Christ, and hence like God. The highest ideal to set before men is the life Christ actually lived in the world. His was a life of holiness, a life of triumph over evil, and a life of self-sacrificing service. We can't go astray if we follow in His steps. The name we bear and proclaim is not so important as the character we have and express. That is the thing that most impresses the world.

—Miss Forrest paid this high compliment to the members of Grace Sunday school orchestra: ''People that can play so well here will play up yonder.'' But she doubtless did not mean to proclaim the doctrine of salvation by skill.

—A brother writes us an interesting letter on tithing, but he enjoints its publication. He wants to hear more on the subject from those who have thoroughly studied it. So do we. Let us have a fair and honest discussion of the matter with a view to establishing ourselves in the truth and following truth wherever it may lead us. We cannot afford to be blind to duty. Let us seek to know our duty and be brave enough to do it, whatever becomes of our money in the process.

—We do not know where S. R. H. got that story about Augustine, but we do not hesitate to doubt the truth of it. Augustine was much too logical a thinker to reason in any such way. Besides, we do not believe that the question as to what are the canonical books of the Bible was ever submitted to him for authoritative decision. We must avoid receiving or creating the impression that the leading Christians of early days were fools or simpletons. They were not. They were men of sharp wits and knew what they were about.

—The reader who writes on tithing reveals a most commendable spirit. Such a soul could give ten-tenths to the Lord's work easily, if occasion called for it, and rest in confidence that the Lord would provide.

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7. Ferree Ross.
8. G. F. Robinson.
9. Mrs. S. H. Satterwaite.
10. Rev. J. B. O'Briant.
11. Mrs. J. B. O'Briant.
12. J. H. Snotherlly.
13. Rev. J. E. Pritchard.
14. J. M. Cutchin, Jr.
15. Mrs. C. N. Davenport.
16. Rev. R. L. Hethcox.

The Treaty.—After months of contention over the peace treaty, the United States Senate has been unable to approve the document, even with proposed reservations, and has now returned it to the President. He will probably try to negotiate a new treaty, as we are still technically in a state of war with Germany.

Northern Light.—Last [illegible] night there was an unusually fine [illegible] [illegible]. Many people watched it all over the country. The electrical conditions interfered with telegraphic transmission for a time.

WHY ANOTHER MILLION.

By Dr. G. H. Miller.

It was to be expected that because of our original Million Dollar Campaign many would ask "Why another Million?" Those who expected that this question would be asked have not been disappointed. It is most fortunate that a reasonable answer can be given to this very justifiable question. It must be remembered that our Million Dollar Campaign was a one-year program. The faith of the Methodist Protestant people was not great enough to launch a program covering a period of years. Indeed there were few among our number who weee hopeful that a million dollars could be raised in a period of years by the Methodist Protestant Church. The slogan sent down by our General Conference of 1916 of a Million Dollars for our Boards and Institutions was a mighty challenge of faith. There were many who said that it could not be done. Events, however, have proven that it could be done, and counting in our general church benevolences the Methodist Protestant Church, since the last session of our General Conference, has raised in cash and subscriptions at least one million dollars for the general work of our denomination. In our first campaign we have realized our strength and the comparative success of the first becomes a great incentive for a new campaign...

Another million is not really being asked of our Methodist Protestant constituency. There are three separate items in the new asking of a million dollars. First there is the $120,000 apportioned to our conferences and our charges by the denominational Executive Committee for the general benevolences of the church. Every one, of course, desires and intends to raise that, for this is the very life-blood of the denomination. This is an obligation that should be faced with as much seriousness as the necessary expenses of the home are faced. It is no more important to pay rent or the grocery bill or any other item of over-head expense in the home than it is to meet the assessment for general benevolences. The whole program of the church depends upon realizing to the full this general budget. Charit ybegins at home, but charity that never goes out of the door of the home becomes bitterness of spirit in the home.

The second item of this new million is the balance still unsubscribed in the original Million Dollar Campaign. We are asking for another million because we did not get all of the first. Please do not say that here is a contradiction. It is true that the Methodist Protes'-Church did raise a million dollars, but it did not raise a million dollars in its special Million Dollar Campaign. Some one says that is because it was not possible to do so, the people did not have the money. If that were true it would be nothing short of criminal to ask for another million. Every one knows, however, that this is not true. If the average income of the membership of the Methodist Protestant Church is $300 per year and that amount was tithed we would have six million dollars every year for the Lord's work. Every pastor's salary would be doubled, every parsonage that is desired would be built, every new church that is needed would be erected and all necessary repairs would be made on the other churches and at least three million dollars would be placed in the hands of the Boards and Institutions of the church to do the work that the Lord expects our denomination to do. The fact that the full $1,020,000 is not secured becomes then a great reason for asking for another million.

The third item in the new asking is $660,000 additional. This is to be divided among all the mission boards and educational institutions; our homes for children and the aged, the beginning of a denominational Ministers' Aid Society, and so forth.

The fundamental reason for asking another million, however is the actual opportunity and responsibility that rests upon our denomination as a body of Christian people. Money is asked because money is needed, not because it would be a nice thing to have a little more money in the treasury of the various Boards and institutions but simply because these Boards and Institutions cannot do the work that must be done unless the money is provided. If the work needs to be done and our people have the money to make possible the doing of that work it would be a great wrong, both to those who have the means and to the work of the Kingdom itself if our people were not asked to provide another million. The fifty-eight millions of people in America not allied with any religious organization whatsoever, the 26 millions of young people of twenty-five years of age and under, not receiving any religious instruction whatsoever, the problem of Americanizing and Christianizing the alien among us the neglected rural districts in every state of the Union., the opportunities to establish churches where churches are needed, constitute a great responsibility and opportunity for our Board of Young People's Work and for our Board of Home Missions. The neglected mountain people of Kentucky, the almost forgotten field of Christian service among the colored people of the South, many of whom are a part of our own denomination, constitute an opportunity and responsibility for our Woman's Home Missionary Society; the long established mission fields in Japan, the new responsibilities in China and the opportunities in India tax beyond mersure the treasury of our Board of Foreign Missions, while our Woman's Foreign Missionary Society dare not close its heart to the cry of the neglected women and children in Japan and China. For years our colleges have been doing a splendid bit of work because of the sacrifices of men and women who constitute their faculties. No longer can the Methodist Protestant Church be content to allow a little group of men and women to make this sacrifice in behalf of the whole church. Our colleges and our theological seminary must be endowed, and another million is one step toward furnishing that endowment. The heart of the Christian church cannot remain closed to the cry of fatherless and motherless children, nor can we be indifferent to the need of the aged. An underpaid ministry for a half century has faced the years of retirement without the promise of a livelihood. Another million is asked in order that these faithful servants should have some consideration at the hands of the church. May it not be forgotten that the real answer to the question, "Why another Million?" is the need that exists.

The immediate reason though for another million is the Interchurch World Movement. The Methodist Protestant Church had to decide and to decide now whether it would have a part in this significant movement or not. It could only have a part by facing its own responsibilities and opportunities and going along with this movement with the purpose of accepting its opportunities and responsibilities. Under the inspiration and the momentum of this great movement, courage was given to send down the challenge to our people for another million. Because the needs of the work entrusted to our care and because our people have the money and need the inspiration and the momentum of this great movement, the membership of the Methodist Protestant Church will no doubt follow out the program and do the work that the Lord expects them to do.

CHRIST IS RISEN INDEED.

Easter in America has become in so many places a fashion-opening, the time for new bonnets, and straw hats, that some of us have perhaps forgotten the days, so long ago, when these customs first found light.

Even the bright colored eggs left by agile bunny rabbits in grassy nests in the garden or queer corners about the house have in the far away land of the Mediterranean sea a meaning very much more serious and sacred than the mere pleasure of children.

In Armenia, were for the last five years there has been no Easter morning, this year will prove of new significance, a light after darkness indeed. In the days before the war, according to one of the young refugees who found her way to America through the Near East Relief, Easter and its preceding days of fasting and repentance was a series of ceremonials of great interest and beautiful memory.

And it is strange, and yet not so, since Armenia is the oldest Christian nation, to realize how close our own customs follow those of the Near East; to know, that as our children are "cracking eggs" on Easter morning that over there little children are playing the same quaint game.

Before the days of fasting, which corresponds to lent, the little maid related, there are two weeks of carnival; during the first everyone abstains from all meat, and during the second week only dairy products are allowed. This is known all over Armenia as "cheese week," when milk, butter, cheese, and eggs may be eaten, for after this period of feasting, all animal products are prohibited. The truly pious Armenian will not touch meat, fish, or even milk and eggs or any animal fats during the forty days of fasting and prayer.

Perhaps we have found the origin of the Easter egg in the fact that eggs are the last bit of "food of the flesh" eaten before lent begins; and the brightly colored Easter eggs are the first food of this kind tasted after the lenten season.

In the Greek and Armenian churches during Passion Week, which begins with Palm Sunday and ends with Easter, the greatest events in Christ's life are reiterated with appropriate ceremonies. Christ's entrance into the city amid the enthusiastic demonstrations of the people, the pageant of the ten virgins, where, with proper ceremonies, ten maidens enter the church and march toward an inner door. Five enter and the door is closed, while those without wail, and sing a chant of mourning. The Thursday before Easter Sunday, in both the Greek and the Armenian churches the ceremony of feet-washing is performed in memory of the Master who at the last supper washed the feet of his disciples.

The bishop of the church, after the communion, washes the feet of twelve priests, while twelve passages are read from the scriptures on the sufferings of Jesus.

On this day also the eggs which have been stained with henna and other vegetable dyes in beautiful shades especially the brilliant purples and deep red, are taken to the church where they remain throughout Passion week, to be taken home on Easter morning, for the breaking of lent.

Good Friday, the day of Christ's crucifixion, is commemorated by a very beautiful procession, when the tomb of the Lord, represented by a shrine, is carried through the church and into the surrounding grounds, that all the crowd may see and touch the hangings.

At midnight between Friday and Saturday there is the "crying night" celebrated with hymns and scripture reading regarding the suffering and burial of Jesus.

The real Easter service takes place early Sunday morning when the spiritual leader stands in front of the altar with a lighted candle. As he looks into the shrine, which represents the tomb of Christ, he calls out: "He is not here." This is the dramatic climax, when the whole nature of the congregation changes to rejoicing, the singing takes on a new glad note, and as the cry is heard, "He is risen," the people in one voice acclaim, "Blessed be the resurrection!"

For three days following Easter morn, this is the greeting of friend to friend: "Christos hareov!" Christ is risen. And the salutation in return: "Orhneal eh harootune Grisdosee:" He is risen indeed.

From the candle on the altar, all light their little tapers, signifying that Christ is the light of the world shedding hope on a world of darkness.

To Jerusalem, at the holy sepulcher, where the fire is always kept burning, pilgrims journey from as far off as Russia during the Easter week, and there, on Easter morning, light their tapers from the candle of the prelate as returns from the altar. If it is possible to reach home with the flame still burning, the light is regarded as sacred and guarded carefully.

Now follows rejoicing and merry-making and friendly greeting. One is very impolite in Armenia if he does not pay respectful calls on all his friends, sometimes with little gifts, sometimes with a word of greeting, and is always served with sweetmeats, cakes, or similar delicacies.

On Good Friday the church is draped in mourning, the people wear black and business houses close.. On Easter, the house of worship is decked in its finest hangings, flowers strew the aisles, and the congregation is garbed in gala attire. Perhaps from this originates our intense desire for new millinery and dresses for Easter day.

Another quaint custom follows the Sunday after, for while there can be no marriages during lent, the week after Easter proves a time of nuptials.

So the Armenians in their deep sincerity and great Christian faith celebrate this greatest day in the history of all the world. So today, they are again able to turn once more to their friends with the glad greeting,—"Christ is risen," and receive the reply,—"Blessed be the resurrection!"

The Near East Relief has brought hope to the country once more. Through the help of America this gentle nation is again looking forward to the light of a new day. So long as that help lasts, that the strong arm of a friendly brother is held out in support, that the hearts of these people of the west beat in sympathy for these unfortunate ones of the Near East, so they may say, "Christ is risen indeed."—Near East Relief.

—The anti-gas fan used in the Allied trenches against German gas was the invention of a woman—Mrs. Bertha Ayrton, an electrical engineer of London.

THE MONTENEGRINS OF ARMENIA.

"O smallest among people! rough rock-throne
Of freedom! Warriors beating back the swarm
Of Turkish Islam for five hundred years."

Thus wrote Tennyson about the people of Montenegro, in his well-known sonnet, twoscore years ago. It might have been written for another race under the domain of the Unspeakable Turk.

We have all admired and applauded—very justly too—the brave, free, and elemental people of the Black Mountains; but how many are familiar with the exploits of the Armenians of Zeitoon who, for more than half a thousand years, stood firm, like the rocks of their native mountains, against the incessant attacks of the Mohammedan hordes? Montenegro, after all, was situated far away, on the outskirts of the lands over which the sultans ruled. But here in the province of Aleppo, in the very heart of the Turkish Empire, was a town of 4000 inhabitants—the only town under the sway of the Turk—which, amidst the ravages and desolation of centuries, repelled again and again the encroachment of the Moslem rule and retained its unshaken independence until these latter years.

Up on the craggy brow of a mountain in the Taurus ranges these people lived simply, gloried in their arms and kept their faith and freedom. Medium-sized in stature, ruddy in countenance fearless in heart, "arm'd by day and night against the Turk," these brave people not only kept their faith and freedom, but also stood guardian over the Armenians of the city of Marash and the outlying districts. Although the Mohammedan inhabitants of these places greatly outnumbered the Christians, yet they never dared to harass these subjects of theirs to the full extent of their devilish customs; and this because they feared the vengeance of the people of Zeitoon.

It was in the days of Sultan Abd-ul-Mejid, the father of the "great assassin" Abd-ul-Hamid—renamed by Mr. Gladstone, "Abd-ul-the-damned"—that the "White Czar" drove from Russia a number of the Circassian tribes who were nothing more nor less than packs of thieves and brigands, having very little interest in useful occupations. These lawless outcasts the sultan received with open arms into his domain and also into the fold of the religion of Mohammed, and ordered them to be distributed in those districts where his Armenian subjects were most thickly settled, to harass and repress these Christians whom he hated most cordially. Some 50,000 of these adopted Circassians he sent to Marash and said:

"Go against the *giavoor* town of Zeitoon—only a day's journey—and take possession of it. Go! Its men are food for your swords; their women and damsels are for your harems; and their houses are your habitations."

These fierce outlaws of the north were overjoyed at the prospect of plunder, slaughter, and debauchery; and besides, here were a thousand or more houses all ready to occupy, and hundreds of vineyards, orchards, and grain fields to take possession of. Could there be anything more satisfactory? More than 10,000 Turks in Marash armed themselves and joined their new allies to share in the forthcoming pillage, and flung out their taunts to the Christians among them that after coming back from the expedition to Zeitoon, they would put their men to the sword and take possession of their women.

Great was the unholy joy of these Moslems at the prospect of wreaking vengeance upon a people who had successfully defied the authority and power of the Ottoman Government for all these hundreds of years. But greater was the consternation of the Christians of Marash on those memorable days. The utter misery and helplessness of those people my pen can never describe. They were like sheep without a shepherd, doomed to slaughter and the fiendish lust of a savage race. They wept and prayed and fasted, not a few in sackcloth, and hoped against hope that God would send them deliverance in His inscrutable way. Yea, their hope rested in the God above, and in the might of the people of Zeitoon. Could these brave mountaineers thwart the fiendish purposes of the 60,000 warriors of the sultan. Ah, could they? That was the question uppermost in every Christian heart in Marash and the outlying districts.

This army of the Crescent soon started for Zeitoon headed by drummers, fifers, and dancers, their banners flying in the breeze. This was to them an excursion, not a military expedition. Who could dare to stand against this latest might of the sultan. It was unthinkable.

Hastily messengers were sent from Marash to Zeitoon, where immediately the priests, the elders and leaders came together to devise means to face the coming attack. Very little time was there for extensive preparations. While consultation was in progress, there stepped in 84 of the bravest men of the town, armed to the teeth, who proposed to go and meet the enemy's forces at a village 12 or 15 miles away, and give them fight then and there, and at least retard their progress if unable to defeat them. Fourscore and four picked men against 60,000 barbarians! Surely the dauntless spirit of the galaxy of the heroes of the past was living again in the hearts of this handful of men. They met the enemy and fought valiantly, and 72 of them fell, never to rise again. Witness the fortitude of these brave men! One of the twelve, besieged by his enemies his ammunition exhaustd, seeing the futility of further resistance, threw himself upon the ground, pretending to be dead. Two of the Moslems came to the prostrated body and slashed off now one of his ears—then the other. Not a muscle moved to indicate life. They were about to dismember him still further when others pulled them away, saying:

"Let the dead *giavoor* alone. Pretty damsels are awaiting us in his town yonder. Let us hasten."

This Armenian was one of the first of the twelve to carry to his townsmen the sad news of the conflict. He fought the next day, and lived 16 years after that—*sans* two ears.

Now an appalling gloom fell upon the town of Zeitoon, but there was no time for lamentations, the foe was now but a few miles away. They hastened, therefore, to be ready for the fearful clash of arms that was surely to come on the morrow.

The sun shone brightly on that eventful morning over a town that seemed deserted. No sound broke its stillness besides the little stream that gathered its strength from the hills above, and gurgled, and splashed, and plunged its way towards the deep valley below. Not a soul appeared anywhere. But the fighters of the town were all there, concealed behind walls and windows, behind trees and rocks, silent and watchful. Trere were also women among them—women who could shoot as straight with the flint-locked guns as any man. There were still other women who stood by their fathers, husbands, or brothers—to reload their pistols and guns during the battle. The aged and the children were sent to a garden some distance away, there to pray to heaven to spare their people from slaughter and worse. Some mothers with their children climbed a precipitous hill, there to watch the progress of the conflict, determined, should the enemy prevail, to hurl themselves with their children down into the chasm below rather than fall into the hands of the enemy.

At last the foe appeared on the crests of the high southern hills and advanced in two divisions—the smaller one to take possession of the monastery situated on the slope of a hill at the enemy's right, and the other towards the town. Soon, however, they discovered that the monastery, at least, was not abandoned. A handful of men within its walls—the priests, novices, and a few townsmen—had vowed that while life remained in them the unclean hands of the heathen should not defile their sacred edifice and the cloisters, and they stood their ground doggedly.

The main division of the army, headed by the seven Circassian chiefs—all brothers—stopped almost within a gunshot of the first house of the town. There, by the narrow road, under the overhanging side of a massive rock, the chiefs sat and, after a short consultation together, sent some one to the town to see if it were really deserted; and, if not, to command its people in the name of the sultan and the government to surrender. The messenger went into the town, but did not return. The chiefs waited, and were puzzled. Verily the town seemed dead. Impatient of delay, the chiefs sent another man to the town to observe and bring report. He, too, failed to return. Still the third did not appear again. The unbroken silence they faced awed and disturbed them far more than the roar of guns would have.

But the quiet was not to last much longer. A young man of Zeitoon had crawled slowly and warily nearer and nearer to the waiting enemy, and, lo! the seven chiefs were sitting now at the very foot of his shelter. How he longed to hear just then the signal to attack, which, according to the prearranged plan, was to come from the "castle," the residence of the chief leader of the town! Here was a great opportunity slipping by, and he could wait for the signal no longer. He aimed, pulled the trigger—a roar though the valley—and behold! one of the chiefs was sprawling on the ground. Another shot and another chief lay prostrate. The third and fourth shots, following in the wake of the second with wonderful rapidity, brought down two more chiefs. A hero, this youth, whom I met frequently some thirty years or so after these events—a simple, quiet, respected, almost adored, Christian gentleman.

By this time the townsmen, taking his gun reports as signal for attack, showered lead upon the enemy from behind their shelters. The charge was sudden, and fear took possession of the Moslems, and they turned and fled as though Ezrail was upon them. Soon, however, they rallied and returned to attack, but with little success. Their demoralization was complete, and the townsmen pursued them relentlessly. The day was well spent, and still the slaughter went on. They wished to press on the enemy even to the city of Marash and mete out to them according to their own measure; but before the darkness brooded over the battlefield the priests and other leaders were, at last able to persuade their townsmen to desist from shedding further blood and to turn their steps homeward.

Deep and heartfelt were the rejoicings that night in the town of Zeitoon. Thousands upon thousands of the enemy were lying then stark dead in the valleys and on the hills, among rocks and bushes; and hundreds had been drowned in crossing the river Gihon which had swollen greatly by the recent rains. God had, indeed, given their enemy over to them. But there were tears in their eyes, and their hearts were heavy: for, scores of their loved ones had fallen by the hand of the accursed enemy.

O the discomfiture and trepidation of the Turks of Marash! How they asked "thousand pardons" of their Christian neighbors whom, but a few days ago, they had threatened to subject to untold horrors. And how, on their knees, they implored to protect them from the vengeance of the fighters of Zeitoon, whom they expected momentarily to swoop upon the Moslem inhabitants of the city!

And, O the joy of the Christians of Marash! Who can describe it? How they poured forth their praises before Him whose ways are past finding out! Could they ever forget the memory of those brave men of Zeitoon whose noble heroism and sacrifice had withstood the tyranny and lust of the Moslems, and had saved tens of thousands of Christians from torture, butchery, and worse?—John T. Theodore, in Zion's Herald.

PRESIDENT'S LETTER.

GOALS FOR 1920—

A revival in every church.

A family altar in every home.

A Sunday school in every church.

Every school contributing to the Home.

A church paper in every Methodist Protestant family.

Every cent of every claim paid by November 10.

TWO IMPORTANT THINGS—

A pastor writing to me said, "I wish you would emphasize the importance of the stewards' preparing the elements for the sacrament. This is often neglected by the official members, and being neglected the pastor is not permitted to administer the sacrament as often as should be administered."

It is too bad that we cannot have all of our boards filled by officials who are thoroughly competent and who are unfailingly faithful. The work of the church demands just that sort of official, but we have to do the best we can in filling the official places with the material we have. That explains why all church officials are not A No. 1 officials. But as it appears to me there is but scant excuse for this failure on the part of those who have been requested to make this preparation; certainly no such failure should be so frequent as to indicate a lack of vital interest in this means of grace to all who partake of it. I sincerely hope that not only this pastor, but no other pastor will have occasion to complain of this neglect again.

As to the other matter, it is indeed a frequent occurrence; not only the small children, but often the grown-up children "snap church," as though it was no very bad thing to do. They are not dishonest, do not lie, would not steal, but just missing church services about half the time is no serious harm, that is the way they regard it. It happens too, that many of those who can not remain for the church services are found on the street corner, or in some "soft drink joint" listening to some tirade against religion by some foul-mouthed city vagabond. These are members of the church, people who have promised to attend the church services and to support it, they are violating their obligation and befouling their souls by the same act.

Parents are not often strict enough in requiring their children to attend the church services. Both the morning services are not longer than the morning period in the city schools and there is no physical reason why children should not remain; it certainly would not injure their health, stop their growth or cause them to suffer hunger to remain through both Sunday school and the praching services every Sunday. **How about it, parents?** Are you guilty? I have known parents to take their children from Sunday school on a visit somewhere and miss the entire preaching service; to permit them to return home after the preaching; in fact, I was told of an **After Sunday School Club** held in a certain North Carolina town; boys who went to Sunday school gathered at the homes of their parents, alternating each Sunday, and having a good time during the preaching hour; the parents must have been a party to this. And still some parents are wondering why their children do not grow up in the church.

HAS YOUR CHURCH CHOSEN THEM?

It is just two weeks now to the time for the School for Religious Workers in Graham. Has your church chosen the ones you want to attend this school yet? It is most vitally important that you do this. We must train up our young people to do better work than we can do in all departments. And parents as a rule are interested in doing this along certain lines, but are satisfied for their children to grow up and be "dummies" in the church, idlers in the harvest field. To be without both the desire and the knowledge for doing church work. This school was instituted to give out a great deal of helpful hints and instruction relating to church work in the school. We want to have a large representation there. The Sunday school, Christian Endeavor, missionary societies, boards of stewards, etc.,—these phases of church activities should be well represented in this school because we shall give much help to these particular phases of church work. **Watch for the full course of study in the Herald next week.**

ANDERSON CHARGE, Rev. C. C. Lindley, Pastor.

I visited this charge, held the second quarterly conference and preached at both the churches on Sunday. It was the regular preaching service at Fairview and the house was comfortably filled; there was a fine attendance of young people at Liberty Hill church at night. Both services were seemingly profitable from point of view of attendance and attention.

Both churches voted to send a representative to the School for Religious Workers at Graham, most of the necessary funds for railroad expenses were secured at Fairview before we dismissed. We expect the full amounts to be secured in ample time and hope to see at least two representatives at Graham April 6, 7 and 8.

Pastor Lindley has been hindered in the work, first by sickness and death in his home, losing his mother; then by the epidemic of influenza in the neighborhoods of the churches. It was difficult to do much work during the month of February.

The quarterly conference was fairly well attended, and considering the distance the members from one church have to travel to these conferences, I might say it was very well attended. There was nothing out of the ordinary before the conference. Finances were fairly well up, would have been better could the regular services have been held. The salary has been increased to $1200 for this year and the people seem to have a mind to pay it up in full with all conference claims. As yet they have done but little on the Million Dollar Drive; Pastor Lindley expects to take up this matter later and see what can really be accomplished.

There is really great possibility for this work. It could soon be so well developed that both churches might support a pastor for themselves and have preaching every Sunday. Were I the pastor and felt that I was fitting in well enough to remain four or five years, that would be my purpose. I feel confident it can be done. As the churches now stand they are so far apart, being thirty-odd miles; both in the country, off the railroad, making them hard to be well served. Pastor Lindley uses a car and is visiting the people and has already made a good impression; the people have a mind to co-operate with him and I am expecting good results there this year. These churches have been part of our conference now for something like twenty years, and have been served by some of our best men. There have been some mistakes made, no doubt, but they have confidence in our preachers, and are glad to be a part of the North Carolina conference; and I hope that the future history of this work will be replete with progress and greater achievement along every line of churchly activity.

R. M. Andrews.

A LITTLE ABOUT TITHING.

Dear Editor: If, after all the best things are printed, there is still room in our good paper to allow me a little space, I will gladly give my experience and belief about tithing, which will be in a feeble way, as the readers will see my education does not premit me to write big flowery letters.

I am ony an infant in Christ Jesus, but I am striving to do His will that I may grow in grace and knowledge of Him. When God for Christ's sake pardoned my sins and gave me the Holy Spirit bearing witness with my soul that I am His child, my poor blinded eyes surely were opened, for I have seen all things in an entirely different light ever since. I have been made to realize that the earth is the Lord's and the fullness thereof, and the things that I had thought to be mine belong to Him, and through His goodwill he has permitted me to have these things in my possession to make use and dispose of, which I am trying to be very careful how I do.

I felt that I ought to give back to God's cause one-tenth, so I decided at the first of the year I would take 10 cents out of every dollar that came into my possession and set it aside, and call that part God's money to be used for missions, charity or what I feel that He would have me use it for (not to pay my pastor's salary, as I would feel that I was paying my debt out of the Lord's money). So I began tithing. I have never had as many dollars come into my hands in one quarter of a year in my life. I have taken the Lord's part out and the balance has proved a blessing to me. I have had my temptation during this experience. I have had many debts to pay and sometimes means ran short. The thought has come to me that I could use what I had taken out for the Lord's money and pay it back. I decided in my heart before I would do that I would sell something and secure means to meet my obligations if there was no other way out. I have not had to sell anything yet. One week before I was to meet a debt which was to be paid the first of the next week I could not see anything in sight to meet my payment, but to my surprise on Friday I received in the mail a good fat letter containing money to more than cover the bill. I rejoiced over money that time, feeling that the Lord had sent it to me through some of His agents. This had come from a friend whom I had done some work for some time ago, not wanting any pay or expecting to get any.

I long to see the day when our dear old church will realize more fully the greatness of God's promises to them that love Him and keep His commandments. I believe we ought to pray to God to increase our faith. We do not trust Him far enough. It seems to me that if we would read Matt. 6: 25, 34 and take this lesson with its promises to heart we would stop so much worrying about the future, and how we are to get enough laid up to take care of us in our old age. If we were reading and giving thought as we should to the reports that come out in the Herald from the mission fields, we would gladly tithe, make freewill offerings or do anything in our power to send gospel light to those dark lands. It seems to me that tithing is a thing of love, faith and works, and ought not to be a thing for the true-hearted Christian to stumble over. I do not know just whom tithing is required of. But I do believe if we (every child of God) accept it and carry it out through love for our Lord and His cause, He will bless us in our deed and never suffer us to see the day that we will regret or want for a penny that we have given back to Him. Dear brothers and sisters, if you have any desire to give our Lord one-tenth, do not let Satan make you believe you will need it, but give in faith and trust God who is abundantly able to supply all our needs.

Love for all.

Member M. P. Church and
Reader of The Herald.

—Studies of maternal and infant mortality in city and country carried on by the Federal Children's Bureau have indicated clearly the need for the public protection of motherhood and babyhood on a basis which would make proper care available to every mother throughout the entire United States.

THE INVISIBLE WORLD EMPIRE.

"I don't believe in anything that I can't see," stoutly asserted an argumentative man. "In that case you don't see anything in which to believe," replied his friend on the other side of the question. "What do you mean by that?" asked the first. The reply came qquickly, "Sight is just looking at a piece of a thing and believing in all of it because you have looked at a part."

When we stop to think of it the really mastering and defining things of life are most of them invisible. You cannot see thoughts; you cannot see purposes; you cannot see feelings. Yet these make up the fundamental and essential meaning of life. An invisible tie can hold men together more effectively than any bond which is visible to the eye of men.

Christianity cherishes at its heart a tremendous dream of world empire. It lives in the light of it. It labors in the light of it, and the inspiration of this dream sends it forth on far journeys and high adventures. It is an empire of faith. It is an empire of daring trust. Against hard and evil and disillusioning facts Christianity presses its brave and dauntless way in the name of the high hope which it holds in its heart. It lives as seeing the invisible.

The amazing and striking thing about the Christian religion is just this power to inspire belief in things which the eye cannot see. Christianity is perpetually saying, "There shall be no Alps." It is perpetually declaring, "This thing is impossible, therefore I will do it." And even in the larkest days it sees in vision the reality of that empire of clean and noble love which is the rule of Christ in the world.

Building the Empire.

"What are your marching orders?" the Duke of Wellington is said to have inquired when somebody asked him if he believed in foreign missions. We have the marching orders in one form as a part of our study today: "Ye shall receive power. . . . Ye shall be my witnesses . . . unto the uttermost part of the earth." And in the background of our thought today we have that massive imperial word: "Go . . . to the whole creation."

The building of the empire is an age-long task. It means thinking in the terms of the ideas of all the kinds of people there are in the world. It means coming in understanding sympathy to all the kinds of people there are in the world. It means translating the luminous, gripping message of the gospel into every language and into the very terms of the experience of every race and of every type of man. It means the universal diffusian of a great moral compulsion. It means the releasing upon all the world of a great spiritual momention. It means the uplifting of one great figure who has indeed to become the Captain of the spirits of men. It means the saturating of the human mind with the ideals and the principles of Jesus Christ.

The intellectual versatility, the moral and spiritual resiliency involved in the adequate building of the empire of Christ fairly bewilders the thinker who is trying to appraise the quality and the magnitude of the great

(Continued on page 9.)

BACHELOR'S QUARTERS.

Make no mistake: the "quarters" has no allusion to money; and hence no hint at any tendency in a bachelor to limit himself to quarters, when it is all has! I am having a new experience, in fact several of them. Of course this means that I am getting some new knowledge.

Ta begin with, my wife started last Tuesday on her annual visit to "the children." When you take into consideration that there are nine of them, and that they are scattered over three counties in North Carolina and in four different states you may understand that it takes some money for tickets and war tax. But she is surely entitled to all I have accumulated, except what belongs to the Lord, and I am confident that He would gladly put that in her hands, too.

It is only just to say that my next door neighbor and his wife "went off" too. I think this is fair because I don't want to accuse my wife of all that isn't done. I am really at a loss whether to say that they left me the quietest place on this "mundane sphere" or whether it is the conglomeration of all noises, spooks and witches. Sometimes I think one thing and suddenly I am hurled with hair on end to the opposite conclusion. But sometimes it is so quiet! We have a very modest clock—it has stood on our mantel 40 years "come next Christmas," and I never heard it tick, unless I had directed attention sharply to it. But since she's gone, it has somehow evolved a trip hammer inside it, and it bangs, bangs, bangs, until I feel my foot going with it bang tramp, bang tramp, so that my leg aches from the exercise. I then get in the bed and cover up my head, till I can stand it no longer and I poke my head out, and my ears catch the rhythm, and away it goes again, swish bang, swish bang, swish bang, until in sheer desperation I move the thing out and I expect finally to have to put it in the wood shed.

I never knew before what a big house we live in nor that its acoustics would some day make it the talk of the world. If I could bring myself to believe in the Apostles' Creed I would say "communion of saints" was a good possibility. But it does not appeal to me a particle more than dear old St. Augustine's reason for four gospels. In establishing the canon when other gospels were presented the old fellow is reported to have said, "Well, there are four corners to the earth, and four great winds, and four directions; and large animals have four legs; and four gospels is according to nature and is all that is needful."

Solomen—poor fellow!—said he would rather live on the houseop, than in a large house with a brawling woman; but if I am to live in one as big as this, I want somebody to catch the noises and sweeten them and soften them to fit the living conditions. I never knew before how she does smooth out the rough places and turn all the discords into harmony and sweeten all the joys and allay all the fears. When she votes if she soothes turbulent politics as she quiets the home, the millennium is at hand!

I was sitting reading the other day and it was so quiet it was oppressive. I got up and went out of doors and it was quiet there. Nobody else I'm sure ever saw it as still. The chickens had an eery look about them. One old hen cackled like she wanted to sing but was afraid. The old rooster started to crow; but when it struck the stillness he turned it into a scream and ran under the wood pile. He seemed to think an eagle or hawk was about to get him. I saw no eagle nor hawk; but I did feel like walking a little faster, to see if I could catch my breath. And the day was so long—it seemed it would never end. I spent a day at home—I spent a day down town—I came back and spent another day, then went to sleep and when I awoke it was only three o'clock and I wondered if it was the day I began with. Suppose that fellow had been right when he said "time is money" and the world could spend it and then have it, wouldn't folks be liberal!

Before the madam left she gave us minute instructions in the culinary art, since it was possible the cook might not come. Sure enough she did not come. I really believe that there are some women no better than men; and I think the old layman that I used to hear pray on third Sundays was right when he prayed "Bless every sinner in this neighborhood, bot male and mafele." We have learned to cook (I say we, because I hate to desert the poor boy). We can broil a steak to the king's taste (the queen would have manners enough to enjoy it anyway). We can make biscuit so fluffy and light we have to be careful how we pick them up lest tht bottom fall off (like the cider jug when the woods burned: what a disappointment that was!) We know the formulae as laid down by the mater familias: S1M2BP2F5L3, but we do not always conform to the formula. We try new methods and alas! sometimes we reach new results! But new things must be tried in the interest of progress. Mr. Wesley recommended orange peel, cut very thin and rolled to fit the nostril and pressed up tight to cure a cold; but that wouldn't do for these days. I sometimes wonder if he intended to foist his intenation on an unsuspecting preacherdom always. S. R. H.

P. S.—Since writing the above my wife has written me a recipe for shortening the days, which is as follows: "Take one good brush broom and sweep the back yard until that is perfectly clean; then play on the front yard fence with a good brush and a bucket of paint!" I am not quite sure of its shortening the days, but it chops the nights off all right. Try it for insomnia; if it should not absolutely cure you it will do you good, and will certainly preserve the fence. S. R. H.

THE EASTER INGATHERING.

Churches to Report Results to Evangelistic Campaign.

We would like to know NOW how many and what churches are planning for the Easter Ingathering. Wouldn't it be fine if every Methodist Protestant Church throughout the land would be putting forth its utmost strength in evangelistic effort during this Lenten season and making ready for a great Easter Ingathering?

If you were going to choose one thing upon which the whole church could most consistently and whole-heartedly unite would it not be a united evangelistic appeal? Now is one grand opportunity to get together in a great spiritual movement that will stir the Methodist Protestant Church as it has never been stirred and set the joy-bells of heaven ringing.

Brother Pastor, I know you are busy, but will you not drop me a line here at the Committee Headquarters. 507 Pittsburgh, Pa., where I am located till May, and tell me four or five things as follows:

1. What is the specific evangelistic aim of your church this Spring, particularly this Easter season?
2. Give numerical result to date as nearly as possible.
3. What ones of your churches will have an an evangelistic program for the Easter season?
4. Tell of the most interesting incident you know in connection with a special evangelistic effort in your church this year.

Yours in the bonds of Christian service.

A. G. Dixon.

THE PUBLISHER RISES TO EXPLANIFY.

I seem to be be accused of many things, most of which I am probably guilty of. And when an error needs correction, it does not become me in justice to those who have done so nobly, to be silent and let it pass.

Brother W. F. Kennett states in the Herald that St. Paul's overpaid salary to the amount of $196, whereas the Journal only gives credit for overpaying $56. I have just looked up Brother Kennett's blank and find the figures as follows: Promised pastor $500; paid pastor $656. This leaves $40 that Brother Kennett did not report in his official blank.

I am not prepared to say who is responsible for the error of $100. I do want to make this explanation, though. Brother Gerringer, Mrs. Bates and I copied all the figures on the pastors' reports on large sheets, at the suggestion of the printer. In order to save delay in geting out the Journal, I told the printer that I would let him read the proof of the statistical tables, and would accept his copy as correct. Whether the error occurred in his proof, or whether we made it in copying the figures, I have no means of knowing, since I do not have the sheets from which the figures were set up.

My heart goes out in sympathy to the poor editor who must be constantly in fear of mistakes. I do not like to make them, especially in so important a thing as the Conference Journal, whose record stands through the year. And I do testify that no one tried harder to keep it correct than I. But in spite of very great care, errors do creep in.

Are there other erros that ought to be corrected so that those who deserve it may have credit? If so it is the duty of those who know of them to point out the errors, and to do it as soon as possible. I assure you the publisher will not get mad. On the contrary he will esteem it a very great favor.

C. W. Bates, Publisher.

PART OF ADDRESS TO THE COMMUNITY MASS MEETING OF THE CITY OF NEWBURGH.

By William H. Anderson, State Superintendent of the Anti-Saloon League of New York, Sunday Afternoon, March 21, 1920.

The wets of New York City are making a terrific outcry over the loss of their "personal liberty" to guzzle. If it were possible for New York City to dribble to hell through a beer funnel without dragging anybody else down there there are plenty of people who would say, "Let her go." But the entire State, the Nation, and even the world-wide movement for social betterment are tied up with New York City. Therefore it is necessary for us to save New York City from herself, just as a matter of political sanitation, regardless of whether she has the intelligence to know she needs it or the moral sense to desire it.

The wet New York City newspapers complain that New York City has more population than up-state but does not have a majority in the legislature. The registration for the last general election gave New York City a shade over one million and up-state almost two millions of voters, suffrage being based on citizenship. The exact figures are: New York City, 1,014,305, up-state 1,902,669, showing that while New York City has more than half the population she has only a trifle more than a third of the voters. New York City's population includes the more than one-half million persons, who, according to the testimony of the attorney general of New York state before a senate committee in Washington recently, are committed to the overthrow of all government. We have no apology to make for refusing to allow Tammany and the vicious special liquor and vice interests to count and use these anarchists and the unassimilated foreigners against the conscience of the nation, as though they were entitled to the same voice as bona fide American citizens up-state.

New York papers have charged that the Anti-Saloon League has set the up-state portion of the commonwealth against New York City. On one point we admit it. When New York City, under the leadership of newspapers that have neither conscience nor moral bias and only provincial intelligence that stops with the eastern bank of the Hudson, sets herself against the conscience of the nation we consider it an act of good citizenship to set the rest of the state against New York City in that particular. If New York City suffers in other respects on that account it is a part of the consequences of following such immoral leadership. If up-state New York has to choose between standing with the American Union on one hand and New York City on the other, then up-state will stand with the Union and American civilization.

THE PILGRIM FATHERS IN HOLLAND.

NEW DISCOVERIES IN LEYDEN ARCHIVES SHED LIGHT ON AN OBSCURE PAGE OF HISTORY.

By Rev. J. Irwin Brown, Pastor Scots Church, Rotterdam.

For years it was popularly imagined that the world in general and historians in particular knew everything of interest about the Pilgrims during their sojourn in Holland. Indeed, there was a widespread idea that their stay in the Low Countries was of no great significance and there was almost no recognition of the undoubted influence of twelve years' residence in the then most enlightened nation of Europe upon that impressionable group of English men and women. Until recently there was little research in the Leyden archives, and that little was concerned with merely a name here and there and was neither systematic nor exhaustive.

This former attitude of neglect is now completely abandoned. A number of distinguished Dutch scholars have given this matter their earnest attention; and at least one great Englishman has enthusiastically furthered their investigations. To Dr. J. Rendel Harris of Manchester belongs the honor of being a leading spirit in these discoveries, and—what is still better—of having encouraged and helped the Dutched scholars in all they undertook.

Another contributing cause was the zeal of a young Professor, lately appointed to the Chair of Modern Church History in the University of Leyden. Professor A. Eekhof threw himself heart and soul into the task of finding out in Holland and in America, what was to be known about the Dutch Reformed Church, and about other kindred churches of the Reformation. His researches carried him to London, to Edinburgh, to New York and to the old Dutch centers in the United States, of which, indeed, he has written a standard history. Dr. Eckhof's researches brought him into frequent touch with Pilgrim records. Fired with a contagious enthusiasm to make their story more complete, he has taken up the subject systematically and in a series of articles has given the world the benefit of much that had been forgotten or neglected.

Professor Eekhof's writings in the Dutch Journal of Church History should be carefully studied by all who are writing on the Pilgrims, as he sets forth many important points hitherto obscure. For example, he shows the wide learning of a man like William Bradford, his accurate and extensive knowledge of Dutch, and makes clear that the Pilgrims were zealous, industrious and well-behaved, absolutely refuting some aspersions cast upon them by a recent magazine writer.

One of the most interesting of the many discoveries regarding the Pilgrims was made recently in Leyden by Dr. D. Plooy, the Secretary of the Netherlands Pilgrim Fathers' Commission. It seems that, when the Pilgrims were about to leave Amsterdam and go to Leyden, they wrote to the Leyden magistrates, asking permission. The magistrates granted their request, but King James the First through his ambassador, Sir Ralph Winwood, denounced them to the Council of Holland, as "ill conditioned Brownists, not submissive to King and Hierarchy—banished men, who deserve no sympathy." The magistrates replied in a noble document which in reply to the accusation states:

> "It is, however, true that in February last a petition was presented to us in the name of Jan Robarts (i.e., John Robinson), Minister of the Gospel, together with some people of the Reformed Christian Faith, born in England, requesting that, as they intended taking up their abode in Leyden, they might be granted free permission to do so. We answered officially, stating that we did not refuse free entrance to honest people that behaved honestly and submitted to the Statutes and Ordinances of the city; and that therefore the entrance of the Petitioners would be welcome and agreeable to us
>
> "This may be verified by the petition and by our Reply of which we send your Excellency a copy.
>
> "We may add that no further steps have been taken by us in this matter. We were not then aware, nor indeed are we yet aware, that the Petitioners have been banished from England, or that they belong to the sect of the Brownists.
>
> "We, therefore, beg your Excellency to forward this information with the accompanying document to the Lord Advocate, so that no misunderstanding may arise between ourselves and Their Excellencies the Ambassadors, or His Majesty himself; and that we may be held excused by their Excellencies and, consequently, by His Majesty."

The Dutch people are justly proud of this brave stand taken by Jan van Hout and his fellow magistrates in Leyden. They feel that it is typical of one of their best national characteristics, courteous firmness on matters of principle.

Other records recently brought to light are the marriage deeds of William Bradford and Dorothy May and various documents containing the signature of John Robinson. These last show conclusively that some alleged autographs of the famous clergymen held by collectors in America are spurious. The writing is clear-cut in the English fashion, and does not follow the Dutch style of chirography shown in the American specimens. Thus the signatures of many other notables on manuscripts, soon to be reproduced in a memorial volume, will serve to check up various American documents.

In Holland the Pilgrims learned the great principle of tolerance; or, at least -for Robinson from the very first was a tolerant man—they had that principle immeasurably reinforced. William the Silent had impressed it upon the Netherlands a generation before.

In Holland they learned many practical things, the outcome of a nation's faith; the accountability of magistrates to the people as under the divine rule; the value of popular election whether of ministers or magistrates; the consecration of minute labor to the commonweal, as in the registration of deeds and mortgages, as in the personal care of the poor; the duty of the privilege that devolve on thinking and responsible men to secure and jealously to guard the freedom of the press.

They learned, in a state not rudimentary but highly organized, that government, to be just and equitable, must be of the people, by the people, for the people.

These lessons they made their own for twelve years; they learned them well; and by them they laid the foundations of the American Commonwealth, and anticipated the Declaration of Independence. But their great concern was religion; their great glory, freedom and faith and charity.

"LITTLE COURTESIES."

I think Bro. Bates struck the keynote in his article in Herald of March 11, page 6.

I am so anxious that my people read it that I call their attention to it from the pulpit. I find the article is bearing fruit.

W. D. Reed.

Church papers are hard hit these days. The World's Outlook was held up by the printers' strike in Ohio and finally appeared by having the press work done in Ohio. Zion's Herald was held back a week in one of its issues by delay in the shipment of paper. Many other instances of unusual difficulties and delays might be given. The price of paper has risen more than 250 per cent. since the war started. We are paying over 10 cents a pound for paper that we formerly bought for less than 4 cents.

YOUNG PEOPLE'S WORK

REV. A G DIXON, *General Secretary* 3910 Carlisle Avenue, Baltimore, Md.

OFFICERS OF THE NORTH CAROLINA UNION.

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Superintendent Christian Stewardship—Rev. N. G Bethea, Brinkleyville.

Superintendent Teacher Training Work—Prof. J. H Allen, Reidsville.

Superintendent Mission Work —Mrs. D. T. Perkins, Wilson.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 4.

The Power of an Endless Life. Heb. 7: 15, 16 25; 1 John 3: 1-3.

Daily Readings.

Mon. Heaven's drawing power. Heb. 11: 13-16.

Tues. Saved by hope. Rom. 8: 22-28.

Wed. The joy set before us. Heb. 12: 1-2.

Thurs. Power to sanctify. 1 Peter 1: 13-25.

Fri. Power to make steadfast. 1 Peter 1: 1-9.

Sat. Power to serve. 2 Tim. 4: 6-8

(Do not neglect the daily readings. The daily readings will help us to keep that part of our pledge which says, "I will make it the rule of my life to pray and read the Bible every day".)

Do not forget that this is Easter consecration meeting.

It is characteristic of the human heart to want to live on. The human mind desires the "endless life". We hear of a few cases occasionally where the individual tires of life, but these few cases are abnormal. Either the life has been misspent and the individual hopes to end all by suicide; or it may be that in a few rare cases the life had been well spent and the aged person is nearing the gate that leads to the better life beyond, and in such a case the individual desires that he may be with Christ.

Not only do we desire to live as long as possible here in the flesh, but every normal human heart longs for eternal life. And though we may not have any very clear conception of what the resurrection means, yet we want to have part in the resurrection. It holds out to us the hope of a continued and an endless life.

The Endless Life.

Think for a moment about this question: Do I really want my life to be without end? The kind of life I am now living, do I want that to be endless? The kind of life we young people are now living while here in the world will determine what kind of a life we will live in eternity. It will just be a continuation of the same life in many respects. Remember, young people, that the kind of life we live while we are young, while we are growing into womanhood and manhood is very likely to be the kind of life we will be living when death or old age overtakes us. Only the power of God can convert and make over the human heart and life. Therefore it is of the utmost importance that we make our lives now what we want them to be in later life and in eternity.

How Is the Endless Life Acquired?

It is a gift. "The gift of God is eternal life." That seems simple enough. It is a gift. Then for us to come into possession of the endless life we must come into possession of "the gift of God." And how do we obtain "the gift of God"? "The gift of God is eternal life through Jesus Christ." We obtain the gift of God then through Jesus Christ. By allowing Him to possess our lives we come into possession of the endless life.

We Are God's Children.

The Bible tells us that we are (at least we have the privilege of becoming) joint heirs with Christ. Joint heirs means equal heirs. Then, if Jesus has immortality or the endless life, we too may have it. And he does have the endless life, for 2 Tim. 1: 10 tells us that he "brought life and immortality to light." Also in 1 John 3: 1-2 we are told that we (Christians, I understand that to mean) are the children of God. And further, that when he shall appear we shall be like him. Certainly like Him in that we possess the endless life.

If, then, we are children of God, it behooves us to walk as His children. We should now be preparing ourselves for the mansion in which we are to spend the endless life.

What is the power of the endless life? If we really and truly believe that we are the children of God, joint heirs with Christ, and are therefore entitled to this endless life, there will come with such a belief the power to overcome the lower life, and power to live the higher and better life that will fit us for a higher home. We will need this power not only to enable us to overcome, but to help us to perform our duties. This power in us will impel and propel us heavenward and will at the same time draw others with us. Whosoever is abiding in Christ shares his power; hence this power of the endless life is ours as well as his.

L. W. Gerringer.

DENOMINATIONAL YOUNG PEOPLE'S CONVENTION.

Plans for the Denominational Convention are going on apace. An excellent program is in course of preparation. If you are interested in the young people of your church then you are interested in this convention, provided you are a Methodist Protestant.

Not all who read this can go to the convention, but a great many can, and we want you you to plan to go if you can.

The good people of High Point, N. C., have invited you into their homes for the 18th to the 20th of May. They will give you lodging and breakfast and also plan for you to get your lunch and dinner at very reasonable rates.

They do make this one requirement, which is but reasonable, that you notify them on or before May 14 if you expect them to provide a home for you. Do not forget to do this much. Write to Rev. George R. Brown, D. D., 609 North Main Street, High Point, N. C., and tell him that you will be there, and tell him as nearly as you can when you will arrive and he and his people will do the rest.

A registration fee of one dollar will be asked to help bear the expenses of the convention. The churches sending delegates should pay this and at least a part of the traveling expenses.

We are expecting a large attendance and we are depending upon the loyalty of those Methodist Protestants who love the young people to see that we are not disappointed.

Yours for a great convention,

A. G. Dixon.

MISSIONARY NOTES.

I feel like I must tell the readers of the Herald about the splendid work Miss Forrest is doing in our branche, and I hope all the pastors who can possibly do so will arrange to have her in their churches.

March 14, she raised about $1400, and on March 21, about $400 besides some during the week. She has secured a number of new members, though I am fearful we will not reach our goal of five hundred. Some of us have been working for this number, and I had hoped to secure several through the Mail Department.

Are the auxiliaries ready for the branch meeting? Do not forget to send names of delegates to Mrs. H. O. Sapp, Winston-Salem, at your earliest convenience. We have a good program, and we are anxious to have the best meeting in the history of the branch.

We want every woman who belongs to the Mail Department, or who is interested in it, to attend the branch meeting as a delegate and help us work out plans for the permanent establishment of such a department, and help select a suitable name for it. I understand that some of our women object to the name we now have.

The Winston-Salem women are preparing for you, and they will be disappointed if you do not attend the meeting. I am sure, if you do attend, that you will receive so much inspiration and information that you will not regret making the sacrifice.

A member of our church in Asheville said that he would like for Miss Forrest to go there. That part of the conference needs to be organized for women, as well as many other sections of the state. We should not work in a circle, and in a small circle at that, but branch out and give all our women an opportunity to help in this great work.

Mrs. George R. Brown.

BRANCH MEETING.

Auxiliary Apportionment: Asheboro, $250; Bethel, $60; Burlington, $150; Center, $50; Charlotte, $25; Concord, $10; Graham, $25; Greensboro, $600; Henderson, $325; High Point, $250; Lebanon, $75; Littleton, $10; Mebane, $50; Moriah, $50; Mt. Pleasant, $50; Reidsville, $50; Siler City, $5; Winston-Salem, $50; Tabernacle, $50; Thomasville, $10; Cross Anchor and Julian to be heard from.

This apportionment was published in the beginning of our year.

Some of these auxiliaries were apportioned too little. Reidsville and Winston-Salem should both double.

Now, if you have not your amounts, please get busy. Elect women who will attend branch meeting. Please use report blanks sent out last week.

We are expecting the best meeting. Miss Forrest will be in attendance and we are hoping to have Dr. Fleagle too.

Harris Glascock,
Corresponding Secretary.

(Begun on page 5.)

endeavor, and the triumphantly true Christian characteer which is required to validate the whole enterprise brings a man to his knees before the high and helping God.

The Builders of the Empire.

"Our task is very much easier," declared a thoughtful teacher of church history, "because Christianity has a past." He sat silent for a moment and then went on: "If nobody had ever exercised faith in the midst of an evil world; if nobody had ever achieved victories for righteousness and for God; if Paul and Athanasius, and Augustine and Saint Francis and Luther and Wesley had never lived and loved and suffered and achieved, how perfectly impossible the Christian ideal would seem."

The memorry of the builders of other days and the thought of the builders who today are putting stone upon stone makes it much easier to have a sturdy and practical belief in the substantial quality of the empire of Christ.

David Livingstone, whose marching feet marked a great cross upon the continetnt of Africa, has answered some questions for all time. Carey, of India, and Verbeck, of Japan, have cleared our minds as to some possibilities and some issues. The Boxers' revolt, in China, taught us, if we needed teaching, the stuff of which many a native convert is made. The builders make it possible for us to believe in the building, or, to put it more adequately, the builders are themselves a part of the building.

The recruiting of empire builders is all the while going on in our colleges. The greatests of tasks is requiring the best equipped of men, and to look upon the vigorous and keen and well-made young men and women who have become recruits is to have a new and joyous sense of the possibilities of the enterprise.

The Visible world Empire.

"Christianity is not merely an ideal; it is a series of events," declared a stout apologist. It is well for us to remember that if from one point of view Christianity is a noble dream, from another point of view it is an historic achievement. Life has been changed because Christianity has come into the world. Multitudes of men and women—such multitudes that no man can number them—have put righteousness and brotherhood in command of their activities. Vast and far-reaching institutions have been created and have proven their power to maintain themselves in the world. The very thoughts of Jesus have become on many subjects the thoughts of the Western world. He is the conscience of the contemporary civilization. When the men and women of western Europe and of America think of right and wrong they think in the terms of His teaching, and the silent presence of His authority is felt over the world in millions of ways every day.

His empire is to come. Yet in a real measure it is here. In a real measure it has been here for a long time. In visible and concrete fashion it has made a place for itself. Ever since the dramatic surrender of Constantine to the power of the cross Christianity has been somewhere in a place of power in the world. In this visible structure good and evil have been strangely combined. To change the figure, the wheat and the tares have grown together, and this commingling of good and evil has brought confusion to many minds, but all the while the empire of Christ has been changing from a hope to an accomplishment. Every time a man opens his life to the transforming power of Christ a new step is taken. The missionaries, by their evangelistic and medical and educational activities, are pioneers of conquest. The invisible empire is to become the visible triumph of the one Personality the world has known who can be trusted with imperial power.—Selected.

THE CALL.

They were mending their nets, those brothers,
In their ship on Galilee,
And the golden beams of the morning
Left sparkling trails on the sea,
When along the shore, through the sunshine,
O'er the paths they daily trod,
Came that lover of light and beauty,
The glorified Son of God.

They were mending their nets, those brothers,
He called them to follow Him.
Did they question His right or wisdom?
Nay, their eyes with joy grew dim
As they left the nets with their father,
And over that shining sand,
With gladness they went with the Master
To love and to understand.

They were mending their nets, those brothers,
And they loved the seething foam,
As it tossed and caressed their boat-craft,
The fisherman's sun-kissed home.
But they heard the voice of the Savior,
Jesus, Redeemer, their Friend—
And with wonder and great rejoicing,
They followed Him to the end.

We are mending our nets, my brothers,
And we love our ships at sea.
If our Father asks us to serve Him,
Shall we stay on Galilee?
Though our treasures are at our hearthstones,
If our country needs our best,
Shall we not offer loyal service,
And leave with our God the rest?

—Belle McKinney Swope, in
The Presbyterian.

THE BIRTH OF A GREAT HYMN.

We are told that when George Matheson realized that he was going blind he wrote a letter to his fiance offering to release her from her covenant of love because of his certain blindness. To his surprise and deep regret, she accepted the proffered release. The young poet-preacher was plunged into a veritable Gethsemane of sorrow. In time, however, his feet found the Rock of Ages; he became aware of another who was "acquainted with grief." He went to his desk and, in the travail of his soul, a great hymn was born. Sore and sick at heart for the love that had let him go, he wrote:

"O Love that will not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be."

Then, as victory over his impending affliction found utterance, he wrote that wonderful second stanza, a prayer of resignation with which few of us could face the defeat and disappointment of blindness:

"O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer be."

Mounting yet higher, with the same note of noble victory, he wrote:

"O joy that seekest me through pain,
I cannot close my heart to thee;
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless me."

And, finally, conscious of the spirit of victory in Him who transformed the cross from a symbol of defeat to an emblem of supreme victory, he penned the closing lines:

"O Cross thtat liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red—
Life that shall endless be."

—Claude Allen McKay, Brockton, Mass.

FEELING.

A little Boston girl named Mary, aged five years, is a Christian Scientist to the marrow.

Mary fell one day and barked her shin, and rubbing the hurt with her hand she began to cry. Her aunt, an unbeliever, happened along at this moment. The aunt was mindful of Mary's faith and of those [illegible] years and with a mocking smile she said: "Why, Mary, are you hurt?"

"No, I ain't hurt," sobbed the little girl, restraining her sobs as best she could.

"But if you are not hurt, why are you crying?"

"I am crying," said Mary, "because I am mad."

"And what are you mad about?"

"I am mad—boo-hoo!" went the little girl, "because I can't feel I ain't hurt."—Selected.

EXCUSE MAKERS.

People who are made of the right kind of material do not make excuses; they work. They do not whine; they keep forging ahead. They do not wait for somebody to help them; they help themselves. They do not wait for an opportunity; they make it. Those who complain of "no chance" confess their weakness—their lack of efficiency. They show that they are not equal to the occasion, that they are not greater than the obstacle which confronts them.—Selected.

Many Paris women of fashion are wearing diamonds in the heels of their shoes. It is such foolish extravagance that causes much of the discontent of the times.

—Charles Ireland, Jr., is seriously ill, having double pneumonia.

—John Brown's grave has just been sold with the farm at North Elba New York. It was only recently marked with a monument.

—"The Senate's delay robbed Europe of its faith in America's ideals" is the conclusion reached by Carl W. Ackerman after an investigation of European conditions.

—Within 14 months Poland has issued over 300 varieties of stamps.

"WHAT WILL 'HAPPEN' ON APRIL 4?"

Are you a **pastor?**

Are you a **superintendent?**

Are you a Sunday school **teachehr?**

Are you looking forward to April 4 —Easter Day—as a joyful day of rich harvest when a goodly number of the boys and girls of your Sunday school will make their public confession of Jesus Christ by uniting with the church?

Are you **longing** for it?

Are you **praying** for it?

Are you **working** for it?

Are you **expecting** it?

May we urge the pastor and superintendent of every church and school to have an earnest conference over this important matter at once, for nothing "happens" in Christian work. Decide first of all to make the best possible use in your school of the precious weeks between now and April 4. The following suggestions may help you though local conditions often require different methods.

1. **Call all the officers** and teachers of your school together and take them into your counsel. Seek to secure their interest and co-operation. Spend an entire evening together with no other business on hand. The very first thing to accomplish is to bring all the workers face to face with their opportunity and responsibility. This is really the work of the Holy Spirit but it is within your power by prayer, devotional Bible study and consecration to create the congenial atmosphere.

2. **Hold an evening meeting** of all your Sunday school workers, once a week for the six weeks of Lent, which begins on Sunday, February 22. While there will be much prayer at each of these meetings the central feature should be an earnest talk or study, of some topic fundamental to that finest of all the fine arts—soul winning. This meeting need not exceed sixty to seventy-five minutes in length.

3. **The teaching of the regular lessons** Sunday by Sunday in the classes should not be interrupted, but whenever practicable the emphasis should be upon the acceptance of Christ and deepening of the spiritual life.

4. **Place in the hands of all the workers** appropriate literature, especially leaflets, on all subjects relating to soul winning. These leaflets are inexpensive and may be had of any denominational publishing house. They will instruct and inspire the workers along all needful lines.

5. **Urge the teachers to visit their pupils** or to invite them one at a time to their own home for the purpose of seeking their decision for Christ, or of giving them such instructions are they need. Reports from the teachers at the weekly meeting of their successes in these personal interviews will furnish much occasion for rejoicing and prayer. These reports will stimulate others to try harder. Soul winning is individual work for the most part.

6. **No public announcement should be made** of this soul-winning campaign. The sessions of the school should be conducted as usual except that much care should be taken that only such features are introduced into the program as shall be helpful to the task in hand.

7. **The pastor should preach** several times during these weeks—the oftener the better—along lines that will help the teachers to secure results—such as home religion—the family in the church—youth God's harvest time, etc.

3. **The pastor will do well** to gather those scholars who manifest sufficient interest and instruct them in a pastor's class, meeting perhaps at the close of the public school session on a week day. He will lead them into an understanding of what they are doing, of the meaning of the Christian life, the reasons for and the advantage of church membership, the significance of the ordinances (baptism and the Lord's Supper), the proper habits of Bible study, prayer, etc. He should also keep in close touch with the parents of the boys and girls.

9. **Set apart the Sunday before Easter**—March 28, as "Commitment Sunday," when at the regular school hour, and under proper influences, with no undue pressure, the decisions which have been secured by the teachers shall be publicly declared by the scholars themselves. These testimonies should be spontaneous, natural and freely given. They will be if the previous work has been well done and the atmosphere is what it should be. This service need not occupy the whole school period and should be made very simple. The departments having separate rooms should remain by themselves and the service should be conducted by their own officers and teachers; or the Commitment may be in the separate classes with their teachers. Massing of the school and the methods usually found in public meetings are not desirable.

10. **During Easter week** all scholars who have decided for Christ and others deeply interested should be encouraged to attend the services each night, and particularly the one meeting which is planned especially for them. At that meeting they will receive further instruction for the great service on Easter day, when they will publicly enlist in God's great army.—Marion Lawrance, in the Internatianal Searchlight.

KANSAS EXPERIMENT PROVING SUCCESSFUL.

In an address delivered in Boston last week Governor Henry J. Allen of Kansas told the story of the creation of the Kansas Court of Industrial Relations, the new movement in that state the originality and effectiveness of which as a means of preventing strikes have been demonstrated during the past few months. The Court of Industrial Relations came into existence following a coal strike called in the state of Kansas last November. The acute situation which resulted was met by the Supreme Court, which delivered over to the state under a receivership the property of nearly two hundred mining corporations and companies. The state then called for volunteers and with this volunteer labor proceeded to operate the mines, producing sufficient coal to relieve all actual emergencies. After the failure of the coal strike a special session of the state Legislature was called to enact industrial legislation which would make impossible a recurrence of such a situation. The Kansas Court of Industrial Relations, the result of this legislation, provides, said Governor Allen, "a substitute for strikes and lockouts, and protects the public against the abuses which heretofore came upon it during the course of industrial controversies. The court holds the power of equal and exact justice for employers, employees, and the public." He stated that the new court is founded upon the principle that government should have the same power to protect society against the offenses of ruthless industrial strife that it has always had to protect itself against crime."The legislation enacted," asserted Governor Allen, "does not deny labor the right of collective bargaining, but establishes something saner and juster when an effort at collective bargaining has failed than recourse to strikes." The court established consists of three judges to be appointed by the governor with special reference to their fitness for righteous and impartial judgment. This tribunal is vested with authority and power to hear and determine all controversies which may arise in industries effecting the necessities of life. Governor Allen gives it as his opinion that one of the results of the workings of the new court will be the departure from Kansas of the radical laborites and a corresponding increase of conservative labor men who will remain there to their own and the entire state's advantage. The court has already handled more than a dozen cases, half of them brought by unions and the other half by capital, which seems to show that state labor is beginning to see that the law establishing the court is as fair to the unions as to the employers, and that disputes can be settled without loss of wages and without detriment to the foundation principle of organization. "I believe," said Governor Allen in conclusion, "the thing we have done in Kansas can be done in the nation at large. It is no more experimental than the establishment of the civil and criminal courts were experimental when the evolution of society led us to their necessity."—Zion's Herald.

MARRIED.

On March 18 Mr. Matthew Barbee and Mrs. Annie Hurlarker-Rodgers were united in marriage at Plyler by the writer. Mrs. Annie is a daughter of Bro. Daniel Hurlarker of our church. The happy pair will make their home in Albemarle. W. D. Reed.

M. Turpin, inventor of molite, one of the most terrible explosives used in the late war, says that electricity will be the greatest destructive force in future wars.

—Thousansd of birds die during the migration season every year because of the lure of the torch of the Statue of Liberty in New York harbor.

—This has been a severe winter in some parts of the country. In southern Michigan the ice has attained a thickness of two feet without a thaw and the ground has been frozen to a depth of four feet.

—It is said that former Emperor Charles of Austria has now in his own right less than $500 a year on which to support himself, his wife and six children.

—"Uncle Joe" Cannon is the only man living whose name appeared on the same political ballot with that of Abraham Lincoln.

—Even the illiterate natives of Egypt have become millionaires in large numbers because of the great advance in the price of cotton.

—It is estimated that an income of $2,000 a year now is equivalent to an income of only $870 in 1913.

FROM PASTORS AND PEOPLE

Greenesville Circuit.—Since our last report God has called from our midst Brother Littleton M. Noward. Bro. Noward was born April 17, 1860, and passed to his reward on March 4, 1920.

Bro. Noward was a good man and always loved to help his neighbors when they needed his help. He was a devoted husband and father; he leaves his wife, Mrs. Jennie Noward, and seven children to mourn his departure.

He professed faith in Christ August 17, 1895, and joined Philadelphia Church, and since that time has been a faithful member. He loved his church and always helped to support every cause to the betterment of the church and community.

May the God of all comfort and love bless and comfort the bereaved family and friends and may they bring their burdens to the feet of Jesus for he has promised to bear them.

And may we be able to say, The Lord gave and the Lord taketh away; blessed be the name of the Lord.

The flu has about gone, but the groundhog weather is here yet.

L. S. Helms, Pastor.

Roanoke Circuit.—I take this opportunity to inform the people of this charge that I have not had "flu," but my teeth gave me trouble for about three weeks, then an abscess formed and I had to have the tooth extracted and have been under the care of the dentist for three weeks more, making a total of six weeks that I have not been able to look after my work. But I am glad to say I'm improving. This has delayed my rounding up the Million Dollar fund, but hope to be able to look after it within the next few days.

D. R. Williams.

Attention Orange Circuit!

The second quarterly conference for Orange charge will be held on Saturday before the second Sunday in April at Chestnut Ridge church at 2:30 p. m. Remember April 10 and make your "presence be felt" by attending.

H. Freo Surratt.

Orange Circuit.—President Andrews was at Chestnut Ridge and Efland the second Sunday. His messages were greatly appreciated; however, the congregations were not normal due to the fright of influenza. Dr. Andrews, having been pastor about twelve years ago, knows the work very thoroughly and his official visits are awaited with a great deal of interest.

Union Grove community has been in the throes of "flu"; one or two deaths have occurred, but from information received the malady is somewhat abating now. Other points on the work have recovered. As the more agreeable weather comes and the going of the epidemic is fully a reality we hope for more and better efforts expended for the church work.

Yesterday was our day at Efland and services were held in the morning and in the evening. Very good audiences at both services with a manifestation of interest for the Word from the Book. The Sunday school elected Miss Lettie Thompson to attend the School of Religious Training at Graham April 6, 7 and 8. The Christian Endeavor is expecting to send a representative and we trust the church will do likewise.

Hebron church: Services were resumed at Hebron the second Sunday and President Andrews preached for us, leaving wholesome impressions upon our minds. The attendance here was fairly good considering the previous conditions. The Sunday school and young men's prayer meeting have started up with church services, and we expect much renewed interest now and great good accomplished. The Lord's Supper will be observed the fourth Sunday morning, March 28.

H. Freo Surratt.

High Point.—Miss Annie Forrest, our returned missionary to Japan, whom we have known and loved for a number of years, met with us on Sunday morning at the 11 o'clock service, which was held under the auspices of the Woman's Foreign Missionary Society. She made a most interesting and beautiful address on behalf of the work in China and Japan, which lies so near her heart. We have never heard a more earnest and touching appeal, and it brought tears to many eyes. After the address a thank-offering collection was taken for our Foreign Missionary Society and Miss Forrest knows how to get money. In fact she might be called an adept in the art, and is never so happy as when raising money for missions. The sum of $300 was quickly subscribed, and it will be left to the missionary society to decide whether this money is to be used for Miss Williams's work or Miss Hodges'. The Woman's Foreign Missionary Society has raised $500 this year, more than in any other year of its history. Mrs. George R. Brown and Mrs. W. P. Pickett, the faithful and efficient president and treasurer, will go to the branch meeting in Winston-Salem in April with happy hearts and smiling faces, for the report will be splendid, and we are very grateful. Miss Forrest went to Lebanon church in Mechanicsville to speak at 2:30 o'clock Sunday afternoon, and to Pleasant Grove in the evening.

The White Sale conducted on Saturday at Jarrett's Book Store by the ladies of the Foreign Missionary Society was very successful. Fancy articles of clothing, cakes, and candy were sold, and the sum of $65 was realized.

Mr. V. W. Idol, who has been in the grocery business here for nearly 18 years, has disposed of the business to Mr. Allen of Martin county, and is taking a much-needed rest.

The Sabbath school is preparing a special service for Easter Sunday.

Reporter.

March 22.

Bess Chapel Circuit.—The weather and "flu" have hindered on this field of labor as on others. Perhaps not more than others, but it affects us more.

Fairfield.—It has snowed each of the three Sundays, or at least came so near it that it kept many from the services. However, there has been enough each time to encourage me to believe that when good weather does come will have good attendance.

The Sunday school has not suspended though several Sundays there has been none, on account of sickness and weather.

They also think the pastor does not live too far away to be pounded. Mrs. McConnell and Mrs. Prim filling my suit-case with canned goods and butter.

Bess Chapel.—This is the old mother church. Located in a rich farming section, wide-awake and progressive farmers, she is asleep as to her great opportunity to do great things for her Master. However, I believe she is beginniing to open her eyes and look towards the dawning of a brighter and better day.

Bessemer City.—Keep your glasses clear, and I think you will see something interesting from this point very soon.

C. H Whitaker.

The Forsyth Postal Card, W. F. Kennett, Editor.

A Spring Day.

Last Sunday was a good day with us on Forsyth charge. An ideal spring day with increased congregations and other signs of increasing interest.

A Call to the Ministry.

Bro. James L. Martin, who was converted the 19th day of last August and joined the church at Union Ridge, has had an irresistible call to the gospel ministry. Bro. Martin has a good home, a good wife and three interesting children. He is about 30 years of age; must go to school before entering the ministry. His surroundings—his good home and family—makes it difficult for him to yield to this call, but the call to him is so clearcut and so insistent that he feels impelled to make every sacrifice that he may, at the earliest possible day, devote his time to preaching the gospel. This requires much faith and deep consecration. May God lead him by His Spirit and make the way very clear to him.

Union Ridge made a good payment on pastor's salary and lacks less than $3.00 of having paid the amount due on general interest for the first quarter. This church seems now to be a candidate for first place on the charge and keeping up with the finances.

At three p. m. we were at Maple Springs.

Over the Top.

Maple Springs is now over the top on the Million Dollar Drive, having raised for this cause $331.86.

Another thing to the credit of Maple Springs is that neither the "flu" or bad weather has closed the Sunday school a single Sunday during the winter. Among the efficient and faithful teachers are Miss Lucile Henning, who has charge of the primary class and who never fails to be present; and Miss Addie Long, teacher of a class of adults. It would be difficult to find teachers better equipped in heart and head than these faithful young women.

After the service we visited Bro. F. E. Shamel, who is very feeble in body. We found him strong in faith and perfectly reconciled to the will of the Lord. Bro. Shamel has been a member of Maple Springs for 66 years, having joined in 1854. He gave us some interesting points in the history of this church. The church was organized in 1849 by Rev. George Whitaker. In 1850 a camp meeting was held with Rev. C. F. Harris as pastor. At this meeting 76 persons were converted. A little later Rev. J. M. Kennett, uncle of the present pastor, was pastor of Maple Springs and while pastor was guilty of a theft that did not get him into trouble, but on the contrary, blest his entire life. The article taken clandestinely was one Miss Mary Stultz, who became his wife and the mother of a large family of children. This good man went to heaven from the state of Oregon a few years ago.

The township Sunday school convention is to be held in Maple Springs in May. We are glad to send in two new subscriptions to the Methodist Protestant Herald this week. The Forsyth readers of the Postal Card may look for a special notice in next week's Postal Card.

Thanks to Sister Martin for a good dinner served without her missing church, and to Bro. Martin for the trip across the city to Maple Springs.

New Salem, Randleman Circuit.—We had a good service the second Sunday. Bro. Lowdermilk preached us an extra good sermon on thought. And judging by the attention of the congregation he had them thinking. He gave us some grand things to think about. After preaching the pastor administered the sacrament to a number of the members. New Salem is considering the matter of buying a communion set.

Bro. Lowdermilk having to conduct a funeral service the third Sunday, Rev. J. F. Dosier preached for us. He preached a very instructive sermon.

We are very glad to have Robert Wood back in Sunday school from Elon College. Bro. Ivan Siler and wife of Greensboro worshiped with us last service. We are always glad to have them in the choir.

Our Sunday school is beginning to take on new life since being closed on account of "flu." L. R. Hughes.

March 22, 1920.

Randleman.—The second quarterly conference of this charge will convene at Worthville Saturday, April the third, at 3 p. m. A full attendance of all the officials is much desired.

E. G. Lowdermilk, Pastor.

Harmony Junior Christian Endeavor.

Now that the winter is past and the beautiful spring days have come, we are hoping to have larger attendance and to do greater work in our Junior society.

We began the third Sunday in January memorizing the String of Pearls. The following girls have completed them: Effie Compton, Ruth Davis, Mary and Edna Hughes. Two others, Mildred Crawford and Christine Killingsworth, will complete them this week.

We have pledged to pay ten cents per member each month. This is to be given to Children's Home or some other worthy cause.

We, with the young people's societty, observed Dixie Endeavor Day March the 14th. Our offering that day was to help support the Dixie Endeavor workers.

We are expecting Mr. F. P. Wilson, superintendent of Christian Endeavor work of the Laurens District, to be with us next Sunday afternoon. We hope to have a large attendance of the members and parents to hear him.

Ruth Davis.

Ware Shoals, S. C., March 22, 1920.

Zoar, Mecklenburg Circuit.—Our Sunday school has started again after being closed so long on acount of "flu" in the community. But we are sorry to say that there was one of our church members taken from us with the "flu," Mrs. Emma Bailey.

Our pastor was with us again today. He wasn't feeting so well today. He has been sick for a few days. But we were glad to have him with us all the same, if he could not preach for us.

Mr. Haywood preached for us today. We were glad to have him with us. He preached a helpful sermon.

Our Sunday school collection for Children's Home today was $3.80.

We decided today to have a few days of meeting in April beginning on Tuesday night, the 13th, before the third Sunday in April.

Christian friends, pray for us that we will have a good meeting and the church be greatly revived.

There were a good many pledges on the million dollar campaign paid in today, and we hope they will all soon be paid.

Wishing the Herald and its many readers great success, A Reporter.

Matthews Chapel, Greensville Circuit.—We have started our Sunday school and all church services after being closed out since first Sunday in February, on account of "flu." But we are truly glad to say it has about subsided and all the people are able to get out to church again. We feel that we have something to be thankful for, that so many of us have been spared throughout this epidemic, while we feel sad that some have been taken from us.

Wilkins Hampton fell a victim to the "flu" and then appendicitis, and was taken to the Roanoke Rapids hospital and underwent an operation and died on the third of March. His mother, Mrs. Fannie Hampton, preceded him only two weeks. They died, leaving one little girl eight years of age. She is now being cared for in our home.

Bro. Helms was with us yesterday, preached to a very good congregation owing to the condition of the weather and roads.

Bro. Andrews will be with us on Saturday, April 17 at 3:30 if no other change is made.

Joseph Edwards is home again from hospital, and is now being treated by Dr. Bynum.

Come again, Bro. Morgan. We love to see a word or so from you through the Herald. Glad indeed you remembered us. Much success to Herald and readers.

Lottie Edwards, Reporter.

Bessemer City Church.—Brother C. H. Whitaker preached Saturday night, Sunday and Sunday night as it was our preaching day. He is spending a few days in Bessemer this week with the members. We are surely glad to have a pastor that will visit the members.

Our Sunday school is increasing some now, but we have no superintendent yet, but hope we will have before long.

We plastered and papered the inside of the church last fall and we are making up money to paint the outside now. We are going to start a meeting the fifth Sunday in May, Rev. T. A. Williams as helper. Pray that it will be a successful meeting.

Mr. J. P. Sills of Gastonia has moved to Bessemer City now, where he can come to Sunday school all the time.

Will close, with best wishes to the readers of the Herald. Mae Baldwin.

Bessemer City, N. C., March 22, 1920.

Lebanon Church, Lebanon Circuit.—Miss Annie L. Forrest, returned missionary, was with us last night at Lebanon. The writer could not be present on account of our baby being sick of cold. Am sure I missed a treat by missing the service. I understand they had the stereopticon slides showing scenes of our work in China and Japan and our people at Lebanon enjoyed the privilege of hearing and seeing Miss Forrest. $23.25 was raised. The congregation was not as large as it should have been on account of there being a speaking in Mechanicsville school the same hour in the interest of special tax.

Our Sunday school is making an effort to grow some more in number, having set 200 as a goal to reach by June 30th. Sunday school student, please keep this in mind and invite your friends.

A business meeting of the Philathea class will be held at the home of Miss Daisy Welborn on Saturday, April the 3d at two o'clock. All members are urged to attend.

Mrs. J. W. T., Reporter.

March 23, 1920.

Henderson.—We are now engaged in a two-months evangelistic campaign, through our regular services. Our program is threefold. First, To have all services well attended; second, To enlist our people in personal evangelism; third, To reach the unsaved, and to win them to active Christian service.

We are working hard and praying much to reach these ends. They are so reasonable and so worthy that we are expecting but little difficulty in enlisting the hearty co-operation of our people in this program. And already we "thank God and take courage." Let us have your prayers. "God's arm is not shortened, that it can not save," and he wlil prove that when the church proves him.

Some of our people are still sick, and we miss their activities in the work of the church. Many who have been sick are better, but some do not improve rapidly. The infant son of Brother and Sister W. C. Hight is still very ill. We hope and pray that all may be well very soon.

We are sorry to have to announce that death has again come to our church family. This morning at 2:30 Mr. Oliver J. Grissom passed into the great beyond. Mr. Grissom is a brother of Sister J. T. Stone and Sister Exie Grissom, and it was at the home of the former in Henderson that he died. Mr. Stone has also been sick and confined to his home for several months. In their bereavement and affliction the family has our sympathy and prayers. S. W. Taylor.

March 21, 1920.

Whitakers, Whitakers Charge.—We are glad to say the "flu" epidemic has passed over and we are back at our church work again. I can say, like Mrs. Nicholson of Mebane, it is indeed a punishment to me to be deprived of these things.

Brother Auman came to us again Sunday and we were glad to have him; he gave us what I consider two very helpful sermomns. The early train he takes to get back to his school work was late this morning; therefore we had the pleasure of having him with us this afternoon at our Ladies' Aid. We met this evening in the home of Mrs. Martha Neal, one of our members who has been an invalid for several years, had a large attendance and I am sure all enjoyed the service, for we felt we gave some cheer to this afflicted sister.

Christian Endeavor is back at work and we hope as the spring opens up now people will attend these meetings; they mean so much to us. We have organized a Sunday Egg Club with 15 members for our Children's Home. For a number of years we have been giving every first Sunday collection for this cause, but we are not satisfied with what we have been doing so we hope our egg club will mean much more for this cause. If everybody could only see that when we contribute to this cause we are investing in human lives that will one day mean much to the cause of Christ and to the church! Our pastor is urging the question of tithing. I do wish we could get more people to do this; if so, the Lord's treasury would always be full, and people would be looking for the place they could make the largest investment for Him.

I believe we as a church are determined to do greater things toward soul-winning than we have ever done. There are numbers about us who are not allied with the churches and yet are trying to live the Christian life. We believe this is a stumbling block to sinners and makes it harder to reach them.

With best wishes to the Herald.

Mamie Johnston, Reporter.

Oak Ridge.—Rev. R. M. Andrews, our president, will preach for us at Oak Ridge next Sunday at 11 a. m.; at Ai, at three p. m.; and at Pine Grove at night.

Clark's Chapel, Buncombe Circuit.—Our work is moving along nicely once again.

On next Sunday night we expect to begin a singing school with Mr. H. Tomberlin as director.

On Easter Sunday we expect to have special music. Sincerely Reporter.

St. Paul.—Last Sunday we had a fine Sunday school: 157 present and $10.60 collection; but we would be pleased to see a great increase in the attendance at Sunday school and church services. Our pastor preached a most interesting and helpful sermon Sunday at 11 a. m. and also at 7:30 p. m.

We have been fortunate in having Miss Annie Forrest with us twice. Each time she gave an interesting lecture on missionary work in the foreign fields in China and Japan. We had no Woman's Foreign Missionary Society at our church: she helped us to organize and elect officers and we hope we will be successful in the work. She took an offering for Miss Williams's Community Home in Japan and received $127. We are hoping to have Miss Forrest with us again in the near future.

Eva Routh.

Elbaville, Mocksville Circuit.—Yesterday was another good day for us. Our pastor, Rev. C. J. Edwards, filled his appointment and we had a larger attendance than we have been having. He brought us a helpful and inspiring message on Truth. We seem to like him better every time we hear him. Our offering for the Children's Home was $3.09.

We were very glad indeed to have Bro. A. H. Evans from Shiloh worship with us yesterday. Come again, Brother Evans, as we are always glad to have people from other churches to come and worship with us.

Our Sunday school is still progressing and how thankful we are that we have not had to stop our Sunday school this year on account of "flu," although we are sorry to report that some of our folks have had it. Our superintendent's family has been indisposed with it, but we hope for them a speedy recovery, as we miss him so much when he is kept away from Sunday school and church. With best wishes to the Herald and its readers,

Clara Shutt.

March 22, 1920.

Pine Grove, Oak Ridge Circuit.—We have been greatly hindered in our work for the past two months. The influenza invaded our neighborhood and several of our members were stricken with the malady. We are glad to report that all have about recovered and no deaths occurred among our membership.

Our pastor preached for us Sunday afternoon to a very large congregation. We hope now to move forward and have good attendance at all services throughout the remaining part of the year.

I am glad to report that some steps have already been taken towards building our new church. This is to be a brick structure and some work has already been done towards preparing to burn the brick.

Bro. Lindley has requested all members of the church to be present the first Sunday in April.

Rev. R. M. Andrews is to preach for us the fourth Sunday night in this month. We hope there will be a large crowd out to hear him.

Since our last report another one of our girls has got married. The contracting parties are Miss Grace Walker and Mr. Andy Beeson. We wish them a pleasant voyage on the sea of matrimony.

Miss Rosa McCuiston, who has been seriously ill for several weeks, is now convalescing. Bertha Barrow, Reporter.

March 22, 1920.

Pleasant Grove, Lebanon Circuit.—We had a good Sunday school yesterday. We are going to have Easter exercise. Our school is taking a nice start since we opened up after the "flu." Bro. Suits and his family were with us and he gave us a good sermon.

Brother Suits announced the second quarterly conference for Lebanon charge to meet with Pleasant Grove April 17 at 2:30; hope the brethren will be there with good report.

On Sunday night we were glad to have Miss Forrest with us and she gave us a very stirring address, after which she took an offering for foreign missions, which amounted to $30. We were very glad to have Miss Forrest with us, enjoyed her visit; hope she will come again, and we pray God's blessings on her and her work.

We are very glad that our people are getting well of the "flu": we saw a lot of faces Sunday that we have missed because of "flu," and we are thankful to the Lord that he has spared all of our members so far.

Friendship, Haw River Circuit.—We have been silent, it seems, for some time. On account of bad weather and the influenza epidemic, mostly, we were kept from holding our regular church services and Sunday school.

Yesterday was such a good day for us all. It seems that we are again in the right channel when we can hold our regular services. We had Sunday school at the usual hour, after which Brother Swain gave us a splendid sermon, which I am sure made every one feel the words of his text, "It is good for us to be here" Matthew 17:4.

Our attendance for Sunday school was fine. Our class of young people was large and when I looked over just opposite and saw about the same number of mothers and fathers, this looked like having Sunday school. Our collection went to the Children's Home. I shall not state the amount, but we may look for the report in the Herald. It was very good, I am sure.

Brother Swain told us of some things that are to take place in the coming two months which we are looking forward to with much interest. It is the coming of Miss Forrest, Rev. Mr. Andrews, our president, and lastly, Bro. Garrett is coming with the children from the Children's Home. We shall give each and everyone of them a hearty welcome.

We had with us Sunday for both services, Bro. Weatherly and family. We were certainly glad to have them.

Let us not forget Sunday school and come every Sunday. Try to bring as many new scholars as possible.

Kathleen Small, Reporter.

March 22, 1920.

Mrs. Jason Hamilton, wife of one of our Asheboro members, died March the first. She had been sick only a few days with influenza. She leaves her husband and three children, father and mother, a number of brothers and sisters. These all hove our sympathy. Mrs. Hamilton professed faith in Christ when about fifteen years of age. She left her loved ones with the assurance that all is well with her soul. May the comforting presence of the Holy Spirit be with the bereaved ones.

L. W. Gerringer, Pastor.

Miss Neva Hunter, now Mrs. Gillam, is in Greensboro visiting her father, Bro. W. W. Hunter. She lives in Iowa. Her friends were delighted to see her at Grace church last Sunday. She looks well and happy.

—It takes 13 minutes of human labor to produce a bushel of wheat in a good American wheat state. In Europe a bushel of wheat requires four and a half hours of labor.

—Mr. Ferdie Stont, for years secretary of Grace Sunday school, has recently entered the rank of teachers, taking a class of interesting boys in their early teens.

IN MEMORIAM.

Ellis.

Owen Ellis was born in Vance county, N. C., January 10, 1897, and there lived until his death at the Sarah Elizabeth Hospital, caused by influenza-pneumonia, March 2, 1920, age 23 years, one month, 21 days. Owen will be greatly missed, because it is good people that we miss and it is a pleasure to me to say that he was a good man. When a child he was kindhearted and seemed to want to do something for the pleasure of some one. I well remember that when a child he was fond of nice flowers and he learned that my mother was a lover of flowers and he would pluck his choice chrysanthemums and Cape Jessamines and give to my mother. What sweeter act could a child do than to pluck his choice flowers for an older person? I remember once that he wished to go on an excursion on which I was going. His mother said that he might go if I would take him in my care; and it is a pleasure to have anyone in your care that acts as nobly as he did on that excursion. From childhood on he was economical and did not waste his money as lots of boys did.

His father died in 1912, leaving him 15 years old and the oldest child. He continued on with his mother in a gentle way still using economy and making money for himself and mother.

In December, 1917, he was married to Miss Fannie Thompson, the accomplished daughter of Mr. Thomas Thompson of Warren county, N. C. She, being a wonderful Sunday school and church worker, accepted a place as teacher in our Sunday school at Mt. Carmel, Granville circuit. It was a noble sight to see [illegible] church and Sunday school [illegible]

[illegible] and he took a position with the American Agricultural Chemical Company of this city.

He was laid to rest by the side of his father in the family burying ground near the city.

Besides his wife he leaves a mother, four sisters and one brother to mourn the loss.

W. Polk Garrett.

In Memory of Little Willis Hampton.

Willis was about 14 years old. He was a member of Matthews Chapel Sunday school and was a good boy and loved by all who knew him. He had the misfortune of losing one of his limbs a few years ago, but has always been cheerful. He was buried by the side of his mother in the family burying-ground who preceded him only a few weeks. He leaves a father who has been suffering with insanity for five years, and one little sister and a host of friends to mourn his departure.

L. S. Helms, Pastor.

[illegible]

Mrs. Elizabeth McFarland was born [illegible] 21, 1[illegible]. She married Mr. William McFarland in 18[illegible]. To this union [illegible] one son. One [illegible] to the better world near [illegible] years. Her husband preceded her near 17 years. She leaves six children, and [illegible] grandchildren and 10 great-grandchildren. She was laid to rest at Mt. Moriah Cemetery the 23rd. Many friends were present to pay their last respects to her in this life. Mr. Avery Towery conducted the funeral service and made a good talk. Mrs. McFarland has been a member at Mt. Moriah from early life. She was a good member to attend the church as long as she was able, and was a good Christian woman. She will be missed at home and at the church. We sympathize with the bereaved ones. God be with them all. We all hope to meet her on the shores of eternity and together we will spend the countless ages in the land where no tears are ever shed and we say goodby no more.

Farewell, dear one, farewell. It is hard from thee to part, although the Lord has called thee home, it almost breaks our hearts.

Mr. John Crow was born Jan. 17, 1847, and died at the age of 78 years, one month and four days. He married the first time Miss Isabel McFarland, daughter of George McFarland. To this union were born two sons both of whom are living. His first wife has been dead about 40 years. He married the last time Miss Lizzie McFarland, daughter of Mr. William and Elizabeth McFarland. He leaves two sons, four grandchildren and his wife, one brother and one sister to mourn their loss besides a host of relatives and friends. He was a good neighbor and a Christian man. He was laid to rest in First Broad Cemetery Baptist Church. Mr. Avery Tower conducted the funeral service. God bless his wife. She loses her husband and mother both. We sympathize with the bereaved friends who are left behind. Mr. Crow was a soldier in the Civil War; he served three years and was a true soldier to his country.

[illegible] forever. In His own good time God will call us from our rest to [illegible]

Susan Sisk, Reporter.

CHILDREN'S HOME.

Report of Superintendent.

Sunday schools—	
Henderson	$ 23.07
Burlington	18.91
Winston-Salem	18.67
Enfield	17.10
Concord	16.00
Liberty	7.85
[illegible]'s Chapel, Greensville	1.01
Ebenezer, Greensville	.82
Mitchell's Grove, Guilford	1.50
Fairfield, Guilford	2.00
Fair Grove, Haw River	7.00
Hickory Ridge, Forsyth	6.76
Bethesda, North Davidson	4.18
Shiloh, Randolph	2.08
Mt. Pleasant, Mt. Pleasant	2.75
West End, Greensboro	2.11
New Salem, Randleman	8.35
Shoals, Pinnacle and Mt. Zion	1.76
Mebane	9.00
[illegible]	2.50
[illegible] Zion, Why Not	1.75
Flat Rock, Flat Rock	5.55
Worthville, Randleman	2.85
Cedar Cliff, Mt. Hermon	1.07
Mt. Carmel, Granville	5.00
Haw River, Graham and Haw River	8.06
Bethel, Mocksville	1.53
Love Joy, Davidson	5.09
Mill Grove, Midland	1.74
Pine Bluff, Midland	1.60
Union Grove, Orange	2.00
Harmony, Yarborough	1.15
Baracas, Grace, Greensboro	16.75
Sunday eggs—	
Mrs. J. D. Payne, Cedar Cliff	4.78
Mrs. J. M. Lloyd, Union Grove, Orange	2.00
Harmony, Yarborough	4.95
Mrs. W. M. Pike, Liberty	1.00
Walter Braswell, Kannapolis	2.50
J. D. Payne, Cedar Cliff, Mt. Hermon	2.00
J. A. Loy, Burlington	5.00
G. W. Wright, Liberty	10.00
Mr. and Mrs. C. C. Brown, Greensboro	15.00
Ladies' Aid, Weaverville,	1.20
C. E. Society, Tiffin, Ohio	8.00
Bee Gums	20.00
	$284.88

Sunday eggs: Mrs. S. P. Montgomery, one and one-half dozen; and Mrs. M. C. Auman, three dozen.

Winston-Salem has inaugurated some new methods for increasing its contributions. Did you notice that it had already helped?

Whitakers has organized a Sunday Egg Club and we would like for some of our other progressive women to fall in line with them.

Mrs. W. E. Martin, Winston-Salem, has our thanks for a box of valuable goods.

We are glad to announce that the Christian Endeavor society, Tiffin, Ohio, has pledged itself to clothe a child in the Home. Some years ago one of the Sunday school classes of girls began clothing a child and on account of a number of the class leaving a class over at Mt. Vernon assumed the obligation and they are still keeping it up.

A Helpful Visitor.

Rev. T. J. Ogburn offered a prize of two dollars to that boy or girl in the Home who would rewrite the nearest correctly an incorrect story which he had published in the Methodist Protestant Herald several months ago. Three of the 10th grade and three of the eighth grade entered the contest. The papers were sent to Bro. Ogburn for correction. He knew nothing of the age, grade, or name, but passed strictly on their merits. It was found that No. 6 had the best paper. Bertha Brown of the eighth grade was the lucky one.

He made us the best talk, calling our attention to errors in the usage of common every-day words, we have ever heard. It helped all.

We thank him for his interest, and he will always find a warm welcome awaiting him. We are sorry Mrs. Ogburn was kept away on account of her physical condition. We hope to have her later.

H. A. Garrett.

NOTICE TO WOMAN'S HOME MISSIONARY SOCIETY.

The branch meeting will be held in Winston-Salem April 14, 15.

Please be sure your part of the budget is in hands of treasurer by April 9 in order to get in the report.

Don't forget your special offering for Pine Ridge, Pittsburgh Mission and our Children's Home.

See that your society is well represented at the meeting.

In remitting do not fail to state definitely for what purpose the money is to be used.

Mrs. H. A. Garrett, Treasurer.

EVANGELISM IN THE SUNDAY SCHOOLS AND CHRISTIAN ENDEAVOR SOCIETIES.

A Call to Action.

Much stress is being placed today upon winning the one next to you. All Christians who care whether or not the unsaved are brought to Christ are hearing a clarion call to service. It is startling to know just how many unchurched people there are about us and just how little is being done to lead them to the Savior.

What Am I Doing?

Every one who loves the Lord should seriously stop and face the question, What Am I Doing to Win Others for Christ? Perhaps many of the people with whom you deal every day of your life are not Christians, and yet, perhaps they do not know from anything you have ever said to them that you are a Christian, or that you care one whit whether they ever become Christians or not.

Seize the Present Opportunity.

The Spiritual Resources Department of the Interchurch World Movement is calling upon everybody in every department of church life to win at least one person to Christ during the last two weeks preceding Easter. Every Protestant Church will be asked to conduct, in its own way, revival services during those two weeks. Christians will be asked to stop for prayer at the noon hour wherever they may be and what ever they may be doing. Then they will be asked to help answer their prayers by endeavoring to lead some individual to Christ, in office, in shop, in store, in the home, on the street, or in the church.

The Greatest Field of Opportunity.

No one living is past hope; hence, approach the man of big business, seek out the working man, speak to the man who is down and out and tell them what the love of the Lord Jesus will do for them, believing that they will turn from their sins and accept Him. But after all the most fruitful field from which to win individuals is right in our Sunday schools and Christian Endeavor Societies. There the fields are ‘‘white already to harvest.’’ Be sure you cast in the sickle ere the harvest falls down for lack of reaping.

In Union There is Strength.

Christ said, ‘‘I pray that they may be one, as we are.’’ Some of us believe in the organic union of the churches and some of us do not; but surely all Christians believe in the spiritual union of God's forces—and surely if there is one thing on earth that God's children can unite upon it is A Union Evangelistic Effort where each church in each community will hold its own meeting in its own way, and yet be united in the one thing of trying to win America for Christ. It will hearten us to know that all Christians are working at this most important job for the two weeks before Easter.

The End of All Sunday School Work.

We organize our Sunday schools, we grade them, and we are careful to standardize them, and we want to have the very best Sunday school in the community. But after all the end, and aim, and object of running a Sunday school is that all the pupils may be led to Christ and strengthened in Christian graces. If the Sunday school fails in the one thing of bringing its pupils to Christ it fails in the most important thing in all its work. Plan and pray and work to win all the accountable pupils of your school to Christ before Easter Sunday. This should include both children and adults. It ought to be done, and if it ought to be done, by the grace of God it can be done. To **do less than our best for Christ is a sin.**

The Purpose of Christian Endeavor Work.

We have been thinking of the Christian Endeavor Society as a training school for service, and so it is. But pray! are we to meet together week after week just to train ourselves to testify in public and to speak in public, and to pray in public just for the sake of doing these things? No, we are in training that we may learn how to reach the unreached and win them to the Savior.

Palm Sunday, March 28, is Acknowledgement Sunday, and Easter Sunday is Join-the-Church Sunday. Will you get one or more to acknowledge Him, and to Join His Church on Easter Sunday? Then get busy, there is no time to lose. A. G. Dixon.

COLONEL POPP AND CORNELIA COBBE.

Once upon a time there was a little girl who had so few real toy playthings that she had to play with such things as her grandfather found time to make for her, or with second-hand toys given her by some city children she knew, who came to the country every summer.

This little girl, Frances Cooper, found that the city children liked some of her toys better than they liked their own. She had all sorts of things they did not have—burdock furniture, hollyhock parasols, acorn dishes and poppy-seed teapots, card-board-box doll-houses, and out-of-door play-houses made of fence corners with branches for roofs; and her dolls were of so many different kinds that even the city children did not own half so many, though the ones they did had cost a great deal of money. Frances's family of spool-dolls alone would fill a story-book.

Among all her funny dolls the ones she liked best of all were two which would make you laugh just to look at them. They were made of corn-cobs and their names were Colonel Popp and Cornelia Cobbe. Frances thought Colonel Popp's title should be spelled K-e-r-n-e-l, but grandfather said so brave a doll ought to have the real military spelling. He was made out of the longest ear of popcorn in the field, and now you know why his second name was Popp. .

Cornelia Cobbe was the shortest ear of the early corn. Frances thought her first name should have a hyphen to separate the ‘‘Corn’’ from the ‘‘elia’’ and that her last name should be spelled just plain C-o-b. But grandfather said he thought the fancy spelling the better.

Colonel Popp and Cornelia Cobbe had more adventures than had all the other dolls put together. Once this brave pair sailed down the brook and were nearly drowned when the old umbrella-boat they were sailing in suddenly overturned and spilled them out. After this mishap, the Colonel had to have a new uniform made of scraps left from Frances's last red flannel petticoat, and poor Cornelia had to be dressed anew in a piece of a salt-bag, the very worst part of the bag, too, for it had the printed label on it, telling all about the salt and where it was packed. The new salt-dress was most embarrassing for poor Cornelia, Frances thought, but at least it would keep her warm. Grandfather was more encouraging about the costume.

‘‘Why!’’ said he, with a chuckle, ‘‘it will tell everybody right away that Cornelia is the salt of the earth, and what could be better than that?’’

Many other things had happened to the Colonel and to Cornelia. Once they were left up in a tree all night, where Frances had been playing. Again, they were carried by mistake to mill when grandfather took his wheat to be ground.

The time they were carried off in grandfather's coat-pocket is a long story by itself, for he did not know they were there at all, as Frances had not told him she had put them there when she was having them play hide-and-seek with the other dolls.

Their latest adventure was the worst, for Frances thought she never would see them again. This time they were lost, indeed. She could not remember when she had seen them last, nor where, and for days every one thought poor Colonel Popp and Cornelia Cobbe would never be seen again.

One night, Frances had a dream. After she awoke in the morning, she could not tell what it was about, but she did know that in the dream she saw Colonel Popp and Cornelia Cobbe, and that they were being chased about by squirrels. How the poor dolls did run! And how fast the squirrels' tails whisked about! Frances's head whirled when she woke up, and grandfather said at the breakfast-table, after he had heard the mixed-up dream:

‘‘Why, don't you remember how we watched the squirrels yesterday, over near the woods? That is why you dreamed of them, and, because the dolls are lost, you had been thinking hard of them too, and so squirrels and dolls followed you into your dreams, you see. I am sure no squirrel would be bad enough to chase either the Colonel or Cornelia.’’

Ah, but there is just where grandfather was mistaken, for the squirrels had more to do with the dolls than he thought. He said so himself, when, the very same day, he heard a great chattering on the roof of the wood-house. He knew what was the matter. The squirrels were scolding him for hiding his corn which had been outside in a basket, and which they wanted to carry off and put into their winter pantry.

Grandfather looked up at the eaves, and suddenly began to laugh. He laughed so hard that off whisked the chattering squirrels. Then he called:

‘‘Frances, where are you? Come here.’’

Frances came running from the house. Grandfather said, when he could stop laughing long enough to speak:

‘‘Well, little girl, your dream was a truer one than we thought. Look up at the corner of the wood-house.’’

Frances loked, and what did she spy but a bit of bright red—Colonel Popp's red-flannel petticoat uniform—and some lettering on a bit of white cloth—Cornelia Cobbe's Syracuse, N. Y., Salt Works bag-dress!

‘‘Now, I'll soon see if we can get the Colonel and Cornelia,’’ said grandfather, as he took a ladder and climbed up to the eaves.

‘‘All safe and sound, and not a bit hurt,’’

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he announced, and down he came with the dolls in good order.

The squirrels had been partly right and partly fooled. They were right when they found the dolls were ears which once had had corn on them, but they were partly fooled too, for not a grain of corn had been left on these ears when they were made into dolls.

"We were just in time," said grandfather. "The squirrels might have whisked poor Colonel Popp and Cornelia Cobbe off into a hollow tree, for even if the dolls were not good to eat the Colonel's uniform and Cornelia's gown would at least have made soft beds."

"I remember now," said Frances, "I was playing on the saw-horse, and Colonel Popp had just enlisted and was going to war on the horse, and Cornelia and I were riding with his as far as the camp, when Aunt Rose sent me to the store!"

"Anyway," said grandfather, "I think the Colonel may well say he has seen active service now, and so has Cornelia, for squirrels do not take many minutes to get over the ground. I'm sure too that after this you will not so [illegible] when you play with [illegible] and that you will not leave them out any more. Remember that even a brave Colonel and a courageous doll like Cornelia have to be looked after by a wide-awake keeper. Next time you play with them, look at the Colonel very closely, and listen hard, and maybe you will see him draw himself up proudly and will hear him say, 'Attention!'"—Blanche Elizabeth Wade, in The Christian Register.

CHURCH PAPER CAMPAIGN.

The figures in the first column indicate the goals set: those in the second column, the number already reached and reported. Fractions are not listed here, but will be kept account of and included finally. If there are errors we shall gladly correct.

Alamance	25	16
Albemarle	12	—
Allison's Grove	2	—
Anderson	29	7
Asheboro	8	6
Asheville	7	2
Buncombe	20	2
Burlington	15	10
Bess's Chapel	20	3
Charlotte	30	19
Cleveland	20	13
Concord	15	8
Creswell	15	13
Davidson	40	2
Denton	8	5
Fairview	12	3
Fallston	33	2
Flat Rock	40	6
Forsyth	12	4
Gibsonville	12	1
Graham and Haw River	16	10
Granville	20	10
Greensboro—Grace	9	2
Greensboro—West End	7	6
GREENSBORO—ST. PAUL'S	12	13
Greensville	50	15
Guilford	17	3
Halifax	31	11
Haw River	33	9
Hebron	5	4
Henderson	22	6
High Point—First	45	6
High Point—Welch	18	2
Lebanon	22	10
Littleton	31	9
Lenoir	4	—
Lexington Mission	8	3
Mebane	15	10
Mecklenburg	20	5
Midland	14	6
Mocksville	25	10
Mt. Hermon	50	6
Mt. Pleasant	18	—
North Davidson	31	13
Oak Ridge	11	3
Orange	50	33
Pageland	24	8
Pensacola	9	1
Pinnacle and Mt. Zion	15	2
Randleman	25	5
Randolph	40	7
Reidsville	12	4
Richland	18	2
Roanoke	10	1
Roberta	7	5
Rockingham	9	—
Saxapahaw	25	12
Shelby	26	15
SILER CITY	26	30
SPRING CHURCH	27	33
Stanly	16	15
Tabernacle	30	15
Uwharrie	15	1
Thomasville	18	1
Vance	30	15
West Forsyth	27	3
WHITAKERS	9	13
Why Not	20	1
Winston	25	7
Yarborough	20	11

Progress is reported on 23 charges this week, adding about 75 names to our list. Now that conditions are better for work, progress will probably be more rapid. We thank all who are putting effort into the canvass.

—There are thousands of wild horses near the Utah-Nevada line. They draw off domesticated horses to their company and tear down fences.

—A cow defended her calf against a bear which broke into a barn near Olean, N. Y. The cow, hearing the calf cry out in distress, broke her rope and after a battle defeated the bear.

—Bro. Gerringer has had sickness in his family and feels that he has fallen behind with his work.

THAT ODD BOY.

He may be of well-to-do, or poor parents; he may be bright or dull; he may be agreeable or disagreeable. Remember that he is a human being, and that some day he will either be a blessing or a curse to society. What he will be will largely depend on what the Sunday school will do for him, in the community in which he resides. Regardless of his home, environment, and training, do not neglect him. Get him into the Sunday school, and give him the very best teacher your school can afford. That boy has a way of approach, whereby his life can be touched, to receive and digest the things that will make him a man, to take his place in society, to bless it, says A. P. Stover, in the Sunday School Gem.

I have heard the Pennsylvania Dutch say, "Our lousechy kelver gebts abmolls the shansta uxa." "Out of lousy calves we get sometimes the nicest oxen." There is much truth in this saying, and I am sure that odd-looking boy in your community, if properly looked after, may surprise the community, or for that matter the world, some day. There are wonderful possibilities in every boy, and that odd-looking boy in your community is no exception. Get after him and neglect him not. If you did not find him up to this time, look around until you find him. He is in your community. Every community has one or more of them. Again, I say, get after him, and give him a vision for a grand and noble life, and some day when the mists and clouds have rolled away, God will wondrously bless you through him.—Selected.

Have never known one but what prospered either in worldly goods, spiritual wealth, and influence for good. I doubt any exceptions to this. Have never known a tither but what was a good personal worker for souls, and for the interests of the church. There may be some who are not.

Some one said, "One-tenth is a test of our loyalty to Christ; what we do with the nine-tenths is a test of our consecration." I believe that the person who gives a tenth with the expectation of having plenty of money to "blow in" will do wrong. God's word teaches economy.

Now, if any reasons are wanted why I believe in tithing from a scriptural standpoint I shall be glad to give them. I have been studying this for years even when I was a boy when mother taught me to tithe; and while I was poor and had to work my way through school. I have never been where I had to go in debt for anything. This can be proven by every business man in every community where I have lived.

I do not think that any argument brought up to try to get any preachers to quit tithing will be effective, for those who do it know too much about the joy that comes from sacrifice.

And that reminds me of an experience I had a few years ago.

I was in a community where a protracted meeting was in progress and the preacher urged personal work and there was a person there who did not believe in personal work, and that person did a lot of "personal work" to keep the preacher from teaching that doctrine. But that did not stop him, he knew the joys of it.

I knew also of a lady that did not believe in woman's work in certain ways and in this meeting some one said to a dear old brother, "When will your meeting close?" The reply was, "We haven't heard from our General Informant yet."

It's strange how some people try to bend every other person's opinion to theirs and yet disclaim doing it. Now what I have said may not be clear, but if it is not, like the publisher of the Journal, I'll try and "rise to explanify," if necessary.

Give us some more rich experiences like "A Reader" of last week. N. G. Bethea.

TITHING.

I do not think the Bible sets forth any definite amount (for those in this dispensation) to give to the Lord. We are living in the age of grace. In 2 Corinthians, eighth chapter, the apostle sums up the Christian doctrine of giving. It is a grace, a privilege, a disposition created in every truly regenerated heart, different from the dispensation of law, when giving was imposed as a divine requirement. Christian giving is voluntary and a test of love and sincerity to God and our fellow man. This privilege is universal, belonging, according to ability, to rich and poor. 2 Cor. 8:1-3, 12-15. 1 Cor. 16:1-2. The apostle exhorts us in 2 Cor. 8:7, "See that you abound in this grace also." And verse eight, "Prove the sincerity of your love." John 1:17.

Giving is to be proportioned to income. 2 Cor. 8:12-14, and 1 Cor. 16:2. 2 Cor. 8:12, "For if there first be a willing mind it is accepted according to that a man hath and not according to that he hath not." And there will be a willing mind if we have truly accepted this free grace, and we will do as exhorted in 1 Cor. 16:2.

First receive the gift, "grace." Read Romans 12:1, and we will be ready to obey 1 Cor. 16:2.

Some of the rewards of Christian giving: God gives us everything we have that is good, and does not withhold from us good comfortable homes with plenty to sustain life, (Psa. 37:25). Allows us to "Eat the fat and drink the sweet" to our comfort; but we are not to forget the fact that we owe Him through our fellow man some of the comforts of life. We are awarded by increased ability to give to that which has already been given. I could here give some personal experience to this truth, but will forbear.

Increased thankfulness to God, 2 Cor. 9:12. "Give and it shall be given unto you good measure, pressed down, shaken together and running over." "He that giveth to the poor shall not lack."

Prov. 19:17 and Prov. 22:9, Matt. 10:42, Heb. 6:10. "He which soweth bountifully shall reap also bountifully."

In conclusion I will say I think about giving, or tithing, somewhat as I do about the campaign (or whatever it is called) in our church that is now on to increase our church membership 25 per cent. during 1920 (or whatever proposed per cent. it may be). I don't think we have anything whatever to do with any definite per cent. It is the preachers' duty to shun not to declare all the counsel of God. Preach the word. Sow the gospel seed. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And every Christian in his sphere should do the same thing. And leave the per cent. with God. If this is done I am sure the Lord will take care of the increase "And add to the church daily such as should be saved." The marginal reading is: "adding to the church day by day those being saved." I think this same Word when preached, taught and lived by Christ's professed followers will settle the tithing quqestion in this age of grace.

Please read and study carefully the eighth and ninth chapters of 2 Corinthians.

E. C. Harris.

BRASS AND GLASS.

I listened the other day, says a writer in the American Messenger, to a short conversation between two girls about twelve years of age. One of them was dressed very fashionably, with ruffles and trimmings, long pendants hanging from her ears, and her collar ornamented with a highly-colored brooch; the other child was simply dressed, her only ornament a bow of plain ribbon under her chin.

"Why don't you wear jewelry, Lizzie?" said the more gayly dressed of the two. "You would look very pretty with ear-rings, and I never saw you even with a breast-pin on."

"My mother says she does not like to see little girls wear jewelry; and she would not be willing to allow me to waste money in buying it either." answered Lizzie.

"Nonsense! they don't cost much. I have seven sets; and some of them were only two shillings a set; and half the people would not know but what they are real. I think we ought to look as pretty as we can."

"Mother says," answered Lizzie quietly, "that it is 'acting a lie' to wear 'make-believe things'; and I do not think you would like to hear any of your seven sets spoken of by their right names, 'brass and glass'—for they are nothing else."

I heard no more, but I felt that these two children unconsciously had laid bare the root of all evil. This wearing much jewelry leads to a love of display, and fondness for dress, which is one of the great temptations of the day. The fatal love of adornment has led many a fair and innocent young girl, step by step, down the broad road that leads to utter ruin both of body and soul.

An immense amount of money is wasted in this cheap jewelry traffic; hard-earned money, too, which might be laid aside against a dark day, or given to those in need. And then does not this love of display divert one's mind from seeking for the "hidden treasure," the "pearl of great price"? While adorning ourselves with these frail and worthless trinkets, are we seeking for "goodly pearls," the glorious gospel which will make us wise unto salvation?—Selected.

SIX GRAVE DIGGERS.

Henry Mueller, a pious German, who died two hundred years ago, used to say:—"When I look upon the youth of our day I see six grave-diggers. The first is called 'drunkenness.' How many kill themselves by excessive drink! The seed must spoil when there is too much water. Therefore, young men, if you wish to live give up drinking.

"The second is called 'lust.' How many have thereby hastened death! By unbridled appetite the body is weakened and loses its strength. Is it not true that all that is exposed to fire is ultimately consumed?

"The third is called 'wrath.' Sirach says:—'Jealousy and anger shorten life,' and Paul in the book to the Galatians places next to each other wrath, strife and murder. Wrath brings on strife; strife is often the cause of murder.

"The fourth is called 'disobedience to our parents.' We know what a blessing the fifth commandment proclaims. Who does not keep it will feel its curse. Dry wood which cannot bend must break.

"The fifth one is called 'Bad Company.' How many who thereby have lost life and soul eternally! Tie a corpse to a living body, and although the living being cannot bring the dead body to life, yet the contaminating odor of the corpse will ultimately kill the living.

"The sixth and last is called 'idleness.' It kills man though he seems alive. Is an idle man more use than a dead body? When the tree will not bear any more fruit it is cut down and thrown in the fire. With six grave-diggers at work a man's grave is sure to be ready soon. Are any of these grave-diggers at work for you? Ye who have a desire to live consider this, and leave these grave-diggers and pall-bearers alone."

—A great storm last Sunday swept through Georgia and other states, leaving death and devastation in its wake. More than 150 people were killed.

PRESIDENT'S LETTER.

GOALS FOR 1920—

A revival in every church.

A family altar in every home.

A Sunday school in every church.

Every school contributing to the Home.

A church paper in every Methodist Protestant family.

Every cent of every claim paid by November 10.

SCHOOL FOR RELIGIOUS WORKERS— "LAST CALL"—

We are publishing in the Herald of this week the full course of study and list of faculty, with other important information concerning the school. Please to look it up and read it. It is very important that this school be well patronized, not for itself alone, but because the school is so worth while. There is offered to our church people a great opportunity to quicken the church life and to increase the efficiency of the workers in the church. Will you seize the opportunity? It rests largely with YOU, Brother Pastor. Will you not urge and help to send those who ought to attend this school from your charge?

We are having certificates made; we would like to give at least fifty of them away April the 8th. You can have one, but better still, we want to give you the important information this school offers. YOU MUST come if we give it to you, though.

IMPORTANT—

First drop Miss Marcie Goley a card saying that you expect to be there, if from the east, on Monday night; if from the west, on first train Tuesday morning.

Train leaves here (Greensboro) for Graham at 7:25, arriving at Graham 8:17. The second train leaving here at 9:20 does not arrive there in time for much of the morning session.

Second, take, take along your pencil or fountain pen and a good supply of note books or paper for making notes of the lectures.

REPORTING CHURCH NEWS—

The Herald has rendered a great service to our church in this state by being so largely a newsletter of the churches. It has afforded a medium for our people to express themselves on many vital issues; it has also brought us together as a people. We have learned to know each other better because of the newsletters written from time to time from different churches. The Herald, to me, is a great big newsletter from our people; I read all the letters, not always all the controversial letters, but all the newsletters. I look for them and certainly miss them when not there.

Our church reporters should report the activities of their churches. By inquiry and "nosing around" for news, it would be quite easy to fill the Herald every week brimming full of newsy letters from our own people about our own church activities. I should be glad to see that happen. YOU REPORTERS can make that happen: will you?

ANOTHER WISH—

I am not the editor, as you all fully know, but I would like to see articles on live issues more frequently appearing in the Herald. It is hard for me to believe it worth my time to read all of any paper, whether news or church, unless I know the contributors who fill its columns. If I know them to be worth while, then I will take the time to read what they say, One reason why some people never read their church papers more is because they know so little of those who write for it. If our ministers would take the time to contribute an occasional article on some vital theme, they would doubtless find that it was gladly received in homes where the paper is rarely read, simply scanned. I know enough of the editor to know that he would rather fill the pages with such articles than put other articles in, many of them of no vital interest to us either in church or social affairs. But these must be written and then sent in before they can be published.

DENOMINATIONAL LOYALTY—

In these days much is being said and written about broadening out on church affairs. Denominationalism is deplored in certain quarters. UNION is the one panacea for all the present ills of the church, according to others. But one thing must not be forgotten, people never rally around a general, but a specific truth. It requires a definite statement of a particular fact to gain the fixed attention of people. No student ever fires up over the whole system of theology; it is about some particular doctrine that he rallies. This desire to cast aside all denominations, disregarding all denominational barriers, if accomplished, would result in a church as devoid of fervor and real enthusiasm as a home for the aged or a county home. Think of a Baptist church, live, aggressive, pushing forward to success that never emphasizes water baptism by immersion and close baptism, or close communion. When you have found such a church, I will believe in the possibility of such a one The aggressive churches today are the ones that rally around their tenets and church standards. The others are more like mausoleums of a glorious, but buried past. The three denominations in America that have made the greatest gains are the Campbellite-Baptist, Missionary Baptist and Roman Catholic. I speak of the larger bodies. Every intelligent person knows that these three denominations are not in favor of union, preferring to stand alone, but always upon their peculiar tenets. I have but little hope of a united Christendom; it appears impractical and impossible to me. I do see some hope of a united Methodism, a united immersionist church, a united presbyterian church (i.e., all presbyterian bodies might get together.

But we should be loyal to our own even though it carried us among strange faces and strange church names. People who are in a denomination they cannot be loyal to ought to get out and do it quick, just as quick as those who are in a country and cannot be loyal to it should move on. Both the church and the country would be better off without them.

If we Methodist Protestant people had not been allured by a possible housing in another denomination that was stronger and more comfortably situated than we during the past score of years, we would be today in a much better condition to carry on on aggressive warfare against sin. It never pays to wait for things to turn up, for even the sod that covers the Micawbers of earth must be turned up by other hands before they can be put away.

If many church men were no more loyal to their wives than they are to their church, the courts would have to run day and night to turn out divorces fast enough to meet the demands. Men will never agree upon Biblical doctrines. They are too vast for all men to see all of them, but few of us see more than a mere segment of the great circle of truth. But those of us who can see certain truth and who believe in this truth can agree, and we who agree can work together -and only we. The denominations afford us a force with which to labor in a prescribed field. Do away with denominational loyalty and your have released your workers in organized Christian service. There may be some who labor, but not co-operatively: not in organized forms.

OAK RIDGE CHARGE, Rev. A. O. Lindley, Pastor.

I visited two churches on this work; Oak Ridge and Ai; had an appointment at Pine Grove, but the rained prevented us from holding it. I had already preached at Kernersville this year.

The service at Oak Ridge was the first the pastor had held here since the influenza epidemic swept the country and there were not a great number of the people in the community out, but the presence of the student body of the Institute made a good congregation, and we enjoyed preaching to them.

At Ai there was not a large congregation. The membership here is small, but loyal, and such loyalty will eventuate in good results some of these days.

Pastor Lindley has done a good work here, this being his third year. The work has moved slowly since I have known it It has sustained some heavy losses at many of the churches, and yet there now appear hopeful signs of progress that doubtless encourage the pastor and leaders.

There is talk of painting and moving Sandy Ridge church; a new church is planned for Pine Grove; the Sunday school at Kernersville had taken on new life before the influenza and the pastor hopes that this life may reappear now that the epidemic is past.

Others matters of vital interest may be reported from time to time on this work; but really, what ought to be done here would be give more preaching to the churches; if this could be done, and the pastor could thereby give more of his time to them the work would grow more rapidly. But this can be done only by dividing the work. I do not know when this can be done.

R. M. Andrews.

COURSE OF STUDY.

School For Religious Workers, Graham, April 6, 7 and 8.

Tuesday, April 6.

9:00 a. m.	The Christian Church.
	The Methodist Protestant Church.
	The Sunday School.
	The Christian Endeavor Society.
2:00 p. m.	Afternoon Session.
	Duties of Officers and Church Members.

The Preparation of the Sunday School Lesson.
Christian Endeavor Efficiency.
7:30 p. m. Evening Session.
The Atonement.
The Sunday School Teacher.
Stereopticon Lecture.

Wednesday, April 7.
9:00 a. m. The Christian Church.
Boards and Institutions of the Methodist Protestant Church.
Evangelism.
Women's Societies.
2:00 p. m. Afternoon Session.
Prayer—Study I.
Efficiency in Sunday School Work.
Children's Work.
7:30 p. m. Evening Session.
The Sunday School Teacher.
Water Baptism—and the Sacrament.

Thursday, April 8.
9:00 a. m. The Christian Church.
Evangelism.
Efficiency in Church Work.
Our Mission Fields.
2:00 p. m. Afternoon Session.
Prayer- Study II.
The Claims of Missions.
Questions and Answers.
Business Meeting.
7:30 p. m. Evening Session.
The Sunday School Teacher.
Regeneration and Repentance.

Faculty: T. M. Johnson, J. E. Pritchard, L. W. Gerringer, C. L. Whitaker, H. C. Stout, A. G. Dixon, J. F. McCulloch, Miss Annie L. Forrest, George R. Brown, R. M. Andrews, N. G. Bethea, J. D. Williams, C. W. Bates, R. C. Stubbins, S. W. Taylor, Prof. T. C. Amick.

Officers: R. M. Andrews, Dean; J. E. Pritchard, Secretary of Faculty.

All examinations will be conducted immediately after the lecture is given.

All subjects are open for every one, no certificates will be awarded except to those who take at least twenty subjects, making a grade of 70.

The School opens at 9:00 a. m. Tuesday. It will be necessary for those attending to go down Monday afternoon unless they can go down on the train leaving Greensboro at 7:20 a. m. Those coming from the east should arrive on afternoon train Monday in order not to miss the first half-day.

The School will close in time for those who go west to leave on train for Greensboro Thursday, 9:15 p. m.

All will be expected to register; no fee, however; it is earnestly desired that all will take the entire course of study. R. M. Andrews.

What about that School for Religious Workers at Graham next week? It is getting a little bit late, but better send the names yet of those who are to attend to Miss Marcie Goley, Graham, N. C., telling her when they will arrive. Remember that we want the school to succeed, but that it cannot succeed without the folks.

This school will be a great thing for those who go. In fact, no one can go off to a great meeting like we are to have there and go back home the same person. We absorb things unconsciously besides what we try to get. So come on and help to make it a success.

J. E. Pritchard,
Publicity Agent and Secretary.

INFORMATION DESIRED.

I have been a reader of the Herald for some time. I try to study carefully every page and item. It has proved a great benefit to me. I have gathered much valuable information, courage and inspiration from its pages. Yet there are some things I do not understand. Being one of the little fellows perhaps is due the cause for the dullness of my understanding. This is what I want to know. What was the writer's object or intended lesson to be gathered by the readers from two recent articles printed in the Herald? One, "The Snoring Piece," I call it, the other "Batchelor's Quarters," written by S. R. H. I am not judging that there was not anything in these articles; possibly there was a good lesson for the wise.

It seems in this age of lack and need for spiritual knowledge, if we know and feel to say something that will help others we ought to get it simple enough in form to be understood by all. Read 1 Cor. 14:9. If we want to say something just to be talking, let us find some other way than use so much of the valuable space in our church paper. B. P. T.

[The editor thinks these articles were written chiefly for amusement. Some readers enjoyed them, especially those who know who S. R. H. is. A certain amount of humor is legitimate in life and in literature. S. R. H. sometimes writes with a serious purpose, as B. P. T. may have noticed.—Editor.]

CHURCH PAPER CAMPAIGN.

The figures in the first column indicate the goals set; those in the second column, the number already reached and reported. Fractions are not listed here, but will be kept account of and included finally. If there are errors, we shall gladly correct.

Alamance	25	18
Albemarle	12	—
Allison's Grove	2	—
Anderson	29	9
Asheboro	8	6
Asheville	7	6
Buncombe	20	2
Burlington	15	10
Bess's Chapel	20	5
Charlotte	30	19
Cleveland	20	13
Concord	15	8
Creswell	15	13
Davidson	40	6
Denton	8	5
Fairview	12	3
Fallston	33	4
Flat Rock	40	6
Forsyth	12	5
Gibsonville	12	1
Graham and Haw River	16	10
Granville	20	14
Greensboro—Grace	9	2
Greensboro—West End	7	6
GREENSBORO—ST. PAUL'S	12	13
Greensville	50	15
Guilford	17	3
Halifax	31	11
Haw River	33	14
Hebron	5	4
Henderson	22	11
High Point—First	45	6
High Point—Welch	18	2
Lebanon	22	10
Littleton	31	9
Lenoir	4	—
Lexington Mission	8	3
Mebane	15	10
Mecklenburg	20	7
Midland	14	6
Mocksville	25	10
Mt. Hermon	50	7
Mt. Pleasant	18	—
North Davidson	31	13
Oak Ridge	11	3
Orange	50	45
Pageland	24	8
Pensacola	9	1
Pinnacle and Mt. Zion	15	3
Randleman	25	5
Randolph	40	9
Reidsville	12	4
Richland	18	2
Roanoke	10	1
Roberta	7	5
Rockingham	9	—
Saxapahaw	25	12
Shelby	26	15
SILER CITY	26	30
SPRING CHURCH	27	38
Stanly	16	15
Tabernacle	30	16
Uwharrie	15	2
Thomasville	18	2
Vonce	30	16
West Forsyth	27	3
WHITAKERS	9	13
Why Not	20	1
Winston	25	7
Yarborough	20	11

Twenty charges report increases this week. Orange has made greatest progress and approaches its goal. Spring Church is now 11 beyond its goal.

Edmund Tucker.

Mr. Edmund Tucker of Seagrove, N. C., was called away February 25, 1920, aged 76 years, seven months and 18 days.

He had been in declining health for the last few years, heart failure being the trouble.

He was the son of William Tucker, who departed this life several years ago.

He was married in 1869 to Miss Delana Spencer. There are left to mourn his loss the widow, one brother, four sons, a large number of grandchildren, and a host of friends.

He was a faithful member of the Methodist Protestant at New Hope, where his remains were laid to rest February 26.

A Granddaughter.

—A bad landslide has choked the Panama Canal. More than twenty ships were "tied up" because they could not get get through. The British battle cruiser Renown, with the Prince of Wales on board, was expected to go through the Canal this week and will probably be delayed. The Prince is on his way to Australia. The landslide made an island in the Canal 50 feet wide and three feet above water.

The Maryland, America's largest and most powerful dreadnought, has been lauched at Newport News, Va.

SERMON TO YOUNG PEOPLE.

The Resurrection of Christ.

Text: "The Lord is risen indeed." Luke 24:34.

If the men of this generation had been accustomed to seeing the dead raised to life, but had never seen a snow storm, then a snowstorm would seem a greater miracle than raising the dead to life. To the one who has all power it is just as easy to raise the dead to life as to send a snowstorm.

If the men of this generation had never seen a rosebush in bloom, but had been accustomed to seeing the dead brought back to life, then a rosebush in bloom would seem a more astounding miracle than raising the dead. Our God who causes the rosebush to bloom after the chilling blasts of winter, will make the graveyards bloom with immortal life and glory on the resurrection morning.

If the men of this generation had never seen a chicken hatched from an egg, but had been used to seeing the dead come back to life, then hatching a chicken from an egg would seem a more amazing miracle than raising the dead. It is just as easy for Almighty God to bring a dead man back to life as it is to bring a chicken from an egg.

If the men of this generation had been accustomed to seeing the dead raised to life, but had never seen a worm changed into a beautiful butterfly, then the transformation of the repulsive worm into a lovely butterfly would appear a more amazing work of God than raising the dead. The God who changes the worm into the butterfly will some day, after the winter of death, change these bodies of ours into the likeness of Jesus Christ, by the mighty power manifested in the resurrection of His Son. I am sure God will not do less for His children than He does for the ugly, helpless worm.

There are more miracles in nature than in the Bible. The things with which we are familiar we call natural and befool ourselves into thinking, that because we have named facts and things, we have thereby explained them. Familiarity with a thing does not necessarily mean that we understand it. And giving a thing a dignified name does not explain it. Heaven and earth are crowded with facts, things, and mysteries too hard for human knowledge. The thing we call nature is one vast, stupendous, unfathomable miracle; and no man knows the exact line that separates between the natural and the supernatural—between the physical and the spiritual. The one word that accounts for the miracles in the Bible and in nature is God, whose wisdom, power, and love are infinite.

During the last forty years there has been much cheap talk and shallow thinking in the name of evolution. Under this magic term some have thought to dethrone God and get rid of miracles and mysteries. Now, whatever truth evolution may represent or suggest relates solely to a process. It simplly pushes a little further back into the misty past the stupendous miracle of creation. The essential, fundamental fact lying behind the visible universe is the almighty, everlasting God. And this God and Father of our Lord Jesus Christ has not bound Himself by what our ignorance has called "the laws of nature," so that He cannot do whatever needs to be done for the comfort and salvation of His children. The resurrection of Jesus Christ was a moral and spiritual necessity.

Had such a life as Jesus lived ended in death and the grave, that would have been a greater miracle than His resurrection. Such an ending of the all-conquering, sinless, life of Christ would have taught poor, trembling, despairing humanity that death is stronger than life, that love and truth are no match for hate and falsehood, and that sin and hell had defeated almighty God. The most natural and reasonable fact in the history of our race is the triumphant resurrection of the Son of God; and the next most natural and reasonable fact is a general resurrection at the end of the age in which death shall be swallowed in the victory of immortal life. Paul had reached the highest region of inspired philosophy, when he wrote: "For as in Adam all shall die, even so in Christ shall all be made alive." The king of death shall be dethroned and his dark kingdoms flooded with life.

That Jesus Christ did rise from the dead on the third day after His crucifixion is one of the best authenticated facts in all history. The evidence is so clear and strong and abundant, that no reasonable man may doubt. It will be to our profit and comfort to take a glance at some of the facts.

His own disciples did not believe He would be crucified. His death for our sins was one of the things about which they were strangely blind. Jesus had told the twelve disciples over and over, that He must die at Jerusalem for the sins of the world, but they were so dazzled by their vain imaginations about a worldly kingdom that they did not understand Him. And when He was crucified, these disciples were so overwhelmed with disappointment, it did not enter their thoughts that He would rise from the dead. His death so blasted their hopes and plans that they actually went back to their fishnets. And when He arose on the third day, those who had not seen Him refused the testimony of eye witnesses from their own company. None were

Only fifty days after resurrection, in the disciples themselves.

Only fifty days after the resurrection, in the city of Jerusalem where He was crucified, dead, and buried, the apostles began to proclaim boldly the triumphant resurrection of the Son of God, and three thousand persons were converted under this first sermon—a sermon preached by the man who was intimidated by a servant girl at the mock trial of Jesus before the High Priest, and so unnerved that he denied that he ever knew Christ. What had happened that made the cowardly Peter a new man—a man delivered from fear? There is but one answer, the resurrection of Christ. In that sermon Peter charged the rulers of the Jews with the murder of the world's Redeemer. Now, if the apostles were bearing false witness, why did not these Jewish rulers, who hated Christ and His apostles, produce His dead body, and put to eternal shame and silence those who were charging them with the murder of Christ, and publicly preaching that this Christ arose from the dead on the third day after His crucifixion? If Christ did not rise from the dead, as the apostles preached, His dead body was in the grave, and could have been exhumed and exhibited to the utter confusion of the apostles and their converts It was to the interest of these rulers of the Jews to have done so. Why did they not do it? There is but one answer: the mighty Christ had risen from the dead, led captivity captive, gone up to the right hand of power, and had begun to make His enemies His footstool.

The apostles constantly faced death to preach the resurrection of Jesus. They had nothing earthly to gain by preaching Jesus and His resurrection except poverty, prisons, stripes, and death. It was not the way of an imposter to needlessly face danger and want and death. It is evident that nothing less than the power and inspiration of the risen Christ could have nerved them to their work. To this day their written words carry a power and conviction which no other writings have—a power and conviction which have convinced some of the greatest minds our race has produced. The triumphant courage and enthusiasm of these apostles was kindled and replenished by the resurrection power of the Son of God, who was crucified on Calvary, "and the third day He arose again." Nothing less than the resurrection life of the Son of God imparted to these men enabled them to despise dishonor and pain and infused new life into a dead world.

About three or four years after the crucifixion there occurred on the Damascus road a marvelous event which has put to confusion the infidels of every age and nation. This marvelous event was the conversion of Saul, the bitter enemy of Christ. This Saul was a highly educated Pharisee, a man of profound convictions, and deep-rooted prejudices. He had been taught to hate Christ and His followers, and believed that in persecuting the church he was doing God service. He was on his way to Damascus to persecute and imprison the disciples of Jesus. But just before he reached the city, this Saul was suddenly, radically, and diametrically, changed contrary to all his worldly interests and plans—changed in creed, ideals, convictions, and associations. Now, every thoughtful man knows it is contrary to every law of psychology and philosophy for any man to thus suddenly and radically change his creed, ideals, and convictions, and that contrary to all earthly interests; such a change is impossible to any man, except by the sudden revelation of supernatural light and power. Saul was so changed. He himself says that the risen Christ appeared to him, and wrought this sudden, radical, change. Saul was so transformed by this vision of Christ, that he began at once to preach in Damascus the Christ whom he had hitherto hated. Saul's conversion on the Damascus road, and the life afterwards lived, can only be accounted for by that vision of the risen Christ.

But let us come to present-day facts which we have seen with our own eyes. Here is the Christian church with its hundreds of millions of members and its permanent institutions—its history, its literature, and its indelible impress on civilization. This church has existed historically from the day of Pentecost. **And every well informed person knows that the Christian church was founded on the resurrection of Christ.** The church was organized before the Gospels were written and before the Epistles were written. It was established to bear witness to one great and all-important face—the resurrection of Him who had died for our sins, according to the Scriptures. Preaching Jesus and the resurrection was the very heart and life of the apostolic message. Every effect must have an edequate cause And you can find no reasonable and sufficient ground for the existence of the Christian church but the resurrection of Jesus from the dead and the new faith and hope which it inspired. But for the resurrection of Jesus the disciples would have remained in the Jewish church.

This great Republic, known as the United States of America, no more certainly proves the fact that George aWshington led the Colonial armies to victory than does the existence of the Christian church prove the fact of Christ's resurrection. This Republic exists because of the victory of the Colonial arimes over the British; and the Christian church exists because of Christ's victory over death. Methodism stands as the infallible evidence that there was a John Wesley who inaugurated the religious movement known as Methodism. The Democratic party is the infallible evidence that there was a Thomas Jefferson who lived and taught the principles of democracy.

The Christian church is here. It can be traced back through reliable history to the resurrection of Jesus. It is filling the world just as Isaiah and Daniel wrote centuries before Christ came. It is dominating the thought and life of the race; and it is doing this because it was and is founded on the greatest fact in human history—the resurrection of Jesus Christ.

And because He arose, we, too, shall some day arise from the dead. He is the resurrection and the life. The hour is coming when all who are in their graves shall hear His voice and come forth—they that have accepted Him to eternal honor and glory and power, and they that have rejected him to eternal shame and sorrow. The hour is coming when Gettysburg and Waterloo, Mukden and Marathon, Port Arthur and the Wilderness, and all the other battlefields must give up their dead. The trump of God shall sound and its voice will be heard in all the length and breadth of death's vast and awful empire. Then the sleeping millions in earth's crowded cemeteries, London and Paris, New York and Berlin, Rome and St. Petersburg, Jerusalem and Babylon, Athens and Alexandria, and all the rest, shall give up their dead—and these cemeteries shall be crowned with immortal life by the resurrection power of Jesus Christ.

Many a mother with streaming eyes and bleeding heart has seen her dear babe laid in the cold dark grave, and heard the preacher say, "Earth to earth, and ashes to ashes, dust to dust," and gone back to her desolate home and sobbed in such anguish as only mothers know—

"Oh, ever thus from childhood's hour,
I've seen my fondest hopes decay;
I never loved a tree nor flower,
But 'twas the first to fade away."

Mothers, dry your tears, Jesus Christ is going to make the graveyards bloom in the resurrection morning, and your sweet child will come back to you sparkling with the dew of eternal life on its garments and the glory of heaven on its brow. The king of death has been dethroned, and his kingdom put in subjection to Jesus Christ who is "the Resurrection and the Life."

—From the Word of Life.

FROM PASTORS AND PEOPLE

Henderson.—The Henderson church elected, yesterday, the following delegates to School of Methods:

Miss Lucy Taylor and Mr. Willard Harris; alternates, Miss Leona Williams and Miss Agnes Faulkner. S. W. Taylor.

March 29.

Siler City Charge.—Our second quarterly conference has just passed. It was held rather early in the year, but circumstances seemed to make this necessary. The attendance was good, in fact much better than usual.

Stewards' report showed one church, Liberty, overpaid, while the other churches showed small deficits.

Bros. John W. Curtis of Liberty and W. H. Andrew of Hope were made nominees for delegate to the annual conference.

It has seemed very hard either to buy or build a parsonage and so the conference voted to pay the pastor the sum of $200 to be used as parsonage rent. Since no house can be rented this will have to be applied on board but will be very useful. A committee of trustees composed of L. L. Wrenn, A. P. Brower, R. R. Brewer, W. B. Cooper and M. M. Lowe were given power to make provisions for next year.

It was suggested that they secure a lease on some suitable house as soon as possible and that the circuit pay the rent until building seemed more desirable. However, they have power to buy a house if it seems wise.

Anyway, the preacher next year will have a place to live and this will satisfy a long felt want on the charge. Paul S. Kennett.

Forsyth Postal Card, W. F. Kennett, Editor.

Mt. Carmel and Union Grove.

Last Sunday at 9:15 a. m. Bro. A. C. Patterson called for me in his car and by 10 a. m we were at Mt. Carmel ready for Sunday school. I sat in Bro. J. E. Faw's class. His grasp of the teaching of the lessons of the quarter surprised me. He is a very interested and interesting teacher. Bro. Charles M. Faw is the efficient superintendent.

Mt. Carmel is beautiful for situation. The mount is there all right. As you stand in the door of the church, or in the pulpit, with the door of the church open, you have a fine view of Hawstown on the southbound railroad. Mt. Carmel has 51 members. They have paid to date $44.25 on pastor's salary. This is about 88 cents per member. Only a small amount has been paid on general interests, but this church never fails to meet its financial obligations in the end. This is a splendid church.

Union Grove.

After a good dinner with Bro. Faw we were off for Union Grove over in the edge of Davidson. Two Berrier boys, cousins, had come for me. They were very kind and considerate young fellows. As we sped over the good road they would ocacsionally look back and ask, "Are we running too fast for you?" I appreciated this, for I have never fancied that I would enjoy being killed by a Ford car, and this is perhaps one reason I do not own one myself. We were at Union Grove in time for the Sunday school session and at three o'clock I preached to a very good congregation. The singing was inspiring and the attention to the preaching all that could be desired, and the sermon—well, let that go. I enjoyed it anyway.

Union Grove is the little church attached to Forsyth at the last conference and it is leading all our churches on the finances, being up to date on all assessments. If they do but collect $8.98 by the meeting of the second quarterly conference they will be up for the first half of the year.

After a good supper with Bro. and Sister S. L Tesh, Bro. Tesh took me in his machine to the car line at Southside and by seven p. m. I was in my room at 924 N. Liberty Street. It was a good day and I enjoyed it. Thanks to our heavenly father and to the good people.

That Special Notice.

The second quarterly conference is to convent in Mt. Carmel church on Saturday before the fourth Sunday in April. There will be preaching at 11 a. m. and dinner "on the ground." A genuine old time quarterly conference. Only one thing is likely to keep the pastor from enjoying it and that is the possibility of a small attendance. The official members must not allow this to happen. If they do the pastor will probably look sour all of the next round. Bro. Martin, our young brother who will apply for license, will preach, and the pastor will follow with a short exhortation. This is the time to select nominees for delegate to the next annual conference. We anticipate good reports at this quarterly conference. Let all of us get busy and make the reports even better than conditions now promise. Let us move forward, for these are the days of Forward Movements.

Winston-Salem, March 29, 1920.

Burlington.—The services here for the past two Sundays have been well attended. The Sunday school attendance for the two Sundays has been 272 and 250

The second quarterly conference was held on the second Tuesday evening. The treasurer reported pastor paid to date and the money in the treasury to finish paying conference claims to date. The reason this charge was not credited with having met the claims for pastor's salary in the president's report was that the report was sent in before the end of the month and the treasurer makes settlement at the beginning of the month. The fourth Sunday in April has been agreed upon as the time when the church will vote on the proposition of buying a new location across the street from the old site half block nearer the center of the city. Four members of the church bought the property some time ago when it was thrown on the market for the purpose of offering it to the church.

Our evangelistic services are on this week. The pastor did the preaching yesterday, but this evening—Monday—Rev. R. S. Troxler of Graham will be present to do the preaching each evening. We are praying for good results. Last week we had two prayer meetings in the homes of the people each evening in preparation for the revival.

Our choir, assisted by Prof. Betts and other singers from Elon College and several of the best singers from the other churches in this city, is rehearsing for a great program of Easter music to be given next Sunday afternoon at four o'clock. We shall be disappointed if the church house is not overflowing at that time.

Bro. C. B. Way went to Henderson yesterday to attend the funeral of an uncle, the editor of a paper who died there a few days ago.

This pastor is using a new typewriter now with standard size type so that he can no longer be known to the Greensboro Daily News force as the man with a funny typewriter.

J. E. Pritchard.

P. S.—Miss Annie L. Forrest, the returned missionary now touring our conference, will speak in our church here Sunday morning, April 11, at eleven o'clock. J. E. P.

Spring Valley, Vance Circuit.—Since our last report the death angel visited our community and took from our midst Mrs. Benton, mother of Bro. H. T. Britt, our adult teacher; he and family have our sympathy. We had a good sermon the third Sunday; Bro. Powell preached an extra good sermon, very helpful to all present. The second quarterly conference will convene here third Saturday in April at ten o'clock. We hope to have a good crowd.

Sister J. W. Hight, our little folks' Sunday school teacher, has our sympathy in the illness of her mother. We are planning to hold Easter service Easter Sunday night, 7:30 o'clock. Pray for us. Best wishes for the Herald and its readers. Reporter.

March 29, 1920.

Mt. Pleasant, North Davidson Circuit.—Owing to the sickness of our pastor, Rev. C. A. Cecil, our special meeting was postponed from this week. The date will be announced later. We were mighty sorry Bro. Cecil could not be with us at our service yesterday. Hope he will soon be well again and can be with us.

Rev. R. Otho Stone preached at the 11 o'clock service and Bros. Murphy and Shoaf went after Bro. J. H. Abernethy to preach for us in the afternoon. He delivered one of his good sermons and we were all glad to have him with us and hope he will come again.

We reorganized our Sunday school yesterday and will start up next Sunday with the following officers: J. R. Stone, superintendent; Elma Murphy, secretary; Mrs. Ethel Clodfelter, organist; H. F. Murphy, Ed S. Welborne, S. H. Hilton, Girtha Stone, Robert Motsinger and Mary Eller are the teachers. The collection for Sunday school yesterday was $2.15. The collection for this month on budget was $10.85.

Mrs. C. A. Greene is at High Point hospital where she has undergone a serious operation. She is getting along nicely and hopes to get home in a few days.

R. Otho Stone is spending his vacation with his parents, Mr. and Mrs. J. R. Stone. He will return next Sunday for the spring term at Western Maryland College.

Several of our Mt. Pleasant people attended the quarterly conference at Canaan Saturday, and all enjoyed the day, especially the good sermon from Bro. Edward Suits.

Best wishes to the Herald.

Girtha Stone, Reporter.

Orange Circuit.—Last Monday night and all day Tuesday, March 22 and 23, at Chestnut Ridge school a Mobile or "Rolling" College was held under the direction of the Y. M. C. A. Mr. Ransom of Charlotte is the leader and the course offered gives splendid opportenity for the rural districts to get better informed along lines of progress which the country folk need. Various phases were treated briefly showing the importance of education along lines of better schools, better recreation or varied, better health, better farming, better home economics and better service all around. The special speakers were, Prof. Hobbs of University of North Carolina; superintendent of schools, Mr. Clayter; Dr. Sleurty of Board of Health; county demonstrators, Mr. Vanatta and Miss Cornelius of Orange county; and two demonstrators from Durham county, besides the director. Other points were visited by this educational service during the week and the week prior. Much good, we feel sure, was acomplished by the wholesome information. Orange county is the first county in the state and North Carolina in the Southern states, to have this new presentation and it is worth while.

Yesterday was our day at Hebron and Chestnut Ridge and fairly good congregations were out. At Hebron communion services were observed with a large number of communicants. Mr. J. R. Boone, superintendent of Sunday school,, was elected to attend School of Religious Training, Graham, for the officers of church; Miss Lucy McAdams, to represent the Sunday school; and Mr. Kennett McAdams to represent the Young Men's Prayer Meeting.

The Sunday school at Hebron is entering upon increased interest. At Chestnut Ridge delegates to the Religious School were elected: Mr. Geo. F. Crutchfield to represent the Sunday school; Mr. S. N. Hayes for the officials of the church; and Mrs. T. P. Cheek or Mrs. S. W. Crutchfield, representing the ladies of the church. It was announced that next Sunday, Easter, at 10 o'clock, all interested in Sunday school would meet for organization and election of officers at Chestnut Ridge church.

The collection for the Million Dollar Fund is coming along very well. We urge payment at an early date, so other things can have our full attention. H. Freo Surratt.

Gideon's Grove, Flat Rock Circuit.—We have had a hard time battling with influenza; the malady hit us pretty hard for the last two months and our hearts have been made sad for the grim monster death has visited several homes and taken loved ones; and, sorry to say, taken some that had not made their calling and election sure. In such cases it is sad indeed; but we must obey when the summons comes, prepared or unprepared, and while we are in health we should prepare to meet our God.

While we have not done much in church work we think some have kept in touch with the divine Spirit through prayer and supplication. We hope our Sunday school will start again next Sunday and hope all will do what they can to make the best Sunday school we have ever had. For if the church will do its full duty it will have but little trouble in getting hold of the world, for when they see that the church is fully alive they will come flocking to it.

We had our second quarterly meeting yesterday at Bethany, a new point on our work and we were well impressed with these brethren and sisters. Churches well represented and had good interest and a harmonious meeting. Yours for Christ, Reporter.

Porter, Stanly Circuit.—We are glad to say the "flu" epidemic has passed over and we are back at our church work again. I can say, it is indeed a punishment to me to be deprived of going to church. Our Sunday school is on the increase, but it is not what it ought to be yet. If I could only persuade our members to attend Sunday school! We hope that all will remember the collection next Sunday for our Children's Home.

We had a good service Sunday. Our pasttor preached us an extra good sermon on "Laying up treasures in heaven." And judging by the attention of the congregation he had them thinking. He gave us some grand things to think about.

Let us not forget Sunday school and come every Sunday. Try to bring as many new scholars as possible. A Member.

Union Grove, Forsyth Circuit.—The "flu" has about subsided and everything is getting back normal. Yesterday our pastor was with us and preached a very helpful sermon to a very attentive congregation. We all seemed to be hungry to hear the word as our pastor was not with us at the February appointment on account of having "flu" Our Sunday school is moving along nicely under the leadership of our faithful superintendent, Mr. C. T. Evans. Collection for the Children's Home amounted to something over three dollars. We have changed our Sunday school from two p. m. to 10 a. m. Best wishes to the Herald.

Lillie Nifong, Reporter.

Graham.—Everything seems to be on the move on this work. We are having a fine Sunday school with good attendance and every one seems to be interested very much. We had several visitors with us yesterday. Among them we noticed Mr. George Clapp and a Mr. May from Hillsboro and Mr. Willard Goley from the University and some others. Come again: we were glad to have you. Mr. C. A. Allbright and family have moved back to Graham and we are more than pleased to have them back with us. We were glad to see his girls and boy in Sunday school Sunday. The Junior Philathea class had charge of our school last Sunday and everything was carried out nicely. Mr. John Fogleman, one of our best members, was recently married and we are glad to have his wife with us in our Sunday school. Our pastor is helping in a revival at Burlington this week. May he have a good revival. We are looking forward for the school of methods which will be with us next week; hope it will be a great success. We are putting on a campaign to raise the money to finish paying for our Sunday school rooms, which we hope to raise this year. With best wishes to the editor. I will close for this time.

P. B. Core.

Weavers Chapel, Littleton Circuit.—Bro Loy preached Sunday, and it makes my heart ache to think how many members and others could have been there and did miss one of the best sermons ever preached. O, may he be spared to preach another one like that next time. May we have our church filled with people next Sunday to hear Bro. Loy preach, and may we sing louder and with more spirit. Bro. Loy spoke so many words that hit me so hard I could not be satisfied until I tried to write a few lines.

Annie Harper.

North Davidson Circuit.—The second quarterly conference met at Canaan March 27. Preaching at eleven o'clock by Rev. Edw. Suits. His sermon was good, bringing out the part of steadfastness very strong. We certainly did enjoy the good singing by the choir, also the good dinner given by the people at Canaan.

After dinner conference reassembled for business. Our dear pastor, Rev. C. A. Cecil (although his health is not good) was with us all day and helped to transact the business, making his quarterly report. The attendance was good. Number of officials present, 34. The reports of Sunday school superintendents and trustees were not as good as usual on account of the "flu" and winter months. The class leaders' reports were hopeful.

Stewards' reports this quarter: Shiloh, $91.50; Bethesda, $134.00; Friendship, $47.27; Canaan, $48.16; Mt. Pleasant, $65.00; total, $385.93.

Our pastor asked the question, What churches are insured? Shiloh, Bethesda and Friendship reported being insured. On motion next quarterly conference will meet at Mt. Pleasant.

Bro. A. H. Evans, our financier, reported the pastor's part of the budget from Union Grove (as we all remember Union Grove was a part of this circuit last year and when it was taken from this circuit would have cut down our pastor's salary but we voted for it to remain $1200 as last year); and this amount being apportioned to the remaining churches—Shiloh's part of this, $16.49; Bethesda's $9.62; Mt. Pleasant's, $6.46; Friendship's, $5.87; Canaan's $3.27; total, $41.71.

On motion the writer and Bro. George Berrier were nominated for delegate to next annual conference.

Chas. M. Yokley,
Secretary.

Liberty Hill, Anderson Circuit—We are on the road of progress now taking up some new work. We feel that our Sunday school is going to do better this year than ever before. Our pastor, Rev. C. C. Lindley, is deeply interested in Sunday school work and Christian Endeavor work. We think this is a great help with our host of young people. Our pastor filled his regular appointment second Sunday morning and evening, preaching splendid sermons. On the third Sunday evening Dr. R. M. Andrews preached a fine sermon that was heard with much interest. We are always glad to see and hear Bro. Andrews. He commended us for our patience, but who would not have patience to hear such as he.

We voted to send a delegate to the meeting at Graham, N. C. Pray for us down here in South Carolina. We love the Methodist Protestant Church and its cause if we are a long way from you all. We are preparing for an Easter service.

Reporter.

We Did not Understand.

When the hard crack of thunder came and took our worshiping stand on the ninth of June, late in the afternoon, shingles, bell, and windows fell, all from the sky. It is well God knows best. Oh, we love to fight, when we know our hearts are right. Our grief was great, but it was "a great mistake." It was all because we did not understand.

It all fell on the ninth, just to make us work and fight. Now our new church is almost done. By the help of the Lord, our will power, money and fun, we hope to be in it soon and do better work in the afternoon. We did not know how to appreciate, and that is why the Lord did take. But now we will understand.

But we with our earnest vim are going to cling to Him and a lot better work each day we are going to do. And we are to trust and pray. Why? It is all because we understand. The Lord has the power and we have the strength, and that is why we all have to repent. He will lend the power, but we must pay it back, or he will take all away, and will not help in any awy. We thought all we had was gone. But the power, it was so strong, and that is why we went right along. For a church we must have, and will if we try for God at our side. And now we understand.

I am very sorry to write that Bro. Ridge is sick and could not fill his appointments yesterday. We have had quite a lot of sickness lately. But all are improving now. We had Sunday school yesterday, with a very large congregation. Also the Ladies' Aid society met and most of the members were present. We all enjoyed the talk very much given by Mrs. M. L. Stallings. She spoke from the 16th chapter of John.

Lillian Noles.

Asheboro.—We are in the midst of a wonderful revival. Dr. George R. Brown of High Point is preaching, and in his simple, clear-cut messages is driving the truth to the hearts of the unconverted. Numbers have been converted and much interest is manifested.

Miss Annie L. Forrest was with us Sunday morning and our people were pleased to hear her again. She fills us with enthusiasm and zeal. The offering at this service amounted to about $100. Ten new members were added to our roll.

We have been pleased to have the following members unite with us recently by certificate: Mrs. O. W. Rich, coming from the Methodist Episcopal church of Star, N. C.; Mr. and Mrs. W. B. Hamlin from Giles Chapel Methodist Protestant church.

Mr. Virgil Presnell, of our congregation has been ill in the Reaves Sanatorium in Greensboro for several weeks His condition is improved now and we hope he may soon return home.

Little Miss Mary Frances Gerringer has been sick for a couple of weeks, but is now much improved.

Mr. M. C. Spoon, one of our members, died at his home in Ramseur last Friday. Funeral services were conducted in the Asheboro Methodist Protestant church Sunday afternoon by Rev. L. W. Gerringer, assisted by Rev. Mr. Smith of the Methodist Episcopal church of Ramseur.

Reporter.

Reidsville Christian Endeavor.

We have been silent for some time, but we are by no means asleep. We missed having our meetings for several weeks on account of an outbreak of influenza, but things are moving along nicely now.

Our pastor had some little pamphlets printed, which we appreciate. They have the name of the leader, subject and date on them through the month of April, so each leader knows ahead of time when he or she is supposed to lead.

We met with Mr. and Mrs. J. W. Dixon last Friday night and held our business meeting for the month. There were a goodly number present, and it was encouraging to see all of [illegible] ham. Misses Effie McCollum and Sallie Sands were elected delegates to the Young People's Convention at High Point in May.

Our society had a contest which closed at this time and resulted in fourteen new members. The losing side will have to entertain the winning side but we do not mind that as long as we can secure new members.

Several other items of interest were discussed and at the close of the business Mrs. Dixon served delicious cream and nabisco wafers.

On Sunday evening Miss Kate Harmer led an interesting meeting. The special music rendered by Mr. H. W. Swann and Misses Effie McCollum and Louise Thompson added much to the program.

Our Junior Christian Endeavor society is doing splendid work under the leadership of Mrs. M. A. Jones and we are proud of them.

Mabel Thompson, Press Reporter.

Reidsville, N. C., March [illegible]

West End—The recent epidemic of influenza interfered very much with the work on this charge. A great many of our people were stricken with the disease, but we had [illegible] deaths and all the sick ones [illegible]. Our congregations for the last two Sundays have been splendid, and the people express themselves as being thankful to be able to be present at church again.

The second Sunday after the reopening of the church we received into the West End church two members, Mr. and Mrs. W. A. Smith, who come to us from West Moore Methodist Episcopal church, South. They are splendid people and we feel sure that they will prove a blessing to the church. We are expecting others to unite with us next Sunday, Easter.

(Continued on page 12.)

THE CHURCHES' APPEAL TO THE NATION.

At 2 P. M., on Sunday, April 25, the greatest united financial canvass in the history of the Protestant churches of America will begin. Thirty denominations co-operating in the United Simultaneous Financial Campaign will ask the nation for $336,777,572 for the spread of Christ's Kingdom in the United States and abroad.

It is fitting that such an undertaking begin with prayer. As the financial campaign is a united simultaneous effort by thirty denominations, so prayer should be united and simultaneous.

Christian men and women in every city and town, on farms and in homes, are requested at 2 P. M. on Sunday, April 25, when the greatest drive for voluntary gifts in history will be launched, to unite in five minutes of silent prayer—not only for the financial success of the campaign, but that the service so rendered, and the money so given shall in truth be consecrated to winning a war-torn world to the spirit and message of Christ.

Supported by the power of prayer, the United Simultaneous Financial Campaign cannot fail. Without the power of prayer it must fail. Therefore a call has gone to all the members of the co-operating churches to pray continuously for the campaign, and for all that it means.

In this great United Simultaneous Financial Campaign each of the co-operating denominations will work along denominational lines, through denominational channels and in accordance with denominational policy, but all will work unitedly together in accordance with a Stndard Plan that was agreed upon in advance. Friendly citizens in every community not officilly connected with any of the cooperating denominations will serve on citizens' committees with members from the participating congregations and will canvass those not connected with the participating churches to give them an opportunity to subscribe to the community goal.

The churches taking part in this united effort have a combined membership of 14,939,413, which is approximately 60 per cent of the Protestant church membership of the United States.

This united campaign and combined budget does not mean church or denominational union. It simply indicates the purpose of the cooperating denominations to follow the practical method of combining their several Forward Movement campaigns to raise their money at the same time.

Such a United Simultaneous Campaign is bound to effect great economies in the matter of personnel, meetings, publicity, and many details related to the task of gathering funds. It is already evident that by cooperating the denominations have saved considerably more than $1,000,000.

While none of the denominations has sacrificed its individuality and each will press its own special features, all will merge their efforts into the joint campaign of the Interchurch World Movement. This united effort will make a deep impression on the entire nation.

The omission of certain denominations from the list should not be taken as indicating opposition to the plan but inability to cooperate at this time, due in some cases to the fact that it has not been possible for the higher church authorities to meet and authorize coooperation.

In most of the cooperating churches the pastors preached special sermons on the campaign on Sunday, April 11. Special sermons and addresses will be delivered April 18, when the results of the survey and the world-wide need for the vast sum asked will be told. During the week of April 18 final arrangements for the campaign will be completed. All the local church teams will have finished their organizations and on Friday, April 23, will meet to receive their assignments.

It is planned to hold union services or report meetings in each community on Sunday evening, April 25, the day the campaign opens, and on Sunday evening, May 2, when the final reports will be made.

Each denomination will receive all the money it raises. The community fund subscribed by the friendly citizens not officially connected with any church will be sent to the Treasurer of the Interchurch World Movement in New York and at the end of the fiscal year be distributed among the cooperating denominations in accordance with the amounts actually secured by them from living contributors during the year. All the money raised will be spent by the participating denominations.

TO THE WOMEN OF THE METHODIST PROTESTANT CHURCHES.

The Interchurch surveys have revealed such critical conditions of suffering and sorrow following the war, and such evidences of social and spiritual unrest in all the world that unusual and united effort on the part of all Protestant churches in America is required if those needs are to be met. An Interchurch World Movement has been organized for this purpose. The Methodist Protestant church is fully identified with this Movement.

Women represent 60 per cent. of the membership in the churches and upon them will fall much responsibility, not only to co-operate in every effort which their own church puts forth but in addition to all these demands to undertake that special work for women and children which women alone can do. Certain definite tasks have been turned over to the women of our church.

This special work is to be done through the two missionary organizations, the Woman's Home Missionary Society and the Woman's Foreign Missionary Society. These societies have more than doubled their budgets for the next five years and have been asked also to assume responsibility for their share of new fields and new types of work.

The W. H. M. .S. has been asked to furnish Christian schools in two colored conferences of our church, to take up work for women engaged in the canning industry of our country and to furnish foreign literature for new Americans.

The W. F. M. S. has been asked to take up work in territory in Japan and China unoccupied by any Christian forces and to furnish relief for the war stricken countries of Europe.

Both societies must furnish better equipment and many more workers for the tasks already undertaken. These societies need the help if every woman in the church to carry out this program and they ask auxiliaries be organized in every church by May 1, 1920, that together plans may be made at the annual board meetings in May for hearty cooperation in this great united attempt to take the Gospel to all the people in all the world.

A MISSIONARY SOCIETY

Will
Bring the women of the church together in a closer fellowship.
Will
Keep the women of your church in touch with the women of other churches of your denomination.
Will
Lead them into fellowship with women of other denominations engaged in the same great work.
To study and to plan,
"Together"
To pray and to work,
"Together"
Bind heart in love and sympathy
"Together"
May all the women of all the churches enlist for service in this great Movement and work
"Together"
"To reach the last woman in the last church"
That
We may face our task in America
Where
58,000,000 people belong to no religious organization;
27,000,000 boys and girls attend no Sunday school;
5,500,000 people over ten years of age are illiterate.
That
We may face our task in all the world,

Where

One-half of the population has yet to hear the Gospel of Christ;

1,000,000,000 men and women cannot read or write;

There is one doctor for 400,000 to 1,000,000 people.

ON TO TOKYO—OCTOBER, 1920.

The "Monteagle," "Siberia Maru" and "Suwa Maru" are the three ships that have been engaged for the exclusive use of delegates who will attend the Convention of the World's Sunday School Association which meets in Tokyo, Japan, next October. Then there are a goodly number of reservations on at least nine other great trans-pacific steamers. A revised edition of the tour bulletin has just been issued. That was necessary because the dates of the steamer sailings indicated in the "Bulletin No. 1" which was issued by the World's Association have been changed. The "Monteagle" will take the place of the "Empress of Japan." At least half of the reservations have been taken by those who have applied for credentials and other applications are arriving daily at the office of the World's Association, 216 Metropolitan Tower, New York City. There are still good reservations on each of the 12 ships but applications should be made soon. Full information will be found in the "Revised Bulletin," which will be sent to any one upon request. Information concerning the Around the World tour in connection with the Sunday-school Convention will be ready in March.

Pennsylvania has the largest number of registered delegates. Through the special activity of their State Secretary, William G. Landes, over 100 have asked for credentials from the Keystone State. These have paid their initial deposit of $25 and will make the second payment of $50 on April 1st. The first convention sailing will be on the "Fushima Maru," from Seattle, July 30. The last ship to leave will be the "Empress of Russia," from Vancouver, September 23rd. This boat will reach Yokohama October 4th. The Convention will convene on the evening of October 5th. Frequent bulletins of information will be issued from the office of the World's Association, and will be sent to all who have applied for a delegate's credential.

FIRST POLICE WOMEN IN CZECHO-SLOVAKIA.

Prague, Czecho-Slovakia, will soon have its first police woman. She is one of the twenty-eight young women of that country who took the summer course in social service given at Prague by American Y. W. C. A. secretaries at the request of Dr Alice Mazarye, daughter of the president of Czecho-Slovakia and herself president of the Red Cross in her country. Convinced of the need for enlarged social work in Czecho-Slovakia and also of the desire of many young women to be of service to their country in its time of readjustment, Miss Mazarye, who had studied social agencies in the United States and had worked with Miss MacDowell in the stockyard district of Chicago, asked the American Y. W. C. A. to send secretaries to make a survey of conditions in the cities and to conduct a school of social service for women in Prague. There were two hundred applicants at the opening of the school last summer but only room for twenty-eight students. The positions held by some of the graduates cover many new lines of occupation among women of that country—policewoman; director of playgrounds; worker with dependent children; director of new movement to recruit nurses, etc. Women are just beginning to take up higher education and all are eager to do something of service to the country.

DIGGING TO EARN BIBLES.

To an Epworth League in Chicago, C J. Stauffacher writes from Inhambane, Africa:

"Yesterday a strange incident happened to me. Shortly before noon three big fellows came running, saying, "Hurry up, a man is bleeding to death." I was off in a jiffy, Jim galloping and the men on a dead run ahead. For about five miles we bobbed up and down through the long grass and thick jungles. On arriving I was taken to the injured man who had severed a large artery in his left leg. Two witchdoctors were there, but they seemed helpless and a great pool of blood frightened them. A few stitches around the artery, and a couople more to close the wound, brought the hemmorrhage to a sudden stop, to the surprise of the witch-doctors and the crowd.

"While dressing the wound one or two asked if I wanted to buy eternal life. I could not imagine what they meant, and I thought it was some fancy produced by the effects of their drinking the liquor, so I gave no heed to it. However, when I was on my mule ready to start the chief took hold of my bridle and asked, 'Do you want to buy eternal life? We have it inside of the hut and will sell it cheap to you.' By this time my curiosity was aroused, so I got off and went inside. They had just received the things of the dead daughter, two or three boxes. They began to throw out her clothes and I thought, 'This is what they call eternal life.' They emptied one box, but it was not there, but finally they brought it out of the second box, and what do you suppose it was?—a Bible in their own language! I cannot tell you what thoughts went through me as I looked at that mob of half naked, half drunken men and women. They knew that to the Christian this Book was the dearest and most priceless thing in the world and under the influence of demon Drink they were willing to sell it for more beer.

"I called the chief and asked him to read it to his people. He shook his woolly head and said, 'I cannot read.' I told him to ask the crowd if there was anyone who could read, but there was no one. He gave me a look I will not forget, and said, 'You never sent anyone to teach us.' I read a couple of chapters from John and told the chief he must get someone who could read, and handed him back the Bible, saying, 'The greatest thing you can do for your people is to have them able to read and understand the Bible.'

"I have tried to imagine what would be our fate if we had to live in a land without a Bible and Christian influence. Would we be as good as these natives or would we be worse than they? And sometimes when I see a little boy or girl, or an old grandmother carrying dirt, or digging in a garden for forty days, under this tropical sun, to earn a Bible, I wonder if all the Epworth Leaguers in America, under these conditions, would have a Bible. If you could imagine all Chicago without a Bible or Christian literature, you would get a faint idea of what it is out her. Pray hard to the Master of human destiny, He who destined us to live in a land of Bibles, to make people willing to give money, lives, and prayers to those who live in a land of darkness, that they might have Eternal Life."—Missionary News.

Recommendation in the hospital program of the Interchurch World Movement calls for the establishment in the United States of at least four hospitals for incurables which shall be under church control. The great need for such hospitals revealed by the survey recently conducted by the Hospitals and Homes Department of the Movement has resulted in the proposal to establish institutions in Massachusetts, Missouri, Ohio, and Virginia.

According to the American Society for the Control of Cancer, one woman in eight and one man in fourteen, over the age of forty, dies of cancer. There are also not sufficient beds provided in America to care for persons suffering from incurable tuberculosis.

As an example, there were until recently only 24 beds for incurables in the Protestant hospitals of greater Boston. A new sanatorium at Dorchester will add 75 beds to this number, caring for patients suffering from cancer, tuberculosis in the last stages, and other incurable maladies. This is the only hospital of the type in the United States under denominational control.

(Begun on page 9.

Brother C. F. Johnson, our faithful Sunday school superintendent, who has been kept at home for a number of Sundays on account of the serious illness of his wife, was at his post of duty again last Sunday. At this writing Mrs. Johnson is greatly improved. The Sunday school, under the leadership of Brother Johnson, and Brother F. S. Stockard, his predecessor, has made good, steady progress since its organization and we feel safe in saying that it is one of the best small Sunday schools in the conference, and in a few years will be one of the largest. It has overpaid its quota to the Million Dollar Fund—$1 per member.

We were delighted to have with us last Thursday night week Miss Forrest, who gave us a very interesting talk concerning our work in Japan. After her address quite a number of the ladies of the church gave their names as being willing to become a member of the Woman's Missionary Society, which we hope to organize at an early date. R. A. Hunter.

Uwharrie.—I filled my regular appointment at Mt. Pleasant yesterday at eleven. An effort is being put forth at this place to buy a new organ. In a few minutes $29 were subscribed, making a total of $85 in sight. Mr. Ernest Briles is the efficient superintendent. He believes in doing things that count.

From Mt. Pleasant I started toward Mt. Zion, arriving there some time in the afternoon. A considerable portion of the road connecting the two churches is Macadam, though rather irregular, since nature has not been interfered with, but let alone to wear gullies and uncover rocks.

A faithful little band worships at Zion. In earlier days this church was stronger than at present. An awakening may yet take place.

Wm. H. Neese.

Hannersville, March 29, 1920.

Halifax. — The "flu" experience has kept this pastor from reporting much lately. But while I was shut in for two weeks some things have been going on. Three thousand dollars have been paid in to Dr. Beck on our Drive pledges. Several out yet. Hope to get most of them. Our attendance at church services is gratifying since the weather opened up.

Best attendance at Sunday school at Hollister yet,—hope to see the others take on new life now. Eden, Hollister, and Bethesda, and we hope the other churches, will send representatives to Graham to our School of Methods

Our finances are in good shape to date and considering the weather, the "flu", and other hindrances, we think we are in advance of last year. We are planning our campaign for souls and quite a number of names have been given for prayer.

We have received the following gifts recently, for which we are thankful: J. W. Hardee, three pounds sausage, eight poinds ribs and back bones, bushel of peanuts, Graham flour, etc.: Mrs. Thos. Taylor, sweet potatoes; Mrs. S. M. Lewis, four pounds sausage, six pounds ribs and back bones, and one pork shoulder; J. H. Vinson, dry feed for cow.

A Question.

I heard it charged recently that the complaint of space taken to report gifts either came from preachers who got none or from laymen on charges that did not do much for their pastors. Is that true? I'm not giving you my opinion now, just stating the charge.

We serve an appreciative people and I am giving you these reports to stir some others that I know are just as able as my folks, yet never do anything, as much as to show my appreciation for their kindness.

May the Lord give us all a greater spirit of liberality, especially with our time, that more of it may be given to His service.

Sincerely, N. G. Bethea.

Harmony, Yarborough Circuit.—Sunday was a rather bad day. It was raining so hard that many could not attend preaching Sunday. But we had a congregation of thirty-five. Rev. Mr. Harrison preached an excellent sermon, and I am sure everybody enjoyed hearing him. Sorry that I could not be there. And Sunday night it rained us out.

But we hope that next second Sunday night we shall have a grand meeting and some soul be brought to Christ. We must get to work and not wait on another to make the start. Now is the time, so we must begin and get to work.

Our Sunday school is doing fine. We have good attendance every Sunday. Since spring has begun our attendance will be large. We have now on roll about seventy or seventy-five, and hope it will still increase.

Our Christian Endeavor was rained out Sunday p. m. Had a real interesting program made; sorry that we could not have it. I am sorry to report that one of our members, Mrs. J. H. Balentine, is very ill. But hope she'll soon recover. Best wishes to the Herald and its readers. Mamie C. Reeves, Reporter.

Ware Shoals, S. C.

Stanly Circuit.—Our second quarterly conference will convene at Plyler on Saturday before the third Sunday in April.

Those who have remembered us in a substantial way since last report are: Miss Attie Hatley, potatoes; Mr. and Mrs. Philmore Hatley, potatoes and fine loaf bread; Master Oscar Hatley, goobers; Mr. and Mrs. Chas. Harkey, a fine lot of potatoes; Mrs. J. H. Snotherly, sausage; Mrs. Alonzo Lowder, a variety of nice things.

Had a splendid congregation at Porter Sunday; the interest is growing here. Glad to have Elmer Marbry worship with us Sunday since having spent the winter at Midland school.

W. D. Reed.

Greensville Circuit.—Yesterday was a good day at Hobbs and Ebenezer. We preached to a good sized congregation of attentive hearers. The spirit of God was with us. The people of Hobbs brought out lunch and in the afternoon they reorganized their Sunday school, which has been closed on account of bad weather and bad roads. We hope from now on they can go forward with the Sunday school work.

At Ebenezer we held our first service in the new church, a large congregation being present. The church seemed to be revived and the people rejoiced in the fact that they once more had the privilege to come back to the old place and worship God as they used to do. The remark was heard from many yesterday, that we have gotten back home.

We still lack the ceiling and painting before our church will be complete. So let us get busy and finish. God has been with us in this work and given us unexpected help. This is God's way of doing things. If we do our part then God will do the rest, for he says, "Seek ye first the kingdom of God and all these things will be added unto you." So let us put ourselves in the hands of God and we will soon have our church finished. Brethren, pray for us.

Bro. R. M. Andrews will be with us on the 17th and 18th of April. His appointments will be as follows: Wesley's Chapel, Saturday, 17th, at 11 o'clock a. m., quarterly meeting at 1:30 p. m.; Matthews' Chapel at 3:30 p. m.; Sunday, 18th, at Hobbs' Chapel at 11 a. m. and Ebenezer at 3:00 p. m. and Philadelphia at 7:45 p. m.

Brethren, don't forget these appointments.

Yours in the Master's work,

L. S. Helms, Pastor.

Lebanon, Spring Church Circuit.—We have opened our Sunday school after having a lot of "flu" and whooping cough in our community.

Sunday was a good day for us. Brother O'Briant preached a beautiful sermon. Surely all that heard it were benefited by it.

It was decided that our meeting begin the second Sunday in August.

We are planning to have an ice cream social Easter Monday; everybody invited.

Reporter.

Canaan, North Davidson Circuit.—Our Sunday school is almost at its best in its history, not the largest in attendance, but in interest.

Bro. Cecil was able to be out Saturday, after having been confined for some time. The second quarterly meeting was held at our place last Saturday. All the churches were largely represented. From the reports we found the entire work in fairly good shape.

Bro. Cecil was feeling very weak and not able to attend to both services. So he was accompanied by Bro. Suits, who preached at 11 o'clock. He gave us a very inspiring sermon. We were all glad to have him with us. Bro. Cecil did not fill the appointment either on Sunday, which was the usual time, having a special meeting planned for that day. Bro. George Berrier filled this place. He gave us some very good thoughts and left with us many things of interest to think of.

The health of Mrs. Philip Berrier is somewhat improved, though she is not strong enough to be in her seat at church yet. Also Bro. George Motsinger is better, but is still confined to his home. Let us all pray that the sick may soon be resored to health, with our much beloved pastor included.

Mrs. Bert Weavil, Reporter.

—Bros. T. D. Sharpe and J. W. Causey are Grace church's nominees for delegate to the Annual Conference.

—Miss Lela B. Holliday has moved to Rocky Mount. It is with regret that she leaves her old home church, Whitakers Chapel. We have a number of people in Rocky Mount, some of whom regret that our church there was sold.

Bethany, Randleman Circuit.—At the regular hour for preaching last Sunday, instead of a sermon by our pastor, we listened to an excellent lecture by Miss Annie Forrest. The service was well attended and every one seemed to be very much interested in her touching story of the needs of the women and children in far-away Japan. Our people responded to her call for money and about forty dollars was pledged and collected. We wish Miss Forrest success in her earnest efforts to help send the gospel across the sea. God forbid that any of his children should fail to co-operate with her as she appeals to them for aid.

We were glad to see in the congregation Sunday some of our members who have not been with us recently. Among those were Mr. and Mrs. Spainhour of Pinnacle and Mr. and Mrs. Grady Hemphill of Julian.

Our Sunday school seems to have taken on new life since the "flu" has disappeared and spring has come. We are looking forward and expecting a larger attendance and more interest in the Sunday school.

Mrs. James Pugh, Reporter.

In Memoriam.

Raynor Edward Hardee, born May 28, 1891, died March 26, 1920, age 28 years, 10 months and one day. Bro. Hardee was married to Miss Mary Jones December 26, 1917, and to this union one child was born, and he leaves a devoted wife and the babe, which is eight months old. He also leaves four brothers and four sisters, his parents having preceded him to the spirit-world many years ago.

His first sickness came about four years ago, but two years ago he began to show a decline in health, which finally resulted in his death.

He was converted while Rev. W. L. Harris was pastor under the preaching of Rev. George L. Curry, joined Eden church the same year, 1906, and was very much devoted to his church. Was always on hand unless hindered by sickness. We will miss him much at church and in the community, but most especially in the home, for he was a devoted husband.

When his health reached that stage that he could no longer work, his wife's father took him to his home, where he had every attention human hands could give, and it surely is a great satisfaction to them to know they did their best. His hopes were bright, even after his affliction became great, as I had the privilege of talking with him about this awhile before his death.

To the friends and loved ones we extend our sympathy, and especially do we pray God to bless and comfort and take care of the wife and child.

His body was laid to rest near the church that he loved so well.

A few more years shall roll,
A few more seasons come,
And we shall rest with those who sleep,
Asleep beneath the tomb.

But thank God for the glorious resurrection that awaits His children. N. G. Bethea.

M. Causey Spoon.

On March 26, 1920, M. Causey Spoon passed from time to eternity. Brother Spoon would have been sixty-nine years old if he had lived until next July. For seventeen years he had been a member of the Asheboro Methodist Protestant church, and his good wife testifies that he was a consistent member. He also left with his loved ones the assurance that all is well with him now. He leaves behind a widow, four daughters and a large number of relatives and many friends to mourn his departure. May the Lord bless and comfort those who are bereaved.

The funeral service was conducted in the Asheboro Methodist Protestant church, Sunday afternoon at two o'clock, by the pastor assisted by Rev. Mr. Smith, pastor of the Ramseur Methodist Episcopal church. The great company of people that could not be seated in the church testified to the high esteem in which this man was held. The Asheboro Masonic Lodge, of which Brother Spoon was a member, took charge of the service from the church, and interment was made in the Asheboro cemetery.

L. W. Gerringer, Pastor.

Westmoreland.

Little Lois, the daughter of Mr. and Mrs. Montie Westmoreland, was called home at the early age of 12 years, 10 months, and 20 days. It was during the sickness and death in the writer's own home that the child was taken, and so he was unable to attend the funeral; yet I believe that a word of comment and consolation concerning her life should be given here.

Lois was, first of all, filled with determination and high ideals of life. She was always looking ahead toward a life of usefulness and service and was anxious to prepare for it. For almost two months she was sick, but went to school and church as long as possible, and was confined in bed only two days. The Sunday school was dear to her, and she said to her father: "Next summer we can go to Sunday school every Sunday and ride." Her disposition was such as to make friends with every one she knew, and was a friend to all.

To the parents it will seem strange that the very gem of the home—one of hope, aspiration, patience, and love should be taken, but "He doeth all things well." Her life was brief but pure. She leaves for us her example as she embarks for:

"A land of little faces—
Very little, very fair;
And every one shall know her own
And cleave unto it there.

"O, grant it, loving Father,
To the broken hearts that plead!
Thy way is best—yet, oh! to rest
In perfect faith indeed."

C. C. Lindley, Pastor.

Mrs. W. H. Bailey Dead.

Mrs. W. H. Bailey departed this life on January 12, 1920, aged about 45 or 46 years. She leaves seven children to mourn the loss—Mrs. John Cloninger, Mr. Knox Bailey; the rest are small children, the baby just three months old. But it is kindly cared for by Miss Janet Thompson, a friend of Mrs. Bailey. Miss Thompson is only 18 years of age, but we hope she will rear the child in the way it should be. She also leaves a husband and her aged father and mother, Mr. and Mrs. John Osborne.

Mrs. Bailey was a member of our Methodist Protestant church, and has been for some time. The writer fails to be personally acquainted with the deceased, therefore cannot give the details of her daily life. We trust she is at rest since she has left the troubles of this world. We also extend our sympathies to the bereaved ones. Ruth. O.

TERRIBLE CONDITIONS IN EUROPE.

The American people know and have confidence in Mr. Henry P. Davison, head of the American Red Cross. A hard-headed banker used to affairs, he is accustomed to base his conclusions on facts and not on unverified reports.

In a statement cabled from Europe Mr. Davison warns the American people of the terrible state of Europe in the matter of disease, and of the danger that infection will spread to this country. He calls this "the mightiest danger to all humanity since the Deluge." "More people are daily dying now than during the war," he says.

Red Cross Chairman's Warning.

"America is just as unsafe as Europe from typhus and the white plague now spreading over the world with lightning rapidity.

"Two million three hundred thousand infected Russian refugees are now pressing against western Europe's borders in their mad rush westward, in the hope of escaping death under the most horrible conditions.

"Conditions as bad as in Russia prevail in Hungary, Serbia, Austria, Montenegro, Turkey and Syria and throughout the Near East. Poland is especially severely stricken.

"A ship carrying two full-fledged generals, seven brigadier-generals, twenty-four colonels and 700 troops from Russia is even now roving the Mediterranean, rejected at every port like a hopeless pilgrim, unable to land her infected cargo. The ultimate fate of this modern ship cannot be foretold."

Entire Populations Dying.

"Whole populations are being wiped out. The fatal germs pass from one country to another, owing to the lack of sanitary devices. The American, British and Italian Red Cross organizations are doing their very best, but it is impossible to combat this immense danger by private means. It is a matter to be handled by the governments. They handled the war, and this is worse than war.

"Unless quick relief is provided the world will see a tragedy greater than that of the last five years.

"Montenegro, for instance, with its population of 430,000, has only four doctors, no hospital supplies and no medicines. The same applies to the whole of eastern Europe. . . .

"The International Red Cross has officially laid the situation of Europe before the League of Nations, and is willing to become the League's agent, provide volunteers and aid to every country and supervise the distribution—in short, to do everything in its power to prevent the world becoming a victim of the greatest cataclysm in history."—Current Events.

—An interpreter who served the Council of Four says he often saw Lord George, President Wilson, Clemenceau, and Orlando crawling on their knees over a large map spread out on the floor.

ONE GIRL'S STORY.

What beautiful long green rows of vegetables! And surely there is a bed of flowers at the far end. A little girl with two long black braids hanging down her back is stooping over to weed her flowers. That is, she looks like a little girl though she is seventeen. Seventeen years old and out in the garden alone! Surely this is not Chinese custom?

It is unusual, but this care-free and happy Chinese girl is one of three daughters, well beloved by their father. Mr. Tsoong loves his girls as dearly as if they were sons. Tshe Faung loves to work with her father in the garden. He is with her now, and together they water the green vegetables. It is a pretty picture and how much better and happier for Tshe Faung than to sit all day long in a dark, damp room with a mud floor. That is where she would be if her father and mother were true observers of their neighborhood custom. This is such a pleasant picture we should like to linger with Tshe Faung and her father, but alas! we cannot, for the picture is only an introduction to the sad chapter that followed so quickly the happy one, that year when Tshe Faung was seventeen.

Mr. Tsoong went away for more water, leaving his daughter alone for just a few minutes. It was enough, however, for a group of men to appear from behind the [illegible] [illegible] could [illegible] [illegible] her behind the fence. [illegible] she was put on the back of a pony and hurried away before her father was back from the house. When he came he was not at all disturbed, nor did he search for his daughter. He thought she had joined her sister in the house. While the father thought Tshe Faung was safe in the home, her mother thought she was safe in the garden helping her father with the flowers and vegetables. It was all as simple as that, and not until the day's work was over was Tshe Faung missed. Then began a frantic search for her through house, garden, and the little garden house that had been built by her indulgent father for her. All the time they were searching Mr. Tsoong was fearing and dreading what might be true. For Tshe Faung was betrothed. She had not wanted to go away and be married. She was only seventeen and her fiance only a boy of thirteen. But for some time the boy's relatives had been very impatient, demanding the bride. Her indulgent father had pleaded her youth and begged for a postponement of the marriage, but the relatives had made dark threats that if the bride were not sent to the home of her future husband, they would send and take her away by force. This was what had happened.

So Tshe Faung's father and mother went to bed with heavy hearts, Mr. Tsoong planning that early the next morning he would walk the many miles between the two homes to be assured his little girl was safe and try to comfort her heart. He would assure her she would be very happy in such a comfortable home, where everything was much better than he could give her.

Poor little Tshe Faung! Her care-free days were over and she was like a caged bird in her new home. A little slave girl was set to watch her and see that she did not escape to the yard. She was very unhappy and cried all day for her father. Finally hearing from the little slave girl that he had come she dried her eyes and waited for him to come in, for she thought he would take her home. But she waited in vain. There was no kind father. At last she learned that the family would not allow him to see her.

Tshe Faung was in despair. She resolved to run away and make her way home. It was hard, for the little slave girl was with her all the time, but finally when she was sleeping Tshe Faung slipped away in the night. Poor child, she did not know which way to go, she only knew she must walk very fast and keep walking all night. The next day she hid in a grain field. Her bare feet were bruised and bleeding and swollen and she grew very hungry. But worse than the pain in her feet and the pain of hunger was the terror in her heart for fear her boy-fiance's family would find her and compel her to go back. At night she crept out of the grain field and began to walk and run again, crossing canals and little streams. By this time she was very hungry and wished she might find some garden where she could eat raw turnips or beans. If she could only get to the river she would know she was on the right road toward home! She could not find the big river and she could not find a garden. She ate a little green wheat, which helped some, but that second night she was very cold and wet and miserable and hungry.

The second day came and again she hid herself, wishing she dared go to one of the little houses and beg for food. She did not dare, for she thought she would rather die than be sent back to the dreadful house she had left.

When she heard voices she was terribly frightened and lay very still in the grain until they had passed. She ate more green wheat and drank water from the canal and finally slept from exhaustion. That third night she was so tired and weak, and kept calling softly for her father to come and lead her home. She began to be afraid of the shadows. Perhaps there were evil spirits in the grain fields waiting to sieze her. She dared not go near a tree for fear of a bad spirit and once she was sure that one came down from the moon and grasped her shoulder. She ran on, not daring to look at the moon and stars for fear they would see her and tell her enemies where she was. When it was light again she resolved to be brave and ask at some house for food—surely she had come a long way and must be near home. There were dancing spots of color before her eyes. She came up to a cottage door, thinking she would knock softly and ask for food. But just as she was about to knock she heard a noise—the tramp of a horse's feet in the distance. She turned and ran and again hid in the fields all day. On the fourth night she could hardly stagger along, but she managed some way to get on, believing that she was at last on the road toward home. In the morning she found herself in a village, the very one near her own home. The farmers were all bringing in their produce to market, and Tshe Faung was so encouraged by the familiar sights that she struggled on until she reached the door of her own dear home. She ran in and fell into her father's arms. She had been four nights on the road, three long days in hiding without proper food. A long fever followed. Tshe Faung was delirious, begging constantly for a little food and for her father and her own home. When the delirium and fever left her, such a pathetic, weak, wasted little figure, her father resolved that she should not be forced to pay the penalty of his sin in betrothing her when she was so young. He had received a sum of dowry money which he took back to the family, hoping for Tshe Faung's release. The family would not hear of a release and demanded Tshe Faung's immediate return.

Returning home the father took his daughter and went with her to Shanghai, where he placed her secretly in a mission school. Then began a series of persecutions by the enraged family which have never ceased to this day. They carried their case to the nearest Mandarin, who decided that the marriage should be postponed for five years, until the groom was eighteen. He also gave it as his decision that the girl should be allowed to live in her own home with her parents. The boy's family appealed to a higher official, who sustained the first decision.

In the meantime Tshe Faung spent three years in school, where she learned to know her Heavenly Father. After this we took her into our Margaret Williamson Hospital, where she has become a nurse. She loves children, and is such a faithful worker. She is a favorite with everyone. But there is a shadow over her life and a haunting fear. When her fiance became eighteen he demanded his bride. Tshe Faung had become a Christian and refused to abide by her father's contract

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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IMPORTANT NOTICE.

All persons who expect to attend the Young People's Convention at High Point, N. C., will please notify Rev. Geo. R. Brown, 609 N. Main St., High Point, N. C., not later than May 14. Entertainment on the Harvard Plan will be furnished all delegates, *provided* names are sent in by the above date. High Point is on the main line of the Southern Railway, 203 miles south of Washington. All trains stop here.

Geo. R. Brown, Pastor,
Convention Church.

A FAMOUS COUNTRY CHURCH.

"The Country Gentleman," a farmers' paper of large circulation, gives the Methodist Protestant Church some gratuitous advertising in its issue of April 3, 1920. It has a lengthy illustrated article concerning the Methodist Protestant Church in Kasbeer, Ill., which has become an important center of community work. Its pastor is Rev. Frederic Baylis. This man at our last General Conference told the story of his life in a lecture entitled "From the Bread Line to the Pulpit." He was then spoken of as an evangelist, and the pastor of Grace Church made partial arrangement for his coming to Greensboro for evangelistic work, but the work in Illinois held him back. Since that time interest in his church work has developed wonderfully.

We expect to reprint the "Country Gentleman"'s article in our next issue.

The case of Mr. Baylis is instructive in several ways. It shows the disposition of the Methodist Protestant Church to give opportunity to merit irrespective of former demerit. The fact that Mr. Baylis was once a gutter drunkard did not close the door of opportunity against him in our church. We think our church is open as few churches are to the man who has only his purpose to do well to recommend him.

Again, the Kasbeer case shows that opportunity for great service may exist where little suspected. Kasbeer was but a little place when Baylis went there. He has "put it on the map," making it a center for people for miles around.

In view of such a work as Mr. Baylis has done, let no young man say there is no opportunity for him.

A FEW WORDS FROM BROTHER CECIL.

The editor visited Rev. C. A. Cecil at his home in High Point last Sunday afternoon. We found Bro. A. H. Evans and family and others just leaving. They had brought for the Shiloh people expressions of sympathy and a bouquet of beautiful flowers to add cheer to the sick-room. We found Bro. Cecil in bed, but able to sit up part of the time. His trouble seems to be seated in the digestive tract causing great pain at times. This trouble tends to reduce flesh and strength. However his eyes look strong and his complexion is good. He had a similar trouble twelve years ago, and we hope he will escape from this as he did from that though in the nature of the case it will take some time. We hope he will be well enough to attend General Conference. He says he is trying as hard as he can to get well.

He asked us to express his appreciation of substantial contributions from Mr. and Mrs. Jeff Berrier, Mr. and Mrs. C. M. Yokley, and Mr. R. E. Leonard, Jr., and of letters and cards received from various members of his charge. He also asked us to request the people of his charge to co-operate with his temporary substitute, Bro. T. F. McCulloch, and help to carry on the work of the church just as though the pastor were present.

Let Brother and Sister Cecil have the earnest prayers of the people, that they may be and may they be conscious of the divine pres-and may hey be conscious of the divine presence and favor, and may this more than compensate them for what they must temporarily endure of affliction.

Rebuked by a Child. She was a woman of some years and should have had better sense, but she had been taking part in one of the dances that frequently disgrace the O'Henry Hotel in this city, and had gone to a drug store to cool off. She was sitting at a table eating ice cream. The four-year-old son of the druggist, a very observant little boy, walked up to her and said in a low tone of voice:

"You forgot to dress."

Had she been prudent, she would have tried to divert the child's attention but she pretended not to hear. Whereupon the boy shouted out so that everybody in the store could hear:

"You forgot to dress."

Rev. W. C. Kennett in speaking of selling his house in Liberty, spoke of it not as a question of how much he could get, but how much his conscience would let him accept. He is no profiteer.

—The venerable Charles Case died this week, aged 86 years. He was the "grand old man" of Oak Ridge community universally esteemed for his excellence of character. Two of his daughters married Rev. W. A. Bunch and Rev. J. W. Frank. We believe another married Rev. Mr. Craven.

—Rev. W. C. Kennett has decided to move from Liberty to Greensboro. This he does at the request of his son and daughter living in Greensboro. He dislikes to give up his Sunday school class in Liberty Methodist Protestant church—that is his greatest objection to moving. We understand that he has bargained for a cottage near the end of Asheboro street car line. We will be glad to have him for a neighbor. He has had some eighty-odd summers and very few winters. His temper is still mild and sweet.

—Bro. Hightfill reports three accessions to the church at Denton last Sunday night.

—Rev. H. F. Fogleman passed through Greensboro Tuesday. He was on his way to attend the commencement of the Pleasant Garden High School. His sister, Miss Essie Fogleman, and Miss Pearl Trogdon, both of our Tabernacle church, are among the graduates. He reports that religious life of Reidsville have been quickened by the recent Culpepper revival, and that his work is moving along nicely. Seven new members were added Sunday night and the attendance is on the increase. The church building is not going as fast as he would like, but this is not from want of money or enthusiasm on the part of the people, but because of scarcity of material, etc.

—Mr. Walter Glass and Miss Lilian Sharpe, of Moriah church, were married last night. The wedding took place in the church, and was witnessed by many friends of the young people, who are among the most worthy of the community.

NEAR EAST RELIEF.

Mrs. M. C. Hartis	$2.00

HERALD SUBSCRIPTION RECEIPTS.

Rev. G. F. Millaway, $2.25. Rev. R. S. Troxler, $6. Rev. C. W. Bates, $6. Rev. D. R. Williams, $1.50. Rev. A. Ridge, $3.50. Rev. C. H. Whitaker, $1.50. Rev. N. G. Bethea, $1.50. Rev. H. F. Surratt, $1.50. Rev. A. L. Hunter, $4.50. Rev. J. B. Trogdon, $1.50. Rev. T. F. McCulloch, $1.50 Rev. L. W. Gerringer, $1.50 Rev. H. F. Fogleman, $1.50. Rev. W F. Kennett, $4.50. Rev. E. G. Lowdermilk, $9. Rev. G. R. Brown, $6. Rev. W. C. Lassiter, $2.25. Rev. J. H. Abernethy, $3.75. Rev. J. D. Morris, $1.50. Rev. D. A. Highfill, $1.50. Rev. J. W. Hulin, $4.50. Rev. C. L. Spencer, $3. Mrs. H. C. Nicholson, $4.50. Miss Martha Parsons, $1.

SOME MISTAKES.

We do not mean to be hypercritical, nor captious, in calling attention to a few mistakes that seem to be inexcusable in those filling the place of teachers of the word of God. The first is misreading the Scriptures and commenting thereon, and, of course, drawing wrong conclusions. We heard an ordained preacher and pastor, some years ago, in reading the 42nd Psalm, in the 4th verse, where the word "holy day" occurs, he read "holiday," and then based an argument in defense of holidays and amusements for the young people on the word in question. A few years later we heard another ordained preacher read the same psalm, making the same mistake, reading holiday for holy day, but in his comments instead of using this in defense of holidays, &c., he took occasion from it to condemn holidays and worldly amusements in general. It seems to the writer that such mistakes are inexcusable in those assuming to be teachers of the word.

We heard one of these same men, in reading the word, call special attention to a word printed in italics, that it was to be specially noticed and emphasized, showing him to be ignorant of the fact that the italics in our English Bible are to indicate that there is no word or words in the original corresponding to the words in italics. The italics being supplied for the sake of euphony or clearness.

Not long since we heard another preacher in commenting on John 4: 3, 4, on the words, "And he must needs go through Samaria," say that Jesus had a special need to go throu' Samaria to meet the woman at the well and lead her into the light. That somebody had said that Jesus went 75 or 100 miles out of his way just to do this great work. It was quite evident that he did not know the meaning of the word "needs," confusing it with the word "need"—saying he had a special "need" to go through Samaria—and that we ought to do likewise—go out of our way to save sinners, when, if he had consulted his dictionary, he would have seen that "needs" means "Of necessity; necessarily; indispensably," i. e., unavoidably. There was no other way for Jesus to go to Galilee, unless he crossed the Jordan, or took shipping on the Mediterranean. Instead of Jesus going 75 or 100 miles out of his way, he went the most direct way, as flying machines had not been invented. So much for some explanations of the Bible that do not explain.

The expression, "must needs go through Samaria," is like the other expression of Jesus in Matt. 18: 7, "it must needs be that offenses come"—i. e., they are necessitated, "unavoidable," because of the environments of this present evil world. So "must needs go throu' Samaria," simply meant go that way or not at all, unless he went by sea, or a circuitous route by crossing the Jordan. And we have no evidence that either of these routes would have been practicable.

Another very common mistake is to say [illegible] for [illegible]. Also we hear men say "jedge" for judge. Another man has the habit of using a subjective when an objective is required. One of his favorite mistakes is "to we," "to I." He's been to college and seldom preaches without "dishing out" some Greek or Hebrew. So these mistakes are not made by those regarded illiterate, but by persons of fair attainments in some respects. This makes it all the more noticeable. So, as "dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly in him that is in reputation for wisdom and honor." Ecc. 10: 1.

But, brother, don't say "cove-yas," "jedge," or "Izzel" for Israel, nor "Judas [illegible]," nor holiday for holy day, nor "trump [illegible] skins" for "triumph of the skies."

Now this is all said in good spirit, and let none of us get "riled" about it. We all make mistakes, but let's stop making such glaring ones as those noted above, especially if we have A. B. or A. M., or some other distinguishing mark "tagged" on us.

An Observer.

ALLELUIA! ALLELUIA!

Alleluia! alleluia! Let the holy anthem rise,
And the choirs of Heaven chant it in the temple of the skies:
Let the mountains skip with gladness and the joyful valleys ring
With hosannas in the highest to our Saviour and our King!
Alleluia! alleluia! He endured the knotted whips,
And the jeering of the rabble and the scorn of mocking lips,
And the terrors of the gibbet upon which He would be slain:
But His death was only slumber—He is risen up again.
Alleluia! alleluia! Like the sun from out the wave,
He has risen up in triumph from the darkness of the grave;
He's the splendor of the nations, He's the lamp of endless day,
He's the very Lord of glory, Who is risen up to-day!
Allelnia! allelunia! He has burst our prison bars,
He has lifted up the portals of our home beyond the stars:
He has won for us our freedom—'neath His feet our foes are trod—
He has purchased back our birthright to the Kingdom of our God.
Alleluia! alleluia! Blessed Jesus, make us rise
From the life of this corruption to the life that never dies!
May we share with thee thy glory when the days of time are past,
And the dead shall be awakened by the trumpet's mighty blast!

(Sent by Miss Edna Bennett, of Salisbury, N. C.)

WOMAN'S WORK.

This is an interesting subject to me because I feel it a great privilege to have some church work I can do but I am somewhat like Paul: I want to see it done decently and in order. I surely hate to see the church work drag and be a secondary affair: but it seems to me if a woman can be a superintendent of a Sunday school and do ten times better than some man in her church it would not be right to take the work and him loaf around and shirk his duty; for if so, when will he work out his salvation? Seems to be the nature of most of us to excuse ourselves that some one else can do better than I can. Moses excused himself to the Lord when called to be a leader: but notice he did not settle the matter within himself but let the Lord decide and he obeyed the command. We feel, I am sure, that most young men do not take up church work as they should, but is it not due, to some extent, to the lack of spiritual education? All young men and boys, as I see it, should attend the business meetings, especially the quarterly meetings, whether official members or not. Some one might ask why. Well, one reason is that a disciple is a learner and the young men especially should be learning how to do the church work, for they are expected to fill the older men's places and to do better work than the older ones have done. Seek ye first the kingdom of God and his righteousness and all things will be added to you. I heard a young man say a few years ago he would not miss quarterly meeting for anything. He was engaged in a business that was paying him about $2.50 per day, but said, "I will not work next Saturday, for it is quarterly meeting at my church." And also said, "It is not all in dollars and cents." He was not a member of the Methodist Protestant church, I am sorry to say, but was a member of Friends church. Do we not need our church filled today with just such young men as this young man? His father and mother were regular attendants at the church meetings. Now it just appears to me this young man was following the teaching of home.

Now do the parents insist and advise, or in other words, persuade and explain to the boys the importance of attending these meetings as they should? That's a question, to my mind; or do they feel it not at all necessary but are willing for them to stay away. We surely do need, as I see it, a real spiritual education along these lines and where shall we get it? The home is the best place to teach these boys and girls I know of. It is an old saying, Show me the mother and I will show you the man; but what about father? He also has his responsibility. Once a little boy was following his father through the snow; he there could see his father's tracks so plain. The father on looking back could see the little fellow taking such long steps and said, "Son, what are you trying to do? Why are you taking such long steps?" The little one said, "Father, I am just stepping in your steps." See how the prattling little boy was being moulded and his destiny sealed by his own dear father's life and walk. Do we not see the need of walking circumspectly? Are father and mother just as careful as they should be on Sunday? Do they ever stay away from Sunday school and send the children when they feel tired and want to rest as they call it? The Lord I guess calls it at ease in Zion and says, "Woe unto all that are at ease in Zion." This is a very careful walk we are taking from earth to heaven and the Word says, strait is the way, and I fear some of us are not willing to walk in this way because of its being so narrow. We think the mercy of the Lord will surely save us, but only the ones that do the will of their father in heaven will be saved. The Lord expects us to walk worthy, but we drift along, so many of us, with no purpose in view, and rest on the mercy of the Lord. We should be thankful we are in the hands of a dear loving heavenly Father and not in the hands of man. Once a wicked king compelled a man to walk through a city and carry a pitcher filled to the brim with water for some crime he had committed; and he was to walk so carefully as not to spill one drop of water for his punishment; but if he did spill the water his head would be cut off.

Now woman's work in the church is what we want to say a little more to what has already been said. We find in Philppians 4: 3, "And I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement and with other of my fellow laborers whose names are in the book of life." Now we do not know about these women, whether they had families or not, but we do not see how a woman can do her whole duty with a family and leave her home as much as some do. Seems she would not have as much time as if she did not have a family to train and bring up in the nurture and admonition of the Lord. Then again, we might notice in the word how women were to adorn and keep themselves the holy women; were to be chaste, keepers at home, coupled with fear, whose adorning, let it not be that outward adorning of plaiting the hair and wearing of gold or of putting on of apparel, but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price, for after this manner in the old time the holy women also who trusted in God adorned themselves. Then again: I will, therefore, that men pray everywhere, lifting up holy hands without wrath and doubting; in like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety, which becometh women professing godliness. I may expose my ignorance at this time more than usual, but anyway, we do have a right to our own opinion, but the fear of the Lord is the beginning of wisdom. But we do hear quite a good deal said now about the freedom that we women have, and I hope that we do fully appreciate our blessings, that we are not looked upon as heathen women and we should be very humble and our hearts should be filled with gratitude that we have been so highly respected; but to my opinion we have pushed out too far in the affairs of the world. I fear we are not many Hannahs of old, for seems to me womanhood has got below her standard in many respects. Seems to me the mothers should have been able to bring up sons competent to carry on the political affairs of the world and I am not let to believe that I shall ever feel that I have any business to attend to in the political affairs. Should we women attend to the work we are asigned we would do well. The very idea of any woman going out speaking in the political affairs and lowering herself as some are by smoking is enough to convince me that in place of humility and gratitude for her freedom she is uppish and not in her place at all, but ought to be at home attending to her duties. Where are the Hannahs and Sarahs? Where can we find the holy women and the refined girls of today? What does all this mean? To my mind it means that we have fallen into the hands of the enemy and while we are boasting and are smoking and dancing the world is going down to perdition and we are going down with it. How are we conducting ourselves in dress and in many ways. What are the examples we are setting? Can we afford to dress like the world? The word doesn't teach that we can. Where are we anyway? God said to Adam, Where art thou? and he is saying that to us today. Some one has said that we women would spend hours and days in getting up a bazaar and some kind of a church social and never had any time to pray. If we had prayed as we should there would not have been so many iceberg churches as there are. We would have seen we should adorn ourselves more modestly and not as the world. It is alarming to me to see the condition of the present time, and yet some of us just think we are getting along just fine. Lord pity us, I pray, and may we all see ourselves as thou seest us. We can, I think, do much in the church work, but it must be done in the spirit, not a mere form. Now, I ask the women to all read 1 Peter, third chapter, Titus, second chapter, 1 Timothy, second chapter. Seems to me we will be responsible to the world if we fail to obey the word.

Martha Parsons.

THE INFLUENCE OF JESUS CHRIST.

In all human history and experience have men ever discovered a more uplifting moral force than the companionship of Jesus Christ? Think of the transforming influence that he exerted, in the days of his earthly life, upon the characters of that little band of men and women who companied with him among the hills of Galilee. Business men and tax-gatherers, fishermen and soldiers, women in their homes and women on the streets—all climbed to heights of which they had never dreamed and this simply through the influence of this strange man they had come to love. They simply may not have been able to analyze, perhaps hardly even realize, what had happened to them; all they knew was that he had come into their lives, and that had made all the difference. And, after he had left the earth as a visible presence, this kind of thing went on happening. Indeed, the magic of his presence was even more potent than before. Those who needed him, and longed for him found him entirely available, even though not visible to their earthly eyes. And this discovery was always as sunlight flooding into darkened lives. Here is, indeed, the very heart and core of Christian experience; and from generation to generation it has never failed. Into lives wearied by failure, bruised by pain and sorrow barren of hope, empty of meaning and purpose, **he comes**, when the door is open, and the coming always turns the scale. "Jesus Christ came into my cell last night," wrote Samuel Rutherford, in prison in Aberdeen, "and every stone of it glowed like a ruby." "Beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness"—these are some of Christ's exchanges. Is there a man or woman among us who does not need this transfiguring torch on [illegible] and circumstance? Is there one of us who can afford to do without the proffered friendship of Jesus Christ?—E. S. Woods, in the Christian Evangelist.

LOVE.

Love is a great thing, yea, a great and thorough good; by itself it makes everything that is heavy, light; and it bears evenly all that is uneven. For it carries a burden which is no burden, and makes everything that is bitter, sweet and savory. Nothing is sweeter than love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller nor better in heaven and earth; because love is born of God, and cannot rest but in God, above all created things.—Thomas a Kempis.

THE BEAUTY OF KINDNESS.

Did you ever stop to think how beautiful kindness really is? In your walks have you ever met a young woman gently supporting on her arm an old, old man? He is blind. Time has brought the silver to his hair. His steps are slow and feeble. With a cane he picks his way on, all the way guided and directed by the one who is so good to him. At the crossing of a street, she says, "Here is a step up. Careful now! Step up." Or, "Now down! Carefully!" So on they go, chatting all the way, the old man seeing things on every side through the eyes of his companion. And how your heart was stirred by the sight!

Or a young man is watching the steps of a wee brother. Boys do not always have the patience to do that. But see how careful this one guards his brother from everything that would harm him! The world has no sweeter sight than real, true, manly kindness toward one who is weak and needs help on life's way.

On a stagecoach one day, a number of passengers rode many miles together. One man drew into his shell, settled down on the seat and never spoke a single word from one end of the journey to the other. Do you think that man looked beautiful to those who were his companions that day?

A bit of steel struck by a mallet will chip away the hardest granite. Unkindness is the keenest steel in all the world for the chiseling away of beauty in face, life, and character. No matter how lovely the face might be in the beginning, if the one who possesses it gives way often enough to harsh and unkind words, the beauty will surely fade out of her face.

But how kind is God to the one who is always thoughtful of the comfort of those about him. With his own hand he traces lines of beauty over the features of one who is kind.

Do you want to be beautiful? Then be kind. Kindness costs something: it would be worth nothing if it did not.—Exchange.

A SPIRIT-LEVEL TO LIVE BY.

A little boy saw his father using a spirit-level to see if the board he was planing was "true" and straight.

"What's the use of being so careful, papa?" he asked. "It's pretty good, I guess. It looks so."

"Guessing won't do in carpenter work," said his father, "sighting" along the edge of the board, and shaving it the last bit. "You have to be just right. Folks guess at too many things. God doesn't like that way of living."

"Guess there aren't any spirit-levels for living by!" laughed the boy, watching him.

"Yes, there are," said his father earnestly. "You'll find them in the Bible. Try all your actions by that Make them true and straight and no guesswork about them!" -Selected.

– Maryland Conference limits the term of the presidency to three years. This necessitated a change at the recent session and Rev. J. H. Straughn was elected president.

PRESIDENT'S LETTER.

GOALS FOR 1920—

A revival in every church.

A family altar in every home.

A Sunday school in every church.

Every school contributing to the Home.

A church paper in every Methodist Protestant family.

Every cent of every claim paid by November 10.

DID WE GET YOUR NUMBER?

There are people who never see or know when a thing ought to be done until they are told; and cannot be made to realize it then. They know not and seemingly are unwilling to learn.

There are people who see or know that a thing should be done after being told. But they will lend a hand and make an honest effort to do something then.

There are others who see or learn that a thing should be done without being told or shown, but they are never quite ready to do it.

Then there are some who have the faculty for seeing what ought to be done, and they also have the ability and willingness to do it themselves. But they have no desire to enlist others in the work.

There is a small classs of people who see or know what ought to be done and who have the ability to enlist others in the doing of it.

Here are five sorts of folks; to which class do you belong? Classify yourself. It ought to be a profitable employment for the readers of the Herald to sort themselves according to such a classification and if it is not satisfactory, then change it more to their liking.

ARE YOU SURE?

There are those who are sure that the church has failed; that the best of all its members are bad, that its creeds need revision and its theology rewriting.; but they are never so sure of their own personal salvation.

There are those who are quite certain that their pastor is not up to his job, nor the preacher able to "deliver the goods" as a speaker. There never was a doubt expressed upon these subjects when under discussion, but for the life of them, you can't induce them to confess that their hope of heaven is half so well founded.

Yes, there are those who are sure of all the mistakes in the Bible, that all the translations we have have been poorly done; that our theologians were men of bitter prejudice and unbending narrowness—of these things they seem to have no doubt; but of man's need of salvation and of the power of Jesus Christ to save him from all his sins there is great uncertainty.

ARE YOU SURE?

Can you be as sure of your belief as you are of your doubts? Be as sure of men's integrity as you are of their unreliability? Can you trust Christ's power to save as readily and fully as you can your own judgment in ferreting out the sins and follies of men?

Why not try to be sure of your salvation? Sure of the integrity of some at least of the people whom you know? Sure of your obligation to serve, to worship, and to praise, as to criticize, to find flaws in people and to be dissatisfied with things in general?

MOVE ON—

This is the command sometimes given to people who stop on the crowded streets of large cities. "Move on, you are blocking the way." It is time that our campaign for the church papers moves on. It has seemed to halt in certain quarters. Various hindrances have hindered, but the time has come when we ought to put enough vigor into this campaign to finish it up and reach our goals without further delay. It is time to move on, other things are claiming our attention.

MY WAY—YOUR WAY—

How different these two ways often are. My way—the having of it is a great satisfaction to me. Your way—it is a great joy to you to have it. So much satisfaction do many of us get out of having our own way that we never let or would be willing to let others have the joy of having their ways at all.

A church voting its belief about a matter fails to find a majority of the other churches agreeing with it. To have their way is the main thing; so they refuse to abide by what the others propose to do.

What matters it if a majority so decide—to have their own way to this church is of more importance than to comply with a rule that has been passed upon by a majority of the others. And yet it is said of Christ that he sought not to please himself. Can it be a Christian act that always is actuated by a desire to have their own way in matters that pertain even to the church and the highest interests of the kingdom of God?

RANDLEMAN CHARGE, Rev. E. G. Lowdermilk, Pastor.

I visited Mt. Lebanon, Level Cross, Bethany and Worthville churches of this charge. No appointment was made for me at New Salem. The Mt. Lebanon service was held on Saturday night; there were not a great number out, but the congregation did very well considering the time. At Level Cross there were no children in the Sunday school because of the diphtheria scare; the congregation was about as large as I found here last year. The new church building at this place was at a standstill. Lack of funds and of workmen were the causes, I was told. What has been done shows a willing mind and a desire to have a good building for that community. A very creditable building has been planned and part of the weather-boarding is on. There are funds in hand for putting the other weather-boarding on and the good women have been busy raising a fund to put the windows in, so we hope that ere long they may have the building in condition to hold services in. There is a place for Level Cross church and the people ought to have a good building to worship in.

Bethany was visited in the afternoon. Congregation was about as when I visited this church two years ago on a Sunday afternoon. There is a Sunday school which runs the year through, I think. Quite a number of young people were present in the services, bespeaking for the opportunities before this church.

I preached at Worthvillle at night. There was a fairly good attendance. They gave good attention to the word preached unto them. Worthville is one of the best little churches in the county. Last year it was the only church that paid every cent of every claim, and they are expecting to do fully as well this year.

Pastor Lowdermilk has been greatly hindered in visiting and putting on his campaigns, but he hopes soon to be able to visit all his people and to finish up his church paper campaign. R. M. Andrews.

PRESIDENT'S PLAN OF VISITATION.

West Forsyth, May 1 and 2.
Lebanon, May 9.
Whitakers, May 16.

A CARD OF THANKS.

We wish to thank our kind friends for their many words of comfort and deeds of kindness shown us through the sickness of my wife. She is somewhat improved but is not able to take hold of her housework yet. Surely nothing but the love of God in human hearts would prompt them to do so many kind deeds for the sick of their community. We certainly do thank the Lord for the privilege of living among such good people. May the Lord richly bless and reward every one of them according to the deeds done in the body. We are thanking our pastor, Rev. A. M. Hamilton, and family, for their kindness and much interest shown us. May the Lord bless each one of them. And while writing we wish also to thank our former pastor, Rev. W. H. Neese and wife for their kindness to us while on Guilford circuit. May the dear heavenly Father bless them for their kindnesses and give them much success in his service for the Lord.

Now just a few lines about the work. Our Sunday school is doing very well at Mitchell's Grove, but not what it might be. We have a nice little band of children and young people that attend and the faithful few older ones; for which we feel very grateful. Would be glad if more people would become interested in this great work. Our pastor, Rev. A. M Hamilton, preached for us yesterday a very good and helpful sermon. We think Bro. Hamilton is a great man; every day about his Father's business, doing whatsoever his hands find to do for his heavenly Father. We feel blessed and highly favored to have such a man as Bro. Hamilton on Guilforrd circuit. Bro. D. A. Braswell was with us a few weeks ago helping Bro. Hamilton in a few days' meeting. Bro. Braswell did some splendid preaching. We thank God for the life of such a man. Come again, Bro. Braswell.

Best wishes to the Herald and its many readers. J. Lewis Cashatt and Wife.

April 26, 1920.

MARRIED.

By the writer, at the Methodist Protestant parsonage in Asheboro, April the 24th at 2:00 p. m., Mr. W. G. Martin and Miss Alma Lola Beane. Mrs. Martin is a member of Pleasant Hill Methodist Protestant church. Soon after the marriage they started for Rocky Mount, N. C., where they will make their home. Our good wishes go with them.

A Correction.

For some unknown reason, in reporting a marriage of last week, the name Zell Smith appeared when it should have been Zell Brown It must have been my mistake. I apologize to the bride.

L. W. Gerringer.

A PERSONAL LETTER.

My dear Pastors:

I have a problem to solve and I hardly know how to go about it. I asked three of the preachers' wives at the branch meeting if they could help me out any, but I do not believe I will give their answer. It seems that preachers are somewhat like other husbands, anyway.

The question I asked was how to get preachers to do what you wished them to do. And that is my problem: how best to get the pastor's co-operation in the work that has been given me. I have been made president of the Correspondence Department of foreign missions. The goal is a correspondence auxiliary in every church that cannot organize a local one.

Miss Forrest says the Correspondence Department idea is the greatest thing ever thought of in regard to our mission work.

The letters containing it have already been sent to some of the northern branches, and they are very enthusiastic over it. It ought to make us feel bad if those hustling people up North get it to work before we slow Southerners ever make a move.

The idea may be good, but it will be a failure in bringing in members, unless the pastors give me their support. This is intended for a personal letter and an appeal for help to each one of you.

I am not going to tell you to preach a missionary sermon: you will know what best suits your people. But do your best to get them interested and give all the information you can.

I know we have some who do not like to hear missions or anything else that calls for money preached (guess they are Hard-Shell Baptists at heart); but better some should hear who do not want to, than that one should rise up in judgment and say they would have worked for the Master if they had been shown the way.

When I organized in my own church a few weeks ago, a lady said to me, "I am willing to do all I can, but it is hard to get interested in anything that we know nothing about."

It is a lamentable fact, but I fear a good many of our women are as ignorant of our mission work as the heathen are in regard to the gospel. Therefore, it is necessary to begin our work at our own doors.

But I am sure that day has passed; we will give them the information and an opportunity to work, then if they will not, we will have done our part.

Miss Forrest is intending to come back at General Conference and continue to visit our churches. We were talking about this part of the work, and she said her coming would make no difference; to go ahead and organize in every church that wanted a correspondence auxiliary and she would encourage and strengthen them.

Now this is what I am asking of you: talk it over with your people and decide if a correspondence auxiliary best suits your situation. If it does, secure all the names you can and send to me. If you have only one, send it in, there may be others later. And I (or rather the pastor) want an assistant in each church to collect dues, etc. Will arrange for this later.

I hope and believe that every pastor has at least one "right hand" woman that he can call on in an emergency.

And this to the lady I was talking to at the meeting, who was interested in this department: I intended to see you again, and I fail to remember your name. I do not know who your pastor is, but am sure he will find a helper in you. Am looking for a long list of names from your church.

There are some who would like to join this part of the work who live too far to attend their church. Would be glad for any so situated to send me their names.

Now we have the opportunity of doing a great work in our foreign mission field, but it will take prayers, work and co-operation. I am willing to do what I can, but feel almost helpless. If it succeeds, the next vote of thanks wil go to the pastors of the North Carolina Conference. I am counting on you.

There is only one way to get rid of me, if you are looking for a way of escape. After doing and saying all that you feel is required of you; and you feel that you have "delivered your soul," and cannot get a **single woman** to join, please write me at once and I will mark said church off my list.

Otherwise, after waiting for you to have time to get around on your charge, I will come to the conclusion that you have missed this article, and will put myself to the trouble of writing to see what is the matter.

I would rather have written a personal letter to each one, but you realize what a task that would be. This is getting long and I expect somebody will be calling me down for using so much space; but so long as Bro. McCulloch keeps quiet I shall not worry.

I wish more of our pastors could have been with us at the branch meeting. I feel sure they would have gone back to their work with a greater desire to help in the work our women are doing. And I do not feel like closing without saying it was the greatest inspiration of my life to meet with those big-hearted, whole-souled Christian workers who are not counting the cost here below. I feel that I have been repaid over and over for trying to get on the "inside" of a missionary society.

Mrs. J. J. Crawford.

Hillsboro, N. C., R. 3.

Vance Circuit.—The second quarterly conference convened at Spring Valley April the 17th. Each church was represented by one or more. New Hope and Spring Valley had the largest representation. Business of conference was transacted in the spirit of brotherly and sistely love, for we had one of our lady stewards and we find this sister a very great help, as she makes the music that makes us all feel good before we enter upon the business of quarterly conference. This sister has not missed a single session of the quarterly conference since elected an official. Don't I wish all the officials on Vance circuit had such a record? There are many officials on this charge that have not been to a quarterly conference since I have been on charge; two and one-half years. We pass official character as good and on we go in same old rut. Brethren, I believe something ought to be done. I do not believe a man has a good official character who never attends a quarterly conference. How it is possible to keep up interest when the very leaders of the local church have none and when elected according to requirements of our church law they think they have perfect right to sit and be elected and then transfer to another without consulting pastor or hold office and never attend to any of the duties of said office.

Well, I started out to tell you we had a good conference; those present were glad they went. Bros. J. H. Blanks of Gillburg and H. G. Ellington of Harris' Chapel are the nominees for delegate to annual conference. Some improvements on parsonage were decided on and a committee of one from each church was appointed to act with parsonage trustees; and last Saturday at 10 o'clock was time set for this committee to meet in joint session at parsonage and consider work to be done. This committee decided that needed improvements would cost about $500. This amount was allotted to the several churches upon basis of pastor's salary. I am very hopeful to see this much needed improvement made at once.

We are receiving much Forward Movement literature and it seems that I may need some additional room to take care of it as I can not give it all away. I cannot find time to read all myself and some are seriously objecting to putting posters in church. As Bro. Reed said, "I am somewhat bothered."

We certainly enjoyed the nice dinner spread by the ladies of Spring Valley; they surely did their part. Spring Valley is always going forward—never backward. I think there will be some improvements made on this church in fall. I think Flat Rock will undertake to improve soon. I want to see Flat Rock raised some seven feet, built under with brick and brick veneered; Sunday school room below, vestibule, etc., made up-to-date. The membership is not large but able. The church is not in keeping with wealth and residential appearance of the community. I have called attention to certain things through the medium of church paper. Hope no one will be offended. It is all in the finest spirit and love. Come on and let's do things.

H. L. Powell, Pastor.

Greensville Circuit.—We held our second quarterly conference Saturday, 17th of April, with a good delegation from all of the churches. Bro. Mannie Chambliss and Bro. Ellis were nominated for delegate to the annual conference.

Bro. Andrews came over and held our conference and visited all of the churches; we were glad to have him with us.

Our Sunday schools are all running nicely now and seem to be taking on new life.

Our people are still very thoughtful of us. Thanks to Bro. Sidney Carpenter for nice ham, and Mrs. Pearson for butter and milk; Mrs. J. M. Right for onions.

Yours in His name, L. S. Helms, Pastor.

—Miss Velma Beam was one of the graduates of Cherryville school and expects to enter the Normal in the fall

—Bro. A. W. Davis and wife, of Walnut Cove, visited Bro. W. W. Hunter's family in Greensboro last week. Bro. Hunter and Bro. Davis married sisters.

REPORT OF THE WOMEN'S CONFERENCE OF THE INTER-CHURCH WORLD MOVEMENT.

(Made at the Branch Meeting of the Woman's Foreign Missionary Society by Mrs. Charles F. Finch, of Thoamsville.)

The Women's Conference of the Inter-Church Movement was held in Charlotte, N. C., March 9-10. The pastors' conference of our state was held at the same time.

Mrs. Umborough, of St. Louis, one of the Interchurch Movement speakers presided over all meetings for the ladies. The first day was given over to home problems as revealed to us through the city and rural survey departments of the Inter-church World Movement.

Rev. Edward De Bruner, of New York, presented the needs here in America, and the opportunity awaiting the churches to meet the situation.

Dr Chester D. Snell told us of conditions right here in North Carolina. Dr. Plato Durham pointed out the opportunity awaiting the Christian people to create and maintain a better relationship between the white and negro races.

At night Rev. J. S. Sensker of New York gave a most interesting series of stereopticon slides, picturing the great opportunity for the churches and the great task confronting them in Christianizing the world. He was followed by four returned missionaries who told us of conditione out of their own experiences in the foreign fields.

Dr. James I. Vance and Dr. Chas. H. Pratt, the founders of the Interchurch World Movement, were both present. Dr. Vance told us "What the movement is and what it is not." Asking, "Can the churches do team work?" he said: "When it comes to the big things of Christian faith we are not divided. We have the same Bible. We worship the same Saviour. Members are tránsferred from one denomination to another on a certificate of their standing in the church from which they come. All Christians are made such by the same process. There is not a Baptist way of getting converted, nor a Methodist Protestant way nor a Presbyterian way. There is just the one way Christ described to Nicodemus when He said, 'Ye must be born again.' We all preach that and when we die we do not expect to gò to a denominational paradise. The Baptists do not expect to go to a Baptist Heaven or the Lutherans to a Lutheran Heaven. We preach one Lord, one faith, one baptism. Therefore if any people on earth should find it easy to do team work it would seem to be the Christian churches. It is a part of our creed. Our law is love, our goal is brotherhood, and our favorite marching hymn is, 'We are not divided, all one body we.' "

The conference adjourned Tuesday night. At this meeting the ladies were given an opportunity to ask questions about the movement. These were answered by Dr. Pratt.

On Wednesday a denominational meeting of both ladies and our pastors was held at our Methodist Protestant Church in Charlotte. It was a rare treat to meet with our good people there. At this meeting Dr. Andrews was elected chairman with Rev. N. G. Bethea as secretary. Dr. Dixon, sent down by the board, stated their attitude toward the movement.

After open discussion it was unanimously voted by our pastors present to give this movement their unofficial endorsement. The ladies of the church served a delicious luncheon to all present.

It might be interesting to know that thirty denominations will cooperate with this great movement.

OUTLINE OF DENOMINATIONAL CONVENTION PROGRAM.

Some days ago I wrote to every pastor in the Methodist Protestant Church about the denominational Young People's Convention to be held in High Point, N. C., May 18 to 20. Please do as that lettr suggested.

The first session of the convention will be held Tuesday evening May 18th at 7:30, and you ought to be there for the opening meeting if possible.

Rev. E. D. Stone, of Baltimore, Md., will direct the music and Rev. C. M. Elderdice, of Crisfield, Md., will preside at the organ. We are expecting Rev. J. H. Straughn, Rev. J. W. Hawley, and Mr. Charles Reiner to help with the music. These men together with the local talent will give us singing that will be inspiring.

Dr. J. W. Hawley, of Steubenville, Ohio, will make the leading address on the first evening.

Dr. William Ralph Hall, director of young people's work in the Presbyterian Church, will deliver two addresses on the 19th.

Mrs. H. W. Maier of Columbus, Ohio, will have charge of the children's work, and will make two addresses.

Dr. H. L. Feeman president of Adrian College, will lead the quiet hour services and make one address.

Rev. J. W. Shell of Kansas City and Rev. Lawrence C. Little of Chattanooga, Tenn., will speak on Christian Endeavor work.

Rev. W. E. Grove of Fort Worth, Texas, and Rev. C. R. Green, of Ravenwood, Mo., will discuss the problems of the country church in a most helpful way.

Mrs. H. W. Maier, Rev. Geo. C. Shurtz, Rev. E. D. Stone, Rev. C. E. Forlines, and Rev. J. H. Straughn will all discuss Sunday school work. And Dr. Geo. H. Miller will direct our thoughts to God's call for all-time servants.

Rev. T. E. Woodford will tell us something of the boys and girls of the mountains, and Dr. E. H. Vandyke and Dr. F. C. Klein will bring us tidings from the mission fields.

And as is fitting Dr. Geo. W. Haddaway, president of the Board of Young People's Work from the beginning, will speak the last word.

The program is not complete yet. There may be others added, but this will give you something of what is being planned for those who attend.

Many are planning to be in High Point for this convention. Are you one of the number? If so, then be sure to write Dr. Geo. R. Brown 609 North Main St., High Point, N. C., and tell him that you are coming, and tell him as nearly as possible when you will arrive. Please do not go and ask him to provide you a home without even writing to tell him that you are coming. If a bed for two nights and breakfast on two mornings are not worth a postal card and time to write it, then you ought to be willing to go to a hotel when you ge there.

Looking forward with expectations of a fine convention, and a good attendance, I am

Yours in service for Christ and the children,

A. G. Dixon.

—Mrs. Sallie Coble has been taken to the home of Mr. S. G. Hunter since the death of her sister, Mrs. Mary Hodgin. Mrs. Coble is also a sufferer from rheumatism. Let those who sympathized with Mrs. Hodgin also sympathize with her. She, too, is being prepared for the King's Palace.

JENNY LIND'S RIVAL.

Years ago, in Sweden, lived a little girl named Jenny Lind. She loved to sing about her work and play, as other children do, never thinking then that she was to be famous when she grew up. When she was still a little girl, however, people who understood music happened to hear her sing, and saw that she was more than an ordinary childish singer. She had lessons from a master called Croelius, who helped her in every way he could, and before she was any more than a little girl she was working very, very hard and singing a great deal. As she grew older, everybody loved to hear her, not only, I think, for her beautiful voice, but because she was a loving, sincere, unselfish girl; and all these things show, you know, in a person's singing.

She was a Christian girl, and when quite young became a member of the church in her native place, and was connected with it all her life. She loved to do good, and many stories are told of the lovely things which she did with the great sums which people paid her for singing. After she had sung all over Europe, and had a great reputation, she had a long engagement in Sweden. When this was filled she offered to give a concert for the benefit of poor Swedish girls. It was a great success, and when she was told what a large sum of money her voice had earned for those girls in whom she was so interested, her eyes filled with tears and she cried out, "It is **beautiful** that I can sing so."

Perhaps your grandfather or your grandmother may have heard her when she came to the United States on a concert tour. Ask them and see. She married a German gentleman named Goldsmith, and died only a few years ago in England. Her daughter still lives there, and there is a granddaughter who sings so beautifully that people are beginning to wonder if she will be a second Jenny Lind.

She was called "the Swedish nightingale," and during her public life was probably without a rival in the hearts of people who loved music; but somebody tells a pretty little story that shows that she not only knew when she was surpassed, but could acknowledge it too:

"One day she was riding in the country with some friends. A bird of brilliant plumage perched near by as they drove slowly along and trilled out such a complication of sweet notes as astonished her. The coach stopped, and, reaching out, she gave one of her finest roulades. The beautiful creature arched his head on one side and listened deferentially, and then, as if to excel his famous rival, raised his graceful throat and sang a song of ripping melody that made Jenny rapturously clap her hands in ecstasy. Then quickly, as though she was before a critical audience, she gave some Tyrolean mountain strains that set the echoes flying, whereupon the birdie took it up and sang and trilled till Jenny, in happy delight, acknowledged that the pretty woodland warble decidedly outcaroled 'the Swedish nightingale.' "—Selected.

WAIT FOR THE MUD TO DRY.

Father Graham, as everybody in the village called him, was one of the old-fashioned gentlemen of whom there are so few left now. He was beloved by every one, and his influence in the little town was great, so good and active was he.

A young man of the village had been badly insulted, and came to Father Graham full of angry indignation, declaring that he was going at once to demand an apology.

"My dear boy," Father Graham said, "take a word of advice from an old man who loves peace. An insult is like mud; it will brush off much better when it is dry. Wait a little till he and you are both cool, and the thing is easily mended. If you go now, it will only be a quarrel."

It is pleasant to be able to add that the young man took his advice, and before the next day was done the insulting person came to beg forgiveness.—Our Young Folks.

THE "PRAYER PIANO."

"It does seem 'most too bad that we can't have any piano when we want one so much. There is Madge Derry, who has a beautiful one, and don't care a fig for it!"

The speaker was the minister's ten-year-old daughter, May, who sighed as she spoke as if to say, "Well, it's very hard, but I guess I can live through it."

"I'll work and earn you one when I am twentyone," quoth Wilfred aged seven.

"Never mind, children, all come here to the den at four o'clock this afternoon and we'll see what can be done about it."

It was Harry who said this, the oldest child of the family, and of course looked up to with mingled love and respect.

He was only sixteen, but the poverty of his parents had forced itself upon him when he was very young, so that he was almost a man in thought. Ever since he could remember, his mother had been obliged to plan and calculate to "make both ends meet."

His father's salary had never been more than $500 a year, and to keep ten children fed and clothed, besides himself and wife, and withal to make a decent appearance, required a goodly supply of brains at the "head of affairs." It was the dream of Harry's life to enjoy a college education, but it seemed likely that he would have to give it up, for there were nine in the family younger than he. Theodore was fourteen, Samuel, twelve, May, ten, then the twins, Miriam and Mildred, aged nine, Wilfred, seven, Grace, five, Annie, four, and Walter, the baby.

May was really talented, could sing like a bird, playing her old airs on an old accordion left there by some traveling musician who had received supper and a night's rest, for the minister's house was considered lawful shelter for all "tramps" and "unfortunates." She often longed for a piano, but said she never expected to have one "any more than she expected to have the moon." When Harry spoke of it in such a quiet way, she was quite taken aback, for he seemed to think it really possible for them to have one.

The "den" was a wigwam built of boughs and twigs, at the end of the garden, and which would afford shelter from rain in case of need. All the children were there (except, of course, Walter) promptly at four o'clock. Harry was the last to appear, and when he did, it was with a sober, serious face rather uncommon to him. He went straight to the matter in hand.

"I've thought this piano matter over, and I've come to the conclusion that if it is right for us to have one, we shall have it. Father said Sunday in his sermon, you know, that if we only had faith, we could do almost anything "in His name." Now we will pray every day for three months for a piano, and if it is God's will, we will have it. Let us begin now," and Harry's voice led in prayer followed by the others in turn. They somehow felt, as they rose from their knees, as though their wish would be granted in God's own best way.

It was the last day of the last month, when directly their union prayer-meeting was over (for they had held them together all the time). Harry asked permission to go to the post-office, about three miles away. His mother hesitated, as it looked like a storm, but, as she saw the anxious look on her son's face, she consented.

He was somewhat amazed on entering the post-office to find a strange looking blue envelope addressed to his father, but was more surprised when the post-master said:

"There's a small sized house down at the station for your father. I guess the folks back East think he's one of the poor, destitute ones, instead of a salaried man, and sent him a cabin to live in. Haw-haw," laughed the man.

Harry went down to look, and here it was boxed up and covered with sacking,—**their piano!** he knew it was though he had only seen the wrappings. He ran most of the way home, and Mrs. Dean was electrified to see her sober, sedate, eldest son come racing into the yard like a runaway horse, and waving a blue envelope above his head.

"It's come! We've got it!" he shouted to May, who was setting the supper table. He was finally prevailed upon to let his father have the letter which was read.

It seemed that one of Mrs. Dean's cousins in the East had purchased a new piano, and, not knowing what to do with the old one (which was not much worn, only old-style), had thought of her, and sent it to the place where it was so earnestly desired.

The minister and his wife knew nothing of the daily prayer meetings, and Mr. Dean with a solemn face shook his head, saying:

"There are so many round us who are needy, and this luxury—"

"Doesn't eat or drink," cried Samuel.

"And we've all been praying for it for three months," said Billie, in a tearful voice.

"What's that?" asked the astonished minister.

"Why, father, don't you remember the sermon you preached about the faith which should remove mountains, and our faith has just brought us a piano," explained Harry, and the minister said no more.

They prayed in the right spirit, those young hearts, with simple, child-like faith that their prayer would be answered, and it was. Ever after, in the Dean household, the piano went by the name of the "prayer piano."—Nellie Scholes, in The Little Christian.

—Rev. W. W. Lineberry, born in Guilford County, N. C., for years a prominent minister of the Indiana Conference, died recently at the age of 63 years. He leaves a son in the ministry who we hope will succeed to his father's good influence.

THE BOY WITH A BUCKET.

The boy with the bucket of water, who is on the spot immediately the fire breaks out, can often do more good than a whole fire brigade half an hour later. An ounce of strength applied at the right time will stop the moving stone which, if left unchecked for a few moments, would crash through a brick wall.

To rescue a confirmed drunkard requires a mighty effort, but the same end is accomplished when a word of advice or the good example of a comrade helps a tempted boy to resist temptation. It is not a difficult thing to plant pure and sweet ideals in the heart of a child, but it is hard to reclaim a life which has been lived in conformity to quite different ideals.

Never mind if you do not belong to the fire-brigade, to be carried to the scene of disaster on a swift-moving automobile amid the clanging of gongs. Keep your own small bucket full, and your eyes open. For remember, the boy who is on hand with his bucket when the fire begins, may be worth more than the whole fire department an hour later.—Selected.

GOING AFTER FIRE.

"Tell us a story, grandma," pleaded Jennie, "of when you's a little girl."

"Yes, grandma; or when you lived in the woods, and heard the bears howl at night," said Edna. "I wish I could see one—a real live one."

"I never saw but one live one," said grandma, "and that was one morning when I ran over to our neighbors to borrow some fire."

"Borrow fire!" cried the children together.

"Yes," laughed grandma. "You know so long ago they didn't have any matches. There were none made then. If we let our fire go out, we had to borrow some. Mother usually covered up a heap of big knots deep in the ashes over night. On raking them open in the morning, there would be a bed of coals to begin the day.

"But one night late in the fall, the knots did not burn, and there was no fire to get breakfast. I was the oldest—about as big as Edna. Well, mother pinned a wool blanket over my head with a thorn, for we didn't have many pins. Giving me the little iron kettle, she bade me be spry, for the children were hungry.

"Well, I got my kettle full of bright coals, with a blazing knot on top. I ran off through the frost, the wind keeping the coals and knots all ablaze.

"When I got about half-way home, I heard a crackling through the thick bushes. Almost before I had time to stop, a great black bear ambled out into the rough, narrow road. I was so scared that I dropped my kettle flat on the ground and stared at him. And he stared at me, sticking his long nose out toward me sniffing and snuffling.

"But he didn't like the smell of the burning knot, and the next moment he leaped out of the path and went crashing off through the bushes.

"I didn't stop for the coals, but, scooping the knot into the kettle, I fled toward home in a great panic. A little time after that, father and Mr. Noble, our neighbor, caught the bear in a trap, and father had a coat made out of his skin."—Our Little Ones.

YOUNG PEOPLE'S WORK

REV. A. G. DIXON, *General Secretary*, 3919 Carlisle Avenue, Baltimore, Md.

OFFICERS OF THE NORTH CAROLINA UNION.

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Superintendent Mission Work Mrs. D. T. Perkins, Wilson.

CHRISTIAN ENDEAVOR TOPIC FOR MAY 2, 1920.

How to Show Sympathy. Matt. 25: 34-40.

It is not necessary for me to spend much time in defining sympathy. The most of us know what it is better than we practice what we know. Let each one, in the preparation of this topic take the Bible and read the Scripture carefully and find out just what it says. For we can never afford to content ourselves with what some one else says about the Bible. We must read for ourselves.

Jesus says that in the judgment day the King shall say unto those on his right hand, "Come ye blessed of my Father . . . for I was hungry and ye fed me, thirsty and ye gave me drink, sick and in prison and ye came and ministered unto me." Here they express surprise and ask when and where did we this and Jesus says, "Inasmuch as ye did it unto one of the least of these my brethren ye did it also unto me."

In large measure we may judge a man by his attitude toward:

1. Sick people. The epidemics of influenza which have swept over our country have been a severe test of the religion which some people profess to have. There were a great many people who seemed to be good neighbors while everything was running smoothly but when the epidemic came and their neighbor really needed them there was not much neighborly spirit. After all, the real test of a man is not what he will do under ordinary circumstances but what is his attitude under extraordinary circumstances. For the friend indeed is the friend in need.

2. The poor. The real poor, not the tramp who goes from place to place begging rather than work, but the man who is willing to work but the misfortunes of life have pressed hard upon him and some how he has bowed before them. Sickness or some catastrophe may have swept away the little earnings of a life time and he comes to that point that he is compelled to go to his stronger brother for help to tide him over until he can get on his feet again. What is the question often asked? Sometimes it is this, "What security can you give?" This is a time when a Christian should not inquire about security except the security which is written in heaven. For if our brother ever needed us it is then. And if we fail to help our brother under such circumstances as these all the generous gifts which we could make in a lifetime to institutions which do not so much need our help would be unacceptable in the sight of our Father in heaven.

3. The man who has fallen. Sometimes people get the idea that about the only thing they are to do when the church member makes a mistake is to scatter the news broadcast. But the Scripture says something entirely different from that. It says if a man be overtaken in a fault those who are spiritual should restore the weak one lest they themselves be tempted. If we are haughty toward the man who makes a mistake it is a pretty sure sign that there is something wrong with us. This was not the attitude of Jesus toward the lost. His desire was to help them on their feet again.

Then let us as Christian Endeavorers cultivate the spirit of helpfulness and sympathy and it will be the best advertisement for Christian Endeavor and also for our Christ that we can possibly display.

As the leader of the meeting will most certainly give out the questions asked in the Christian Endeavor World I will not ask any questions here.

J. E. Pritchard.

MAY 9, 1920.

Cultivating High Ideals. Col. 3: 1-4.

Daily Readings.

Mon. Ideals of Sympathy. Gal. 6:1-2.
Tues. Of Service. Matt. 4:10.
Wed. Of Purity. Matt. 5:8; 1 Thess. 4:3.
Thurs. Of Sacrifice. 1 John 3:16-18.
Fri. Of Knowledge. Phil. 3:7-14.
Sat. Of Integrity. Ps. 15:1-5.

Ideals are something which must be cultivated. We do not usually possess the highest ideals that are possible without some effort. And the ideal of today may not be our ideal of tomorrow. A certain minister in our church used to say he dated every one of his sermons and often said that the thought expressed was his opinion to that date but that he might change his mind later. Now what did he mean by that? He simply meant that as men's opportunities increase and as he receives more light he may see things differently. As man's vision is broadened his ideal changes. A great many of us today would not be at all satisfied with the things we once thought would make us happy. The little girl's ideal is a beautiful doll and the boy's ideal may be a wagon but when the girl is grown to womanhood and the boy to manhood the toys no longer satisfy.

Our ideals should always call for the best things in:

1. Literature. The world is full of books and there are schools of thought galore. In fact, there is so much from which to choose that we hardly have time to make the choice. There is the cheap literature. There is that which may amuse and hold the imagination but does not edify. This should be avoided. No person can feed on things that are low without thinking low thoughts. Then, too, there is so much good literature in the world that there is no excuse for our not being educated. It is true we cannot all go to college and yet as some one has said the Lincoln way is still open and whosoever is willing to pay the price of home study can be educated. Some of the world's best scholars are those who never had a chance of a college education.

2. Spiritual things. God is not pleased with us until we choose the very best. There are not many of us that are as spiritually minded as we ought to be. There are so many things to detract from our spirituality that sometimes we content ourselves with that which is not the highest. Sometimes we point to some one else and feel that perhaps we are as good as that person, when as a matter of fact, it may be that God expects far more of us because of the greater opportunities which we have had. Let us be like the Apostle Paul, not as though we had already attained, but let us press forward toward the goal. When we get to be as spiritual as we think we will want to be our ideal will have changed so we can keep on growing.

3. Service. Some people say that the word service is being overworked in these days but I do not believe it. For Jesus himself said, "Inasmuch as ye did it unto one of the least of these my brethren ye also did it unto me." Now since Jesus is the great authority surely we can afford to attach a great deal of importance to what he says. As we grow in spiritual power we grow in our ability and our desire to serve and help our fellowman. Some of us would not now be at all satisfied with the service we used to render, but we shall not stop even here, we shall go on to greater things.

As the leader will most surely give out questions printed in Christian Endeavor World to be answered in the meeting, I will not ask the questions here.

J. E. Pritchard.

EVANGELISM.

[This space is devoted to evangelism, and is conducted by the conference committee on evangelism, composed of the following persons: S. W. Taylor, N. G. Bethea, A. B. Schlichter, T. M. Johnson, W. F. Kennett, R. S. Troxler, G. F. Millaway.]

ORGANIZED EVANGELISM IN THE SUNDAY SCHOOL.

Next in importance to creating the spirit of evangelism, is to direct and crystallize it. Certain forms of organization are necessary for successfully doing this. "Decision Day" has been used, and will still be used, with good results. But another form of organization that is needed, and which would prove a great factor in crystallizing the spirit of evangelism, is a Training Class. Organize the boys and girls of the Sunday school into a group, or groups, for the specific purpose of giving them training, instruction, as to what is necessary to make them Christians, and something of what it means to become a member of the church. Let the pastor, the superintendent, the teachers, or other capable and consecrated persons, meet these young people regularly and give them religious instruction, pray with them, and encourage them to become Christians.

Such an organization would not be long in justifying itself. The boys and girls will soon become accustomed to the subject of personal religion, and will not shy at it, nor will they become hardened to it. They will be brought to see how perfectly natural and easy it is for them to become Christians; and when they see the Sunday school to which they belong—the pastor, the superintendent, the teachers, the whole Sunday school—taking such earnest and definite interest in them, they will want to be responsive to it; they will want to be Christians.

This does not mean a new class in the Sunday school. Let the boys and girls stay in their regular classes just as they are. The training class will meet immediately after the Sunday school, or just before, or at some other time, best suited to the local situation. This is a detail that can easily be worked out by the local leaders.

Has your school tried this method? If not, by all means organize such a class—a training class, to make Christians out of your boys and girls. When our country was drawn into the world-war, the very first thing we did was to establish training camps to train our boys how to fight. The whole country was astir for this thing. It **had** to be done; other things could wait. And it was done, and well done. Let us be just as zealous to train our boys and girls to be soldiers in the army of Jesus Christ. And let us not forget that the fight is on **now**, and that the great recruiting station is the Sunday school. Set up your training camp.

CHILDREN'S HOME.

Report of Superintendent.

Sunday Schools—

Friendship (birthday), Stanly	$ 11.47
New Hope, Pageland	10.00
Siler City	2.33
Mitchell's Grove, Guilford	2.00
Rehoboth (Sunday eggs), Granville	7.00
Shoaals, Pinnacle and Mt. Zion	3.74
New Hope, Vance	5.00
Mt. Carmel, Granville	5.00
Matthew's Chapel, Greensville	3.00
Allison's Grove	7.70
Hope. Siler City	1.28
Mt. Pleasant, Mt. Pleasant	2.50
Hobbs' Chapel, Greensville	3.58
Spring Church, Spring Church	2.00
Shady Grove, Guilford	1.44
Gideon's Grove, Flat Rock	4.75
Zoar, Mecklenburg	3.05
Bethel, Alamance	4.60
Center, Alamance	4.41
Cedar Falls, Richland	2.97
Bethesda, Halifax	4.35
Shiloh, North Davidson	4.97
Efland Church, Orange	5.50
Chestnut Ridge Church, Orange	5.50
Walter Braswell, Kannapolis	2.50
Mrs. E. B. Brewer, Antioch, Granville	1.50
Mr. and Mrs. E. L. Clemmons, Grace Church	10.00
Mrs. Malinda Browning, Bethel, Flat Rock	1.00
John Dixon, Mt. Hermon, Mt. Hermon	1.00
J. P. Sharpe, Mt. Hermon	1.25
W. O. Bulla Estate, Fletcher Bulla	200.00
Mrs. A. B. Kimball's class, Grace Ch., Greensboro	10.00
Sunday eggs, Bethesda, Halifax	4.35
	$343.34

We were pleased to have Mrs. John Dixon come visit us, bringing along Mr. and Mrs. J. P. Sharpe. Our pantry is fuller now as they left some nice canned beans and tomatoes.

Mr. G. O. Coble is still interested in our flower garden. Just received a box of fine gladiolus bulbs from him. What would home be without beautiful flowers?

We hope to have a number of the children with Rev. W. E. Swain at his regular appointments the first Sunday in May.

H. A. Garrett.

Forsyth Postal Card, W. F. Kennett, Editor.

The Second Quarterly Conference.

The second quarterly conference for Forsyth charge convened in Mt. Carmel church last Saturday. By 11 o'clock a. m. a very good audience was present. Bro. Martin, who is a candidate for the ministry, occupied the pulpit and gave us a very good talk, which clearly indicated preaching talent undeveloped. Bro. Martin was converted and joined the church last August. The committee on examination decided that we could not at this time grant preacher's license to him. License to exhort was recommended, with the understanding that at the earliest possible date license to preach will be granted. This was entirely satisfactory to Bro. Martin and he will earnestly pursue the course of preparation for preaching.

At about 12:30 p. m. a sumptuous dinner was spread upon the snowy table cloths near the church, and after grace was said we "fell to" and after all had been fed much was still unconsumed.

At 1:30 the conference opened for business. There were present 19 members (officials), three of whom were ladies. The business was dispatched in a business-like manner. Bro. R M Cox and Bro. A. V. Berrier were selected as nominees for delegate to the next Annual Conference.

By unanimous vote the next quarterly conference is to meet with Maple Springs church. At that time we are to take up the question of building a parsonage at Maple Springs. The church has there five acres of land. The city of Winston-Salem is reaching out into and beyond Maple Springs. Nice homes are going up right across the public highway in front of the church. Our holdings there are already valuable and are becoming more so every day.

Reports.

The pastor's report indicated that he was encouraged with the outlook for Forsyth and he emphatically declared that if Forsyth charge does not rapidly forge to the front and soon become one of the very best charges in the North Carolina Conference, that the people will have no one to blame but themselves.

Other Reports.

Reports by Sunday school superintendents indicated that as spring advances the Sunday school work is taking on new life.

Financial Report.

On the day of the meeting of the conference exactly five months of the conference year had passed. On Pastor's salary the report was as follows: Maple Springs, $111; Hickory Ridge, $78.50; Mt. Carmel, $59.77; Union Ridge, $50.05; Oak Grove, $32.10. In the case of Union Grove the assessment for general interests and pastor's salary are collected together. The total amount collected at Mt. Carmel and Union Grove, including amounts collected last Sunday puts, I think, these two churches paid up on all claims for the first five months. For pastor's salary the circuit is so nearly up to date as to show clearly that it could keep up to date with just a little more effort and if such reports are possible for the winter and "flu" months what may be expected with better weather, better health conditions, larger congregations and a little more activity on the part of the stewards.

Next Sunday.

The township Sunday school convention is to meet at Maple Springs next Sunday. The program calls for morning and afternoon exercises. Our brother, C. A. Long, of Maple Springs, is president of the convention. A good day is anticipated.

Mothers' Day.

Next Sunday week (second Sunday in May) Mothers' Day will be observed at Hickory Ridge. The pastor will preach a special sermon on "Mother's Love, Mother's Prayers and Mother's Faith." A committee has been appointed to provide flowers and all whose mothers have passed into the great beyond will wear a white flower; all whose mothers yet remain on this side of life will wear a flower with some color. Let this service be published far and wide and let all the members and friends of Hickory Ridge be present. The service will touch your hearts and do you good.

The Biggest Big Town and the Biggest Little Town.

Tuesday of last week the editor of the Postal Card left the biggest big town in North Carolina—Winston-Salem with 48,395 souls and journeyed to Mebane, which is called the "biggest little town" in North Carolina. Tuesday night was pleasantly spent in the home of Brother and Sister H. C. Nicholson. In this home Methodist Protestant preachers are always welcome and always kindly entertained.

Wednesday at one p. m. my young friend, Kennett McAdams came for me and we spent an hour at Hebron, where his young wife and where a preacher's wife who was always faithful to every responsibility of life sweetly await the resurrection morn. Wednesday night was spent in the home of Brother and Sister J. F. McAdams. Since the going away of Bro. Kennett McAdams' young wife, he and the bright little boy, Charles Kennett, make their home with his father. One daughter, Miss Alma, is with them, and this is indeed a Christian home and a pleasant resting place for any Methodist Protestant preachers. I regret that I could not see more of the kind people of Mebane and of Hebron. Thursday I returned to the "biggest big town."

Smoked Her Pipe.

As I came down Liberty Street and not far from the Methodist Protestant church an aged woman sat upon the front porch and contentedly smoked her clay pipe. Some children played near her, grand children, no doubt. It had been a long time since I had seen a grandmother smoking a clay pipe. It revived memories of "ye olden days."

St. Paul's.—Since our last report death has claimed one member of our Sunday school, Lillie Vandever. Her father being dead, she made her home with her uncle, Bro. E. M. Routh. She made an enviable record, winning a prize for two years for not missing a Sunday. A good example for some of our older people to follow.

The special meeting has been in progress two weeks. It seems to be a united effort. Methodists and Baptists all working together. But in spite of all efforts some say, "Not now." We can't say how many have professed Christ, but thirteen joined the church yesterday.

W. A. Lamb,

THE PARTY.

"Harold, come here quick and let me put on your shoes. Papa wants you."

When mamma spoke from the next room, Harold and Katy were standing on the floor pouting because they did not agree in their playing.

Harold ran to mamma, and Katy ran to the window to see where he was going. He and papa stopped at the fruit store on the corner, and he soon came back with a big apple in his hand.

"I'm going to make up with Katy now if she'll be good," said Harold to himself as he went upstairs. Katy had forgotten her pouts. She wanted a taste of that apple.

"Oh, Harold, give me a bite, please."

"Well, if you'll put your hands stiff behind you an' not touch it, you may have a bite—just one bite."

Katy tucked her doll under her left arm, braced her little feet firmly on the floor, and —well, it was rather a large bite for a little girl—but then she knew she could have but that one.

"Oh, you stingy girl, to take such a big bite out of my apple," said her brother as he walked away to the window to finish his feast alone.

Katy ran to mamma's room and hid her face in her lap. There were tears in her eyes. "What is it, dearie?" asked mamma in cheery tones. When Katy had finished her story, mamma said, "Never mind, my little girl, you feel hurt, but brother feels worse than you do, and we must teach him not to be so selfish, for a selfish boy can never be happy, and don't we want brother to be happy?"

Katy nodded her head for yes, and soon she and mamma were very busy making a new apron for Dolly. Harold heard Katy's merry laugh and wanted to go in and join the fun, but he did not feel right in his heart, so he kicked his heels against the chair and looked out of the window.

By and by mamma and Katy went out and al was still until Katy came running in and with a winning smile said:

"Mr. Gent'lum, will you please come to my party?"

Harold had stayed alone with himself until he was unhappy, and was glad to follow his sister to the playroom. A plate with a slice of bread and a bowl of milk on it was placed on each of their footstools, and Katy had their bibs in her hand. She passed Harold his, put on her own, set her plate on the floor, and sitting down on her stool, placed her bowl on her lap and took a good bite of her bread.

"S'cuse me, Mr. Gent'lum. I didn't wait for manners," said Katy. Harold's bread had fallen on the floor. He had his spoon in his hand, but he had turned his back to stool and company and was winking very fast. The thought of eating choked him, and he felt that he must make it all right between his little sister and himself before he could eat anything. He did not want her to see him cry, so he winked fast and hard to throw the tears out of his eyes. It seemed to him if he tried to speak the words would not come. But Harold was a brave boy with plenty of grit, so he swallowed a big lump in his throat, and turning suddenly with his spoon in his uplifted hand, said:

"Katy, I was awful mean. Will you kiss me?"

Up went the rosy lips for a sisterly kiss. A great burden rolled from Harold's heart, and he made up his mind that the next time he had an apple all his own, he would get mamma to cut it in two pieces, just alike, and Katy should have a whole half.—Unknown.

LUCY'S FIRST EARNINGS.

"I should be glad to have you do like the rest of your Sunday school class, and give 50 cents to missions; but for me to give you the money it utterly out of the question. Dorothy is needing a schoolbook, and Wilbur can't get along another week without shoes. Though you are but a child, you know how closely we are pressed," said Mr. Bennet.

"Yes, I know, papa," sighed Lucy. "I cannot ask you for the money. But I want the 50 cents so much! If I only knew some way of earning it myself!"

"You are too young to expect to earn money," said Mr. Bennet. "You had better be giving your thoughts to your lessons and to your little duties and to trying to help mamma. When you are older you may be able to give many times fifty cents if you are faithful to your tasks now."

"Lucy is always faithful to her duties," spoke up Mrs. Bennet. "No mother or father could ask for a better child."

"Yes, I know," said Mr. Bennet, smilingly. "That is all the more reason why I am sorry I cannot give her the fifty cents she wants."

"She is quite reasonable; and she understands," said Mrs. Bennet, gently.

Then Mr. Bennet went away to his work, and Lucy began her task of clearing away the breakfast table. "If I could only earn the money myself," she sighed again, as she worked. "It would so much more like real giving."

Mrs. Bennet heard; but she did not answer, for she could think of no suggestion that would help the matter in the least.

After the table was cleared and the dishes were washed, Lucy sat down to the piano for a half-hour's practice before school time. When the half hour was finished, there still remained some time before she need start for school.

"Mamma, here is the practice book I borrowed from Miss Brown," she said, "It has come all to pieces, and I am ashamed to take it home. It does not seem right to return a book in a worse condition than it was when it was first borrowed."

"It is not right, either," answered Mrs. Bennet. "Everybody should take special pains to be careful with that which is not their own. Very unpleasant feelings are often caused between friends by carelessness in borrowing. We must do what we can to put the book into the best shape possible before sending it home. The cover was badly damaged, I remember; and the book was far from new."

"You know I can make very pretty book covers, mamma," said Lucy. "Suppose I make one for this? And we can stitch the sheets together."

"That will be well," answered Mrs. Bennet. "I believe you can make it look better than it did when you borrowed it. We will try as soon as you come home from school."

As soon as school was out that afternoon, Lucy hurried home and went to work with the book. First she fastened the loose leaves together with a strong thread. Then she bound a sheet of heavy white paper on for the cover.

"It looks very well, indeed," said Mrs. Bennet.

"I think I shall decorate the back with a vine and letters," said Lucy. "I cannot make it look too well, for Miss Brown was kind to lend it to me."

"Make it as pretty as you can," agreed Mrs. Bennet.

So Lucy drew a vine, and letters to form the name of the book. After she had sketched it first with a pencil, she traced it with ink. Then she was ready to carry the book home.

"What pretty letters you have made," said Miss Brown, noticing the cover, as Lucy put the book in her hand. "You are quite a child to do such nice work."

"I think it is natural for me to draw," answered Lucy, modestly. "My teacher at school says I do very neat work."

"It is remarkable," said Miss Brown, "I am sure, too, you are a very conscientious girl to bring my book home in such good condition. It is not many grown-up people who are so careful."

"Mamma has taught me that I must not use borrowed things as if they were my own," answered Lucy.

"It would be well if everybody could have such teaching," said Miss Brown.

Then Lucy went home. But the next day Miss Brown was waiting for her when she came home from school.

"Lucy," said Miss Brown, as the little girl entered the room where the young lady sat talking to Mrs. Bennet, "would you like to earn a little money?"

"Indeed I would, if I can," cried Lucy.

"I'm sure you can," said Miss Brown. "A lady saw the letters you made on my book cover, and she was delighted with them. She says if you will draw letters like that on some invitation cards she wishes to send out, she will pay you well. She wants every card to be different, you see; and she could not have them printed to her notion. Shall I tell her you will do the work?"

"Oh, I shall be glad to!" cried Lucy.

"Then I will take you to her now, as your mother has said you may go," said Miss Brown. "She will tell you just how she wants them done."

So Lucy went with Miss Brown, and got the cards and instructions. She did the work nicely; and the lady was pleased to give her more than the fifty cents she wanted so much. Afterwards she had more such work to do.

"You see, I am not too young to earn money; and to study my books and help mamma, too."

"It all comes from being a good girl," smiled Mr. Bennet. "I am more proud than you can think to know of your first earnings; and I am still more proud to know that your first fifty cents went into the mission box."—Baptist Boys and Girls.

FROM PASTORS AND PEOPLE

Littleton Church.—Our Sunday school and congregation are still growing. We had several new scholars last Sunday and we were glad to have them with us. Our superintendent, Mr. Thornton, has recovered and is again with us, for which we are very glad and thankful. Mr. Thornton had a long spell of sekness. May the Lord bless him and his dear family.

Our Ladies' Aid Society has been reorganized and we had a very interesting meeting last Monday afternoon at 3 o'clock in the home of Mrs. J. E. Glasgow. We now have 12 or 13 members.

Our special meeting will begin the first Sunday in May at 7:30 P. M. Dr. C. L. Whitaker of Mebane N. C., will assist father in this meeting. Pray for us that we may have great success in this meeting. I do hope that all the members as well as other Christians will be much in prayer for the meeting.

I hope there will be many unsaved people brought to Christ and that the church will be greatly revived and this can be done only through the outpouring of the Holy Spirit.

We were very much pleased with both morning and night services last Sunday: the congregations were unusually large and the people very attentive to the word preached. We were delighted to have a good many of the people of other denominations worship with us in both services and to see such a good interest taken in the services. We hope all the denominations will cooperate with us in our special meeting. We extend to all a hearty welcome. Come and let's have a great revival. Have faith in God who saves from sin.

As I haven't much experience in this particular line of work I will close with many good wishes to the *Herald* and its readers.

Hodie De-golden Loy.

April 21 1920.

SALISBURY.—Spring is here and we are glad to see this beautiful weather. Rev. D. A. Braswell was here Sunday night and preached a good sermon. He spent Friday night with us. We surely did enjoy hearing him talk and pray. We are always glad to have him come.

May God bless all the readers of the *Herald*.

Edna Bennett.

NEW HOPE. PAGELAND CT.—We have reorganized our Sunday school. We had a large attendance at church on Sunday, the 11th.

My teacher in the senior class is Mr. Joe Baker; assistant, Mr. Clark Montgomery.

For the junior class the teacher is Mrs. T. B. Cook; card class. Miss Rebecca Belk.

The teachers in the card and junior class are to give a prize to every child that does not miss a Sunday.

Rev. J. W. Quick preaches for us twice a month, on first Sunday at 11 o'clock A. M., and every third Sunday afternoon at 3: 30. He has been on the work six years and we hope to keep him six more. He gets better every time he comes.

Our Sunday school has contributed $10.00 for our Children's Home.

Rosa Belk, Reporter.

LIBERTY HILL.—We had a good service Easter considering the bad weather and short time in which we had to train the children. Our collection was $6.00. Our thought went back to that first Easter when Christ burst death's prison bars and came forth a Savior of the world. It was a good day for us to conquer sin in our lives. Our pastor, Rev. C. C. Lindley, filled his appointment 2nd Sunday with a good sermon at which time the Lord's supper was administered. Wonder if those who know not Jesus and cannot come to his table do not feel left out in the cold. Our pastor made a report from the school of Methods at Graham, which he attended. We all surely enjoyed hearing the good things of the school. We then organized a Christian Endeavor Society, as we have a host of young people, a very enthusiastic pastor and some others who are very much interested. We see no reason why the society cannot make good. We hope the people of our church will wake up to their duties, for we are taught that to leave things undone that should be done is as great a sin as to do things we should not do. We are ever glad to hear of good that others do. May we try to do some ourselves.

Reporter.

FRIENDSHIP, FALLSTON CT.—During the winter months our Sunday school and church attendance was greatly reduced on account of disease and unfavorable weather, but the interest is still good and we are now striving to catch up with our work. Last Sunday we had about 110 present for Sunday school. At 11 o'clock we had a large crowd to hear Mr. Hunter preach. Everybody seems to like our pastor. He not only preaches splendid sermons, but has that Christian experience behind it which is always effective..

Second Sunday in this month the Fallston High School commencement sermon was delivered at our church by Dr. Wilson from Lincolnton. It was fine and everybody enjoyed it. We are going to have a memorial service third Sunday in May. We are expecting a good day.

Reporter.

ORANGE CHAPEL, SAXAPAHAW CT.—Sunday made us feel like we were on the go. It was a fine day for us. Pastor Williams preached one of the most inspiring sermons yet. Communion services were observed and a large number were in attendance. We are very glad to say our Sunday school has opened up again with Mr. Floyd Ferguson as superintendent, James Morrow secretary, and as teachers Mr. D. M. Lewis, Mrs. Carl Edwards, Mrs. J. L. Maynard, Mrs. Floyd Ferguson, Miss Mae Edwards. Hoping for a great success in our school. We were very glad to see a number of our members out Sunday who have been sick for quite a while, but regret very much to say the little daughter Myra of Mr. and Mrs. John V. Crawford who has been sick for eleven weeks is very low. We ask the prayers of the Christian people for success in our church work.

Mae Edwards.

GIBSONVILLE.—The Sunday school here is advancing in number and efficiency this spring. We had a number of new scholars last Sunday morning. For the church service at 11 o'clock a good audience assembled in worship. Appropriately the sermon was practical and fitting, setting forth the nature of worship as the spirit of reverence, humility and co-operation. Truthfulness was also emphasized.

At the evening service we enjoyed a varied program. Everybody was asked to quote a verse of appealing Scripture, give a thought or offer some comment on a song. A large number responded freely and brought a rich collection of Sripture and talks. This plan encourages free expression and results in a wide range of Christian ideas.

May we please God in our lives and in church activities that in turn His blessings may be with us all.

CANAAN, DAVIDSON CT.—I suppose the other churches think Canaan is dead, as there has been no report for some time. We have been greatly hindered by influenza and bad weather. But yesterday was a good day for us. Our pastor rendered a very good sermon which was helpful to each of us. I was so glad we had such a good attendance. The congregtion was the largest we have had this year. Our Sunday school is going along nicely under the management of J. S. Harris. Our attendance is very good, but we hope it will grow better. A collection is taken for the Children's Home every second Sunday.

As I am not the reporter I will stop.

M. H. Hunt.

MITCHELL'S GROVE, GUILFORD CT.—We are feeling much revived after having Bro. D. A. Braswell with us in a few days' meeting. We are always made sad when the time comes to tell him good by, but we hope to have him with us again. Also were very much pleased to have Bro. J. H. Moton worship with us through the meeting. We are really thankful Bro. Hamilton invited these good brethren to come and encourage and strengthen us. Bro. Hamilton is trying with all his might to get us all to be saved, and if we are not I am sure he will not be to blame; for he encourages in every way he can to do right, and we trust as he brings us the messages from God that feed our hungry souls that we may minister to him and his family the needs of their bodies and that we may pray without ceasing for them all to be strong in the faith: the word teaches us to pray one for another, and may we have so much of the love of the Lord in our hearts that we may attract the attention of the unsaved. We were also highly favored to have Professor B. ———(?) in the meeting to help in the singing. We feel these are worthy young men and would adivse you to get them to teach singing school at your church. They have just closed their school here and we feel much good has been done.

Martha Parsons.

(We regret that we cannot make out the name of the teachers referred to.—Editor.)

Burlington.—Some needed repairs have been made on the parsonage, which I feel ought to be mentioned at this time. The parsonage trustees had the plastering in three of the rooms repaired and the walls and ceiling painted. Then the Ladies' Aid refurnished the dining room and parlor with handsome new furniture. Two individual members of the Ladies' Aid will furnish new shades for the down stairs and one member has given a beautiful new drugget for the dining room. I do not mention names because those making the donations do not want publicity. But the pastor and his wife greatly appreciate what has been done for their comfort.

A large congregation greeted the pastor last Sunday morning. There were 282 in Sunday school, and the house practically full at preaching service. Mr. Arment of Goldsboro sang a beautiful solo, and the pastor preached.

The evening service was poorly attended on account of rain. But while the attendance at the Christian Endeavor meeting was small a splendid meeting was held under the leadership of Bro. J. B. Turner. Prof. Davis of the graded school faculty, Mr. W. D. Loy and others have added a great deal to the Christian Endeavor meetings by their helpful talks.

Our people greatly enjoyed hearing the editor while the pastor was in Asheville assisting Bro. Johnson.

We expect our regular services next Sunday with reception of members at the morning service. J. E. Pritchard.

Asheboro News.

Four were received by certificate yesterday. These were Bro. C. L. Amick, register of deeds of Randolph county, his wife and two daughters, Misses Mary and Ruth. They came from Liberty Methodist Protestant church. We welcome them and pray that their coming may be a blessing to them and to our church here and to the kingdom.

Saxapahaw Circuit.—We held our second quarterly meeting at Salem Saturday before the second Sunday. The usual business was transacted. Steps were taken to paint the parsonage in the near future. The nominees elected for delegate to annual conference were Bros. H. G. Paris and R. S. Woody.

T. A. Williams.

Welch Memorial Church.—We are wide-awake, on the job, and never tired of working for the Master.

Last Sunday Bro. Moton preached from Isaiah 35:8. He always preaches well, but he surely preached a wonderful sermon then. Sunday night he preached another good sermon; subject, And I will give you a new heart.

Next Sunday is when our special meeting begins. Bro. L. W. Gerringer, of Asheboro, is to assist Bro. Moton in the meeting. We are praying, hoping, and looking forward for a great revival. Our pastor has been preaching to that end for the last month, trying to get all lined up and those that are interested are ready, but like all churches, we have several that seem to be asleep. We hope to see them greatly revived. We ask all the readers of the Herald to pray for us that we may have a great revival.

Our Sunday school is good. The average is 200 or more, but we want to see it grow to 300.

The sick folks are all well or better at this writing, we are glad to say.

Miss Beulah Moton, who has been teaching at Albemarle, N. C., is home with her parents, Mr. and Mrs. J. H. Moton, for some time. We are glad to have her presence and help in the Sunday school and church services. Love to the Herald. Reporter.

Clark's Chapel, Buncombe Circuit.—We are greatly encouraged to enroll new members in our Sunday school. There were 35 present at Sunday school yesterday. The usual offering was taken for the Children's Home, which was $4.18.

Our pastor filled his regular appointment. He preached a fine sermon from these words: "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Matt. 16:26. He most strikingly emphasized the loss of the soul.

With best wishes, Reporter.

Roberta Sation.—Our Sunday school collection for April the 18th was $6.80. We feel like this is fine, being a country church.

Mr. Sisk, our faithful pastor, preached at his usual hour Sunday morning. The doors of the church were opened and two new members were received; namely, Jack Furr and Ethel Blackwelder. We are glad to have our church grow in membership.

Rev. M. L. Dorton preached a splendid sermon at 7:30. His subject was a very touching one—The Preparation of the Table. Mr. Dorton is a good speaker and he was at his best, and his sermon was highly appreciated by the entire congregation, in which the spirit of the Lord worked mightily and two were converted. Mr. Dorton resigned his position as principal of Roberta school and took his former place at the Jackson Training School. Mr. Sisk took his place till the end of the term. The children were very much attached to Mr. Dorton. He was as good a teacher as he was a preacher. Every one in the school was very sorry to see him go.

On April the 25th Mr. Sisk took his place behind the sacred desk and delivered the most feeling sermon he has since being at Roberta. There were a good many who shouted and tears were shed by all. The second Sunday of May will be Mothers' Day. The cemetery and the lots of the church are being cleaned for the purpose. We will have several good speakers for the occasion. We will have an all-day service and dinner on the ground and every one is cordially invited. Also on the third of May we will have memorial day. But only one service.

Mrs. Sisk is on the sick list, we are sorry to say, but is improving.

Bessie Alexander, Reporter.

Henderson.—We are again sad. Miss Leona Williams, the daughter of Brother and Sister Leslie Williams, one of our splendid, consecrated, and useful young women, is dead. The end of her earthly life came this morning at 3:45 o'clock, after an illness of only a few days. Meningitis was the cause of her death. Her remains will be laid to rest in the burying ground at Dabney. She is survived by her father, mother, four sisters, and three brothers. Our hearts are moved in deep sympathy for them. But it is comforting to know that we do not sorrow as those who have no hope.

S. W. Taylor.

April 27.

Charlotte Tidings.

Our spring revival began April 11 and continued until April 21. Bro. Bethea came on Monday, April 12, and remained to the close of the meeting. Bro. Bethea did splendid preaching from start to finish and his efforts were very much appreciated. Unfortunately, the attendance was not so good as it should have been and this is especially to be said of the non-Christian people. Visible results were not what we had hoped for, but we believe that good was done such as will develop into a fruitful harvest in the future. Miss Bessie Wagner of Chester, S. C., was with us and conducted the music from Wednesday until Tuesday. Her valuable help was very much appreciated.

The attendance at all the services last Sunday was encouraging. One thing that was especially encouraging is the fact that in every service except the evening service there was an increase over the last Sunday in April, 1919. The evening service was just a little off because of unfavorable weather. But even with this the total attendance was better than a year ago. The Sunday school offering was nearly double that of a year ago. To carry this comparison just a little further our records show that the average attendance at the preaching services, the Sunday school and the Sunday school offering are all considerably better April, 1920, than for April, 1919.

Miss Lola Ezzell, recently of Norfolk, Va., but a member of our Graham church, is now located in Charlotte. We welcome her to our church. She has already begun to render valuable service as teacher of our second grade junior boys, who were very much in need of a good teacher. We are sure that what is a loss to the Graham church is a gain to the Charlotte church. George L. Curry, Pastor.

Lebanon Church, Lebanon Circuit.—We were again favored with soul-stirring and edifying messages by our pastor last Sunday The subject for the 11 o'clock service was, The Value of Life. The very fitting subject at this time was most ably presented by Mr. Suits, and while he emphasized the truth and reproved the people for many of the present-day custome, I believe his audience received the Word in a spirit of love. We all know who have open eyes and thinking minds, that the great unrest in the land and idleness abroad, and the numerous gods of pleasure, fashion, gold, intemperance, etc., are not good signs. It is a sad state of affairs; and unless the people turn their hearts from the many gods, as Ruth did of old when she made her wise choice, and serve the true God, the Father Almighty, how sad, indeed, will the end be!

I was glad to see in the Herald of April 15 the column devoted to evangelism. I trust that much will be said and done in that line. We have been neglecting the field of evangelism too much, I believe, to our own sorrow. And verily it is time to be up and doing, to be attending to our own. Eighty per cent. of the Sunday school lost every year to the church! Sad! Sad!

Sunday school attendance at Lebanon last Sunday, 129. A legal vote was cast at the preaching service for a decision on the building of Sunday school rooms. The result was 38 to 4 in favor of building rooms. The trustees were authorized to proceed to plan and build. Now that does sound good! It is time now for every one to push and pull in the same direction. Mrs. J. W. T., Reporter.

Roanoke Circuit.—Our second quarterly conference convened at Enfield Friday, April 23. All churches were represented. It was voted on and carried to paint the parsonage. Bro. S. C. Whitaker and Ralph Rives were the nominees for delegate to conference.

Our special meeting of ten days will convene in Enfield church first Monday in June, with Rev. J. D. Williams as pulpit help. We wish to thank Bro. H. C. Neal for a one-man pounding, a box of nice groceries.

D. R. Williams.

Graham and Haw River Charge.—Since our last report the work has been moving along nicely, even though you do not hear from us through our reporters. I am afraid they will wake up some of these days and flood the press with news.

Haw River church have a better Sunday school than they have had for several months, and have already bought the paint to paint the church, also are making preparation to build concrete steps, which will add much to the appearance of the church. Have a good wide-awake Christian Endeavor society and prayer meeting, the best prayer meeting I know of.

Graham Church.—We have here at present the best Sunday school in ths history of the church; had 175 present last Sunday, and are pecting 200 next Sunday, and if it is a pretty day, we will go over the top. Look for a report.

We were glad to have the School for Religious Workers meet with us. You who came were an inspiration to our church. Come again; you are welcome.

Hurrah for Glen Raven. Like Graham and Haw River, we have the best Sunday school in the history of the church. Listen: Sunday, the 18th, had 101 present; last Sunday had 118 present. We are coming at Glen Raven; watch the report.

We expect to have our church completed and painted in a few weeks.

Took in four good members Sunday, Mr. and Mrs. Jessie Vaughn, and Mr. and Mrs. G. T. Walker. all from Friendship Methodist Protestant church. We are glad to have them.

Quarterly Conference.

The second quarterly conference will meet in Graham church Saturday, May the 1st at three p. m. I want every member present; don't neglect this, it is important. Come.

Many thanks to Bro. J. O. Glen for a nice ham, and Bro. R. G. Hornaday for some hens.

Yours for the Master, R. S. Troxler,
Pastor.

Granville.—Yesterday was a good day. The largest congregation of the year at Union Chapel. A good Sunday school. Between Sunday school and the preaching service the preacher-woman did some effective preaching and as a result eighteen names were enrolled for the organizing of a missionary society. The officers will be elected shortly. There is promise of a fine society here. We hope to organize at least one other, perhaps two, at the other churches on the charge.

The service at Mt. Carmel in the afternoon was somewhat broken into by a funeral at one of the near-by churches. Brother C. S. Finch, the superintendent, told me they had a fine Sunday school in the morning.

The more I go about among the churches and in the homes of the membership, the more I am impressed with the splendid possibilities for effective and efficient organization. I want to see them developed into aggressive Christians. I believe we are going to see that come to pass.

Thanks to Miss Elnora Floyd, who went about collecting the same, the parsonage poultry yarrd has had seven hens added to it, from the following ladies of the charge: Mrs. Will Cheatham, T. V. Bobbitt, Harry Wright, John Harris, John Floyd, Will Davis and J. L. Davis. We aren't going into the poultry business, thank you, but we are, at least so far as eggs are concerned, successfully combatting the H. C. of L. These good folks have our sincere thanks.

Mrs. T. V. Bobbitt, who has been confined to her bed for some time, is able to be up again. Mrs. H. W. Greenway was operated on some days ago at the Watts Hospital at Durham. She is recovering nicely. C. W. Bates.

Harmony, Yarborough Circuit.—Sunday was a rather good day for us. Mr. Harrison filled his regular appointment Sunday a. m. at 11 o'clock and Sunday p. m. at 8:30. He preached an interesting sermon, the text being taken from St. John 17:17. There was a good congregation to hear him. Now it is warm weather we hope everybody will attend some church, and will get some good from it. Our quarterly meeting was held Friday p. m. at 3:30 o'clock. Sorry that all the members could not attend it, as the farmers are very busy with their crops, and could not be there.

Our Sunday school is doing just fine. Our attendance is good every Sunday, and we hope it will increase, as it has done in the past few months

Our Christian Endeavor met Sunday afternoon at 5 o'clock. The evening topic was, "Christian Principles in Personal and Public Health." Mr. Lee Cowart was leader. We were expecting Mr. Wilson to be with us Sunday p. m. Sorry that he couldn not come over. We had a very good program. Mr. Harrison also made a splendid talk on the topic, which everybody enjoyed very much.

With best wishes to the Herald and its readers, Mamie C. Reeves,
Corresponding Secretary.

Mecklenburg Charge.—The second quarterly conference for this charge met at Beulah last Saturday, April 24, at three o'clock. All of the churches were represented. The reports were very good, and the usual business of the second quarterly conference was transacted in a spirit of love. Bro. W. C. Hartis of Zoar and Bro. W. L. Craig of Beulah were elected nominees for delegate to annual conference.

Since our last report we have been remembered in a substantial way by Mr. and Mrs. P. D. Dry, Mrs. E. A. Lemmond, Mr. and Mrs. M. L. Stallings, Mr. Jim Owens, Mr. David Owens, Mr. and Mrs. J. B. Bownes, Mrs. R. A. Dry, Mrs. J. P. Poer. We appreciate all the kindness these good people have shown to us. May the Lord bless them all.

We held a few days' meeting at Zoar church, beginning on Tuesday, April 15, closing April 20. Bro. Quick did the preaching for the first three days and did it well. All seem to enjoy his preaching.

We had a very good meeting. We had about 12 professions and one joined the church. I believe more will join later. The interest seems to be growing.

Dear friend, we have not got Stallings church rebuilt yet. We have got lots to do before we get to hold services in it. We need your help. We do want to get into it so much! Will the kind friends who have an abundance of this world's goods help us some? And those who have not abundance, will you please also give as the Lord has prospered you? We appreciate all the kindness that the people have shown to us in helping rebuild our church. We have got it right much on the way now. Will you help us to finish it. Thank you for any money that you will send us.

Praying God's blessing to rest on you and to keep you, I remain,

Your brother in Christ, A. Ridge,
Pastor.

Reidsville Christian Endeavor.

Our Christian Endeavor society met last Friday evening with Misses Lola and Effie McCollum.

In the absence of the president the vice president had charge of the meeting.

Several things of importance were discussed, but we decided to defer the matter until we met again, in order for us to devote more thought to it, and, too, some of our official members could not be present. However, we had more present than we have ever had at any business meeting previous to this. We had several visitors. Among them Mr. and Mrs. Roy Turner, who have recently moved here and we are in hopes that they will join our society soon.

During the evening cream and wafers and candy were served, which were enjoyed by all.

Yesterday evening Miss Lola McCollum led our Christian Endeavor meting, held at the church. We had a goodly number present and much interest manifested.

Mr. Norman Dixon, one of our representatives at the School of Methods, gave his report, which was interesting.

Our mebers are taking more interest in our society and we are proud of the fact.

Madge Thompson, Press Reporter.
Reidsville, N. C., April 26, 1920.

First Church, Concord.—Sunday was a good day with us. The attendance was fine at all services.

Our special meeting, which has been in progress for two weeks, came to a close. Bro. Ashburn did the preaching till Monday night and it was with regret that we saw him leave. A nice purse was given him.

Bro. Shelton ran the meeting on himself until the close Sunday night. We had a good meeting. Sinners were converted and Christians were made to rejoice and praise God aloud.

At the morning service Sunday, eleven new members were received into church. Bro. Shelton preached Sunday night on the "General Judgment." This was a great service, and people were made to realize the awfulness of that solemn time. Just before the sermon Mr. R. B. Benson presented Bro. Shelton with a handsome purse from the church in appreciation of his faithful and untiring efforts that he put forth during the meeting and since being here. Every one is pleased with Bro. Shelton and our work is in splendid condition. Every claim is paid and nearly $80 on hand.

The pledges on the Million Dollar Campaign Fund are nearly all paid and the treasurer hopes soon to send the remaining amount to Dr. Beck.

Bro. Shelton goes to Lexington this week to assist Rev. D. A. Braswell in a meeting.

Reporter.

DICK'S GOOD MORNING.

"I had a curious thing happen to me this morning. As I crossed the street I saw one of my Sabbath school class. 'Good morning, Dick. How are you?'

"He did not hear me, but a poor mulatto boy, dirty and ragged, rose from the curbstone, and made a bow.

"'Mawnin', mistis; I's poo'ly 'nuff dis mawnin'; thank ee for ye kind axin'.'

"He evidently thought I was speaking to him when I said 'Good morning, Dick,' and I did not tell I meant Dick Howell.

"I stopped and chatted with him, and found him, as he seemed to think, without any friends."

That was Mrs. Northern's side of the little story. One of us heard the rest of it from Dick himself.

"I done lost my place, 'cause I was sick; and I was pow'rfully fretted 'gainst my hebbenly Fader 'bout bein' sick, 'bout losin' my place, 'bout most everything. Seemed to me lak nobody cared. Well, here comes along one o' dem high-steppin' ladies, and say out loud and cheerful like: 'Good mornin', Dick.''

"How come she know my name? I dunno. Anyhow, I got up and made my bow, and told her how poo'ly I was, and she just stood dar in de sunshine, talkin' to Dick lak he was de President.

"Cheer up, Dick," says she.

"Den she giv me a card wid her name writ on it.

"'You take dis down to Baker and Northern,' says she, 'an' ax 'em to give you some work today.'

"I took myself down dar in a hurry, an' when I showed dat scrap of white card de gen'lum smiled kin' o' pleasant, and set me to rightin' up his lumber room.

"'I'll haf ter lock dat lady up, Dick,' says he; 'if I don't she'll send me all der city.'

"'Best let her 'lons, master,' says I; 'ef I hain't mistaken de great Master set her doin' dis work; else how she come ter know Dick's name? I want yer to 'splain dat, sir.' "

Dick was right; the "chance" that made the kind voice call out "Good morning, Dick," was one of God's "chances," one of the kind that keeps the sparrow from falling to the ground till God's best time.—Exchange.

IS RELIGION BANKRUPT.

One of the last things I saw before I left the shores of England last September was a newspaper placard bearing only one item—"The Bankruptcy of Religion!" Yes, but the bankruptcy of what religion? There are many things which have gone bankrupt during the last few years. A merely nominal Christianity has gone bankrupt. All these have been pitilessly exposed, and their lockers have been shown to be empty. But Christianity bankrupt! The Christ a bankrupt? Where have His resources ended, and in what dire need has His sacrificial blood been used in vain?

Men and women, I know that in the august and tremendous endowment of our own free will we can defy our God, and we can shut His saving power out of our lives. But if a man refuses to drink of a medicinal spring, have the healing waters failed? Is the spring bankrupt be cause I refuse to draw its treasure? Has my Lord lost His redeming ministry because I encounter Him with a stubborn will? Is Christ bankrupt because I refuse His wealth?

I plead with you to consult those who have played the game. Ask those who live at the spring. Have the waters failed? Ask those who call regularly at the bank. Is it bankrupt? Ask those who have brought their sin to the Lord, Has His blood lost its virtue, and has His holy love lost its glorious crown? Bankruptcy? Why, there are people in this congregation who have been to the bank this morning and they have received the very treasures of grace. They presented their draft and it was gloriously honored.—J. H. Jowett, D.D.

LET IT OUT.

Not the harsh word. Not the prompt and perhaps justifiable censure. Not the sarcasm which bites and stings. These slip out all too easily. Ordinarily they were best kept in. We shall rarely reproach ourselves, in after years, for failing to say cutting things. But the kind word, the praise which "cheers but not inebriates," the encouragement which everybody needs—let it out. If there is any good that you can say, say it eagerly. Where got we the heathenish idea that gracious words are to be saved as a miser saves pennies? Say the very best thing you can think of concerning your friend, or even your enemy. Better far to exaggerate his virtue than his fault. If we must err, let it be on the side of kindness.—George Clarke Peck.

SITTING DOWN WITH ONE'S SOUL.

Siting down, that is, for familiar conversation. A few finely austere beings, even in this superficial day, sit down for self-examination. though the habit is generally decried as morbid and monkish. A few sit down for meditation—a passive state, in which the outer world passes through the inner and perhaps partakes somewhat of its coloring. But to converse, the outer self with the inner—this, we may easily believe, is little more in a day when life is measured by the speed of one's automobile rather than by the length of one's thoughts. Many avoid such conversations through sheer dread of boredom. They are unacquainted with their souls and feel ill at ease in their presence, as many fathers seem to feel in the company of their children. They sorely need the habit of familiar intercourse, of telling each other the news of the day, and inquiring concerning the business and prospects of each. The inner and the outer lives should reach upon each other as a pair of well-matched friends in kindly challenge, in stingless repartee in keen and stimulating argument.

Some people are splendid company for themselves. Cuthbert was in good society on his lonely island; Livingstone grew in masterful greatness alone with his soul in Africa. One cannot imagine Paul bored in his Roman prison or John on Patmos. Bunyan found most agreeable company in Bedford jail, in Mr. Greatheart and Mr. Valiant-for-Truth and the other guises of his own great soul. David Brainerd fighting with death while he sought to teach a few Indians the truth before the end should come, found in the desert wilds such fellowship with his own soul that he seemed to live in a company of angels. Milton, old and blind, in a world which had grown careless of his teaching, had high converse within his own soul and found there a recovered Paradise, so that, dying, he could say: "Still guides the heavenly vision;" "By the grace of God I have kept my soul unsullied."

Some think they are conversing with their souls when they are merely reassuring their appetites. "I will say unto my soul," said the foolish rich man, "Soul, thou hast much goods laid up for many years." But he was only talking to the overfed, stimulated appetite of his body, while his poor, anemic, starved soul was whimpering for food. Sometimes the conversations long avoided are crowded upon us. Benedict Arnold's last hours, it is said, were like those of a haunted man. The soul he had betrayed with his country was clamoring for a reckoning. When Herod the Great lay dying of a disease which seemed to fasten itself upon body and mind alike, he cried out continually that he heard the voice of Mariamne, the lovely Jewish wife whom he had loved yet sacrificed to his ambition. But it was his own unrecognized voice which he heard—the voice of the soul he had wronged so unspeakably. It was not Banquo's ghost which sat in Macbeth's seat at the banquet; it was his own shamed, defrauded, outraged soul.

Whenever we are called to meet our dishonored inner selves face to face, that will indeed be a day of judgment.—Christian Century.

"LET'S GO IN SMILING."

It is told of one of our officers in the army that during the late war when his men were about to make a charge, he cried out:

"Come on, boys; let's go in smiling!"

He did that because he probably believed that the best in a man responds when he is smiling and that we always do our best when we are cheerful.

Not long ago I heard it said of a girl that she had a "brave voice." It is a quality not often applied to a voice. No voice of this kind ever has a whine in it nor a tearful note. Nothing is more irritating to cheerful, happy, alert people than a voice with a constant suggestion of tears in it. You will notice that owners of voices of this kind never "go in smiling" when they have any tasks to perform. There is as much defeat in tears as there is of victory in smiles.

There is a certain tonic in a smiling face, a certain sign of courage. There is also a certain unselfishness in this kind of cheery courage. I think you will discover that the smiling person is rarely a selfish person. Selfishness and smiles lie far apart. They do not like each other. The brave voice, the brave smile, the serene outlook on life were never needed more than now. The pessimist is everywhere abroad in the land and if you want to discover a person with a low degree of courage and a face that knows little of smiles, look up a pessimist. He never has a brave face and he never "goes in smiling" when he has a task to perform. Whatever the task, "let's go in smiling" when we begin it and it is certain that the smile will make that task more easy of performance.—Selected.

NOTICE.

Mrs. Dixon and I are returning to our home in Baltimore, Md., on Saturday, April 24th, so when this comes to your attention please direct all mail for us to 3919 Carlisle Avenue, Baltimore, Md. We will thank you for this; for it will save time and insure you an earlier answer. Yours in His service.

A. G. Dixon.

THE HABIT OF PRAYER.

Again and again throughout the day it is possible for us, by a conscious upward glance, to confirm the habit; until it happens that the soul is always in the posture of prayer—in business, in laughter, in trade, at home, or abroad, always in prayer—and therefore, in every part of the wide and varied battle-ground of life receiving the all-sufficient grace and love of God. And so the Christian saldier is to be "praying always, with all prayer and supplication in the spirit."—J. H. Jowett.

GOD'S LOVE.

We may hate ourselves when we come to realize failings we have not recognized before, and feel that there are probably others which we do not yet see as clearly as other people see them, but this kind of impatience for our perfection is not felt by those who love us, I am sure. It is one's greatest comfort to believe that it is not even felt by God. Just as a mother would not love her child the better for its being turned into a model of perfection at once, but does love it the more dearly every time it tries to be good, so I do hope and believe our Great Father does not wait for us to be good and wise to love us, but loves us, and loves to help us in the very thick of our struggles with folly and sin.—Juliana H. Ewing.

GOD'S WAY—OUR WAY.

You may have wondered why Cain's offering was not just as acceptable to God as Abel's. But one took God's way and the other took his own. Cain took that which God had cursed, and laid it on the altar. Perhaps he said to himself: "I shall certainly not bring a bleeding lamb. I don't like that doctrine at all. Here is the grain and the beautiful fruit which I have raised by my industry, and I'm sure it looks better than blood." And there are a great many Cainites in the church today. They are trying to get into heaven their own way. They bring their own good deeds to God. They prefer what is agreeable to the eye, as Cain did his beautiful corn and fruit; they do not like the doctrine of the blood of the atonement. . . . But be assured that any religion that makes light of the blood is of the devil.—D. L. Moody.

STAYING BEATEN.

Everybody is beaten at some time or other. When Edison was inventing the phonograph, for a time he was beaten. There were certain sounds that instrument refused to repeat. In his efforts to lay the Atlantic cable, Field was beaten again and again. Jay Gould and P. T. Barnum in middle life were defeated men, baffled in their attempts to make money, poor and in debt.

Facts like these help us to realize that being beaten is not a matter of very great importance. Everything depends on whether or not you stay beaten. Edison didn't. He worked day and night for weeks, and made the talking machine a fact. Field didn't. After failures enough to dishearten any but a man of iron, when his name had become a by-word, he laid the trans-atlantic cable, whose service to the cause of humanity can hardly be estimated, though it helps us to realize its value when we remember that in the war of 1812, the battle of New Orleans was fought after the peace treaty was signed, the news not having had time to reach the combatants.

Gould and Barnum did not give up when they failed to make money, even though past their prime. Barnum became a rich man and a prodigious success in his own line. Gould amassed a colossal fortune. Neither one stayed beaten.

Unless your experience is very unusual, you will be beaten time and time again. That is only what is to be expected. The thing which counts for your weal or your woe is something quite different. Are you or are you not, one of the people who stay beaten?—Selected.

IF YOU WERE.

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If you were busy being glad
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy quite
To criticize your neighbor long
Because he's busy doing wrong.

—The Continent.

EDISON AND HIS MOTHER.

I was always a careless boy, says Thomas Edison in his biography, and, with a mother of different mental caliber, I should probably have turned out badly. But her firmness, her sweetness, her goodness, were potent powers to keep me in the right path. I remember I used never to be able to get along at school. I don't know now what it was, but I was always at the foot of the class. I used to feel that the teachers never used to sympathize with me, and that my father thought I was stupid, and at last I almost decided that I must really be a dunce. My mother was always kind, always sympathetic, and she never misunderstood or misjudged me. But I was afrail to tell her all my difficulties at school, for fear she, too, might lose her confidence in me.

One day I overheard the teacher tell the inspector that I was "addled," and it would not be worth while keeping me in school any longer. I was so hurt by this last straw that I burst out crying, and went home and told my mother about it. Then I found out what a good thing a good mother was. She came out as my strong defender. Mother-love was aroused; mother-pride wounded to the quick. She brought me back to the school, and angrily told the teacher that he didn't know what he was talking about. In fact, she was the most enthusiastic champion a boy ever had, and I determined right then that I would be worthy of her, and show her that her confidence was not misplaced. My mother was the making of me. She was so true, so sure of me; and I felt that I had someone to live for, someone I must not disappoint. The memory of her will always be a blessing to me.—Selected.

GOOD CHEER.

The general manager of a large Pittsburgh firm recently sent this letter to their employes:

To promote happiness, efficiency and service to our fellowmen, let us sincerely promise that wherever we are:

We will talk health instead of sickness.

We will talk prosperity instead of failure.

We will carry good news instead of bad news.

We will tell the cheerful tale instead of the sad tale.

We will mention our blessings instead of our burdens.

We will speak of the sunshine of yesterday instead of the clouds of today.

We will encourage instead of criticize.

We will be a friend to every one.

We will help, not hinder.

We will witness for Christ daily, by conduct and conversation.

We will give flowers to our friends while they are living.

We will worship God in our church at least once every Sabbath day, unless providentially hindered.—United Presbyterian.

LOVE IS IMMORTAL.

I believe that love is the secret of the world; it is like the philosopher's stone they used to look for, and almost as hard to find, but when one finds it, it turns everything to gold. Perhaps when the angels left the earth they left us love behind, that by it and through it we may climb up to them again. It is the one thing that lifts us above the brutes. Without love man is a brute, and nothing but a brute; with love he draws near to God. When everything else falls away love will endure, because it cannot die while there is any life, if it is true love, for it is immortal.—Selected.

THE BUSINESS OF LIFE.

The business of life is making character. A man may acquire great wealth, but if in the process his moral nature has become warped and twisted, he fails, He may gain a reputation for some great achievement, but if at the same time he has not achieved a higher manhood, he is to be pitied rather than congratulated. He may enjoy existence to the utmost, drinking his fill of pleasure, but if his sympathies are gradually atrophying, if he is increasingly indifferent to the obligations of helpfulness, he is preparing for the supreme failure. Make no mistake about it. The occupation by which you earn your living is merely incidental. Your business in this world is character-making.—Selected.

IN ADDITION TO AUTO ACCESSORIES. WE CARRY
A NICE LINE OF AUTO ROBES-
ODELL HARDWARE CO.

CHURCH PAPER CAMPAIGN.

The figures in the first column indicate the goals set; those in the second column, the number already reached and reported. Fractions are not listed here, but will be kept account of and included finally. If there are errors, we shall gladly correct.

Alamance	25	18
Albemarle	12	—
Allison's Grove	2	—
Anderson	29	20
ASHEBORO	8	14
Asheville	7	6
Bess's Chapel	20	11
Buncombe	20	2
Burlington	15	11
Charlotte	30	21
Cleveland	20	13
Concord	15	9
Creswell	15	13
Davidson	40	14
DENTON	8	10
Fairview	12	3
Fallston	33	6
Flat Rock	40	6
Forsyth	12	10
Gibsonville	12	4
Graham and Haw River	16	11
GRANVILLE	20	30
Greensboro—Grace	9	2
Greensboro—West End	7	6
GREENSBORO—ST. PAUL'S	12	13
Greensville	50	20
Guilford	17	4
Halifax	31	15
Haw River	33	15
HEBRON	5	5
Henderson	22	14
High Point—First	45	12
High Point—Welch	18	3
Lebanon	22	14
Littleton	31	15
Lenoir	4	—
Lexington Mission	8	3
Mebane	25	17
Mecklenburg	20	10
Midland	14	12
Mocksville	25	11
Mt. Hermon	50	9
Mt. Pleasant	18	2
North Davidson	31	13
Oak Ridge	11	3
ORANGE	50	55
Pageland	24	8
Pensacola	9	1
Pinnacle and Mt. Zion	15	5
Randleman	25	14
Randolph	40	9
Reidsville	12	6
Richland	18	5
Roanoke	10	2
ROBERTA	7	7
Rockingham	9	—
Saxapahaw	25	12
Shelby	26	16
SILER CITY	26	30
SPRING CHURCH	27	45
Stanly	16	15
Tabernacle	30	17
Thomasville	18	5
Uwharrie	15	3
Vance	30	19
West Forsyth	27	3
WHITAKERS	9	14
Why Not	20	2
Winston	25	7
Yarborough	20	11

Nineteen advances this time. Randleman takes the longest stride.

Hobbs Chapel.—Bro. Andrews was with us last third Sunday and gave us a fine sermon on The Second Coming which was enjoyed by all. All seemed to be very glad to see his bright face once again.

Collection was taken for the Children's Home after Bro. Andrews' talk on how the money was used, also the training the children received; and we received $3.58.

Bro. Helms was with us yesterday, our usual preaching day; he gave us a fine sermon. but quite a small crowd out to hear him. His sermons get more interesing every time he preaches. May the Lord be with him all the while, and help him to spread the gospel far and near. We are glad to say Hobbs Chapel overpaid her amount pledged to the Million Dollar Drive before the 15th of March, and think that each church ought to have credit for paying their quota before the 15th and not to say the Greensville circuit had not paid.

With best wishes for the Herald and its readers.
Reporter.

Mt. Pleasant, North Davidson Circuit.—Rev. T. F. McCulloch of Greensboro was with us yesterday and preached for us. He is supplying for our pastor, Bro. Cecil, while he is not able to be with us. We were glad to have him with us since our pastor could not be. We trust that Bro. Cecil will soon be well and back on his charge, for we miss him so much.

We had communion yesterday. We were glad to have so many of our people out for Sunday school, and hope they will come and be with us more often. We need their help. We had ninety present, and the collection for Children's Home was $2.63. The collection on budget was a little more than $20.

We were glad to have Mrs. Comstock, who has recently moved into the neighborhood, worship with us for the past two Sundays. Mrs. C. A. Greene is home from the hospital, and getting along nicely.

Best wishes to the Herald and its readers.
Girtha Stone, Reporter.

DR. J. E. WYCHE
DENTIST.
Office in Fisher Building, North Elm St..

We Make a Specialty of
LOOSE LEAF BOOKS FOR MINISTERS' USE.
WILLS BOOK AND STATIONERY CO.,
Greensboro, N. C.

Beulah, Mecklenburg Circuit.—The "flu" got us for a while but we are coming again. We were glad to have our pastor, Bro. Ridge, with us again yesterday; he preached a soul-stirring sermon. He always has something good to tell us. Our Sunday school is getting along fine. We sent in our collection to Children's Home Sunday. We want to send in a collection every fourth Sunday from this on. Our S. S. is increasing every Sunday. We had five new members Sunday. We have started up our prayer meeting again; everybody is invited to come every Sunday night. We have ordered our organ this week. Hope it will be here in a few weeks. Our next preaching service will be the second Sunday afternoon, and also the second Sunday night. Everybody is invited to attend these services. Best wishes to the Herald and its readers.
Flossie Deese, Reporter.

—News comes of the death of Mrs. Charles Case, Esq., since his death. Pneumonia is supposed to have been the cause of death in both instances.

—John M. Allred died in Greensboro Monday night and was buried at Gray's Chapel on Tuesday of this week.

—Mrs. M. C. Bolton writes that our churches at Shelby and Caroleen are already practicing for Children's Day.

—The Allies have agreed to accept the Dutch government's offer to be responsible for the "Count Hohenzollern," and "to take all the efficient and precautionary measures deemed necessary to subordinate the liberty of the ex-Emperor."

—The five Socialist members of the New York Legislature have been turned out. The vote in the Assembly was 116 to 28 in the case of three of the men. These members were suspended months ago on a charge of belonging to a disloyal organization.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXVI. GREENSBORO, N. C., JUNE 24, 1920. NUMBER 32.

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J. F. McCulloch, Editor and Publisher.

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SECOND NOTICE.

Will the North Carolina delegates to the late General Conference who wish the church to pay their expenses please send statement of their expenses to the treasurer of the fund provided? There should be two items: (1) traveling expenses; (2) living expenses.

I am not expecting any statement from any delegate who lives in Greensboro, but I wish to hear from each of the others that I may divide out the fund in hand, which will probably be insufficient to pay all in full.

J. F. McCulloch, Treasurer
Delegates' Expense Fund.

—The Disciples of Christ, about 25,000 strong in our state, are engaged in a campaign for money for educatioon, church extension, etc. Their goal is $200,000 for Atlanta Christian College, $25,000 for a new church in Raleigh, $25,000 for a children's home in Atlanta, Ga., and $75,000 for a home for the aged in Jacksonville, Fla. The Wilson chamber of commerce has voted to raise an additional $100,000 for Atlanta Christian College when as much as $100,000 has been raised outside of Wilson for the same purpose.

—The conversion of a great gambling house in Shanghai into a hospital is a piece of good news.

—Greensboro negroes went before the board of commissioners and protested against the opening of a theater and moving-picture show which had been licensed. As a result the license was revoked. It was objected to partly on moral grounds. These Greensboro negroes would be a worthy example for many white communities.

—A foolish movement among Chicago negroes in which a white man seems to have been leader led up to the public burning of a United States flag and a fight in which two or three men were killed and others wounded. "Back to Africa" was the slogan of the movement.

—Los Angeles had an earthquake shock Monday morning. Several cracks were made in the walls of the city jail. We wonder if the democratic convention will be influenced in a wholesome way by it.

—Bro. C. S. Tarkington, of Norfolk, Va., writes: "I attend the Methodist Episcopal Church. I often long for a Methodist Protestant church to attend. I do not mean to be sectarian but to my mind I could not be true to my God if I were untrue to my church (democratic) principles. I hate to see our ministers shifting from ours to some other church. They cannot hurt the church—our principles cannot be hurt. They seem to fail to think that their influence lives and even grows after they are under the sod."

THIS YEAR'S SUMMER CONFERENCE.

This institution resumed business at the Children's Home on Monday night of this week and adjourned Wednesday afternoon. This adjournment was a day earlier than was anticipated, but it was found that the speakers announced for Thursday were nearly all absent.

The attendance this year was not quite up to normal, partly on account of sickness and funerals, and partly because of other conferences and conventions coming on this season—the High Point Young People's Convention, the General Conference, the Greensboro Christian Endeavor Convention, etc.

The following ministers were present: Bros. Andrews, Moton, C. L. Whitaker, Johnson, Highfill, Pritchard, Lowdermilk, Hulin, Bowman, D. R. Williams, Morgan, Hamilton, Swain, Brown, Suits, Braswell, Reynolds, McCulloch, Shelton, H. F. Surratt, Ledbetter, Stubbins, Gerringer, Fogleman, R. A. Hunter, Hethcox, Sisk, J. D. Williams, Harrison, York, Forlines.

The addresses were said to be up to the usual standard. Prof. Forlines gave a series of very interesting lectures on the Book of Romans. Papers were read which we expect to print for our readers in future issues of the Herald. We regret that we could not attend all the sessions and hear all the discussions. The welcome and entertainment by the Home folks were all that could be desired notwithstanding the failure of some preachers to notify of the time of their arrival.

The new officers elected are—Rev. J. E. Pritchard, president; Rev. C. L. Whitaker, first vice president; Rev. E. G. Lowdermilk, second vice president; Rev. R. C. Stubbins, secretary; Rev. R. A. Hunter, treasurer.

Rev. R. M. Andrews suggested that there be combined with the Summer Conference a summer school or assembly for our young people to last a week. This was unanimously approved, and the matter is to be presented to the Annual Conference at its next session for consideration and action.

Joseph G. Cannon: Men wiser than I am long ago said that the first blessing of earth is toil; and the second blessing health, which wealth cannot buy. I accept both, and believe that the first contributes much to the second. At eighty-four I can wish no greater blessings to the present and coming generations than those of work and health. They are the two things in this life that make it attractive and contribute to longevity and happiness. The dream of idleness or lack of necessity for labor is an idle dream.

—From Jerome Landfield's account of the Republican National Convention printed in The Weekly Review we copy the following interesting paragraph:

"Friday witnessed the whole series of nominating and seconding speeches, with accompanying demonstrations. These time-wasting demonstrations have grown to be a great nuisance in Conventions and bear unmistakable signs of artificial organization. The one exception to this was the spontaneous outburst from the audience that greeted the nomination of Hoover. He was easily the most popular candidate with the audience of all those brought forward; the only thing he lacked was delegates. The best of the addresses was made by Mrs. Douglas Robinson, Colonel Roosevelt's sister, in seconding the nomination of General Wood. It stood out as a gem amidst a welter of platitudinous and commonplace speeches. The worst address was the speech of Charles S. Wheeler of San Francisco, placing in nomination the name of Hiram W. Johnson. If Johnson at any time had any chance of becoming the Republican candidate, this address effectually killed it. Allusions to the power of the press and the fact that his candidate was divinely chosen brought forth a cry of "Hearst," which was taken up with derisive cheers by the whole audience, while an insinuating allusion to the campaign expenditures of the two leading candidates called forth a chorus of boos from the floor. When Mr. Wheeler sat down, Johnson's candidacy had been punctured beyond repair."

HERALD SUBSCRIPTION RECEIPTS.

J. B. Leonard, $3. Rev. H. F. Surratt, $1.50. Rev. N. G. Bethea, $3. Rev. A. L. Hunter, $1.50. Rev. D. A. Braswell, $1.50. Rev. C. J. Edwards, $4.50. Rev. J. E. Pritchard, $3. Rev. Edw. Suits, $1.50. Rev. J. W. Hulin, $1.50. Rev. D. A. Highfill, $3.75. Rev. G. W. Holmes, $4.50.

NEAR EAST RELIEF.

A Friend $1.00

—Refinement is the delicate aroma of Christianity.—Charlotte M. Yonge.

RECONSTRUCTION IN FRANCE.

French Are Working Heroically but Need Our Help and Encouragement.

That there is imperative need for prompt action on the part of American churches in their task of aiding the French churches of the war area, and that the French themselves are accomplishing wonders in their gigantic task of reconstruction, is the message brought back from France by Mr. William Sloane Coffin, who has been surveying the relief and reconstructian work of the Federal Council's Commission on Relations with France and Belgium.

Mr. Coffin presented his report to the meeting of the Comission at the Federal Council Headquarters in the United Charities Building, strongly emphasizing the urgency and value of the work undertaken by the organization.

"I have never seen anybody work as hard and as courageously as the French people are doing," said Mr. Coffin. "I cannot express the admiration I feel for the work being done on the battlefields, especially at Lens and Lille. About 80 per cent. of the farm land over which the battles raged is now under cultivation and will produce grain this year. The French have gone over these fields and taken out the shells and filled in the shell holes and taken away the barbed wire. They have 140 teams of 14 men each, with 10 tractors to each team, that are plowing the fields. This work of plowing is then charged to the peasant, against his credit for war damages 1960 men are doing this at the risk of their lives. Traveling through this territory I could almost imagine I was back at the front, with the shells exploding all about and childen running for cover. One farmer told me he had struck fourteen bodies in his small field. Under this united effort France, in a year's time, will be back on her feet agriculturally.

"Living conditions in these areas are appalling. The Frenchman returns to his home, no matter whether anything is left of it or not. Rheims, which was almost totally destroyed, now has 80,000 people living there. Arras, which was largely destroyed by bombardment, formerly had 28,000 inhabitants; it now has 50,000. Vimy, at the foot of the famous Vimy Ridge, had not a horse left standing. About 1,800 of the former population of 3,000 have returned and are living there. Where do they live? In cellars, with the former first floor for a roof, in cement dugouts and in one and two-room shacks. Three rooms is a luxury. There are often six, eight or even ten persons in a two-room shack. Under such conditions children are born. When there is sickness and disease in the family, the awfulness of the situation can be imagined. How do these people stand it? They must do as the soldiers in the trenches had to do--they must stop thinking or go crazy.

"Laborers from Belgium, Portugal and other neighboring countries have flocked in attracted by the good wages. These men are in much the same circumstances as were the American soldiers- away from home, no place to go after work and apt to come down to a basis of pure materialism unless there is some way to maintain their morale. The church and the Y. M. C. A. must do this. There are still 175 Y. M. C. A. huts being operated by the French army and for civilians in the devastated area. They are known as foyers. The foyer at Rheims has eleven buildings. Some other towns have six or seven, and to see the work they are accomplising is a fine sight. But they must be supplemented by the church. I did not find in France any particular contest between Catholics and Protestants but rather betwen Christianity and atheism. It is pretty hard for men to keep up their ideals and morale under such circumstances. What is needed is leadership of a high quality; I have the highest admiration for the French pastors, particularly those in the north. There are also laymen in charge of the work in some places. These French pastors are working together. There are three committees in Paris led by three of the most representative laymen in France, one the president of the Engineering Society, the second, a leading lawyer and the third, an important railroad man. There is not a better group of business men in charge of any work anywhere. I said to them that it is essential that this work be properly maintained and carried on. After we have given the money and helped build the churches, the leaders are ready to put it up to the people to raise adequate sums for running expenses. They are willing to do their share.

"There is a prevalent opinion here that Americans are not liked in France. I must admit that our President is not held in very high admiration there now—indeed, there is talk of changing the name of the Avenue Wilson to Avenue des Americains. But Americans are not disliked. The French do not understand the attitude of our Senate. There is a sort of revulsion of feeling against everyone who had a hand in the peace. It is not true that Americans are not welcomed or that they are 'stung' by French merchants. They really get more appreciation than they actually deserve.

"I told the French Committee that there was only a limited amount of money to be got from America and we settled on a definite program to be accomplished. The first thing to be done is to reconstruct churches in important towns that have been destroyed. The Protestant church at Rheims was not a good structure. One of the best architects in Paris is drawing plans for the new building and additional land has been purchased to afford an adequate site for both the church and a new parish house. It will require one and a half million francs to build this church. I talked with a wealthy citizen of Rheims and asked whether, if we raised one million francs in America, he would underwrite the remaining half million, to be raised among the citizens of the city, and he has agreed.

"About $20,000 has already been given for St. Quentin, and a similar amount will be required to complete the church. The town was almost entirely destroyed but 40,000 persons are now living there. I was present at the service at which the two Protestant pastors were installed and it was one of the most impressive I have ever witnesed. When the people heard that their pastors had been installed and the church was to go on, the tears streamed down their faces. The church at Cambrai was very badly injured. It could be restored but it is not worth restoring; it is below the level and leaks badly. A new church should be built here. At Arras a building has been purchased for $15,000, near the church, which will serve as parish house. This is essential as there are 20,000 laborers in this city, causing a great need for social service both for these laborers and for their families, who are now beginning to arrive. At Compiegne the church was very badly destroyed and can be rebuilt for $15,000.

"Hargicourt was a little village situated directly on the Hindenburg Line. Of course it was totally destroyed. There are now 300 Protestant families there. When they will come back to their homes under such conditions, they certainly deserve a church.

"The amount of $200,000 allowed in the budget for this work of reconstruction is a minimum. All these churches are needed absolutely at once.

"The children of the war area are a serious problem. The experiences they have been through in the past five years will have a detrimental effect on their characters. With no fathers or elder brothers at hand and for their self preservation they were taught to lie and steal while the Boche were around (this was necessary but unfortunate). Something must be done for these boys for the future of France rests upon them. There is an immense work to be done by Sunday schools and such institutions.

"There are two aspects to the foreign mission problem. First is the matter of the German colonies taken over by the French. In the Kameroun 149 German missionaries have been sent out, since they were suspected of being propagandists for the German government. These are to be replaced by French, of whom there are only 14 available. Even these 14 cannot be sent unless there is money to pay them.

"Then there is the question of the French colonies. Americans must share in the responsibility for bringing thousands of black and yellow men from the French colonies to Europe, where they learned all the vices of civilization. We bring these men up, teach them all that is rotten in civilization, then send them back to spread what they have learned among their people. The black troops were the shock troops. When there was a particularly bad job to be done, as in the Chemin des Dames, the black troops were sent up. We Americans share in the benefit of their sacrifice. America does not begin to realize how many of her sons came back to America because black men died in their stead. It is time we knew this. The least we can do now is to send Christianity by some means down to those people.

"There is also the matter of temporary aid to destitute families. France is doing most of this herself. They have raised 2,000,000 francs and have furnished about 1,000,000 francs worth of clothing and other materials. America has given about 600,000 francs for this work, England about 300,000 and other nations about 100,000. So you see France is really carrying this burden herself. This work is carried on through the Comite d'Entre Aid

"The Belgian church has only asked for about 100,000 francs for reconstruction. Our budget allows $15,000. Dr. Anet told me of one pastor who had to resign because he could not live on his salary. One of the labor unions came to him and said if he would stay on as their secretary he would not need to espouse their cause politically or their doctrines, but that there was need of his moral leadership in that town. Labor is discouraged and needs leadership.

"We have fed France on promises and nothing else. That is why they no longer trust Wilson and America. If we send money now, they will go ahead with the work. During my first stay in France exchange went as high as 16.95. If the conference at Spa is successful from the French point of view, and if the nations of the world agree to finance the situation somewhat, exchange will drop, I believe, as low as 10. We are not likely to see such high exchange again. We are losing money, therefore, by our delay. We should send $500,000 at once, in order that the French may proceed with this program."

THE FATE OF THE DRY PLANK AT CHICAGO.

Clinton N. Howard, prohibition orator of Rochester, N. Y., with credentials from the National Reform Association, The International Reform Bureau, and the World Dry Federation, including the Federal Council of Churches, representing all told more than 20,000,000 constituents, came to the National Republican Convention to secure a platform declaration in support of national prohibition. He filed his credentials with the Committee on Resolutions, was given a hearing in support of the Eighteenth Amendment, and its effective enforcement and presented a suggested plank to the Committee.

The sub-committee composed of 13 members succeeded in inserting a plank which pledged the Republican party to the support of the Constitution prohibiting the manufacture and sale of intoxicating liquors "as shall be interpreted by the Supreme Court." This plank Mr. Howard sought to have amended by striking out "as shall be," but the entire plank was dropped in the Committee of the Whole under the dictation of Senator Reed Smoot, who told Mr. Howard that the dry issue would not be mentioned at all, immediately prior to the final session. This information was confirmed by a later statement from Senator Borah who emerged from the committee-room.

There was no way of getting information to or from the committee as the guard was instructed to prevent any information passing the door. Mr. Howard succeeded in running the blockade by dropping into the lobby of the Auditorium Hotel where the committee was sitting and sending a telegram to a prominent dry member of the committee deputizing him to represent the dry constituency and framing a resolution to offer as a substitute in the event that the sub-committee report was turned down. This substitute resolution was presented upon the defeat of the original report and obtained only three votes in the committee. When this report was brought out to Mr. Howard he induced the dry member of the committee to sign the resolution in the form of a minority report. The member himself would not agree to present it to the Convention. He said he would give his proxy to the dry governor of his state or any other prominent leader who would introduce it and make the fight.

The governor was seen and declined on the ground that it might injure the chances of his candidate before the Convention. Taking a taxi-cab, Mr. Howard rushed to the Convention Hall a mile distant, was passed to the main floor by showing his credentials at the door, and conferred with dry leaders in several state delegations while the majority report was being read. He was unable, however, to prevail upon any delegate to present the minority report, though it in no other respect changed the platform finally adopted. The Prohibition question was eliminated entirely. Mr. Howard still retains the signed minority report covering the dry plank which was as follows:

"The Republican Party, always the Party of the Constitution, obedience to law and the promoter of public order, pledges itself to sustain and uphold the Constitution as amended by the American people in the exercise of their power by the adoption of the 18th Amendment, as construed and upheld by the Supreme Court's decision. We accept the verdict as the fixed policy of the American people and pledge the Party if successful in the election, to a policy of loyalty to law and to enact or continue such legislation as will make effective the 18th Amendment to the Constitution."—National Reform Association.

NEED OF THE TIMES.

Roger W. Babson, the statistician, is a layman, but he preached a sermon recently to the Boston Flour and Grain Club of the Boston Chamber of Commence, which might well have come from any Christian pulpit in the land. Mr. Babson, as reported in Current Affairs, outlined to his businessmen hearers the trend of the country toward luxury and extravagance, the falling off in production, the necessity for saving and economy and safe investment and the dangers of reckless speculation in commodities.

"Right there," he said, "is the danger of the situation. Today the tastes of the people are running to luxuries. They are making, buying and selling the things that will only have a temporary value, which will perish in a short time and which will never be productive in themselves.

"Now what can be done about it. I say that the fundamental basis of business is the tastes and emotions of people. They determine the desires of men and women. It seems to me it is absolutely foolish to talk about reducing the cost of living by emptying the cold storage plants or by hounding the middleman. Desires and tastes determine the future.

"Now what can be done to change the tastes and desires of people? History shows they are changed only in two ways. One is by experience. That means men learn only as they suffer. The other great factor **has been the religious factor**. It seems to me that the only cure, the only thing which will stave off the crash will be some sort of religious revival which will get men into a different point of view.

"We must have something which will make men substitute faith for fear; production for selfishness; something whereby our minds may be focused upon making things instead of upon a division of things. The great need of the hour is more religion, more emphasis on service, more on making rather than purchasing, more on being rather than on simply 'getting by.'

"Three years ago I spent a day as guest of the President of Argentina. We discussed why South America, with many more resources than North America and settled first is backward compared to North America. 'What do you think?' I asked the president. 'I don't know,' he answered, 'but this is what I think. South America was settled by men from Spain who came in search of gold and with only a vision for gold; but North America was settled by the Pilgrim Fathers who left England with a vision for God and a desire to serve Him.' May we not kick down the ladder by which we have climbed up."

CHARLES LAMB TO YOUNG MEN.

Charles Lamb, one of England's great writers, was a hard drinker. Listen to his sad wail:

"The waters have gone over me. But out of the black depths, could I be heard, I could cry out to all those who have set a foot in the perilous flood. Could the youth to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly-discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction and have no power to stop it, and yet feel it all the way emanating from himself; to see all godliness emptied out of him, and yet not able to forget a time when it was otherwise; to bear about him the piteous spectacle of his own ruin. Could he see my feverish eye—feverish with the last night's drinking and feverishly looking for tonight's repetition of the folly; could he but feel the body of death out of which I cry, hourly with feebler outcry; to be delivered—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation."

—"Rulers today, refugees tomorrow," is a saying of the common people of Europe.

—Only about ten per cent. of the 700,000 inhabitants of Palestine are Jews.

—Buenos Ayres has completed a statue of Christopher Columbus on which ten years of labor has been spent.

—Winged bicycles are reported to be appearing in France—airplanes propelled by the pedal-work of the rider.

—Lord Leverhulme says that if England would go dry she could pay her debt to the United States in five years.

—The over-sea plane will soon be a reality. Washington will be able to call up any European capital.

—Horses in the United States increased from 19,833,000 in 1910 to 21,109,000 in 1919, according to estimates of the Department of Agriculture.

—Dr. Russell H. Conwell, of Philadelphia, has been delivering his lecture, "Acres of Diamonds" for 50 years, and still has more engagements than he can fill.

—The Indian art of getting sugar from the fir tree—not sap sugar, but granulated formations on the branches—has been recovered by white scientific men.

PRESIDENT'S LETTER.

GOALS FOR 1920—

A revival in every church.

A family altar in every home.

A Sunday school in every church.

Every school contributing to the Home.

A church paper in every Methodist Protestant family.

Every cent of every claim paid by November 10.

SOME PASTORS' REPORTS—

Rev. R. A. Hunter reports 50 per cent. paid on pastor's support, $50 paid on claims, six accessions, one subscription to church paper.

Rev. J. W. Hulin reports 30 per cent. paid on pastor's support, $10 paid on claims, 50 visits and 15 subscriptions to church papers.

Rev. G. F. Millaway reports 31 per cent. paid on pastor's supoit, $175 paid on claims. 40 visits, 15 subscriptions.

Rev. L. S. Helms reports 31 per cent. paid on pastor's support, nothing on claims, all Sunday schools contribute to the support of the Home, 30 visits made, four accessions, 10 subscriptions to church papers.

Rev. C. L. Whitaker reports 50 per cent. paid on pastor's support, $25 on claims, 11 accessions.

Rev. J. H. Trolinger reports, traveled 500 miles, made 50 visits, had four professions, one accession, two subscriptions to church papers pastor received $133.

Rev. T. M. Johnson reports all claims paid to date, 12 professions, 10 accessions, five subscriptions to church papers.

Rev. L. W. Gerringer reports salary paid to date, $200 paid on benevolences, 40 professions, junior and intermediate Christian Endeavor societies organized, 325 visits, 24 subscriptions to church papers, over $21,000 pledged on new church.

Rev. H. L. Powell reports 28 per cent. paid on pastor's support, nothing on claims; all churches contribute to the Home, averaging $6 per month; one accession, 50 visits made; repairs on parsonage are being planned; paid off an old debt at one church.

TO APPRECIATE

Those who make it the habit of their lives to study values and try to know the worth of a person and an act are fine companions of toil and association It is a rare quality of life this act of fully appreciating what others do and say while they are yet with us. A dullard, a slothful person may rise up and join with those who build monuments to the dead, but it requires a quick perception, the ability to esteem properly, to appreciate the value of many kinds of service and of sayings while those who do and say them are yet with us.

There are pastors in our North Carolina Conference rendering services which will call forth unstinted praise when they are laid away, but who are now rarely ever mentioned as of being of service; nor are they told how much such a service is really worth to those who receive it. It is a reflection upon those who receive but who do not respond to these services to allow such arrears of praise because they have never developed the finer sense of appreciation. I mingle with men frequently whose service and influence is worthy of many tokens they never receive, but they do not grumble, nor become discouraged. Their worth grows upon me as I understand them, seeing them labor with scant reward and scanter praise.

Let us find them, and, knowing them appreciate them while they are yet with us. I do not mean to say that all such are ministers, many more laymen and laywomen. The pure gold of life.

WHITAKERS CHARGE, Rev. J. C. Auman, Pastor.

I visited one church, Whitakers, preaching there Sunday morning. The service at Speight's was to have been held in the evening, but a rain coming up kept me from going there. I was indeed sorry to miss this appointment. I had looked forward to this visit for some time, hoping to renew old acquaintances and confer with those who are carrying on the work there. Possibly I may yet be able to make this appointment before the year is out.

There was a very good congregation present at Whitakers for the morning service. This was the regular appointment and was therefore better attended than the services are when held on other dates.

I also attended Sunday school; Pastor Auman had a dozen men in his class and there was quite a bit of interest shown in the lesson.

Our people here have been working since I was there a little more than a year ago. Their debt is being reduced, and I was told that it would possibly be cancelled by the end of the year; this is quite a victory for this little band. Pastor Auman, although in the Seminary at Westmister until May, served this charge faithfully, going down once a month, and kept the work in good working condition. Now that he is present all the time he is busy organizing the young people into bands for service and thereby accomplishing good results. Full of energy and enthusiasm, he goes about his tasks in that way that usually wins out. He seems to be quite popular with all classes of people in the place.

I enjoyed meeting with this kind people again. It was here that I attempted to preach my first sermon—and the more I recall that effort the more my respect for their patience and endurance increases. There is a future for our work in the town of Whitakers. It can never fail there until those who now lead die.

THE HOLLISTER SCHOOL, Rev. N. G. Bethea, Headmaster.

I attended this school, being there from Tuesday evening until the close Wednesday night. To say that the school was a success is to express a foregone conclusion with some of us, but it likewise expresses a fact that some may not know as yet.

The attendance was all that could be desired. The subjects presented were vital to the interest of the church and well taught; those taking them seemed determined to get all that was coming their way. One man gave up his work in the plant there that he might take those subjects and afterward said that he would not have missed them for fifty dollars, I was told.

As some one else will doubtless write up the school, I will not attempt any description of the work done, nor of the results in diplomas given; suffice it to say that it passed beyond the stage of experiment and put the sectional school on the calendar in this part of the state.

I had an appointment at Eden church Friday night, but rain hindered us, and kept the service from being held. I regret this very much indeed. One who travels for a hundred or more miles to hold a service at least feels that it is somewhat important and wants to hold that service, but as we have no league with the rain makers, we have ceased to worry over the times when these refreshing showers come; they were needed down there, I know; so that was well. R. M. Andrews.

HERE LIES CHURCH UNION.

Requiescat in Pace.

I think we may place the tombstone over the corpse; and while there may be some who will weep at the departure of their friend, most of us are glad that the creature has ceased to breathe and has entered upon a long sleep.

For fifteen years or more the Methodist Protestant Church has been engaged in some sort of a union movement; first with the Congregationalists and the United Brethren—who in this case did not appear to be united,—then with the Methodist Episcopal Churches, North and South, in the meanwhile carrying on negotiations with the United Brethren.

At the General Conference held in Baltimore in 1912 the Committee on Church Union stated as a part of their report, which has since been the attitude and policy of the church, that "the fundamental condition of this movement is that the two Episcopal Methodisms must come into agreement before we can go farther than we have gone."

Both the Northern and Southern Methodist Episcopaal Churches continued their commissions on the Unification of Methodism. The Methodist Episcopal Church, South, in the General Conference at Oklahoma City, two years ago, proposed what they called the "Regional Plan" for union. This was placed before the joint commission, modified somewhat, and submitted to the General Conference of the Methodist Episcopal Church recently at its session at Des Moines, Iowa. The General Conference practically ignored the whole matter, and instead of taking steps to set off the negro membership and conferences, as was proposed in the plan of union, elected two negro bishops who, to all intents and purposes, are to have equal rights and authority over all the conferences of the church, white or colored. That action, unless it is repudiated, so far as the Southern church is concerned shuts the door to any further movement toward union. And what is more important to us, it automatically excludes us from any further concern in the subject.

But in the shutting of that door another is opened. We are free now as we have not been in years to do the work of a distinct denomination unhindered by the distractions of not knowing what is before us in the way of union. We are to continue as a denomination separate and distinct, we are to remain the Methodist Protestant Church. The rich heritage of the fathers and the opportunities of the Kingdom are still ours. We have been sifted as wheat, we have been tried in the fire. We are ready now to do a more aggressive work than we have done before. And to do that I think there are some things we must keep in mind.

In the first place, we must believe in ourselves. We have been a bit uncertain in these latter days whether we really had anything worth while, whether we were making a distinct contributioon to the religious life of the world. We were apologetic, inclined to speak of ourselves as a small church and to belittle our powers. I think we may set that all aside. We are bigger than we thought, we can do greater things than we dared hope, we have yet something to give to the denominational life of America and the world. That is shown by the splendid success of the Forward Movement. Those of us who sat in the General Conference at Zanesville, knowing what we had been doing as a church, were dumfounded at the program that was set before us. It was not all realized, but so much of it was realized that we have no reason to be ashamed. If we could have had a larger interest from the pastors and from some of the laymen, it would have been a complete success.

And that statement so often made that we are so nearly like the other Methodisms that there is nothing to keep us apart, is likewise to be set aside. I recognize the trend toward demecracy in Episcopal Methodism; but it is not yet democratic. The bishop may have less power than he once had but he is still a bishop. And as for the layman equal rights is still a fond but vain hope. The Northern Methodist Church recently voted down the memorial to admit them into membership in the Annual Conference. They do not have a vital part in the deliberations of the Southern Church. The equal rights of the ministry and the laity, that foundation stone upon which our church is built, stands firm today. Ours is the representative church in America. If men, ministers or laymen, care for freedom they can find in here as they can find it nowhere else. Except for an occasional long-tail coat, and they are becoming less frequent, no one can distinguish in the counsels of our church the minister from the layman.

Not only are we something, and have both the ability and the resources to do do something; but we must be increasingly active if we are to succeed as a church and take our rightful place in the denominational life of America. It may take new forms of endeavor, but we must set goals and press toward them. We cannot mark time, we must not be content with past achievement. We must go forward. What has been accomplished only enables us to undertake greater things. For the first time in years our boards and institutions are out of debt, a clarion call to enlarge our activities. More missionaries in the foreign field, the planting of churches in increasing number in the home land, more resources for our educational and philanthropic institutions, this is the open door that our Christ has set before us. Let us beware lest someone take our crown.

The General Conference has set the goal, it has sent the challenge down to us: "500,000 a year for the next four years." Instead of a million dollars in four years, it is to be doubled. Can we do it? Most certainly we can. If we will we can do far more. We cannot shirk the call, we cannot evade the responsibility without disaster to ourselves and to the church.

But this is not all. We cannot write progress simply in dollars and cents. There has perhaps been too much insistance that that is the mark of denominational greatness. We must not only be a giving church. We must be a praying church, a seeking church. The great need of this nation is a revival of religion. It was a little band that brought the Pentecost; if we are willing to it, it may be this little church that can bring upon this nation the second baptism of the Holy Ghost. Let us pray for that, while we work for the other.

C. W. Bates.

CHILDREN'S HOME.

Report of Superintendent.

Sunday Schools—	
Lebanon, Lebanon	$ 13.15
Eden, Halifax	2.40
Porter, Stanly	2.00
Bess Chapel, Bess Chapel	7.00
Pleasant Hill, Whhy Not	2.10
Whitakers Chapel, Roanoke	3.75
Liberty, Siler City	5.50
Liberty Baracas, Siler City	8.25
Harris Chapel, Vance	9.80
Level Cross, Randleman	2.32
Flat Rock, Flat Rock	3.75
Hobbs Chapel, Greensville	1.60
Bethesda, Halifax	3.65
Bethesda, North Davidson	5.38
Fairview, Fairview	3.80
Canaan, Denton	1.37
Grace, Greensboro	5.60
Fair Grove, Haw River	8.70
Cedar Cliff, Mt. Hermon	1.20
Haw River, Graham and Haw River	7.25
Union Chapel, Mocksville	1.30
Zoar, Mecklenburg	2.20
Pleasant Hill, West Forsyth	5.72
Henderson	9.12
Pleasant Union, Mt. Pleasant	1.53
Mt. Carmel, Granville	7.00
Caroleen, Shelby	11.00
Lebanon, Spring Church	1.40
Bethel, Flat Rock	5.20
Sunday Eggs -	
Bethesda, Halifax	8.85
Harmony, Yarborough	2.75
Greensville Circuit	15.06
Master Roy Montgomery for piano	1.00
A. L. Cook, Kansas City, for piano	10.00
A Friend, Worthville	1.00
Sale of Peas	23.75
Winston Salem	9.27
Total	$214.72

Thanks to Master Roy Montgomery for $2 toward base ball outfit.

Mr. S. P. Montgomery did some work on our bath room gratis.

Mrs. M. C. Auman remembered us with one and a half dozen Sunday eggs.

The Philathea class, Worthville, sent us a nice quilt. Worthville has become very much interested in the Home.

We are in the midst of our harvest and the wheat seems to be promising for a good yield.

Emma Upton was taken to the Sanitorium in High Point for a diagnosis and we are glad to say that she is much better at this writing, Monday morning.

H. A. Garrett.

Received to date in cash for the Bunch memorial:

A. M. Rankin	$ 5.00
E. S. Wills	2.00
S. R. Harris	5.00
L. F. Ross	1.00
J. N. Wills	5.00
T. T. Hicks	5.00
R. F. Williams	5.00
W. N. Thompson	5.00
Mrs. W. C. Whitaker	2.00
J. M. Cutchin	5.00
W. L. Ward	5.00
G. B. Harris	10.00
W. E. Swain	5.00
L. R. Hughes	1.00
W. C. Lassiter	5.00
N. G. Bethea	5.00
Miss Mamie Johnston	1.00
Miss Mollie Wheless	1.00
N. W. Kirkman	2.00
J. M. Millikan	5.00
C. J. Edwards	1.00
A. L. Hunter	5.00
J. A. Burgess	5.00
Edw. Suits	1.00
J. E. Stafford	2.00
C. H. Whitaker	1.00
Mrs J. M. Cheek	10.00
C. A. Cecil	3.00
Mrs. Herman Meredith	5.00
S. G. Whitfield	2.00
T. M. Johnson	2.00
Welter Beavans	5.00
S. C. Whitaker	2.00
S. W. Taylor	2.50
D. A. Fishell	5.00
Arthur Ross	5.00
Dr. C. C. Hubbard	1.00
Geo. T. Penny	5.00
	$142.00

USELESS WORRY.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings, slip by, and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We, who are so mutable; and He, who is so watchful, so pitiful, so loving so, forgiving? Why can not we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillips Brooks.

—"Now we'll play zoo," said Willie, "and I'll be the elephant."

"That will be fine," said Aunt Mabel. "But what shall I be?"

"Oh, you can be the nice lady what feeds the elephant with buns and sugar," explained Willie.—Selected.

BOARD OF FOREIGN MISSIONS

Rev F C Klein, Sec.

THE LATEST FROM JAPAN.

Dr. L. Layman, now in charge of Nagoya College, since the return of Rev. E. I. Obee on a well earned furlough, sends the following interesting account of the work at the college, under date of April 20.

‘‘Another year has closed, and a new one begun for this school. The one closed was a good one in every particular. The total registration for the year was 624. Seventy-one graduated at the commencement in March. Of this number 33 were Christians. There were 67 baptisms during the year.

‘‘The writer takes up again the work he was associated with twenty years ago. Great changes have come in that time. In those former days, we never had as many as 100 students. The number now is limited only by the buildings and Government regulations.

‘‘This year—it began in April—450 applied for admittance, but only 176 were received. The enrollment for the new year was 654.

‘‘If we had the buildings and equipment, next year we could have all that the Government will allow this grade of school to enroll, namely 800.

‘‘If our plans carry, and they will, we shall have some special departments soon added, and the enrollment will reach 1200 in a few years.

‘‘The Japanese take their education very seriously. On the day of opening of school, the students and parents were out in full force. This made the number so large that the opening exercises had to be held in sections. The old students were first received by the superintendent, Prof. Kimura, and the teachers. Prof. Kimura gave the usual opening address.

‘‘Then the new students assembled after the older ones had retired from the chapel. To those Prof. Kimura gave a different kind of talk.

‘‘But first he spoke to the parents or the parties who were responsible for placing the boys in school. The superintendent of a Japanese school has a very responsible position. He becomes practically a parent to each student. They, both sides, take the matter very seriously.

‘‘Prof. Kimura told the parents in very plain terms what the school stands for. It was for more than secular education. It was to build character. But more than that, Christian character was the main object of the school. He did not evade any part of the matter, and told the parents that if they had any other understanding, or objected to having the boys under such influence, it was not too late to withdraw.

‘‘After being absent for twenty years from the school, and to return to it under such wonderful changed conditions, to face those 600 eager faces, gives a real thrill of delight and pleasure that one's lot is cast under such rare privileges of service.’’

The following was sent to the Board from the Japan Mission Conference:

‘‘According to the instruction of our Annual Conference, which met in Tokyo on the 23rd of March, 1920, I have the honor to write to you that the Japan Conference did appreciate so much that the Board sent Drs. Klein and Broomfield as its deputation to Japan to inspect the works of the Methodist Protestants in this land, and that they gave us not only special messages, but at the same time very timely encouragements and inspirations. Their stay in Japan, though very short, has done much good, and left to us a sweet and unerased impression of love and sympathy of our Mother Church in America.

‘‘Most sincerely,
(Signed) ‘‘I. Inanuma,
‘‘President Mission Annual Conference.’’
Fred C. Klein.

BOOK ON CHURCH ARCHITECTURE.

The Chairman of the Committee on Church Architecture of the Home Missions Council, J. S. Wise, treasurer of the Home Mission Board of the Reformed Church in the United States, has announced the securing of the Rev. George R. Brauer of the Church Erection Board of the Presbyterian Church in the United States of America, to prepare a booklet on church plans and architecture, which will be available for all denominations. The need of such a booklet makes this announcement most timely.

DRUG HABIT.

There appears to be a general impression that prohibition has caused an increase in the drug habit. Dr. George H. Simmons, editor of the Journal of the American Medical Association, does not think so. Moreover he has just published an editorial in his Journal showing that the restriction of the use of alcohol in Germany during the war was followed by a diminution of the use of harmful drugs. In an interview with Dr. Arthur Dean Bevan, former president of the American Medical Association, he dictated and afterward signed the following statement:

‘‘It is possible that in this transition period a few people cut off from the use of alcohol have resorted to drugs as a substitute, but if this is true it is simply a temporary matter and due to this transition from the free use of alcohol to prohibition and the number of these cases is very small compared to the number that were made drug addicts by the free use of alcohol in the past.’’

NEW THEORY OF MATTER.

What is claimed to be a ‘‘new theory of matter’’ was set forth the other day at the meeting of the National Academy of Sciences, at Washington. It was presented by Mr. Irving Langmuier, who thinks his theory will lead to a better understanding of energy, force, time, space, magnetism and the general properties of matter.

He has found, or thinks he has, a division of matter smaller than the atom or the electron, and names it the ‘‘quantel.’’ It has two parts, one positive, the other negative. The quantel is everywhere present in space; it moves in all directions with the speed of light; it can pass through matter that is seemingly solid, like water through a sieve.

The quantels constitute what has heretofore been called the ether of space; so, if the doctor is correct, it appears that he has found component parts of the ether. The quantels cause all the phenomena of electricity, magnetism, light, energy, mass, and presumably gravitation. Everything is built up of quantels. His theory, Dr. Langmuier thinks, explains many things, including lines of the spectrum.—Current Events.

THE PLOW.

What makes the pigs forgot to squeal?
What makes the old hogs younger feel?
What fills the kitchen tub with meal?
The Plow.

What makes the farmers grow and thrive?
What makes the merchants scheme and strive?
What keeps the cobblers all alive?
The Plow.

What makes the corn and barley grow?
What makes the mill and sifter go?
What makes the chickens strut and crow?
The Plow.

When on the banks of river stix
Some fools were driven by politics,
What would have saved them from that fix?
The Plow.

The plow's the thing to make the corn,
To cure the gout and hollow horn,
What should we follow in the morn?
The Plow.

—Sent by W. F. Grabs.

THE TEEN-AGE PEOPLE AT WORK.

By Rev. M. J. Shroyer.

There is a question which quite naturally comes from the adolescent boy and girl who have been claimed by the church, and that question must be of concern to every worker who has this class of the membership at heart. It is the question asked by the men of all classes who heard John the Baptist as he told them of the coming of the new order. They were concerned about the practical meaning of his message. ‘‘What must we do?’’ is the question of those who look beneath the surface of the Christian life and ask for an interpretation of theory in terms of the believer's response. There is no class of the churches' membership in greater need of a definitely outlined task than its young people. Does it not tax the ingenuity of the minister as he faces the serious problem of directing the activities of his young people? There are three possible attitudes which he may assume toward this responsibility. He may let them drift, offering them no task, trusting in the ‘‘Laissez faire’’ principle that eventually everything will come out right. Or, he may give them the task of attending all regular and mid-week services, four or five on Sunday, and two or three during the week. His injunction is: ‘‘Attend the services faithfully; for this is the whole duty of man.’’ Or he may supplement the regular services of worship with work in the community of a week-day nature. Here is where the minister will show his interpretation of the task of christianity in this generation. For whatever may have been the ideal of the past, just now the essential thing is the injection of Christian principles into society and measuring the every-day conduct of men by Christian standards. Where is there a better opportunity of expressing this phase of Christianity than among these teen-age folk who are asking the question, "What must we do?"

In Kansas, that state of big sunflowers, big wheat crops, and big ideas, there is a movement on foot which promises much for its young people. The University of Kansas has an Extension Division and connected with this, a Department of Child Welfare. This department has for its purpose the combating of evils that touch childhood and adolescence, and the promotion of things that are uplifting to the morals of youth. Under the direction of this department there is "An organization composed of the superintendents and principals of the public schools of Kansas, the purpose being to protect the growing generation against the exploitation of commercialized employment, indulgence, entertainment and amusement." The scope of this organization will be seen in the very suggestive activities which are outlined. It plans to protect the youth of the state against the insidious attack of tobacco manufacturers who would deplete the health and morals of the teen-age boy by fastening upon him the cigarette habit. The organization is opposed to the exploitation of youth through games of chance. Its purpose is also to combat cheap and objectionable motion pictures, the coarse vaudeville, the "snake charmer" type of street carnival, and the cabaret. It seeks to protect the young girl from the underworld traffic and from the lure of the public dance hall. The organization is indeed entering into an important field. Already there has been a hearty response in public schools, among the Boy Scouts, in the Y. M. C. A. and in boys' classes of the Sunday schools.

Here, then, is a suggestive outline for applied Christianity. It is encouraging to see the activity of a State University and of public schools, working for the redemption of youth. Their work has also the hearty endorsement of some twenty or thirty state organizations in Kansas, including the State Federation of Clubs, State Medical Association, State Teachers' Association, and the State Commercial Travelers' Association. And the church is back of the movement, too, through the State Sunday school Association and the State Societies of the Young People of the Church. The church has a right to be concerned about the moral conditions that prevail and menace the life of its youth. The boy of fourteen who is already wasting his life in vain living, and the girl of fifteen who walks the streets at night, neither father nor mother knowing where she is, these are the problems of the church. These are types of young people who are unemployed, from the churches standpoint, and they are just as much of a menace as the unemployed in the industrial field. He is a wise leader of youth who can give them something to do in the realm of applied Christianity.

THE ORIGINAL BOLSHEVIK.

One of the most curious episodes of the French Revolution is the conspiracy of Babeuf. Francois Babeuf—Gracchus Babeuf as he called himself, after the classical fancy of the day—was an earnest revolutionary who held subordinate offices under the Committee of Public Safety. He was an admirer of Robespierre; and, though during the Terror he thought his hero went too far, after the death of Robespierre he had only praise for him. He even got himself put into prison for advocating the overthrow of the Directory and the establishment of a government founded on Robespierre's Declaration of the Rights of Man.

Released from prison, he grew more radical rather than less. He organized a secret society of conspirators, pledged to the overthrow of society. Perfect equality was to be the watchword of the new state. Private property of every sort was to be abolished, for private property is theft. Everything must be swept clean. "Perish all the arts, if necessary, so that real equality is left to us."

Everyone was to be forced to work a specified number of hours every day. All were to be paid alike, not in money but in kind. The man who was more skillful or industrious than his fellows was to be content to be rewarded by the public gratitude. No one might choose his trade or profession, but each should be assigned by the state to the kind of work for which he was needed. Parents were to have no care over their children, who were to be trained from birth in public institutions. It is the logic and the system of communism, now grown more or less familiar, but in those days new, curious, fascinating to visionary minds unsettled by the long ferment of the Revolution.

Babeuf has often been dismissed as a mad man, but, though he was excitable and subject to fits of something like frenzy under the intoxication of his ideas, there is no reason to believe him any more mad than any other devotee of communism. His conspiracy failed of course. It ran counter to every current of public sentiment, which in 1795 had had enough of tumult and revolution, and passionately desired order and tranquility. Babeuf was betrayed by a supposed follower! his secret organization was broken up by the soldiers of the Directory; he himself was executed.

But Babeuvism, the doctrine of communism and of the complete subordination of the individual to the state, persisted. Long confined to academic discussion in small, semi-secret circles of believers, it flamed out again upon the world in the theories of Karl Marx, and in these latter days it has become the corner stone of syndicalism in France and of Bolshevism in Russia. Marx, the philosopher, the writer of books, the tireless assimilator of other men's ideas, gets the credit for inventing much political heresy that he only popularized. Anyone who reads the obscure story of Babeuf as recent investigations have disclosed it will find in his manifestoes the theory of communism, almost exactly as it is proclaimed and in part practiced today in Moscow.—The Youth's Companion.

The cardinals have submitted to the Pope a respectful request that, owing to the increased cost of living, their annual allowances be increased.

Mr. W. G. McAdoo, speaking at Youngstown, Ohio, says that "more religion and less politics" is needed to solve the country's problems. "The fundamental problems facing America are not political or economic but moral and religious, and they demand moral and religious remedies."

EVANGELISM.

[This space is devoted to evangelism, and is conducted by the conference committee on evangelism, composed of the following persons: S. W. Taylor, N. G. Bethea, A. B. Schlichter, T. M. Johnson, W. F. Kennett, R. S. Troxler, G. F. Millaway.]

EVANGELISM IN THE HOME.

For some time we have had our attention directed to the Sunday school as an evangelizing agent. We trust good will come of this. If we do nothing more than discover our weakness or strength in this particular, we shall have accomplished something worth while. As soon as sufficient answers are received from questionaire, we will publish results.

Let us turn our attention, now, to the home, as an evangelizing agent.

A few years ago, a minister, now prominent in his church, was a student at Columbia University. Associated with him there was another young man from North Carolina. These two young men were rooming together. One evening after supper was over and they had gone to their room for study, the friend of the young minister buried his face in his arm on the table and began sobbing convulsively. Of course an explanation was necessary. Addressing the young minister familiarly his friend said, in reply to his question: "——, I remember that just about this hour my father and mother are having their family devotion around the fireside down in the old home, and I tell you ——, with that scene before me, I can't live a double life, as I am doing here in this city."

If we want to save our children, and make the church mighty, we must have the spirit of evangelism in the home.

—With enough British soldiers in Dublin to control a province, and armored cars and tanks everywhere, three masked men stole the official mail in broad daylight.

—Cardinal Gibbons makes a sharp distinction between Sunday recreation and Sunday amusements promoted for gain. He strongly opposes a bill before the Maryland legislature which would legalize Sunday movies.

To stop the vicious practice of gun-toting, a New York judge sentenced a man named John Clohaey to seven years' imprisonment for carrying a revolver, with 1,000 days extra if he fails to pay a $1,000 fine. Merely having the weapon was a felony in Clohaey's case, because he had served a term in prison for burglary. He is 24 years old.

—A New Orleans detective named Hyver was engaged to capture a suspected robber. When he had caught his man, and turned the flashlight upon him, the detective was horrified to find that it was his own son. With Brutus-like fortitude, disregarding pleadings, the detective took his prisoner to jail.

—In these days when there are a number of devices that in no way mar the looks of the church auditorium, no class should lack at least a curtained partition during the teaching session.

—Eight per cent. of all fires last year were due to electricity. Cheap insulation, amateur wiring, short circuits and arcs caused more fires than the old kerosene lamp.

YOUNG PEOPLE'S WORK

REV. A. G. DIXON, General Secretary,
3919 Carlisle Ave., Baltimore, Md.

OFFICERS OF THE N. C. CONFERENCE UNION.

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Vice-Pres.—Rev. Paul S. Kennett, Siler City.
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Supt. Teacher-Training—Rev. H. Freo Surratt, Efland.
Supt. Mission Work—Miss Marcie Goley, Graham.

CHRISTIAN ENDEAVOR TOPIC FOR JULY 4.

Our Duty to Our Country. Isa. 1: 16-20.

(Consecration Meeting.)

It is fitting that we should consider this subject in connection with our consecration service, because we owe a duty as Christians not only to Christ but to our country as well. Jesus says, "Render unto Caesar the things that are Caesar's, and to God the things that are God's." It is not enough to be religious, we must be patriotic as well. And patriotism does not consist in loud hurrahs nor in hanging out the flag on the Fourth of July nor in voting on election day. These may be evidences of patriotism, but they may be present with patriotism absent. These are some of the qualifications of patriotism:

1. A whole-hearted obedience to law, whether local, state or national. There are probably many unwise laws on our statute books, but it is the duty of the patriotic citizen to obey them until they are repealed or modified. To defy them is to be untrue to our citizenship. It is just this evasion of law that is the seed from which so much of our lawlessness comes. We ought to be examples in our zeal for the law. And whether it is simply a matter of a traffic regulation or of the observance of some fundamental law of the land, we ought to be law abiding.

Failure to comply with the law of the land or of the community is more largely a matter of selfishness than of pure ignorance. And if it is violated from ignorance, it is axiomatic that that does not constitute a valid excuse, Take for instance the laws of the road: speeding and the use of suitable lights, the blowing of horns, and so forth. None of these is difficult, nor do they work any hardship upon those who observe them. Yet a large percentage of accidents in which others are involved are due to speeding, and any one who drives knows the discomfort caused by some glaring headlight. Last summer I drove my car from Greensboro to Asheville and numerous cars approached me or sought to pass from the rear, but I do not remember that more than half a dozen blew their horns. These may be simple things, but they are symptomatic. If we ignore these we will ignore the greater laws if it suits our convenience and we get the chance. So I plead as the first requirement of our duty to our country, a willing compliance with the law.

2. A second thing is an active interest in our political institutions. This is a democracy, which being interpreted—for it needs interpretation—means government by the people. That looks fine on paper, and it makes great campaign stuff, but there's a little bit of sounding brass in it. The fact is, we are less democratic than England in spite of the fact that they have a king and we have a president. The people of this nation want some part in the League of Nations even though they may not be willing to accept it just as it came to us. And what has happened? For months we have been held up to the scorn and derision of the world, while the Senate, divided into rival camps, debated (?) the question along strictly party lines. The world has burned while the Senate fiddled.

Interest in politics ought not to be confined within party lines. It is often said of some strict party adherent that he "would vote for the devil if he were nominated on the party ticket." That in effect is what many a man does when he votes for men whom he knows are unfit or unworthy of election to office. If America is badly governed, the voter has himself to blame. The best citizenship must accept office, they must be willing to vote for the best men for office. That is our Christian duty.

3. And we owe to our country an active participation in every movement that looks to the betterment of social and economic conditions. Social service is an important factor in the life of the nation, and while it may have run to extremes and been substituted for a vital Chistianity on the part of some, I believe every Christian ought to engage in it. And what is social service? It is caring for the sick and the needy, for the homeless child and the aged. It is interested in the hospital, in the children's and old people's homes, in schools and colleges, and in all the things that will help the less fortunate elements of the country to a more equitable share in the good things of life. We may call it community service or welfare work, but whatever its name we ought to give ourselves to it. So long as some fall among thieves on the way to Jericho, or some little one thirsts for a cup of cold water, we shall have to render service that will bind up wounds and allay thirst. It is our duty to make this a better country to live in, and to help make the people who live in it better.

"They tell me thou art rich, my country. Gold
In glittering flood has poured into thy chest.
Thy flocks and herds increase, thy barns are pressed
With harvest, and thy stores can hardly hold
Their merchandise. Unending trains are rolled
Along thy network rails of East and West.
Thy factories and forges never rest.
Thou are enriched in all things bought and sold.

"But dost thou prosper? Better news I crave.
O dearest country, is it well with thee
Indeed, and is thy soul in health?
A nobler people, hearts more wisely brave,
And thoughts that lift men up and make them free,
These are prosperity and vital wealth!"

The poet's ideal is your task and mine, the duty we owe our country. C. W. B.

Seminary Notes.

Every Methodist Protestant should be interested in what is taking place on the Seminary hill. Especially at this time when old things are passing away and all things are becoming new.

You who have spent many pleasant and profitable hours in the old Seminary class rooms, may feel a sense of sadness mingled with joy to know that the last stone of the old building has been removed. It reminds us of Christ's prophecy concerning the temple, that not one stone would be left upon another. All were anxious to know what could be found in the old corner stone. Dr. Lewis, the first President of the Seminary, and the man who laid the first corner stone at his own request was invited to be present the afternoon the old corner stone was to be removed. Dr. Elderdice and Professor Shroyer were also on the ground. There was talk among the workmen of finding everything from famous old documents up to silver and gold. As the last bricks were being removed and the mortar scraped from the stone every eye was upon it, but not a hole could be found in it. It bares this simple inscription on the front of the stone, "School of Theology, 1882." The old corner stone has found its new resting place in the new building just to the left of the main entrance.

The appointed time for the laying of the new corner stone was June 16, at 4:15 p. m. A heavy thunder storm prevented the ritual being held in front of the new building. Those remaining until after the storm assembled in Smith's Hall of Western Maryland College. Many prominent personages of the Methodist Protestant Church took part in the ritual, but Dr. Lewis was the only one who made an address. He gave much interesting history of the early days of the Seminary. After the ritual and address, a Bible, names of persons connected with the Seminary, Methodist Protestant literature, etc., were placed in a copper box and put in the corner stone, and sealed.

Some progress is being made on the new building. The walls of the first story are almost completed and some work has been done on the second story. More masons are to begin work Monday, June 21. We hope everything will be completed by time for school to open this fall. E. A. Bingham.

Watch the High Point Baracas Grow.

The Baracas of the First Methodist Protestant Church have inaugurated an extensive membership campaign that bids fair to equal the large class of 1915. Under the efficient leadership of J. W. Hinkle, teacher, and C. C. Robbins, president, and with a nucleus of 40 willing members, we hope soon to take up again our leadership among the Baracas of the State. Keep your eyes on the High Point M. P. Baracas. You will hear more of them.

Wyatt A. Pickens, Reporter.

Whoever thinks a faultless piece to see,
Thinks what ne'er was, nor is, nor ne'er shall be.
—Pope,

FOR YOUNG PEOPLE'S FIELD SECRETARY.

Below is the list of pledges to date:

Rev. Paul S. Kennett	$50.00
Rev. N. M. Harrison, Jr.	25.00
R. F. Williams	25.00
Rev. H. Freo Surratt	25.00
Rev. N. G. Bethea	25.00
Rev. R. M Andrews	25.00
J. M. Millikan	50.00
V. W. Idol	25.00
Rev. J. E. Pritchard	25.00
Rev. C. W. Bates	10.00
H. A. Garrett	10.00
Yarborough Charge, per N. M. Harrison	25.00
Concord Sunday School	50.00
Miss Virla Coble	10.00
J. Norman Wills	60.00
W. L. Ward	10.00
Burlington S. S.	50.00
Burlington C. E.	10.00
Winston S. S.	25.00

Who is next?

Yours in earnest,

L. W. Gerringer.
Pres. Conf. Y. P. Union.

AMERICAN BEAN HELPED TO WIN THE WAR.

Professor Corbett, a horticulturist by profession, knows more about beans than anyone else in the country. We may accept his statement, therefore, that the bean which grows practically everywhere except at the North Pole, played a large part in helping to bring Germany to terms.

For years beans have formed one of the principal articles of food for the soldiers in our regular army. During the Spanish war they ate great quantities of them, down on the Mexican border they did the same thing, and then in France the story was repeated. It was not only our troops, however, that were fed on beans. British and French soldiers lived on them, and the American product, at that. Now that autocracy has been conquered and democracy rules the world, credit should be given to the bean for the part it played in bringing about such a condition.

The exigencies of the war served to bring into prominence a comparatively obscure type of bean—pintos, dry land grown. They are becoming known. They are gaining a reputation. The war made them, and they are now being grown where none were grown before. Colorado alone had 35,000 acres of pintos in 1918. In 1919 she harvested 175,000 acres, an increase of 500 per cent. New Mexico, long the home of the pinto bean, had 300,000 acres, an increase of about 600 per cent. over last year, while Western Kansas, Nebraska and Wyoming together cultivated some 25,000 acres of what was practically a new crop for these states.

A total of 500,000 acres for six states is rather a remarkable showing in view of the fact that this is a new country and that the beans were raised by inexperienced growers, many of them bankers, school teachers, business men, railroad men. These growers are well satisfied with their efforts, for prices are good, and they have the satisfaction of knowing that they have brought to successful harvest a great food crop, raised under semi-arid conditions, where navies and other varieties of beans will not flourish. What is of equal importance, it means a big addition to the food supplies of the United States, for these beans are not perishable, are easily stored and handled, are very nutritious, and form a highly concentrated and valuable food.

While a staple product of the South West, the pinto bean is practically unknown in the North and East, where the navy bean has been the popular favorite. Yet, according to the Colorado Experiment Station, in food value it is practically identical with the navy, but being more tender in flesh it cooks more easily. Chemical analysis shows that in the total calories or fuel value per pound, the pinto exceeds other beans, having 1695 units, compared to 1625 for the lima and 1605 for the navy. The pinto being rich in protein is an excellent substitute for meat. A comparison of nutritive values of common foods shows one pound of pintos at twelve cents to be equal to two pounds of round steak.

Grown on the great sun-flooded plains of the West, and drawing its moisture and plant food from far below the surface of virgin soil, the pinto obtains a natural flavor unsurpassed by any other bean. To get the best out of it, however, it needs to be thoroughly cooked. It is an especially good baking bean.—Robert H. Moulton.

—A New York inventor has been granted a patent for a paper umbrella which he claims is perfectly waterproof.

—The latest census reports for 1920 make New York, with a population of 7,000,000 inhabitants and 8,500,000 if the suburbs are included, indisputably the largest city in the world. New York now surpasses London by nearly a million.

It is better to fight for the good than to rail at the ill.—Tennyson.

—Tommy had been giving his teacher good deal of trouble. Finally, the subject of nature study was broached to him. To the teacher's joy, he became briskly curious about insects, particularly moths, and said he wanted to get some books about them. One day the teacher saw him sitting at his desk intently studying a book, but with a scowl of hopeless perplexity on his face.

"What's the trouble, Tommy?" asked the teacher.

"I went down to the library," Tommy answered. "and got a book about insects, and I don't understand what it means. I can't make any head or tail to it."

The teacher put on her most sympathetic and helpful expression.

"What's the name of the book?" she said.

In an utterly discouraged tone he replied, "Advice to Young Moth-ers."—The Evening Post, New York.

CAPITAL AND LABOR.

There is probably no condition in our national life that is more uncertain and vexing than the present relationship between capital and labor. The urgent need of the hour is a fair and proper adjustment of the respective viewpoints and the harmonious co-operation of these two departments of our industrial life.

Each is indispensable to the other, and both are indispensable to the nation and the world World-wide civilization would topple and fall if capital and labor were to cease to work together. The investors of capital furnish to the laboring class their opportunity for securing a livelihood; and the laboring man supplies to the capitalist his only opportunity to secure sufficient profits to continue and enlarge his business enterprises.

Selfishness and mutual distrust are the causes of the troubles that arise between capital and labor. The prevailing program of capital is to get the largest measure of profits with the least possible outlay for labor. And the prevailing program of labor is to get the highest wages with the least outlay of toil. Capital looks upon labor as a commodity to be secured at the lowest price; and labor looks upon capital as a Shylock trying to wring out of labor large and exorbitant profits.

Both of these viewpoints are wrong. Labor is not a commodity to be dealt with like articles of merchandise. These toilers are men and women and children with God-given rights and privileges that must be respected. The capitalists as a class are not Shylocks, but fairminded men, who want to do the right thing if they can be led to see what that is.

Capital and labor need to get together. It would be well to exchange each other's viewpoints. Let labor regard capital from capital's viewpoint,; and let capital look upon labor from labor's viewpoint. A mutual understanding of the ground that separates them would help immensely in removing existing prejudice and securing a co-operation that would be beneficial to both.

Labor should agree to give capital a square deal, to give a full measure of toil for the pay agreed upon. Capital should agree not only to pay a living wage but also to share its profits with labor. This profit-sharing might take the form of annual dividends, or increased wages, or improvements in the homes and suroundings of the toilers, or better schools and libraries, or a larger measure of social welfare.

Instead of each class organizing to secure and protect their respective rights and interests, (and each has the right to do so), it might be well to have one organization in every separate industry in which each shall have an equal number of representatives. Let such organizations propose measures, settle differences, fix prices, and plan enlargements. Let state and national organizations of equal representation be instituted to which appeals may be made for the final decision of matters that cannot be settled in the lower organizations.

The prophetic sign of the two sticks recorded in the thirty-seventh chapter of Ezekiel deserves a present-day application. The two sticks represented the rival kingdoms of Judah and Israel. Judah was wont to vex Israel, and Israel was accustomed to envy Judah. The two sticks became united in the prophet's hand. This represents that in the restoration of the Jews the kingdoms of Judah and Israel shall be united into one kingdom. Instead of capital and labor being like two sticks and continually fighting each other, they ought to unite for the highest welfare of both. Such union and co-operation are in perfect harmony with the underlying principles of the religion of Jesus Christ.—The Word of Life,

FROM PASTORS AND PEOPLE

The School for Religious Workers.

The first Community School of Methods for Religious Workers of the North Carolina Conference was held at Hollister June 15-16. The following persons were in attendance: Rev. R. M. Andrews, president of the Conference and dean of the school; Rev. P. E. Lindley, of Gibsonville, Rev. C. W. Bates of Granville circuit; Miss Annie L. Forrest, our returned missionary; Miss Juanita Hammer of High Point, Misses Lossie Harde and Winnie Burt of Enfield; and the following from the various pastoral charges: Littleton, Rev. D. M. Loy, Misses Lena Morris, Hadie Loy, Mildred Thornton; Spring Church, Rev. J. B. O'Briant, Calvin Massey, Misses Aubrey Crew, Nita Turner, Bessie Jordan; Whitakers, Rev. J. C. Auman, Mrs. J. M. Cutchin, Jr., Misses Emily Spencer Cutchin, Cornelia Bradley, Virginia Dare Braswell; Halifax, Rev. N. G. Bethea, Head Master of the school, George Robert Ivey, Edgar Whitley, Harry Lewis, W. L. Ross, MissesEthel and Helen Harrison, Pauline Bethea, Mary Delphia Warren, Maxine Taylor, Lilla Taylor, Annie Lewis; Arcola Methodist Episcopal church, George D. Hunter, Misses Lula and Agnes Hunter.

Those making the highest grades: W. L. Ross, Hollister, 98; Miss Juanita Hammer, High Point, 97.5; Miss Maxine Taylor, Brinkleyville, 97; Geo. R. Ivey, Enfield, 95. Those who led among the ministers: P. E. Lindley, Gibsonville, 99; J. C. Auman, Whitakers, 98.

Those who came to take the course worked hard and as a result each one made good grades and was awarded a certificate. We were sorry not to have Rev. S. W. Taylor of Henderson with us, but glad to have Rev. P. E. Lindley to take his place. We enjoyed his cornet accompaniments, also the special music furnished each night by different ones. The addresses were of very high order and will mean much to those who had the privilege of hearing them. At the close of the school Wednesday night George Hunter of the Methodist Episcopal Church, a student of the 10th grade, presented Miss Forrest with $5 which he won at school, to be used in buying tracts to be distributed among the heathen boys and girls. A wonderful step this young boy has taken. As a whole we consider this a good school and believe it will mean much to the community. The young people expressed themselves as being very favorably impressed with Hollister and its hospitable people. We enjoyed having them in our midst.

The success of this school was due largely to the untiring efforts of our pastor, Rev. N. G. Bethea. May other communities help to keep this work going.

Mrs. W. A. Delbridge, Secretary.

The Postal Card, W. F. Kennett, Editor.

"My Little Children."

The second Sunday in this month children's day service was held at Hickory Ridge. The small children and boys and girls had a leading part in the exercise. Miss Anna Cox read a very comprehensive short paper on our foreign missionary work in the past and the present. The music was under the direction of Mrs. R. M. Cox. I have seldom heard a better exercise rendered than was this -both the recitations and music being of a superior class.

The Land of the Sky.

My first field of labor in the ministry was around Asheville. For many years I have wished to go back and visit some of the scenes of my early labors and see the friends yet remaining there.

Last Monday I turned my face westward and at 10 o'clock p. m. Bro. J. W. Barrett and his daughter, Miss Effie, met me at the Asheville station. Soon we were in Bro. Barrett's home at 34 Carter street. Bro. Barrett was the delegate to Annual Conference and took me to my first work and stood by me as long as I remained on Buncombe circuit. He is not strong and active as he once was, but his love for the church and his devotion to her interests have increased rather than diminished. He says he tells the members that if they were to turn him out he would join again the next Sunday. Tuesday Bro. Barrett and I spent the day in talking of the past, the present and the future.

Wednesday morning we took the trolley for Weaverville, where we were met by Bro. Spencer, the pastor of Buncombe circuit, and carried by him to the home of Bro. L. F. Eller. Bro. Eller is the youngest son of Rev. J. P. Eller. Aunt Harriet, the widow of Rev. J. P. Eller, lives in the home. She is now in her 86th year, and as the result of a fall goes on crutches; otherwise she is in fine health. She is my Buncombe mother, for it was in this home that I spent the first two years of my ministry. She was a mother to me and Uncle Joe was a father. Bro. L. F. Eller's good wife, his sister Katie and nephew Carl comprise the family. It was a joy to be in this home once more and to be embraced by my Buncombe mother and to press kisses upon her cheeks. She is "bound for the Promised Land." I asked her if she gets there before I do to tell loved ones I am coming. In a short time a most sumptuous dinner was ready--fried chicken, stewed chicken with pastry, butter right from the spring house, mountain honey and fluffy biscuits, milk and other things too numerous to mention.

After some hours of conversation we worshiped together, and

"Heaven came down our souls to greet
And glory crowned the mercy seat."

By six o'clock we were back in Asheville and at eight p. m. I had the pleasure of preaching to a good congregation in the Methodist Protestant church. Dr. Johnson, the good pastor, is greatly beloved and all the members sympathize with him on account of the going away of the sweet wife who was ever his faithful helper in the gospel ministry. Thursday morning Bro. Johnson came to see me and for an hour we talked of things heavenly and divine. Then the Good Samaritan, Rev. J. S. Williams, came for me and carried me to his office and he and I talked of the past, of the present, and of things to come. Bro. Williams knows more people and is known by more people in Asheville than any other person in the city. He is constantly on the go in his ministries to the sick, the troubled and the dying. After our heart-to-heart conversation he took me to the W. M. C. A. cafe and fed me lavishly and then carried me back to Bro. Barrett's. There I rested until this morning when Bro. Barrett came with me to the station and at 8:10 a. m. (Friday) I boarded No. 22 and now I am in my room at Winston-Salem. A gentle and refreshing rain is falling without. My trip will long linger as a sweet memory. Everybody was so good to me. The fifth Sunday in August will be observed as centennial day at Clark's Chapel, near Weaverville, and I have promised to preach a sermon in memory of Rev. Joseph Pickens Eller, it being the one hundredth anniversary of his birth. In his day he was a great power for good and I think it probable that he won more souls to Jesus Christ than any man who has ever lived in Buncombe County.

Winston-Salem, N. C., June 18, 1920.

Rockingham Charge.—Our revival came to a close Sunday night with a sermon by Rev. D. A. Highfill on The Bible's Last Invitation "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take of the water of life freely." Rev. 22:17. Bro. Highfill showed how the Holy Spirit had for all these years been striving with men that they may come to Christ. How the church in her many ways was inviting us to come. How he who had heard of this wonderful gospel was commanded to give the invitation to come. How he who was athirst may come, and that the way may be so plain that that no one should chance to err therein. God added and said, "Whosoever will let him come and take the water of life freely."

Bro. Highfill's sermons were like a great river, deepens and widens as it rolls on. All being bulwarked with the word of God, and just what good they have brought to Rockingham is not for us to tell.

We are expecting to start a meeting at St. Johns on fourth Sunday.

Our candidates for delegate to the Annual Conference are R. A. Steward of Mt. Gilead and J. W. Jenkins of Rockingham.

Bro. W. F. Collins of Winston was with us a few days last week attending the meeting at Pee Dee. Bro. Collins has been one of our leading men here for a number of years. We are glad to have him with us again.

Ted W. Snead, Bill McDonal, Miss Mary and Myrtle Black spent last Sunday at Jackson Springs visiting friends and relatives. Mr. Snead reports a very pleasant trip.

Bro. S. F. McCormick has moved to Steel's Mill.

James H Trolinger.

Rockingham, N. C., June 17.

Liberty Hill, Anderson Circuit.—Our work is progressing nicely. We have taken several new steps in Sunday school and have good attendance. The all day singing fourth Sunday in May was a great success. We had a number of good singers present. Our leaders have been greatly encouraged. We had preaching service fifth Sunday. Our pastor, Rev. S. C. Lindley, was away fourth Sunday attending General Conference and Young People's Convention. We are very glad to have our pastor attend these meetings and get new inspiration.

Our Christian Endeavor society has on a campaign for new members; we have good meetings for a new society; feel that as we grow older we will grow better in our meeting. We are glad to say that on June 21, Monday night, Mr. Lawrence C. Little will speak for us at 8:00 o'clock. Everybody be sure to come and hear Mr. Little from far and near.

A lot of our people are ill at this writing. May God's richest blessing be with them.

On second Sunday in June Mr. Lindley preached about the rebuilding of the temple. After the sermon the committee on plans for Sunday school rooms presented their plans: they were accepted by the church and we hope in the near future to have better accommodations for teaching our children.

On second Sunday evening our pastor brought us a good sermon on the rivers Jordan; first, the natural river Jordan on the banks of which our Savior stood, the one our soldiers fought on; second, the river of faith we come to early in life when we can see heaven open; third, the river of death. We surely enjoyed these sermons. Remember us in your prayers sometimes.
Reporter.

Mt. Moriah, Cleveland Circuit.—Pastor Stowe filled his appointment the second Sunday in June: he preached a good sermon as he always does. Then the Lord's supper was attended to. We were sorry that Sister Stowe could not be with us, but we hope that she can be with us the next round.

Our Sunday school is still moving on nicely and hope it will still grow every Sunday. I will close with best wishes to all readers.
Susan Sisk, Reporter.

Yarborough's Chapel Christian Endeavor.

We had our re-election of officers last Sunday week, June 6, getting our same president back, Miss Gladys Wilson; Miss Clara Jackson, vice president; we also got our same recording secretary back, Mr. Richard Tucker; Mrs. Ophelia Bobo, corresponding secretary; Miss Vera Wilson, treasurer. I feel that we have made a mistake by not getting our same corresponding secretary back again. Now we hope by this renewing of officers that we have also been renewed in our hearts and minds. And that we might go forward with our Christian Endeavor work and that each of us will try and render better service for the future than we have in the past. While we feel that the work of the past has meant much to us, we hope that each member will bear this in mind and each of us strive to bring those that seemed to have lost interest in the society back to our meetings again. With best wishes to all Christian Endeavor societies,
Ophelia Bobo, Corresponding Secretary.

Liberty Hill Christian Endeavor Society.

The Christian Endeavor society at this place is progressing nicely, considering the length of time we have been organized. We held our regular meeting Sunday night, which was led by our vice president, Miss Sallie McClimon. The subject for the meeting was one which we must all confess to being guilty of, even the very best ones, "Common Mistakes in Daily Living." There were a number of interesting things said along that line. Our pastor made a splendid talk on Why We Make Mistakes.

We are glad to know that our all-South field secretary, Mr. Lawrence C. Little, will be with us on June 21. We have a large number of young people whom we trust Mr. Little will help us bring into our society. We feel we have too many who want to wait and let some one else do the work. We feel sure Mr. Little will have a message for all. We desire your prayers.
Corresponding Secretary.

Burlington.—Next Sunday, June 27, will be known as "Anniversay Day" at our church, commemorating the founding of the church 28 years ago. Mrs. G. A. B. Holderby of Spencer, the founder of Cedar Cliff church, this county, and a former citizen of this city and friend of this church, will preach the annual sermon at 11 o'clock. It is our desire to have a record-breaking attendance both at Sunday school and preaching service. As the anniversary for the church and Sunday school is combined this year we are asking all former members both of the church and Sunday school to come back for next Sunday.
J. E. Pritchard, Pastor.

Stanly.—We had a good day at Plyler the first Sunday. We had five accessions to our church, four on confession of faith, one by letter. Bro. George Thompson from Porter was with us and gave us one of his earnest exhortations. Every one loves and is glad to hear Uncle George.

And now we are soon to have a new parsonage at Plyler. The cement blocks are ready and are to be placed on the ground this week. Bro. Jonah Harkey is engineering the undertaking and he is going at it with a determination that means success. These Harkeys don't know how to fail, but success is a simple problem to them.

Miss Stella Lefler, one of our best girls, is seriously ill. We hope for her recovery.

Many substantial expressions of appreciation have been shown us since our last report. To give names would make us long, but we are grateful just the same.

And now with the thought of soon being in a new parsonage we are a little vain; but we hope to be able to retain ourselves.
Pastor.

Notice.

Bro. J. F. Minnis will preach at Chestnut Ridge instead of the pastor fourth Sunday afternoon in June at 3:30 p. m.

Children's day exercises at Hebron will be held the fourth Sunday morning at 11 o'clock. In the afternoon there will be an address or addresses.

The children's day at Union Grove will be held the first Sunday morning in July at 11 a. m.
H. Freo Surratt.

Charlotte Tidings.

On June 6, while the Charlotte pastor was assisting in a revival in Lincolnton Bro. Morris, the Lincolnton pastor, filled the pulpit at Charlotte. Of course it was not the privilege of the Charlotte pastor to hear the sermons Bro. Morris preached, but every report indicated that fine sermons were delivered to the Charlotte congregation. We are always glad to have another pastor visit us but when the people are so well pleased we all the more appreciate the visit. Come again, Bro. Morris.

Bro. E. P. Morris was received as a member of our church on June 13. Bro. Morris comes to us from the Antioch Methodist Protestant church on Mecklenburg charge. We welcome Bro. Morris and believe he will make us a good member.

The second Sunday in June is the regular day for us to observe children's day service. The service rendered on the evening of June 13 was one of the most beautiful ever rendered in this church. There was a good congregation but for reasons we cannot account for the attendance was not quite as good this year as it was at children's day of last year; to be exact there was a difference of 26. The offering this year was $25.24. This was much better than the offering of last year.

On last Sunday morning, June 20, our annual Cradle Roll Service was observed. This was one of the sweetest services it has been our privilege to observe. We do not know just how many of our 48 babies enrolled were present but there were quite a number. One of the beauties of this service was in the fact that babies, though numerous, behaved well. There was hardly a cry. At the close of the service little Guy Jr. Reynolds was baptized. Even though it was a very unfavorable day there was a good attendance and we believe all went home feeling that they had attended a very precious and sweet service. Miss Inez Hinshaw has certainly proved herself to be an efficient and faithful Cradle Roll superintendent. The work is not yet a year old and yet there is an enrollment of 48. Some of these will graduate from this department at our September Promotion Day.

Among our sick are Mrs. McCoy and Mrs. Studabaker. Mrs. McCoy has just returned from the hospital. The children of Bro. R. S. Garmon and perhaps others have been kept in because of whooping cough.

Among our recent visitors are Mr. and Mrs. Hargess, of one of the Mecklenburg churches; Mr. John Garmon and family of near Concord; Mr. and Mrs. S. N. Garmon of Midland and Miss Mary Harwood of Plyler, Stanly charge. Bro. John Jones and wife gave us a very pleasant call at the church one day last week. We were so glad for these good people to come to see us. Let me say again, when you come to Charlotte, come to see us.

In His name,
George L. Curry.

Gibsonville.—Do you think we are entirely off of the map? Not by any means. In fact, we are on the map more than most places. How can that be? Just simply because Gibsonville is in two counties, both Guilford and Alamance. This is not because one county was too small to contain us, you understand, but the line divides the town. Therefore our audience consists of those from Guilford and also Alamance.

So yesterday, regardless of the heavy rains, brought us together for worship and instruction. D. M. Davidson, our Sunday school superintendent, who never fails, was there for work. Teachers and officers are indeed faithful. Only occasionally do we have a vacancy to occur, which then results from sickness, etc. Plans are being made, too, to improve our music. The order has been placed for a lot of new song books already. This of course sounds interesting. By having a thorough choir practice in the new live songs we expect to see more enthusiasm and progress.

For church yesterday, the audience was attentive and appreciative for worship. The number present on such a day indicates that there is no need of discouragement. We feel like a good summer is ahead.

P. E. Lindley.

Macedcnia, Davidson Circuit.—Bro. J. W. Hulin filled his appointment Sunday evening at three o'clock, with an extra good sermon to a very good congregation. Our collection Sunday for the Children's Home was $3.06.

Our Sunday school is progressing nicely under the management of our superintendent, Bro. J. H. Sanders. We have school every Sunday at 10:30 a. m. We have about 45 on roll and we are glad that the parents are taking so much interest in the Sunday school.

With best wishes to Herald and its readers,

Esther Hurley, Reporter.

Concord, First Church.—Our Sunday school attendance was off a great deal Sunday, owing to rainy weather; only 141 present.

Bro. Shelton preached on The Church at the morning hour; and at night he preached on Baptism. This had been announced some time before and despite the inclement weather, quite a large congregation was present and listened attentively.

Bro. Shelton chose for his text Matt. 5:17: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill." He also referred to Ezekiel 36:25-26 and several other places as the law that Christ said he came not to destroy. This was one of the plainest sermons on Baptism we have ever heard, and gave enlightenment to our people, which will be of great help.

At our regular meeting of Christian Endeavor last Friday night, Mrs. V. B. Lowder (who was our delegate to Christian Endeavor Convention at Greensboro) made a splendid report from the convention. We are expecting greater things from our society this year. We had four representatives at the convention from the young people's society and three from our junior society.

Mrs. D. A. McLaurin, Reporter.

Sandy Ridge, Oak Ridge Circuit.—Our Sunday school is progressing nicely; everyone seems very much interested.

Last Sunday, June 13, was our regular preaching Sunday. Rev. A. O. Lindley, our pastor, preached two sermons which were thoroughly enjoyed by all the people of the community. The special meeting will be held at Sandy Ridge beginning the second Sunday in July and Rev. D. A. Braswell will help our pastor: every one is welcome to attend these services.

There are plans being made for a children's day at this place.

We are sorry, but the Christian Endeavor society at this place is not in much progress. There are enough young people around here to have a good Christian Endeavor society, but they are slow about organizing and working in the church. May God help us all to live so that other people's lives may be benefited by ours.

Since our last report was published one of our members, Miss Carrie Idol, was united in marriage to Mr. Shube Clark of Climax, N. C., the ceremony being performed by the pastor. She will be greatly missed in this community. Best wishes to the Herald and its readers.

Elsie Rayle, Reporter.

Mt. Zicn, Pinnacle and Mt. Zion Circuit.—Our pastor, Bro. Lassiter, filled his appointment at Mt. Zion the first Sunday with a good and helpful sermon. Our Sunday school is growing; we feel encouraged to see our school doing as well as it is; hope the people will continue to be interested during the warm weather.

Last Sunday at 11 o'clock we held our children's day service. The children did their parts well; there was a large congregation to hear them. Mr. King D. Brown also gave us a splendid address on foreign missions, which was enjoyed very much.

Our offering was $19.16.

We were glad to have Mr. King Brown and mother, of Wake Forest, N. C., with us in our Sunday school last Sunday. Mr. Brown has been in school at Wake Forest College the past winter. Best wishes to the Herald and all its readers.

Ellie Wall, Reporter.

Graham Church.—Our revival closed Thursday night, June 17. We had a good meeting; several gave their lives to God and also several reconsecrated their lives to Him. Bro. Taylor did some splendid preaching. He could not be with us on Thursday and Bro. Troxler preached a fine sermon, his theme being, Which Way Will You Choose? Eight members were received into the church Sunday morning, three by letter and the others by profession of faith.

We had a good attendance in Sunday school Sunday and the special collection taken to help pay off the debt on our Sunday school rooms amounted to $75.09. We hope soon to have this debt paid off.

On the second Sunday the Christian Endeavor society held its regular meeting and elected new officers, but did not have a meeting the third Sunday because of the union meeting of all societies in Burlington and Graham. The junior Christian Endeavor society held its meeting on both Sundays, with very much interest shown by the juniors.

Reporter.

Roberta Station.—Our faithful reporter is sick at present, so we will try to give the readers of the Herald a few items about the work here. Everything is moving along nicely. The Sunday school is looking forward to the township Sunday school convention, which is to be held at Roberta some time in July and also to the county convention which meets some time in August. Mr. Towell, president of the township convention, was with us Sunday, June 13, and delivered a very helpful address on the Sunday school and asked us if we would like to have the township convention meet in our church. The school voted very strongly in favor of having it here. Our attendance was reduced somewhat yesterday; this reduction was caused by the rainy weather.

On Saturday, June 12, quite a number of the good people came to the parsonage with well-filled baskets and set somewhat of a union birthday dinner. Those for whom it was set are as follows: Bros. J. W. Kiser, G. F. Coble, W. T. and Frank Blackwelder. We were glad to have these good people come to the parsonage to show their love toward each other.

Our Ladies' Aid.

Our Ladies' Aid has been organized since we came on the work and is in its infancy, but it is progressing very nicely. They met with Mrs. Sisk at the parsonage Wednesday evening, June 9. The meeting was full of interest and after the business was transacted refreshments were served and all seemed to enjoy themselves very much. The next meeting will be held at the home of Mrs. Z. D. Cochrone Wednesday evening of this week.

New Members.

Since our last report the following new members have been received, namely, Miss May Blackwelder and Miss May Verble, both on profession of faith. May the Lord bless each of you, is our prayer.

Thanks.

Thanks to the following for remembering us in a substantial way since our last report. Mr. and Mrs. W. C. Alexander, Mr. and Mrs. J. T. Hudson. Mr. and Mrs. R. B. Cochrone and Mr. and Mrs. Z. D. Cochrone. May the blessings of the Lord be upon you, is our earnest prayer.

J. T. Sisk, Reporter.

Zoar, Mecklenburg Circuit.—Since our last report the work has been progressing very nicely. Our pastor, Rev. A. Ridge, was with us Saturday night, Sunday morning and Sunday night. He certainly preached us three very interesting and helpful sermons, which the congregation seemed to enjoy very much. We certainly hope his sermons helped them all. It seems as though they would, as plain as he preaches to them. The congregation was right large, although the condition of the weather hindered some that would have come. We hope the weather will be more favorable next time, if the Lord is willing.

Our Sunday school is getting along right well now. We hope it will keep improving, for every church needs a good Sunday school. Our collection for Children's Home was $2.90 today.

We have planned for our revival meeting to begin the fourth Sunday in July. We will also have quarterly conference at Zoar on Saturday before the fourth Sunday at 2:00 p. m. Christian friends, pray for us that we may have a glorious meeting, may the church be greatly revived.

We will have two services the fourth Sunday and dinner on the ground. Everyone is invited to come.

We hope to get some new lights for our church before the meeting.

We paid some on pastor's salary Sunday. We hope now soon we may get our pastor paid up, for Zoar would like to be at the head of the honor roll again this year if she can get the place. Much love to Herald and all its readers.

Bertha Hartis, Reporter.

June 20.

Hawkins Chapel, Littleton Circuit.—Bro.

Loy was with us again the second Sunday and delivered another one of his good sermons to a large and attentive congregation. His text was ''Go ye into all the world and preach the gospel to every creature.'' We as Christians ought to be making every day of our lives better in trying to help some one to the Savior.

On the following Thursday night we were very much delighted to have Miss Annie Forrest with us and glad to hear the many good things that she brought to us. We ask her through the Herald to come again.

Bro. Loy took up a collection Sunday for Bro. Lat to pay his drug bill. The doctor says there is no chance for him to get well: that is sad. My prayer is that he will be ready at any time the Lord calls.

Our Sunday school is getting on fine. We have our same good superintendent that we used to have, Mr. E. B. Pair. He always has some good interesting things to tell us that make life seem more worth while. Our prayer meeting is good: we have prayer meeting twice a month. We have decided to send one of our Sunday school collections each month to the Children's Home.

Vannah Shearin, Reporter.

June 22.

Whitakers, Whitakers Charge.—We hope the readers of the Herald will not weary with us for coming so often, but when we have good news we want others to share it with us. Our pastor reported Sunday before last as a red-letter day for us, but it seems that kind comes often, for last Sunday was another one. We had President Andrews with us in the morning; he gave us a splendid sermon; as we listened, our minds naturally ran back to the time when he gave to us his first work in the ministry, and we felt thankful for him. At night we were delighted to have Miss Forrest with us, and as we listened to her our hearts went out after our sisters in the foreign field. She took an offering amounting to $166 in cash and pledges. After her lecture we organized a woman's foreign misionary society with 12 members; and at our Ladies' Aid meeting yesterday evening two more joined. We will hold these two meetings at the same time. I believe our church will grow faster now we have started missionary work.

I have told what has been and I must say another treat is in store for us Wednesday night at Christian Endeavor meeting when Miss Juanita Hammer will be here and lecture to us on the work of the Christian Endeavor society. We are expecting to do better work along this line after her visit. Some one remarked to me the other day, ''You all certainly have a live church, there's always something doing there.'' I'll tell you, friends, the way to have a live church is to be always doing something, for when we fold our hands peacefully and do nothing but move in the same old ruts, our religion soon becomes stagnated.

Our Sunday school is doing fine now, though there is still room for improvement. With best wishes for the Herald,

Mamie Johnston, Reporter.

June 22.

Corinth, Littleton Circuit.—Our children's service was held here first of June, after which Bro. Loy gave us a splendid address. Offering for foreign missions, $11. Since then we have had Miss Forrest with us. She organized a Woman's Foreign Missionary Society. Then we received in cash and pledges $62.80 for the woman's board. We expect to hold our meeting right after Sunday school once a month. Officers: Fannie Barnes, President; Miss Mollie Carter, vice president; Mrs. Bernice Carter, corresponding secretary; Miss Lena Morris, recording secretary; Miss Etta Grary Britt, treasurer; Mrs. B. F. Morris, Record agent; Mrs. M. J. Morris, second vice president. Number of members, 17. Let us be up and doing for the Master.

We have our new organ at last. Much credit is due Mrs. Bernice Carter for having this nice instrument on hand at this date. She worked with untiring efforts.

Some of our people attended the School of Methods at Hollister last week; namely, Miss Lena Morris from Corinth, Bro. Loy, De Golden Loy, and Mildred Thornton of Littleton. They came out with certificates. Why not have one in Littleton? Fannie Barnes.

June 24.

Pee Dee, Rockingham Circuit.—Not having seen any report from our field I thought I would write a few lines. We are still alive and moving forward very slowly. We held our second quarterly conference last Saturday night.

On Sunday morning we started our revival at Pee Dee. Bro. D. A. Highfill of Denton was with us and did all the preaching.

Bro. Highfill has endeared himself to the members of this church. He preached the simple gospel with great power. While the meeting was not as great a success as we were hoping, yet we trust that much good was accomplished. Our great trouble at Pee Dee is getting the members to realize their obligation. It is a solemn thing for a man, or woman either, to stand before the altar and take the solemn vows of the church and then go right home and forget them. I have seen people rise from the mercy seat shouting the praise of God for the wonderful gift of salvation and have heard them say they intended to serve God the rest of their days and then in less than a month they would be back in the world in a worse state than ever.

To lie to men is bad enough, but when it comes to lying to God it is still worse. Peter said unto Ananias, Thou hast not lied unto men but unto God.

Oh, how many church people there are who have stood before the preacher and taken the vow that they would walk with all its members in charity and love but are now at outs with their brother or sister in the church. It is better for a man not to vow than to vow and not pay. J. W. Jenkins, Reporter.

Elmore.

Mrs. Mary E. Elmore departed this life at the home of her daughter, Mrs. T. S. Wray, Reidsville, N. C., on May 30, 1920, age about 76 years. Mrs. Elmore was born in Caswell county but later moved to Rockingham where she grew to womanhood and was married to the late Thomas G. Elmore. To this union two children were born, Elisha Elmore and Mrs. T. S. Wray. Both survive her. Early in life she professed a saving faith in Christ and connected herself with the Midway Methodist Protestaant church. Upon the death of her husband, about 15 years ago, she moved to Reidsville and became one of the charter members of our Reidsville church, which she loved and served until her death.

It was on the Sabbath day and early in the morning that she left us. On Monday afternoon we took her form out to her old home church and placed it beside her husband's to await the resurrection morning. The number of friends that came and the wealth of flowers they brought bore ample testimony to the extent to which she had endeared herself to the people of her church and community. The funeral was conducted by her pastor, assisted by Dr. A. G. Dixon and Dr. W. E. Swain.

She will be missed, but we are persuaded to believe that our loss is her gain. She would have been the last one to insist that she live a perfect life, yet to many her life was a continual benediction. For many months she, because of declining health, had not been permitted to attend church, but her heart was always there. And in her home her pastor always found a hearty welcome. She loved sunshine and she loved flowers and until the last she loved to share them with others. Indeed, to some her very presence was sunshine and her life a fragrant flower. The sunshine of her presence has gone but its shadow lingers with us, the flower has been transplanted but its fragrance endures.

During her sickness she suffered much, but remained patient to the end. As we weep for her we shall not weep as those without hope, and even then why should we weep to excess? for our friend and loved one has but shared the common lot of mankind toward which we all move and as we go may we sing with the poet,

''Build thee more stately mansions, O my soul,
  As the swift seasons roll!
  Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast
  Till thou at length art free,
Leaving thine out-grown shell by life's unresting sea!''

H. F. Fogleman.

Cicero H. Staley.

Cicero H. Staley was born October 20, 1855. He joined Liberty Grove Methodist Protestant church early in life and remained a faithful member till death.

Surviving are his widow, one son, W. A. Staley, of Liberty; one daughter, Mrs. D. E. Curtis of Greensboro; five brothers and two sisters, John Staley of Liberty, Robert Staley of Liberty, Julius Staley of High Point, Thomas Staley of Greensboro, Dr. S. W. Staley of Rocky Mount, Mrs. N. E. Reitzel of Liberty and Mrs. S. F. Coe of Greensboro.

His funeral service was conducted on June 12 in Liberty Grove Methodist Protestant church, by the writer, assisted by Rev. A. O. Lindley of Kernersville and Rev. W. F. Ashburn of Liberty, and his body laid to rest in the nearby cemetery. The loss to his home and community and church is great.

J. A. Burgess.

—Reform, like charity, must begin at home. —Carlyle.

W. J. Underwood.

Bro. W. J. Underwood of Bonlee died June 14. He was a member of the Presbyterian Church in Moore county, but for many years had lived near Hope Methodist Protestant church and served it faithfully. For some years he was superintendent of the Sunday school, and was very helpful in the repair of the building. I never went to Hope church without receiving an invitation to go to his home. The burial was conducted by Rev. Mr. Golden, assisted by Rev. E. G. Lowdermilk and the writer. Paul S. Kennett.

J. R. Siler.

Bro. J. R. Siler of Piney Grove church died June 13 at the age of 76. For over half a century he had been a faithful member ofthe church, much of the time serving as steward. I think I have never known a man more sincerely concerned about his church. Uncle Jack, as he was known to his many friends, will be greatly missed. The burial service was conducted by the pastor and Rev. W. M. Pike.

Paul S. Kennett.

Grandma Nicholson Is Dead.

Maria Margaret Nicholson, wife of Henry G. Nicholson, was born January 8, 1843, died June 17, 1920. She was in her 88th year when she died. On the 13th day of December, 1866 she was married to H. C Nicholson. To this union were born nine children, four of whom died in infancy. Two girls, Mrs. Thomas Sharp and Mrs. Dr. Pickett, and three boys survive her; also her husband, several years her senior, survives.

Grandma Nicholson and her children have our sympathy in their bereavements

Grandma when a child gave her heart to the Savior and connected herself to Mt. Hermon Methodist Protestant church, where she has remained a consistent and faithful member for 65 years. Sister Nicholson was one of the sweetest spirited Christian ladies I ever knew.

The pastors of Mt. Hermon circuit through these long years have found in this home a most cordial welcome. It was my privilege to visit her several times during her last illness. I always found her cheerful and uncomplaining. Her end was trusting and peaceful.

Her funeral was conducted from Mt. Hermon church by her pastor, the undersigned, assisted by Bro. Burgess, a former pastor, on the 18th of June. Interment was made in the historic cemetery at Mt. Hermon church.

J. H. Bowman.

Mrs. Bessie Sharp Russell.

Mrs. Bessie Sharp Russell, daughter of Bro. Isaac Sharp, departed this life on the 17th of June, 1920, in a local hospital at Burlington, in the prime of young womanhood.

Only a short time ago she was married to Bro. Lawrence Russell. It is sad to think that this union should be so soon broken by the angel of death.

She was converted and joined Belmont Methodist Protestant church, when quite young, where she remained a consistent member until her death. She told Bro. Pritchard, who visited her a few days before her death. that she was faithfully trusting in the Lord

She leaves a young husband, a father and mother, brothers and sisters, to mourn their loss, all of whom have our deepest sympathy.

Her funeral was conducted from Belmont church the 18th of June by her pastor, the undersigned, assisted by Bros. J. A. Burgess and J. E. Pritchard, and her body was buried in the cemetery at Belmont. A large congregation of people attended the funeral.

The floral display was unusually large and beautiful.

May the sustaining grace of the Savior comfort the bereaved ones in their affliction.

J. H. Bowman.

Resolutions of Respect.

Mrs. J. A. Kirkman departed this life April 14, 1920, aged 64 years. Mrs. Kirkman became a Christian early in life and joined Moriah church, Tabernacle circuit, where she remained a faithful and active member till she joined the church triumphant, to be reunited with her husband ,whose loss she had mourned for nearly a year. Mrs. Kirkman was a good woman, a kind loving mother, a good neighbor. Loved by all who knew her true Christian character. She enjoyed her church work. The Sunday school miss her presence. She was always present when able with a cheerful greeting for everyone. Ready in every good cause to do her part. She was one who tried to encourage every one in any good work. The church has lost one of its most faithful members, a true Christian. But her influence fill never die in her home and church. She was a member of our Woman's Home Missionary Society and loved to attend our meetings, and was interested in the work. We will miss her presence and helpfulness. Her name still remains as she was made a memorial member Though dead, she will live in the hearts of those who knew her Christian life.

Resolved, That we bow in humble submission to Him Who doeth all things well, feeling that while the church and our Woman's Home Missionary Society has sustained a loss it is her eternal gain.

Resolved, That we extend to her sons and other relatives our deepest sympathies

Resolved, That a copy of these resolutions be spread upon the minutes of our society and a copy sent to the Methodist Protestant Herald for publication.

Mrs. Mary Moser,
Mrs. E. M. Witty,
Mrs. J. L. Lewis,
Mrs. A. L. Moore.

McGowan.

In loving remembrance of my cousin, Charles McGowan.

Death visited our community and took from our midst on Thursday morning, June 3, 1920, Mr. Charles McGowan. He had been sick for a long time, but he stood his sufferings. He leaves a wife and seven children, also a host of friends and relatives to mourn this loss. Our deepest sympathy goes out to the bereaved ones in their trial and troubles. On Friday afternoon his mortal remains were laid to rest in the family graveyard, near his home in the presence of sorrowing friends and relatives. The burial service was conducted by Rev. R. L. Hethcox, his pastor. He will be missed by loving friends at home, in church and community. He was always ready to help. May the Lord bless and comfort the bereaved ones. We know not who will be the next to be called, but let us re ready when the summons calls us home.

O Charlie! Thy gentle voice is hushed,
Thy warm, true heart is still
And on thy pale and peaceful face
Is resting death's cold chill.

Human hands tried to save him;
All they did was in vain:
God was the only cure for him,
And took him from this world of pain.

By his dear parents sleeping,
Where the trees and branches wave,
Lies the one we loved so dearly
In his cold and silent grave.

By his devoted cousin,
Essie Davenport.

June 15, 1920.

Jones.

Nellie May Landon Jones was born May 13, 1896, and died May 11, 1920, age 23 years, nine months and 28 days. A few years ago she was united in marriage to Luther Jones. To this union was born one child, Russel. He has not realized what he has lost for he is not old enough.

Nellie was a member of the Disciples Church. Here she remained a loyal member until her health failed. All that knew Nellie knew her as a sincere Christian woman. All through her illness she bore it all very patiently and remarked to her bosom companion she had prayed that she might not be of any trouble to any one. In this her prayer was answered, for she was able to go about the house the day before and ate a hearty supper the evening before she fell asleep in the quiet hours of the night to never awake, no, never to awake again in this world. When her companion who loved her and had cared for her so tenderly inquired how she was in the early part of the morning, no answer came, for she was silent in death. Her soul, we believe, has gone to ever be with Jesus. Her husband started in this direction when he gave his heart to God last week and joined the church Sunday.

She leaves to mourn her loss a companion and one dear little boy who is left without a mother to care for him. May the Lord comfort and sustain the husband and friends who mourn her loss.

Her body was laid away in the cemetery just outside of Whitakers, the writer conducting the services. J. Clyde Auman.

—The death sentence on American soldiers was executed in 35 cases, 10 in France, 25 in the United States. A clemency board recently appointed has reviewed 4,000 court-martial cases and has remitted 76 per cent. of all punishments prescribed by military officers.

—Neither of the Rockefellers, Senior nor Junior, has anything to do with variations in the price of gasoline, says John D. Rockefeller, Jr.

—Because of two new inventions, French airmen predict that flights can soon be made from France to America in ten hours. The inventions make flights practicable at a height of seven or eight miles, where air resistance is small.

CHILDREN'S CORNER

THE QUEEN OF AN OLD-FASHIONED GARDEN.

"I hate this old, ugly garden," Rosebud complained to Mother Bush one morning as she opened her eyes and gazed on the flowers around it.

"Why, my child," Mother Bush answered, "I'm surprised to hear you say such things! You're only a tiny bud and should not begin to grumble thus early in life."

"I know I'm young," Rosebud answered, "but why did you choose such an unsightly place for me to grow in? I'm not an old-fashioned flower; I want to grow in some one's front yard, or grace some vase in a beautiful home. I don't want to stay here where I'm not appreciated."

"You've forgotten the gardener, Rosebud, child," Mother Bush answered, "and the dear little cripple boy who comes to visit us every day and praises your beauty."

"Yes, I had forgotten," Rosebud replied, "but still I'd like to leave this old-fashioned garden."

"Good-morning, Rosebud," modest black-eyed Susan exclaimed softly. "Your exquisite perfume awoke me."

"And you awoke me, too," laughed Verbena.

"I think it's delightful to be awakened every morning by such a fragrant odor," interrupted Sunflower.

Rosebud proudly lifted her head a little higher and gazed at her companions in astonishment.

Why, it wasn't so bad, after all, to grow in a garden of old-fashioned flowers, and receive the admiration she did, even though she was grouchy. "Maybe it would be as well to smile and endure the place," mused Rosebud. Then a little wind came through the garden, and Rosebud put on her best smile and swayed to the right and to the left, and all the flowers of the garden began to whisper among themselves of the sudden cheerfulness of their favorite.

Suddenly there were voices in the garden, and Rosebud fluttered her petals, for she recognized the voice of the cripple boy as one of the speakers.

"I want to show you the queen of my garden," the little boy was saying when he reached Rosebud. "Here she is."

Gently the stranger touched the delicate stem upon which Rosebud reposed.

"Oh, you beautiful thing!" the visitor cried in admiring tones, caressing the flower, and turning to her companion she said:

"Of all your flowers, I'd like best to wear this rose. Of course I know it wouldn't last long, but when it fades I could [illegible]."

"To [illegible] my rose [illegible]!" the little boy exclaimed. "The [illegible] of my garden [illegible] the finest [illegible]. I couldn't let you do that, because I've been working for three years to get [illegible], and now it has bloomed I am going to let it grace the garden as long as [illegible], and when it begins to fade I am going to plant it so that it will grow into another bush, and some day in this manner you will see a whole row of beautiful roses growing in my garden."

The speakers moved on, while the old-fashioned flowers gazed on their queen with adoring eyes, for never before had she smiled so sweetly upon them. And as the voices died away in the distance, Rosebud cuddled closer to her mother's side.

"Oh, mother," Rosebud whispered, "I'm so sorry I complained. I didn't know how fortunate I was to be a simple rose in a garden of old-fashioned flowers."

"It's an opportunity, my child," Mother Bush replied.

"I realize it, mother dear," Rosebud answered, "and from now on I will take advantage of the opportunity and try to live up to the beautiful name my companions have given me, and I'm so glad it is I, mother, who bears the name 'the queen of an old-fashioned garden.'"—Alice [illegible] Whetson, in Queen's Gardens.

THE OLD TOAD.

"O Dolly, come here!" cried Don, loudly.

"Where are you, where are you?" called Dolly from the bedroom where mother was just tying a pink ribbon on her hair.

"In the garden," replied Don. "Do hurry and see what I have found!"

"Run along," said mother, as she gave Dolly a gentle little push.

So Dolly hurried away to grandma's flower garden. She could see Don standing very still near the old syringa bush, watching something on the ground.

"What is it, Don?" asked Dolly, as she ran toward him.

"Look there, under that rosebush," answered Don. "See the old toad?"

"Oh, how ugly he is!" whispered Dolly, with a little shiver.

"Yes, isn't he?" agreed Don. "See those big warts all over him. I'm going to make him jump."

"Don't touch him, Don, he might bite."

"Bite—pooh, I'm not afraid. If he bites, I'll kill him," said Don, boastfully.

"What's that? Kill what?" asked grandma, who was working along her hollyhocks.

"This toad," answered Don. "But I shan't hurt him unless he bites me."

"Why, he won't bite you, dear," said grandma, smiling. "If you kill him I'll lose my best garden helper."

"Your helper, grandma!" cried Dolly, in surprise. "What do you mean?"

"Yes, he certainly is my helper," answered grandma. "He helps me keep the garden free from bugs and worms."

"Does he really?" asked Don, as surprised as Dolly.

"Indeed he does," said grandma. "He catches them with his long, slender tongue, which flies out of his mouth as quickly as a dart."

"Oh, I should like to see him do it," said Dolly.

"Perhaps, if you're patient, you may," said grandma, "although I've heard people say that Mr. Toad doesn't often eat when any one is looking at him."

"Let's try and feed him," suggested Don, eagerly.

"Yes, let's," echoed Dolly.

Though the children soon found a fat bug and a tempting worm and offered them to the toad, he paid no attention to the dainty morsels, but sat winking and blinking in the sunlight.

"I do wish he would eat," said Dolly, in a disappointed tone. "I should like to see his long red tongue."

"Perhaps we can play a trick on him," said grandma. "Bring me some currants, Don, and find me a long grass-stem, Dolly."

Placing one of the currants on the grass-stem, grandma told the children to stand quietly beside her, back of the toad. Then very slowly and carefully she lowered the red currant on the tip of the grass-stem before Mr. Toad's eyes. Suddenly there was a quick flash of his tongue and the currant was gone; Dan and Dolly danced about the old toad and clapped their hands gleefully.

"You see how quickly he can catch the bugs and the worms which hurt my flowers," said grandma.

"He is your garden helper—we can see now he is," said Don.

"We'll be good to you, fat toad," said Dolly. "Come, Don, let's tell mother what a fine garden helper grandma has."—Ella Shannon Bowles, in The Christian Register.

HANDS.

Clean—Ready—Kind—Busy.

I will have clean hands, a pure heart and a noble life.

Clean Hands.

Many are the times you have heard the question, "Are your hands clean?" or the command, "Run, now and wash your hands"; or the exclamation: "Why! what looking hands! I should think that you would be ashamed!" It does seem a bother to wash your hands so often, but you know you do not enjoy eating with people or shaking hands with them if yours are well washed and theirs unclean; and it spoils much of the pleasure in reading a book if its pages are marked with the prints of dirty thumbs and fingers. All of us will confess that it is really nicer, after work or after play, to run to the water for a good washing.

Of course every boy and girl will have clean hands as far as soap and water can make them so, but these words have come to mean a great deal more than merely hands free from dirt. They really mean an upright and true character. One that cannot be bought and who is free from all mean and unkind actions. It is the person with clean hands that is honored and respected. Keep strong drink out of your life and it will be easier to have these clean hands.

Another kind of "clean hands" is referred to in that wonderful Twenty-fourth Psalm, "He that hath clean hands and a pure heart." If you would have clean hands and a pure heart you will have nothing to do with wine, beer, cider or anything that contains alcohol, and you will shun the deadly cigarette, for all of these not only soil the hands but injure and stain your heart and life.

Ready Hands.

Who is ready to put their hands to the pledge, and ready to get others to do the same?

Kind Hands.

The people who are loved most in this world are those who are kind and thoughtful for others. Let us try each day to do some kind act that will help some one to a better and grander life.

Busy Hands.

This is a busy world, and if we would be happy we must be busy. Let us have busy hands for work and for play, for helping others and for helping ourselves. It is only idle hands that find temptation.

NOTES.

—"Addiline," advertised widely as remedy for white plague, consists of petroleum and turpentine. It is worthless as tuberculosis remedy, but may make good furniture polish, is chemist's report.—L. B. McBrayer.

—Rastus Butler, a white citizen of Sampson county, failed to report a case of whooping cough in his family. He had no physician. The child suffering with whooping cough was taken to a public funeral and later the disease developed among the children of four other families who were present. Twenty cases are charged to contact with this child. Mr. Butler was fined $5 and costs.

—T. M. Ferrel, Jr., local undertaker in Sampson county, was fined $5 and costs for having buried a body without obtaining death certificate.

—Democratic delegates are moving to San Francisco for the national nominating convention.

—Miss Annie Jackson, of this city, was killed in the overturning of an auto near High Point last Sunday night. Other occupants of the car were hurt.

—High taxes in Germany are forcing many theatres to close, it is said. Taxes amount to 55 per cent. of gross receipts.

—A woman has been elected sheriff in one of the counties of Oklahoma. She announces that "there will be no bootlegging or moonshining in these parts." Success to her!

—Julius S. Coble, aged 75, died on Monday. Funeral on Tuesday at Coble's church conducted by Bro. Millaway.

—J. A. Garrison, of Burlington, was killed by an electric shock, whether from lightning or a live wire is not known.

—William G. McAdoo has prohibited the use of his name as a presidential candidate.

—Immigrants are arriving from South America in large numbers, most of them bearing cash and letters of credit valued at thousands of dollars.

—The kaiser is writing, with his pen, a history of the war.

—English silk mills have ceased to work overtime because of a great decrease in the English demand for silken wear.

—The restoration of the Louvain Library has been commenced by the German Government. Many valuable paintings and books which were carried to Germany are now being returned under the compulsory terms of the Peace Treaty.

—Fewer than five hundred men of the two million American soldiers sent to England during the war suffered typhoid fever.

—One hundred and forty million Bibles have been issued by the American Bible Society since the society was inaugurated in 1915.

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—To relieve the labor shortage, two thousand business and professional men of Columbus, Ohio, have volunteered to spend one day each week on rural farms..

—One-half of the world's supply of white paper is used in this country.

—Japan has made a large sugar exportation to the United States and Canada.

—Icebergs higher than one hundred feet above the water are numerous this season off the Atlantic seaboard.

—Hundreds of residents of coastal villages in Newfoundland were recently forced to put to sea because of forest fires.

—Three-fifths of the original timber of the United States has been used and this country is now using timber four times as rapidly as it is being grown. There are only two billion, two hundred million feet of timber left standing in the entire country.

—France owns one-fifth of the nation's railroad system.

—One million tons of American coal has been contracted for this year by Danish industries.

MARRIED.

Measamer-Dixon.

On last Sunday afternoon at 4:30 o'clock, at the home of the bride's parents, Mr. and Mrs. L. A. Measamer, near Sanford, a quiet wedding was solemnized when their eldest daughter, Miss Lee Measamer, became the bride of Arthur Jesse Dixon, Rev. L. H. Joyner, a Methodist Episcopal minister, and pastor of the bride, officiating, the beautiful ring ceremony being very impressively used. The wedding was a very quiet affair and witnessed by only a few close friends and relatives of the young couple.

Mrs. Dixon is the eldest daughter of Mr. and Mrs. Measamer and is a young woman of charming personality. She is a devout member of the Methodist Episcopal church near the home of her parents and is greatly interested in all the activities of her church. She will no doubt move her membership to Midway Methodist Protestant church with her husband.

The groom is the second son of L. R. Dixon of near Reidsville and is a young man of sterling worth and Christian character. He has been a devout member of Midway Methodist Protestant church since early childhood and is actively engaged in church work. He is successfully engaged in the mercantile business at Monroeton near Reidsville. Mr. and Mrs. Dixon will reside at Monroeton, the attractive country home of the groom. We wish and predict for the young couple a happy and useful future.

A. C. Dixon.

Chambliss-Phillips.

The home of Mrs. Bernice Phillips on last Wednesday afternoon was the scene of a beautiful but quiet wedding, when her daughter, Miss Lucy Ben Phillips, became the bride of Mr. Lewis Chambliss, the writer officiating.

Immediately after the ceremony they motored to Mr. Chambliss's fathers, where a delicious supper was served, and where the happy couple will make their home.

Mr. Chambliss is a prosperous young farmer of Triplet and his bride the attractive daughter of Mrs. Bernice Phillips, also of Triplet.

Their numerous friends wish for them much joy and hapiness along life's journey.

L. S. Helms.

the big oak with her Mother Goose book. As she lay on her stomach spelling out rhymes. she could hear the sound of hoofs and wheels and horns out in the road. The sound made her sleepy after a while. Her head began to droop.

“Ba, ba, black sheep,” she read dreamily. “Have you any—have you any”— And then she fell fast asleep.

After a while she heard, deep in her dreams, a faint “Ba-aa!” She stirred. “Ba-aa-aaa!” came the cry again, and her eyes flew open.

Right before her, staring straight into her face, stood a shaggy black sheep. Cleone was still so sleepy that somehow he did not seem strange. “Have you any wool?” she said in a drowsy voice.

A chorus of “baas” seemed to answer, and Cleone sat up and rubbed her eyes. “Oh! Oh!” she cried. The yard was full of sheep, black and white, big and little, all bleating softly and running round and round. “My,” said Cleone, “what a funny dream!”

Then something soft touched her hand, and she became wide-awake. Why, it was not a dream at all! The yard was crowded with sheep—real sheep. Cleone scrambled to her feet and stood with her back against the tree, a little scared, but not much. The sheep ran round softly, bleating and jostling one another. They crowded close to Cleone and brushed their wooly sides aginst her.

Just then two men rode into the yard on horseback. They began to shout at the animals and herd them toward the fence.

One of the men called to Cleone. “They won't hurt you!” he said. “But next time keep your front gate shut!” Then Cleone heard him add to the other man, “I believe the whole flock would follow that black youngster over a precipice if he wanted to go.”

Cleone stood in the gate and watched the men and the sheep disappear down the road in a cloud of dust. As she turned to go into the house she heard a soft sound. She listened, and the sound came again. It was a faint “Ba-aaa!” and it seemed to come from a lilac bush not two yards away. Full of curiosity Cleone ran to the bush and parted the branches.

She gave a cry. “Oh, oh!” she said. “It's a lamb, caught in the lilac bush!”

At that moment one of the men came riding back. “We're one sheep short,” he began. Then he saw that Cleone had her arms round the neck of the bleating lamb.

He hesitated. “That fellow's a little lame,” he said, “and it's hard for him to keep up with the rest. Do you want him?”

“Oh, yes, sir! Thank you, sir!” Cleone said joyfully. The man rode away laughing.

When Bess and Ted came home Cleone flew down the walk to meet them. Her eyes were shining. “You're invited to my surprise party,” she said. “It's in the back yard.”—Ida M. Kier, in The Youth's Companion.

LIGHT HOUSE MAGGIE.

Down in Newkirk Bay, on the coast of the Atlantic, lives a little girl eleven years old whose entire life has been spent out at sea. Her name is Maggie Wood, and her home is the big stone light-house one sees when at Mariner's Harbor, Staten Island, or sailing down the bay.

The girl lives away from all other children; her chief pastime is in watching the boats pass, and in hearing the sounds which come across the waves. On clear days in summer, standing out on the stone pier of the light-house, she can hear the children of the picnic excursions sing as théy go down the bay. In winter she wraps up warmly and stands as far out as the rough winds will allow and waves her apron to the sailors on the boat, who wave a reply back. Sometimes they blow their steam whistles for her, and sometimes, for they know how she loves music, they shout sea songs or blow upon a flute or fife or a horn. Every day Maggie's aunt and uncle, with whom she lives, see that she has her regular lessons; she has real school books, which her uncle brings home on his rare visits to the city. She is not at all an unlearned child, and her favorite work is to sketch the old stone light-house.

As soon as school hours are over Maggie puts on her cloak, draws its little hood up over her head, and hurries out to play upon the pier. She has 160 feet of stone platform as a playground. She races around the light-house half a dozen times as fast as she can go. Then she rolls over and over with Towser, her sea dog, and throws sticks in the water for him to swim out and get.

Towser is a brown water-spaniel, and he has the record of saving just as many lives as Maggie numbers years to her life, so that the little sea girl has a real hero for a companion and playmate.

Frequently Maggie's uncle takes her out in the life-boat and lets her fish and play in the water. Sometimes an exciting event occurs. Maggie takes a hand in a “great rescue.” A bird, sick, or wounded, will hover over the water or fall into the waves, and then Maggie and her uncle row over to where it is fluttering and pick up the poor little thing and carry it to land as tenderly as if it were a human being. When the bird gets well it is let go again: and that is another exciting event.

One summer day Maggie had a great adventure. She had gone out on the pier to set free a sea gull which had had a broken wing. It had been shot at by some sportsmen and left to die on the waves. Maggie had carried it into the light-house and taken care of it [illegible] strong. Then as the gull seemed unhappy she resolved to let it go. She freed it just as a flight of gulls swept past. In a minute it had gone disappearing with the others. But only for a minute could the bird keep on its proud course; then it flew more slowly; gradually it sank to the surface of the waves. Quick as thought, Maggie untied the boat, and drawing long, sweeping strokes, she pulled out all alone to the spot where the bird lay in the water, and brought him back again to the light-house. Now he has become a family pet, and never flies very far away.

The hero, Towser, is an excellent bird dog. But he has an odd trait. If Maggie's uncle shoots ducks or other birds good for food, Towser swims out and brings them in, taking care that they do not get away from him, and he is not always very gentle with them either. But let Maggie say, “Towser, there is a poor sick bird out there. Get him, Towser. Careful. Careful.” He will swim out and bring the wounded bird as gently to the shore as if he were the mother bird herself. He draws his lips over his teeth until they are soft as silk.

There are days when Maggie cannot see beyond the lighthouse. All day long she hears only the “Toll!” “Toll!” “Toll!” of the warning bell. She feels as if she were away off on another sphere. As she herself expressed it: “As if an Arabian Night's story had come into my life, and carried me in a roc's egg to another planet.”

In summer, when city people come over to the light-house, she is very happy, and when she “expects company” she helps to polish the light-house lamp until it shines, and even takes a hand in scouring the stone pier into perfect neatness. She has a store of sea-grass and curious shells and queer dried fish for visitors, and, far from pitying her, many of them envy Maggie such a peaceful, romantic home.—Unknown.

THE WIDER WORLD.

There is something thrilling in hearing the pecking of a chick inside the shell. The chicken has been very comfortable inside the compact little home, but now he wants more room. He has feet and wings and he wishes to use them. And so he picks away and breaks the brittle roof that covers him and crawls out, almost exhausted, in the big world, the real world, the world of sunshine and fresh air. If he did not break through the eggshell world, it would become his prison and finally his coffin.

There are some young folks who might learn a lesson from this chick. They are living cramped and narrow lives and they are perpectly satisfied. The call of the big world does not interest them. They know they have powers they are not using, but they cannot see that this matters. And so they live a little fractional life, and have no way of knowing how much they have missed. For the life to which they have limited themselves becomes their prison and their grave.

Listen to the call of the world outside you. Realize that you have powers that you are not using. Hammer away till that which hinders and confines you gives way and you step out into the wider world that promises freedom and growth.—Selected.

TIME, PATIENCE, AND HARD WORK.

The proverb that says, “With time and patience the mulberry leaf becomes satin,” would be sadly misleading if it were assumed that time and patience did it all. The mulberry leaf left to time and patience, would shrivel on the bough, fall to earth in the auumn, and fertilize some young grass blade next spring. But when work joins forces with the above mentioned pair, everything is difference. The silk worm does its part; men do theirs. Through a succession of complicated processes the mulberry leaf passes, and becomes satin.

Do not look for time to change things. Do not expect that patient waiting is going to revolutionize what is disagreeable in your life. Time and patience are important, indeed, but only as they are associated with effort, wise, earnest, unceasing. For now abide time, patience and hard work, these three, and the greatest of these is hard work.—Selected.

REV. R. M. ANDREWS, D. D.

Beginning his fourth year as President of our Conference.

THE UPWARD TRAIL.

Up the Alpine passes
  Wends the trail along.
Ever moving forward
  With a gladsome song;
Onward! is the watchword—
  How the echo rings—
Over hills and mountains,
  Borne on airy wings!
Up above the lowlands
  Onward ever bound,
For a wider vision
  From the higher ground:
Higher yet and higher,
  Over rocks and rills,
Where the dawning kindles
  First upon the hills.
So through flowery passes
  Up from morning land—
From the lanes of childhood
  To horizons grand!
Daily climbing higher,
  Past the rocks and turns—
Far ahead of yesterday
  Every camp-fire burns!
Eager youths and maidens!
  Forward with a cheer.
Up the winding passes
  Of the coming year
Bear the banner onward!
  Courage! [illegible] fail
To camp upon the summit
  By the upward trail!

—Benjamin F. Leggett.

UNDIVIDED ATTENTION.

When you give your attention, give it wholly. The girl who listens but lets her eyes roam, or looks and listens, but allows herself to think of something else at the same time, is giving only a divided and imperfect attention. Attend with eyes and ears and thoughts. If you give your attention, give it wholly.—Selected.

IN GOOD COMPANY.

If you are born poor you are in good company. Kitto, the eminent Biblical scholar, was a poorhouse boy. Henry M. Stanley was a waif. More great men have come from poor homes than from the mansions of the rich. Poverty seems an excellent training school for preferment. Do not feel aggrieved over plain fare and patched clothes. You are in good company.

If you have to start work early without the advantages the schools can give you, you are in good company. Lincoln had about six months' schooling in his life. Edison was selling papers at an age when luckier boys were profiting by a teacher's instructions. Andrew Carnegie was only a little fellow when he went to work, that his small earnings might swell the meager family income. The ambitious boy can find a way to make up for the lack of school advantages. Tens of thousands of them have done it, and none of them patented their system.

If you work with your hands, do not think that this fact shuts any doors against you. Elihu Burritt, master of fifty languages, was a blacksmith. St. Paul earned his living by making tents. James Whitcomb Riley began his career as a sign painter. The acquaintances of Jesus seeing his wonderful works, said one to another, "Is not this the carpenter?" If you work honestly, you are in good company. —Selected.

THE MOST VALUABLE HALF HOUR.

A busy business man who has attained success and fortune was asked to state, if he could, what part of the day was the most valuable to him in its effect upon his business

"I can do that easily," he answered at once. "The most valuable portion of each and every day to me is the half-hour I first use when I rise in the morning."

"Of course you get up early?"

"Never later than six-thirty, and more often at six," said the business man proudly.

"And that first half hour: You use it in exercise."

"Exercise—yes, but not physical," smiled the business man. "That comes afterward. First of all is what I call exercise of the heart, mind and soul. Thirty minutes of uninterrupted personal devotion, of earnest prayer, of getting in harmony and in tune with God 'my Big Pardner,' puts me in prime condition for the day's work."

Whether we are "big business men," or only common workers in lowly places, we might well follow the plan of this successful captain of industry by "keeping the morning watch." A half-hour, when we first get up in the morning, used regularly in personal devotion, in prayer, in "getting in harmony and in tune with 'God, our Big Pardner,' will surely make us stronger, better prepared for the day's duties. God is, indeed, our "Big Pardner" and we should take him into our confidence, considering early in the day the things we wish to do before the day's work ends. If we do this we will most certainly do that which is just and honest and right. We will do the best we are capable of doing. And such a practice, daily followed, must certainly lead us onward to success.—Selected.

THOU LOVEST ME?

Child of My love, lean hard!
And let Me feel the pressure of thy care;
I know thy burden, for I fashioned it—
Poised it in My hand and made its weight
Precisely that which I saw best for thee.
And when I placed it on thy shrinking form
I said, "I shall be near, and while thou leanest
On Me, this burden shall be Mine, not thine."
So shall I keep within My circling arms
The child of My own love; here lay it down
Nor fear to weary Him who made, upholds,
And guides the universe.

Yet closer come;
Thou art not near enough, Thy care, thyself,
Lay both on Me, that I may feel My child
Reposing on My heart.
Thou lovest Me?
I doubt it not; then loving Me, lean hard.

—Author unknown.

—A pound of sugar or butter in Russia costs a month's pay of an ordinary workman.

A BIT OF WISDOM.

"Grasp the nettle with both hands,
And it shall not sting."
Take this bit of wisdom, dear,
Into everything.
If the lesson's long and hard,
At it with your might!
Do not let it conquer you
While you've strength to fight.

Foolish people stand and fret,
Wonder what to do,
Bear their troubles twenty times—
Such a silly crew!
Get the trial over, dear;
Never frown and pout:
With a brave and steady look
Put the foe to rout.

—Selected.

DO NOT GIVE UP.

Many people—it may not be an exaggeration to say most people—are handicapped. Sometimes is is a physical weakness, a heart that gives out under a strain, lungs that need to be babied, nerves that cannot be depended on. Sometimes the handicap is a little constitutional twist, a hasty temper, an unreasonable sensitiveness, an abnormal lack of self-confidence. The handicap may be in a father of intemperate habits, or a brother who has brought disgrace on the family name. It may be in an uninspiring environment.

Do not give up because you are handicapped. So are other people. Lincoln was handicapped by his lack of educational advantages in his youth. Stevenson was handicapped by a frail body. Livingstone was handicapped by poverty. Prescott blind, Beethoven deaf, Pope, hunch-backed. Henry M Stanley, a homeless waif. Handicaps are not a rare affliction. They are part of the human lot. Accept your handicap without surprise and without discouragement and make up your mind you are going to succeed in spite of it.—Selected.

THE MAN WITH A SMILE.

It isn't the fellow who has a smile
Because of the smile of others,
But the fellow who counts is the fellow who smiles
In spite of his scowling brothers:
Or whether they smile or whether they don't,
If he's true to his own soul's light
He will keep on smiling through thick and thin:
He will smile for the sake of the right.

The old song says if you smile for them
They will have a smile for you:
But the man who smiles if they smile or not
Is the man who will put things through—
The man who smiles because it's his heart
That brings to his face the glow
Of the peace and the power of doing his part,
Is the great world's daily show.

To do things just to gain in return
Some gift or some grace of life
Is only a halfway style to win
In the toil and struggle and strife.
For the best old grace is the grace of joy
In doing and serving along
With a smile that is sweet as the smile of a boy
Till your smile makes labor a song.

SOWING AND REAPING.

"Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). In the natural world a man expects to reap if he sows; he expects to reap the same kind of seed; he expects to reap more than he sows; and ignorance of the kind of seed makes no difference in the reaping. The man who sows his "wild oats" will find that the same is true in his experience.—D. L. Moody.

TEACHING AND PREACHING.

Teaching and preaching, sowing and reaping, the evangelical and the evangelistic, constitute the two-fold function of the Christian ministry; the basis for which is found in the two-fold function of truth—to enlighten and to quicken—and the two-fold capacity of the human spirit, a capacity for knowledge through perception, thought and reason, and a capacity for religion through choice, faith and experience.

As a teacher, the minister of the gospel presents to the understanding truth as knowledge of what men ought to be and ought to do. As a preacher, he presents to the heart, the conscience and the will truth as a divine message, awakening responsibility and demanding immediate compliance with its obligations. Teaching, therefore, promotes intelligence and capacity, or size, and lays broad and sufficient foundation for Christian service. Preaching promotes piety, insists upon quality or character, and through experience prepares a man for effective co-operation with God in every good work. The method of teaching is more or less general while that of preaching is decidedly personal. In Matthew the great commission reads, "Go . . . teach all nations,"—the race viewed collectively; in Mark it says, "Go . . . preach the gospel to every creature,"—to men as individuals. The apostolic teacher has a message for the nation, the State, the municipality, the corporation, the community. The apostolic preacher has a message only for the individual. Salvation is personal, always personal. Too much emphasis can scarcely be placed upon the importance of every minister's discharging both these functions of his high calling. Jesus Christ is both the light and the life of the world. "In him was life and the life was the light of men." He was both teacher and preacher. He "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." And the command to teach and to preach was given to the Christian ministry of every age.

And then the vital connection between teaching and preaching makes them simply two phases of one great work. Knowledge is an indispensable prerequisite of faith, character and service. Knowledge of the gospel must precede the performance of its conditions or the receiving of its blessings. Sowing antedates reaping and is just as essential.—From The Word of Life.

—In China 20,000,000 persons are being fed in a famine region by relief societies.

NOTES.

Strong tobacco smoke blown into glass cases containing small pieces of thin paper soaked in germ-cultures such as the bacilli of cholera, influenza, diphtheria, typhoid fever and meningitis proved that tobacco smoke can affect only the weakest germs and then only after long exposure, the experiment showing no effect on the typhoid and diphtheria germs.

—A Franklin penny, the first copper coin to be authorized by Congress, has been found on the homestead of one of the settlers in Dover, Massachusetts.

—There are fifty [illegible] kinds of paper money in the United States.

—Oregon high schools paid $1,500 for sheepskin covers of diplomas of graduates.

—The death rate in the United States in 1919 was the lowest yearly average ever recorded. The rate was 12.9 per 1,000 persons, and nearly 10 per cent of the deaths was from tuberculosis.

—To eliminate gambling and opium smoking among Chinese in this country, the Chinese National Welfare Society in America is establishing industrial schools and persuading the Chinese to attend American schools where they may occupy their time and their thought with trades and industries.

—Hungary signed the Treaty of Peace with the Allies with the draping of black flags and general mourning throughout the land.

—During October there were residing in Paris more than 22,000 Americans, exclusive of tourists.

—E. W. Stanford, of Farmersville, Texas, has a sweet potato weighing more than 10 pounds.

—The United States supplies 60 per cent of the world's output of petroleum.

—To stimulate building in New Jersey, it has been decreed that dwelling houses erected between now and October 1, 1922, will be exempt from taxation for the next five years.

PERCENTAGE IN EXAMS.

"Father, I got 100 per cent in my exams at school today."

"That's fine, my boy, splendid! I'm proud to hear it. What studies did you get 100 in?"

"Fifty in spelling, 30 in geography and 20 in arithmetic."

—Miss Elizabeth Blanding, of Attleboro, Mass., died at the age of 88. She is said to have taught school more years than any other teacher. Her teaching experience began when she was 16 years old, and she taught continuously more than 70 years, retiring only last June. Even after her retirement she taught [illegible] children to read.

—In South Africa, ostrich skins are now tanned and made into ladies' gloves.

—Senator Harding's voyage to Panama was a very pleasant one. The sea was calm for him, and he escaped the sea sickness so usual on that voyage.

—Income tax returns show there are fewer rich people [illegible] in the United States [illegible] the war.

—Rev. J. Norman Wills spent Friday at Conference.

THE REVIVAL AS IT IS MISCONDUCTED.

There is a matter which has been revolving in my mind for fifteen years and it is clamoring so loudly for expression that after much consideration I have decided to write to you about it.

We have just survived our annual revival at our church. The visiting minister was the best preacher I have ever heard. He would choose a text, preach a sermon full of God's love and tenderness and gentleness. Then, in well chosen words he would invite the unsaved to accept Christ as their personal Savior: if any one hearing him had any remote idea of ever doing so his eloquence and his message would surely have moved them. So far, so good.

But, frequently there would be no one who felt that they must obey the call, so the pastor would then take charge and exhort and urge and almost command them to come forward. Still no response? Then he must call on the Christians to come forward and renew their vows. (It seems to me that it is far better for a Christian to renew his faith in prayer to God than by gripping the pastor's hand.)

I was reminded of an incident in my own life: having sown some seed and watered them carefully I left them to sprout in their own good time. Not so my little son; he must scratch around in the soil every day to see if there were signs of life, and finally when they did sprout he pulled them up to see what sort of roots they had. That was just the way it was. Mr. ——— preached a wonderful sermon of the preciousness of Jesus (1 Peter 2:7) and I felt at its close, "Oh, if I just could slip away, now, and think and pray in quiet and solitude." But no such good fortune. After much urging and insistence the pastor must have lost his temper a little bit, for he pronounced such a scathing denunciation upon us that I am afraid we almost forgot our eagerness to love Christ more and to give him our hearts. I greatly fear that he pulled many of the seeds out of fertile ground and did not plant them again.

This method of conducting revivals is keeping people away who would otherwise be eager and go and hear messages that would perhaps change the entire course of their lives. I used to wonder why any one anxious to save souls for Christ could be so unwise. I have decided that it comes from too much eagerness to reap the harvest. It seems that they are not willing to sow the seed and trust God—they must dig them up at once to see if they are going to grow.

May God grant us more faith and more patience! Jerusha Jones.

An Error Corrected.—Last week in "Honor Roll of Herald's Collectors," Mrs. J. M. Cutchin should have been credited with $32. In some way, a figure 2 got itself substituted for the 3.

—A Kentucky man "got mad" at a judge when sentenced to jail, and became a candidate for the judgeship. He defeated the judge, although still in jail, and the county is wondering what he will do if the judge is unfortunate enough to be brought before him.

HOME MISSIONARY TOUR.

Letter 6. Arkansas and Alabama.

In my last letter I was enroute from the Fort Smith-Oklahoma to the Arkansas Conference. I had the experience which often comes to travelers in the Southwest. I missed my connection at Texarkana and did not arrive at Emerson until noon of the opening day. This was a disappointment because I could only spend one day at that place. However, in the short afternoon I was permitted to address the conference in reference to the work of the Board of Home Missions and other general work of the church. I had an opportunity of renewing my acquaintance with the members of the conference and of completing some plans which had been under way. The elections were held as usual on the afternoon of the first day, Tuesday, November 9. Rev. J. A. Harp was re-elected as president and Mr. J. H. Hearn was re-elected as secretary. The opening sermon was preached by Rev. J. M. Stephenson, one of the "tried and true" men of the conference. Your Board of Home Missions is supplementing the salary of Rev. J. A. Wade as pastor at Magnolia and will expect him to give full-time service at this strategic center, making it a full station. This is the county seat of Columbia county and we have twenty-eight churches in the county. We should have one of the strongest churches in the county-seat and we are taking hold of this enterprise with the expectation of making it so. This is the only church we are assisting in the conference, but we have other interests in the conference and are greatly interested in its success. Reference to this conference would not be complete without mention of Rev. W. F. Wingfield, who has been a member for 51 years and Rev. J. L. Nabors, who has been a member of the conference for 52 years. Both are well preserved and are happy in the work. We have a fine body of men here but too many of them are being compelled to supplement their salaries by engaging in some secular pursuit. The conference will make more rapid progress when these men can give all their time to the work of the ministry.

Your secretary was compelled to leave Emerson before the night session on the first day in order that he might keep his engagement at the Alabama Conference. The connection at Memphis was made with time to spare. The train to Birmingham was delayed by engine trouble and arrived an hour late, but a delayed train on the connecting line made [illegible] this delay unimportant.

The Alabama Conference was held at a country church near Snowdoun, a station on the Louisville and Nashville Railroad not far from Montgomery. The attendance was good and the weather fine. This is our largest conference south of North Carolina and has a fine body of ministers and laymen. The work here is largely rural, and as reported for the Arkansas Conference nearly all the pastors are compelled to supplement their salaries by some form of secular employment. If this was [illegible] the [illegible] but the people are abundantly able to support the ministers and allow them to give full time service to the church. Another improvement which should be made, too, is a plan to give each church more frequent preaching service. The larger number of our churches in this state have only one Sunday per month. In some places services are held Saturday night, Sunday morning and night. In others only one service is held. If it rains or there is a funeral somewhere calling for the service of the pastor, even this service is not held. One pastor reported that he had "been rained out or funeraled out at one place for five months." The more progressive men of the conference are seeing the need of correcting these matters and it is safe to predict that changes will be made for the better.

On Sunday morning November 14, three men were ordained to the ministry: Rev. T. W. Eddins, Rev. J. B. Renean, and Rev. E. R. Kelley. Several promising young men were received into conference membership and the most of those received will attend one of our schools. Ten years ago Rev. T. C. Cassaday was assigned to Birmingham without a thing except faith in himself and his proposition, and a promise of a fair support. We now have a church and parsonage property worth $30,000, with a debt of $4,000, a congregation of more than three hundred members paying a salary of $1800. Bro. Cassaday was returned to Birmingham for the eleventh year. The elections resulted in the re-election of Rev. T. C. Cassaday as president, Mr. Ira Champion as secretary, and Rev. J. S. Eddins as conference treasurer.

Your secretary spent Sunday, the 14th, in Montgomery, the capital city, with Rev. J. S. Eddins and his congregation. The Bibb Street church is one of the historic churches of the denomination. The present building was erected in 1842 and remodeled in 1876. At the present time a new church is not only desirable but is almost an immediate necessity. The membership is growing slowly and we hope to put this church into its former leading position in the city. Your Board of Home Missions will give some assistance looking toward this end. The president and secretary of the conference accompanied the president of the General Conference and your writer to the session of the Alabama Colored Conference, which was held in a nearby church. This is a small organization, which needs encouragement in its work. Charles H. Beck.

Announcements.

I will fill all appointments on Siler City charge in December, beginning next Sunday at Zion and Piny Grove. J. D. Williams.

Thomasville church may expect preaching next Sunday at eleven and at night.

R. S. Troxler.

NOTICE.

Board of Church Extension meets in office of Odell Hardware Company December 8 at 2:30 P. M. All who desire to present any claims will kindly send them to Mr. J. Norman Wills, Greensboro, or be present in person.

R. M. Andrews, Chairman.

—Due to improper ventilation in the mines at least [illegible] metal miners die annually in the United States, causing a loss of time aggregating millions of dollars and untold suffering to the miners and their families

BOARD OF FOREIGN MISSIONS

Rev F C Klein, Sec.

The city of Kalgan is destined to become one of the great commercial centers of China. Its location at the northern edge of the country bordering Mongolia, and the starting place for the large caravans that convey tea and other commodities to Siberia, with the railroad being projected far to the north, give it decided advantages.

A vast territory in Mongolia is to be developed and already the tide of immigration sweeps beyond Kalgan, and the demand for products and [illegible] will increase. The Peking University is starting an agricultural school in Mongolia where the soil is fertile, and opportunities for prosecuting a great work are very inviting.

Our own government recognizes the possibilities of Kalgan [illegible] which are handled enormously great [illegible] of furs, hides, camel's hair and other valuable [illegible]. It has [illegible] to place a United States consul in that city to aid in the maintenance of commercial relations, and to provide information of the conditions and needs of the people in that region so that American manufacturers and merchants and promoters of [illegible] opportunities may extend their business connections with that nation ushered into a new world in the last few years.

It must be remembered that China has been the most conservative nation on earth, and long refused to take advantage of or to incorporate the agencies, in the lines of Western civilization.

But China now is where Japan was some fifty years ago when it broke from its age-long seclusion and accepted Western ideas and forces for its own development and to take front rank with the foremost nations of the world. So China is taking [illegible] the leadership and factors which made America prosperous, powerful and influential in the councils of the world.

It [illegible] to be expected that a city of Kalgan's size, location and commercial importance would [illegible] and [illegible] though [illegible] to all who can help to lift it to its rightful place [illegible] and [illegible], and [illegible] places to receive attention [illegible] and winding [illegible] can [illegible] places, and the bed of the stream [illegible] at times, and [illegible]

[illegible] will naturally follow and improvements [illegible] the streets [illegible] cities.

[illegible] Dr. Heininger, [illegible]

[illegible] possible situation when [illegible]

[illegible] its tend[illegible]

It, moreover, sets forth the fact, often shown before, that Dr. Heininger has the re[illegible] and [illegible] men and [illegible] that can [illegible] school [illegible] his powers with great energy, good [illegible] and consecrated zeal.

Word was received from Dr. Hammett, written just before sailing [illegible] Yokohama, bound for Kalgan, China, that all were well and eager to enter upon their great work.

Fred C. Klein.

MAKE IT A GREAT DAY.

The colleges struggle on. Were they established just to carry on a [illegible]? No! No! They were established to be agents of God in carrying on his work through the Methodist Protestant church. Is their struggle a part of God's work? No! No! It keeps them from getting God's work done. What is the matter? God's hands are tied. Are they to talk like that? No! No! So far as our [illegible] God's hands are tied. How can we untie them? In presenting the right thing on Educational Day. Dr. Miller, good man of God, has been very [illegible] to death, of late. Thank God for his recovery. Our colleges have been sick, narrowly escaping death. It is the sickness that comes of the struggle. If we do not contribute more money for the support of our colleges [illegible] will go on, but not forever. I have read of the great [illegible] Brown's [illegible] to plant a college in Uniontown, Pa. The [illegible] failed [illegible] the church went right on as usual, as [illegible] no calamity had occurred.

Who is who on Educational Day? He who takes his family to the [illegible] lives like a real saint to the [illegible] in the day, perhaps [illegible] place for their education [illegible] of his own church colleges.

Mail [illegible] to Rev. George H. Miller, [illegible] Pittsburgh, [illegible] will [illegible] in receipt of order.

J. [illegible],
President Westminster College.

RELIGIOUS EDUCATION IN THE HOME.

[illegible] the home [illegible] the Christian religion is [illegible]

[illegible] the better for the child.

The Sunday school should [illegible] every possible aid to the home so that the child shall receive that Christian nurture which is essential to his religious life and growth.

Suggestions to Leaders.

1. Make much of this month for establishing the family altar in the homes of your community and distribute good literature on the subject of the religion of home life. Build up the Christmas spirit. Utilize the fact that people spend more time in the home this month than at any other time in the year.

2. Confer with the pastor and urge him to preach a series of sermons on such topics as:

December 5—The Home an Indispensable Factor in American Life.

December 12—No True Home Life Without Religion.

December 19—Service the Watchword of the Christian. Christian Giving. Near East Relief.

December 26—The Coming of the Christ-child.

3. Arrange with the superintendent of your Home Department for renewed emphasis and effort in the work of this indispensable department of the Sunday school.

4. Hold a "Social" or other meeting of parents and teachers under the auspices of your "Parent-Teacher Asociation," or if you do not have such an association, make this an opportunity to form such an organization.

5. Urge at this meeting, also in the Sunday school and church services, the fundamental necessity of Bible reading and Bible study in the home and the family altar.

6. In conference with the officers of the Parent-Teacher Association, arrange for a series of monthly meetings of parents and teachers, at which there shall be presented by the best experts obtainable the various phases of child life and needs as these should receive attention in religious education in the home. These experts in the successive meetings may well deal with such problems as:

"Training Right Habits and Ideals in the Life of the Child."

"What Bible Stories Does the Child Like [illegible] Why?"

"Building the Child's Own Library; Books and the Love of Books."

"Building into the Home Life Activities Learned in the Sunday School."

These and other equally simple topics, while [illegible] will, if properly treated, [illegible] great help to parents in the homes, [illegible] link between the parent and the Sunday school teacher which will [illegible] helpful to the child.

7. Counsel the teachers in the Sunday school to urge parents and what is more [illegible] to provide by advance assignments [illegible] study of the Bible [illegible] preparation for the lesson in the [illegible]. This point deserves the most [illegible] consideration on the part of the superintendents and teachers in the Sunday school. It has been demontrated [illegible] Sunday school [illegible] and [illegible] provided.

[illegible] call a meeting of the parents who have children and young people [illegible] school; make this meeting [illegible] spirit and let the pastor and the superintendent place before the parents the plan for evangelistic efforts in the Sunday school and urge them to co-operate especially through the months of January, February, and March, culminating in an ingathering of converts as followers of Jesus Christ and as members of His church.

9. Avoid "starting things" one month only to drop them the next month for something new. Link up in every way possible the points of emphasis of the preceding month,—the Bible in national life and Christian citizenship. Show constant appreciation of and the need for Teacher-Training work in the local school and in the community training school.

"Repeated blows drive the nail."

A. G. Dixon.

EMPEROR WILLIAM'S MOTTOES.

The German emperor has a number of mottoes before him as he works. Here are some of them:

"Be strong in pain.

"To work for anything that is unattainable is worthless.

"Be content with the day as it is; look for the good in everything.

"Rejoice in nature and in people and take them as they are.

"For a thousand bitter hours console yourself with one that is beautiful.

"He who is mistrusting, wrongs others and harms himself. It is our duty to believe every one to be good as long as we have not the proof to the contrary.

"The world is so large and we ourselves so small that everything cannot revolve around us. If something damages us, hurts us, who can tell if that is not necessary to the welfare of creation."—Selected.

REWARD OF VIRTUE.

A Scottish farmer one day called to a farmhand, "Here, Tam, gang roon and gie the coos a caggage each, but min' ye, gie the biggest ta the coo that gies the maist milk."

The boy departed to do his bidding and on his return the farmer asked if he had done as he was told.

"Aye, maister," replied the lad, "I gied 'em a cabbage each, and hung the biggest e'en on the pump-handdle."—The Watchman-Examiner.

WITH THE HEART.

An employer, pointing to two men, working side by side in his shop, said to me: "Though I pay them the same wages, one of them is worth twice as much to me as the other because he puts his heart into everything that he does. He is interested. He is anxious always to do his very best. His neighbor, on the contrary, thinks only of his wages. He will shirk whenever he can do so and not be found out. I cannot trust him. I have to watch him closely, or he will send out work that is imperfect and will injure the reputation of the shop."

"Well, what does the man whom you commend gain by putting heart into it if you pay the same wages?'

"Nothing at present, except the satisfaction one feels in trying to do his duty. But I shall need a new foreman one of these days, and he will get the place. The man who does his best will be rewarded in due time."—Herald and Presbyter.

YOUNG PEOPLE'S WORK

REV. A. G. DIXON, D. D., General Secretary, 3919 Carlisle Avenue, Baltimore, Md.

OFFICERS NORTH CAROLINA CONFERENCE UNION.

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Superintendent Mission Work.—Miss Maree Goley, Graham, N. C.

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 5.

Progressive Livnig. 2 Peter 1: 1-8.

(Consecrtaion meeting. Do not forget to have your verse of Scripture ready when your name is called. Select, if you can, a verse that it appropriate for the subject.)

Daily Readings.

M. Progress in grace. 2 Peter 3: 10-18.
T. In knowledge. Col. 2: 19.
W. Progress in service. Matt. 24: 42-51.
T. Progress in wisdom. Luke 2: 43-52.
F. Progress in spiritual strength. 2 Cor. 4: 11-18.
S. Progress in generosity. 2 Cor. 8: 1-12.

In all life there is either progress or retrogression. There is scarcely such a thing as standing still. Life is either going forward or backward. When life ceases to develop the process of decay sets in. We have not the time to illustrate this now, but we can see it illustrated all about us both in plant and in animal life.

The Christian life is no exception to the rule. The Christian life ought to be a process of growth. It is possible for it to be a process of retrogression. 2 Peter 3: 18 says, "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Our Scripture lesson for today also sets forth the same truth (2 Peter 1: 5-8). The Christian life is a process of both subtraction and of addition. To Timothy Paul said, "Flee these things (perverse disputings, hurtful lusts, love of money," etc. 1 Tim. 6: 5-10); and follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim. 6: 11, 12). Leave off, subtract, the evil habits and practices from your life and add to your "faith virtue, and to virtue knowledge; and to knowledge self-control; to self-control patience; to patience godliness," etc. So you can readily see that the Christian life is to be one not only of subtraction but of addition. Not only are Christians to "cease to do evil," but they are to "learn to do well"; and in learning to do well there will be progress, growth.

How Progress or Growth May Be Assured.

All life needs cultivation or exercise in order that it may grow and develop. Spiritual life is not an exception. The writer to Hebrews exhorts us to "press on unto perfection," or full growth, as the American version has it. But to press on requires effort; and in putting forth the effort we get the exercise that is needed to insure growth.

It is too true that many professed Christians are no bigger Christians now than when they were converted; and some perhaps are not so large as they were then. As some one has expressed it, they are like a wasp, bigger at birth than at any other time. But there is something wrong with the Christian life that has not grown. The means of grace have been neglected or the individual has failed to exercise himself in spiritual things.

Some Esentials of Growth.

I want to mention a few things that are essential to progress in the Christian life. First, prayer. You can not be any sort of Christian if you do not pray. The more you pray the better Christian you will be and the greater will be your progress in the life of grace. A second essential is Bible reading. The Bible is food for the spiritual life. No life grows without nourishment. Attendance upon the regular services of the church I put down as another essential to progress. The church, with all her services, is a great means of grace, and those who fail to avail themselves of the privilege of church attendance are robbing themselves of a life-giving exercise. Look about you and see if the strong Christian men and women of your community are not regular attendants at the house of the Lord. Then, in the fourth place, if we want to make the greatest progress in Christian living we must get out and do some active work for the Master. Here is where the Society of Christian Endeavor is doing its great work. It gives the young folks an opportunity to practice their religion. And I shall not be uneasy for fear the young person will backslide who conscientiously reads his Bible, prays and is active in Christian Endeavor work. It is when we cease to be active that we cease to make progress.

Remember, young people, in all this there is no real progress out of Christ. Jesus said, "Without me ye can do nothing." He also said, "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me."

L. W. Gerringer.

SERMON TO YOUNG PEOPLE.

The Suffering Christ.

Text: Mark 8: 31 and Heb. 2: 10 and Isa. 53: 5.

The mystery of human suffering on earth has perplexed, confused, and disturbed many. It has even unsettled the faith of some in the goodness and care of God.

I call your attention to the following facts which will throw some light on this difficult and ever-present problem:

1. All suffering has its first cause in sin and imperfections in human nature—either our own sins or the sins of others. Sin is the transgression of law, and all have transgressed some law either natural or moral. In a race free from sin and imperfection pain and sorrow and death would be unthinkable. Suffering is a necessary part of the present state of sin and imperfection.

2. All sufferng on earth is intended for our own good or the good of others. "A burnt child dreads the fire." We learn our most im-

portant lessons from experience, and suffering gives experience which we are not likely to forget.

3. Physical sins bring physical suffering, financial sins bring financial suffering, and political sins bring political suffering All the world has suffered because of the sins of a few men who started the world war. No surprise that the sin of Adam in Eden tainted and corrupted and degraded the entire race.

4. Then, too, there can be no real progress apart from pain and struggle, hard labor and suffering. All upward progress has been marked by blood and tears. The path of progress is the path of pain and toil and self-denial and blood.

5. Mothers suffer for the sins of their children: and children suffer because of the sins of their parents. Nations are made to suffer for the sins of their rulers: and the present generation suffers for the sins of past generations. We are all linked together. The sins of one bring hurt to all.

6. All this has been said to throw light on the sufferings of Christ by whose stripes we are healed. The great mystery is how the innocent may suffer,—how innocent children are made to suffer on account of the sins of their parents; and how the sinless Christ suffered for us. As a matter of fact the innocent often suffer far more than evil-doers in this life.

1. Christ was **sinless.** All He suffered and endured was on account of our sins.

2. He came to redeem us from all our sins; and without the shedding of blood, suffering and death, there could be no redemption. He could only become our perfect Redeemer by **suffering and death.**

3. He suffered **with** and **for us.** Our redemption and salvation could only be accomplished by His death. **He gave His life for us.** Life is the most precious thing in all the universe: It takes life to redeem life.

4. The highest test of nobility and love is how much we are willing to suffer for others. Christ loved us and suffered death for us while we were His enemies. Only light can banish darkness, and only life can destroy death. Christ gave His life to deliver us from the death of sin.

> "There is a fountain filed with blood,
> Drawn from Emanuel's veins:
> And sinners, plunged beneath that flood,
> Lose all their guilty stains."

What did He suffer for us?

I. **Poverty.** He made all things He owned all things. But for our sakes He became poor —so poor that He had not where to lay His head. **He surrendered all for us.**

II. **Ingratitude.** He came unto His own, and His own received Him not. He was not appreciated. And such is the world to this day, that men and women who do the best work are not appreciated. The people saw no beauty in Him that they should desire Him. On one occasion He cleansed ten lepers, and but one returned to give Him thanks. Even His own disciples were slow to appreciate Him.

III. **Loneliness.** Just think of it, the holy Christ in an unholy world—the sinless Christ in a world reeking and rotting in its revolting filth. How could Christ feel at home in a world like this? Would He feel at home in this church? Would He feel at home in your heart? He had to tread the awful winepress of human redemption alone. In Gethsemane His disciples slept while He prayed in soul-rending agony, and met the prince of hell without sympathy or companionship from His own chosen disciples. Only John was with Him at the cross.

IV. **Temptation.** He was sorely tempted all the way of life. Tempted by the devil,—tempted by the scribes and Pharisees and rulers of the Jews; and even by His own disciples was He tempted. He endured temptations for our sake, and He overcame, that we might have victory.

V. **Misunderstood.** The best people misunderstood His teaching and His mission. They thought He came to deliver them from the Roman yoke instead of the yoke of ignorance and ritualism and sin. And this false hope lingered even in the thought of the twelve until after the resurrection. Both His friends and enemies seemed incapable of understanding His divine mission of redemptton from sin, and the establishment of the kingdom of God in human hearts and human society on earth.

VI. **Death.** And His life of sufferings was crowned by His atoning death on the cross.—the shameful death on the cross at the hands of a lawless mob. And this atoning death was for His enemies. Jesus died that His enemies might be saved. He had taught the disciples, that we should love our enemies; and now He so loved His enemies to die for them Only God could do that. Only Divine love can go that far. "God was in Christ reconciling the world unto himself." And this reconciliation was accomplished by the suffering of Him who was sinless.

VII. **For us.** All this life of suffering was for us. He is our hope and our salvation. He paid the debt by investing His own sinless life. What have we suffered for Him? "If any man love not" this suffering Christ, he is under the deadly curse of sin.—From The Word of Life.

WHAT THE BIRDS AND SQUIRRELS FOUND OUT.

"This bitter cold weather is very hard on the birds and little animals in the grove," said Papa Vance one cold night last winter. "We have had snow on the ground for a long time, and they will starve unless a thaw comes."

"Why, papa, I thought the squirrels always laid away plenty of nuts," said Dorothy. "Mamma said they carried them away to hollow trees."

"But you remember, my dear, the snow came before they had a chance to get plenty of food," said papa. "When we have an open winter, which means the ground is bare, the squirrels can dig under fallen leaves in winter and find food. The birds eat weed seeds and all sorts of things they find, but when snow is deep they often go hungry."

"Let's feed them tomorrow, Dorothy," said Fred. "I'll scatter a lot of crumbs so they can have a feast."

"Won't the crumbs be lost in the snow?" asked wise little Dorothy.

"I am afraid they will, but the birds are too timid to come to the house where the ground is bare."

"We'll sweep a nice bare place under the trees," said Dorothy. "I don't want the birdies to starve."

So early the next morning the children took two old brooms and hurried to the grove. It was hard work, and they were soon panting, but the thought of the hungry birds kept them at the task, even though their arms ached, and presently a nice, big table was all ready.

"Now for the wheat and crumbs," said Fred, hurrying back to the house. "Breakfast will be served a little late this morning, but we can do better tomorrow."

Fred and Dorothy crept behind some big trees, and presently a bird flew down on the table. Another and another came until there were crowds of hungry boarders, as Dorothy called them, eating their breakfasts. It must have tasted very good, for they chattered and seemed to have a fine time with the crumbs and wheat.

After that it was great fun to watch the table when the meals were served. Rabbits, birds, squirrels and even a stray cat came to enjoy the crumbs when the weather was very cold, and it took a great deal of food to keep the tiny bodies from freezing.

"I don't like it that the birds are all afraid of us," said Dorothy. "They all fly away whenever we come near."

"They will learn to trust you in time," said papa. "They are timid little creatures, and want to be sure you are their friends."

In a short time it was hard to get the tablecloth off without a lot of boarders camping on the table, as the children said when they had to brush off a fall of snow. The little things found out that the children never would harm them, so all winter they flocked to their meals when they saw Fred and Dorothy coming. The children are planning to open their boarding house under the trees again this winter, and I wish there were hundreds of such kind little people all over the land during the bitter cold weather.—Hilda Richmond, in American Primary Teacher.

SHIRKING RESPONSIBILITY.

A great many of dislike to take responsibility which does not belong to us. We think we might make a mistake, and bring censure on ourselves. And so we are often onlookers when we should be actors. We let things go wrong when we could have made them go right. On such occasions we draw comfort from the reflection, "Well, it wasn't my business." Wasn't it, indeed? Our business is something more than earning our salary, more than doing as we are told. It is doing the thing that ought to be done, providing we are able to do it.

Shirking responsibility is not at easy as it seems. We may satisfy the public that a thing does not concern us. We may tell ourselves that it is none of our business, but there is One to whom we cannot offer such an excuse. God holds us responsible not for what we are paid to do, not for what we are told to do, but for all we are able to do. With him there is no shirking of responsibility.—Selected.

"We use up in the passions the stuff that was given us for happiness.'

FROM PASTORS AND PEOPLE

Fair Grove, Haw River Circuit.—The conference year closed at Fair Grove with all claims paid. The election of officers for both church and Sunday school resulted in a re-election of old officers with a few exceptions, some of which were the election of Mr. J. W. Fogleman as superintendent and Dr. Johnson, teacher of adult class. The Sunday school treasurer gave the following collections for different purposes: Children's Home, [illegible]; special collection for Children's Home, [illegible]; literature, $20; Christmas tree and exercises, $32.26; Armenians, [illegible]; Rally Day, [illegible]; Young People's Union, $2; Woman's Foreign Missionary Society, [illegible]. Total, [illegible]. We had a very good Sunday schol last year. There is room for improvement still. Come, let us make a better record for this year. Bad roads and distance should not be a hindrance when we are working for Christ.

Jennie Troxler, Reporter.

Fairview, S. C.—The Fairview Christian Endeavor society held their fifth social meeting at the home of Mr. and Mrs. L. R. White on Saturday evening, November 20, 1920. This meeting was one that will probably be long remembered on account of our pastor, Rev. C. H. Lindley, being with us for the last time. Mr. Lindley has done much for us. After organizing our society he has taken an active part in all meetings he could and has been with us in almost all socials. Mr. Lindley is a young man, he is interested in the work of all young people. His presence will be greatly missed. We wish him a great success in his future work.

The program was carried out somewhat as usual. The boys secured partners by drawing the name of a girl from a hat. Three [illegible] contests were given, one especially, a duck cut-out contest; a prize was [illegible] for cutting the best duck. Prizes were [illegible] in the other contests also.

After the contests were over, a mix-up game was played, after which every one went into the dining room, where the table was [illegible] full of delicious eatings.

There were several visitors present. We are always glad to have them with us.

The Reporter.

Harris Chapel, Vance Circuit.—We have not reported in some time; however, [illegible] reports, which seem to me to be all that is necessary, under the circumstances. This is the last of the conference year. While we have failed in many respects, the church has not been altogether idle.

Rev. H. L. Powell has been with us for three years. He has done good preaching and we have enjoyed having him for our pastor. He seems to think that it is best that he should not come back to us. May God's richest blessings go with him and his family wherever he goes. I would be glad to know that we could get another pastor who will serve us as faithfully as Mr. Powell has. I am very sorry that he will not have a satisfactory report from this church, all claims not having been paid [illegible]. The fault is not altogether in the [illegible] members who never pay anything, and others who do not pay half of their assessment. The church is assessed according to its membership, and it would be easy to pay all claims if each member would pay his proportionate part; but I think I will not be mistaken in saying that at least one-third of the members will not pay. This is the case every year, and no help for it.

We have a very good Sunday school with Mrs. [illegible] as superintendent. [illegible] of the older people are taking more interest in it, and yet there is room for improvement. [illegible] who could attend who do not.

We are planning to have some kind of entertainment Christmas [illegible].

[illegible] Reporter.

November 28, 1920.

Hawkins Chapel, Littleton Circuit.—[illegible] The new trustees, J. [illegible] Pollard, L. E. Hawkins, [illegible] William Peyer; board of stewards, [illegible] Mattie Hawkins [illegible] reporter.

We have been well blessed here this year. The harvest indeed is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest to send forth laborers into his harvest.

[illegible] November [illegible], 1920, was an enjoyable day with us as we gathered at [illegible]

[illegible]

November [illegible], 1920.

Randolph Circuit.—The first quarterly conference for 1921 will be held at [illegible] Fraternally, W. F. Ashburn.

Charlotte.—On Friday evening, November [illegible]

[illegible] Sunday, November 21, at [illegible] the Young People's Society of Christian Endeavor [illegible] the Dixie Endeavor Institute which was in session [illegible] Presbyterian Church, this city. [illegible] Mr. C. F. Evans [illegible] general secretary, [illegible] e. The attendance and interest was fine. The afternoon services were [illegible] Christian Endeavor [illegible] the Sunday school [illegible] between afternoon and evening services. In the evening service, questions were asked and answered, pledges taken for Dixie Endeavor work, and reports were [illegible] societies represented. [illegible] were present in [illegible] a registration of [illegible] membership were [illegible] Mr. Shaw.

[illegible]

[illegible] November 28, in the absence of the [illegible] Rev. Mr. J. J. [illegible] Wesleyan Methodist [illegible] Tennessee, whose home is in [illegible] Tenn. In the evening service the [illegible] splendid sermon on [illegible] The Second [illegible] with us.

[illegible] L. Ezell, Reporter.

[illegible] Circuit.—[illegible] Methodist [illegible] The following [illegible] of Halifax circuit [illegible] H. L. Powell [illegible]

A [illegible]

[illegible] but keep feeling disappointed, yet we feel that it was a day well spent for those who came.

Pastor Bethea (that's what we hope to call him) worked hard for the success of the day in every way, but the weather man failed to co-operate with him. Reporter.

Bethesda, Halifax Circuit.—Fourth Sunday night is one of our regular appointments at this place, and while we are not exactly entitled to preaching service during conference, Brother Bethea had announced that he would make provision for it; so we had hoped to have with us one or more of the preachers from Enfield. Bad weather prevented, however, and we were disappointed.

A good many of our people attended the services at Hollister today and enjoyed the sermon by Dr. Benson, talks by Miss Hammer and Bro. Gerringer, and an interesting and inspiring address by Bro. Dixon. We would like to say more but must not encroach on the privileges of the Hollister reporter.

Conference being near us this year, a good many of our people had the privilege of attending. We are hoping for the return of Bro. Bethea, who has done a good work on this charge.

The year's work here closed last second Sunday, with a good sermon by the pastor from the text, "There remaineth, therefore, a rest to the people of God." He pointed out that this means, not only eternal rest, but a rest here and now; for, "Thou wilt keep him in perfect peace whose mind is stayed on thee." He went on to say that this rest is not a "state of idleness," but a peace attained only by the "giving of self, service, and substance." M. H. S., Reporter.

November 28.

Pleasant Hill.—Today winds up conference in Enfield, and we are hoping and expecting our former pastor, Bro. O'Briant, to be returned to us; but if Bro. Andrews sees fit to make a change we know that we can never get a pastor who will come any nearer pleasing every one than he has during the past year.

At Bro. O'Briant's last appointment here, which was the third Sunday night, he gave us a fine sermon, as usual. The church book was revised and church officers elected: Bro. J. W. McGee, class leader; Mr. J. M. Dunham, John Hart and Milton Crew, trustees; John Hart and Mrs. W. L. Alston, stewards; Mrs. J. W. McGee Sunday school superintendent.

Among those who visited conference from this place, Mr. and Mrs. H. E. Vassar, Mrs. T. R. Vassar, Mr. J. W. Massie, Calvin Massie, Mr. and Mrs. J. W. McGee, Mrs. J. M. Dunham, Mary Daniel, Mr. John Hart, Miss An[illegible] Crew, Mr. M. L. Crew, Mr. J. W. Crew and Mrs. W. L. Alston.

It was indeed a pleasure for me to have the opportunity of attending the conference this year and to see our former pastors and old friends, and also to meet a number whose names were so familiar to us by reading their letters in our paper. In future we can picture their faces as we read their letters. I for one have received impressions which will never be forgotten, of brotherly love and Christian fellowship.

We were glad to have two of our former pastors, Rev. W. F. Ashburn, and Bro. T. T. McCulloch, pay us a visit while in Enfield. They spent the night with Mr. and Mrs. H. E. Vassar. Mrs. W. L. Alston, Reporter.

Subscriptions to West Lexington Church.

In my other report I gave the total paid by some of the churches. I will now give the names of those that paid at each church:

Shiloh church—T. C. L. Sink, $5; A. H. Evans, $10; J. R. Koonts, $5; C. W. Sink, $1; Edgar Waitman, $5; M. W. Koonts, $1; H. A. Leonard, $5; W. J. Berrier, $5; J. L. Evans, $5; F. L. Koonts, $5; Mrs. J. W. Walser, $2; R. B. Sink, $3; H. W. Beck, $1; J. B. Leonard, $2; Mrs. Wiley Shoaf, $1.50; B. H. Leonard, $5; R. L. Leonard, $2; Mrs. G. F. Byerly, $1.50; Mrs. H. H. Leonard, $2; Wiley Shoof, $5; B. M. Walser, $5; Mrs. J. H. Byerly, $1; Roy Byerly, $1; Cal Byerly, $1.

Bethesda church—S. R. Wagner, $5; J. R. Wagner, $5; A. R. Hinkle, $5; W. M. Grubb, $1; J. W. Foust, $1; Ed Everhart, $.25; a collection, $3.25; J. L. Foust, $.50; Joe Wagner, $.25; Mrs. Clodfelter, $.50.

Friendship church—Henry Shoof, $2; Mrs. W. M. Byerly, $5; Webster Snider, $2; J. E. Walser, $1; Otis Philips, $1; Mrs. Henry Hartly, $1; W. M. James, $1; a collection, $5.30; W. E. Philips, $1.

Burlington church—J. G. Rogers, $10; J. E. Pritchard, $5; R. F. Williams, $1; C. B. Way, $1; E. O. Way, $.50; A. B. Holt, $.50; J. B. Turner, $2; Miss Swanannoa Patterson, $3; Mrs. S. M. Hornaday, $1; T. A. Smith, $.25; collection, $17.75.

Winston-Salem, $25. This $25 paid by the Methodist Protestant church of Winston-Salem should have gone in with the first report. It was left out by oversight. I will give other names later. Yours in His name.

D. A. Braswell.

A MEMORY SYSTEM.

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Whenever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress;
Be hopeful and forgiving.
Remember good, remember truth,
Remember heaven's above you.
And you will find, through age and youth,
True joys and hearts to love you.

—Selected.

—New York police have been assigned to stop motor vehicles on the streets and examine them, sending those in need of repairs to a garage and giving certificates of good condition to others.

THE ACCOMPLISHMENTS OF FAITH.

Faith has done many things in this world besides the bringing down of the walls of Jericho. Men sometimes laugh at faith as though it were a feeble thing, when, in fact, it is one of the great forces of the world.

If we were to use Scriptural language with regard to all the things that faith has accomplished, we might speak as follows: By faith Columbus crossed the ocean, not knowing whither he went. By faith Cyrus Field planned and perfected the Atlantic cable, while all men laughed at him and called him visionary. By faith our forefathers crossed the deep, seeking a country where they could freely worship their God. By faith Edison toiled on, seeking new discoveries in his science, not sure of the issue of his efforts. All these wrought with faith, and so worked wonders. The fact is that without faith the world would come to a standstill.

This same faith applied to spiritual things has done wonders for the world. Faith in the word and promises of God has led to the establishment of missionary work all over the world. Faith leads men and women to go far from home and friends to preach the truth to those in darkest Africa. Faith leads the city missionary to go to the plague-spots in darkest New York or London, and to believe that he can bring light and purity there. And God rewards this faith, so that the modern miracles are not so much those of the healing of the bodies of men as of their spirits. If ever this old and sinful world is to be made over, so that it shall be full of righteousness, it will be only when men act more by faith and less by sight, and dare and do great things for God and their fellow-men.—A. F. Schauffler.

A REMARKABLE COLLECTOR.

A boy in Portland, Me., many years ago, was deeply interested in collections, and after taking up several things, minerals, stamps, and the like, he settled down to make a collection of shells.

At seventeen he had developed such keenness of observation as to discover a new species of shell, and presented a paper before the Boston Society of Natural History on his discovery. In a few months he again discovered a new species that had been classified as the young of a known species. A great English naturalist visiting this country, was taken to visit this boy and see his collection of shells. He was so interested that on his return to Boston, he spoke of the collection to Professor Agassiz, who invited the collector to Harvard as a special student.

That boy is known to the world as Professor Morse. He went to Japan as professor of Zoology in the University of Tokio, and while in Japan began studying the beautiful pottery of that ancient empire, until he had become an authority, and was made Judge at the Chicago [illegible]. Professor Morse attributes his knowledge of Japanese pottery to the habits of close inspection acquired in his boyhood when making his collection of shells.—Outlook.

—[illegible] in all the larger towns of Mexico are to be closed from noon Saturday until 9 o'clock Sunday morning.

THE BENEFITS OF THANKSGIVING.

To give thanks is well-pleasing to God. "He that offereth praise glorifieth me." The divine sense of appreciation is infinitely keen. The delight of God in thanksgiving for mercies given is fully as great as His pleasure in bestowing other blessings. But the benefits that the thanksgiver receive from his giving of praise are rich and abundant. It pays well to give thanks to God.

The exercise of thanksgiving **cultivates and accentuates a sense of unworthiness.** With every contemplation of God's unfailing goodness we are impressed that we do not deserve even the least of His mercies. We are led to contrast our sinfulness and shortcomings with the unceasing lovingkindness of the heavenly Father. And the more we think upon this contrast the more are we impressed with our unworthiness of the least of all the mercy and faithfulness of God. A deep sense of unworthiness is most becoming to a child of God. It is from such a sense of lowliness that the graces of Christian character are developed. We become more and more Christlike as we realize how deeply unworthy we are. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

And the giving of thanks is **a wonderful aid in the development of faith.** Grateful acknowledgement of God's goodness gives us a deeper insight into His character. We come to know Him better as we thankfully meditate upon His mercies. And the more intimate this knowledge of God becomes, the stronger will be our faith in Him. The countles lovingkindnesses of the Most High reveal him as Friend, Lover, and Father; and it becomes easy to trust Him when this near relationship is so abundantly verified.

And again the giving to God the praise that is due Him is **a large stimulant to Christian service.** The grateful heart wants to do something in return for God's goodness. And the deeper and more constant the sense of gratitude the stronger will be this holy desire to serve the true and living God. There is nothing too good or too great to attempt for God on the part of those who are filled with praise and thanksgiving. To such all service becomes a thankoffering. In every gift of sacrifice, in every effort to advance the interests of the kingdom there goes up the sweet incense of thanksgiving to God. And the entire life becomes transformed into a holy sacrament unto the Lord. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

The exercise of thanksgiving will also **lighten the burdens of life.** These burdens are often many and heavy, but they become less burdensome as the mind dwells gratefully upon the unfailing mercies of God. Indeed we often forget our sorrows in contemplation of the good things that the gracious Father has showered upon us. By such contemplation we discover how little are the tribulations of life compared with the abundant mercies of God, how little we have to endure compared with how much we may enjoy, and how deserving we are of the one and how undeserving we are of the other.

Thanksgiving furthermore **helps to a wiser use of the blessings of God.** The truly thankful man is not going to prostitute his blessings to the service of sin. He will not even use them to further any unworthy aims of self. He will share these blessings with others. He will consider them as God-given assets with which to promote the kingdom of God. The grateful soul is a safe trustee of the things of Christ. He dispenses liberally to the poor, the widow, and the orphan. He is also generous in support of enterprises of the church of Jesus Christ. "Freely ye have received, freely give."

And lastly the giving of thanks **prepares the thanks-giver to receive still larger blessings.** Nothing enlarges the capacity of the soul like the giving of generous praise to God. The heart is constantly expanding under the abiding sense of gratitude. "Be ye also enlarged," exhorts the apostle. And the giving unto God the glory due unto His name is one of the surest methods of producing this enlargement. Thereby room is provided for still greater benefits. And God has declared His willingness to abundantly bless the thankful person: "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase, and God, even our own God, shall bless us."

"Rejoice evermore, pray without ceasing, and in everything give thanks."—From The Word of Life.

Asheboro Christian Endeavor.

The senior Christian Endeavor society of the Methodist Protestant church held its regular business and social meeting at the Methodist Protestant church in Asheboro last Thursday night week. There was a very interesting meeting, several being present, but not as many as there would have been, owing to the fact that it had been put off twice before, on account of Sheriff Hayworth's death and then on account of rainy weather.

The Christian Endeavor society of Asheboro is progressing the best possible, for the fact that the officers and the social committee of the society are doing so much for its interest The society will next January celebrate its first anniversary. The church was all decorated with autumn leaves, flowers and scenes of different kinds. The socitey had its regular business meeting, collection for the Near East orphan the society has pledged to keep up. a few remarks by our pastor, president and other officers. The election of officers came next. Mr. Lacy S. Lewis was re-elected as president by a majority vote, Miss Ethel Cox vice president, Miss Josephine Smith recording secretary, Miss Lollie Jones corresponding secretary, and Miss Nan Lewis reporter. After the election of officers a wedding took place, in which the new officers were wedded into the different offices they are to hold. This was officiated by Rev. L. W. Gerringer, our pastor, and president of our young people's work. The officers were given an oath by the pastor that they would strive to do what they could do while they held the different offices, the answer being, "I will."

After the wedding ceremony was over a play was given by the girls of the society, "Mrs. Jenkins' Brilliant Idea." Not a moment during the play was the audience in silence. It was a play that applies to some of the older people. After the play the society repeated the Mizpah benediction and were adjourned. Every one left satisfied that this was one of the best meetings and socials that the society has held. And every one being satisfied with the new officers that were elected and installed.

When our society was organized we began with only 17 members, then lately our president, Mr. Lacy Lewis, put on a membership drive, and now we have a membership of 112, taking in Miss Anna Richardson as an active member last Sunday night. Besides the Near East orphan the society has pledged to keep up they are giving $50 this year to the mission work. As this is our first year of work, I think the society has done well, and we hope to do better next year.

Our next social will be Thursday before Christmas, at Misses Mae and Clara Presnell's home, on oSuth Fayetteville street. Then on the night of December 31 the society is to celebrate its first anniversary at church. The society invites all Methodist Protestant church members to attend this, and as it is a celebration, we are also to watch the old year go out and the new year to come in. A program will start at seven-thirty that night: after the program the boys of the society are to make coffee, while all the girls, and ladies of the Methodist Protestant church are expected to fix up a basket for this occasion. Those members of the society and members of the church that will be there and expect that they can meet with the society for its celebration are requested by the president, Mr. Lacy Lewis, to let Miss Cleta Hatch or Miss Mae Presnell know if they will fix up a box for the occasioon, and for how many. We, the society, agree to entertain you while you are there, that is until the new year comes, then the feast, chicken, turkey, or whatever it may be, will be all yours.

This is the program for the night:

The completion of the first year's work of the Christian Endeavor society is at hand. It seems to be an appropriate time to review the past, to see whether the foundations of this organization are strong or weak, and whether we undersand God's purpose in bringing it into and in sending it throughout the town of Asheboro, and the county. It is also a good time to look forward to see how we may improve, and what new duties await us.

Topic: Christian Endeavor After One Year.

Solo—"I will do what you want me to do"—Miss Mac Presnell.

Ten-minute talks on the following: One Year Ago and Now—Mr. Earl Bulla; Are the Principles Out-grown?—Miss Cleta Rich; The Adventures of Christian Endeavor in Asheboro—Miss Josephine Smith; Closing Up the Gaps in Our Society—Mr. Robert Jones; Christian Endeavor and the Church—Miss Lollie Jones; What Christian Endeavor Has Done for Asheboro—Miss Mabel Cox; What Christian Endeavor Will Do for Asheboro—Miss Nan Lewis; The Officers for the Past Year—Miss Enolia Presnell; The Pledge Thoroughly Explained—Rev. L. W. Gerringer; What Mr.

Gerringer Has Done for the Society—Miss Esther Ross; What the Junior and Intermediate Societies Are Doing—Mrs. F. C. Richardson, Mrs. L. W. Gerringer; The Good and the Bad of the Society—Miss Nannie Lowdermilk; A Glimpse of the Possible Future—Mr. L. W. Gerringer.

Then comes the social and the feast.

Nan Lewis, Reporter.

November 30.

Rockingham.—The stationing committee saw fit to assign me to this charge and the company that I have been working for said they "could not rent us a house, but would give us $250 on a parsonage." We have determined to build a parsonage just as soon as we possibly can. This is a very weak charge, but we believe that if they can build a parsonoage it will greatly strengthen us. If any pastor or layman who reads these lines feels moved to donate to this worthy cause it will be greatly appreciated by the entire charge. We are intending to try to build a new church at Hannah Pickett cotton mill.

Any one wishing to help us may send their gifts to J. W. Jenkins, Rockingham, N. C., and their names with the amount will be published in the Herald.

Brethren, pray for this charge, that we may have a successful year's work.

J. W. Jenkins, Pastor.

THE DISAPPEARING LIQUOR SUPPLY.

When the Eighteenth Amendment went into effect on January 16, 1920, it was estimated that there was a total amount of 69,200,000 gallons of distilled spirits in bonded warehouses. Of this, 62,000,000 gallons was whiskey. On September 30, 1920, the warehouse stocks amounted to 44,500,643 gallons, and it is estimated that at the present time this stock has been reduced to 40,000,000 gallons.

No liquor has been removed legally for beverage purposes, and the shrinkage, which amounts to approximately 30,000,000 gallons, must therefore be credited to withdrawals for other than beverage purposes and to leakage.

The leakage represents liquor withdrawn on forged permits and liquor stolen. It is the fountainhead of the rivulets of booze that have trickled out through most of the larger cities. It represents a considerable quantity of liquor. Just how much is not made clear in the report, but certain it is that 30,000,000 gallons of liquor has not been utilized for legitimate purposes within the last nine months.

The situation presents a strong argument for the proposition that the government take over the liquor stocks, concentrate them in a few warehouses where they can be properly guarded, and dispose of these stocks as necessity requires, turning the proceeds over to their owners.

It also suggests the necessity of more strict regulations governing the issuing of permits. Several months ago it was discovered that the pernicious practice of indiscriminate issuance of wholesalers' permits was the cause of much of the bootlegging that was being conducted in New York, Philadelphia, Chicago, and elsewhere.

Nobody expected the Prohibition law to work perfectly from the start. It was realized that experience would suggest many needful changes in order to make the law more effective, and it certainly appears that this rapidly dwindling bonded liquor supply points to these needed changes in the law controlling the bonded liquor supply.

THE MAYFLOWER COMPACT.

"IN THE NAME OF GOD, AMEN. We whose names are under-written, the loyall subjects of our dread sovereigne Lord King James, by ye grace of God of Great Britaine, Franc & Ireland King, Defender of the Faith, &c.

"Haveing under-taken for ye glorie of God, and advancement of ye Christian faith, and honour of our King & Countrie, a voyage to plant ye first colonie in ye northerene parts of Virgina, doe by these presents solemnly & mutualy, in ye presence of God and one of another, covenant & combine our selves together into a civill body politick for our better ordering & preservation, & furtherance of ye ends aforesaid; and by vertue hearof to enacte, constitute and frame such just & equall lawes, ordinances, acts, constitutions, & offices, from time to time, as shall be thought most mette & convenient for ye generall good of ye Colonie; unto which we promise all due submission and obedience.

"In witness whereof we have hereunder subscribed our names at Cap Codd ye 11 of November, in ye year of ye raigne of our sovereigne Lord King James of England, France & Ireland ye eighteenth, and of Scotland ye fiftie-fourth, Ano Dom. 1620."

Signed by the Pilgrims in the cabin of the Mayflower on November 21 (new style) 1620, just a month before the landing at Plymouth.

—Germany, though not yet a member of the League, has protested against the League's action in selecting "mandates" to manage the former German colonies.

—Paris papers understand that Senator Medill McCormick, who left this country for Europe a few days ago, went as a representative of Senator Harding, to lay before the heads of the various governments the President-elect's personal views regarding the League of Nations.

—More than 500 Russian Reds in this country remain, waiting to be deported—but all except 40 of the worst have been released on bail. The delay in sending them back to Russia, it seems, is that the Scandinavian countries refuse any longer to let them go through their ports, and Russian ports are closed to our ships.

—Salem, O., with 10,000 inhabitants, has 780 cases of typhoid fever caused by somebody's carelessness about the water supply.

—Production of anthracite coal is now reported "normal."

—France has been raising a new loan, by popular subscription. It is to be the equivalent of about $4,000,000,000. Paris papers say this loan is a great success. The last one, for a like amount, was a partial failure.

—A Distinguished Service medal has been awarded to Thomas A. Edison, the inventor, by the Secretary of the Navy. It is given "for distinguished service in a position of responsibility" as president of the Naval Consulting Board.

THE NECESSITIES OF LIFE.

One of the sidelights on character is a knowledge of the things people consider necessary. To many, luxuries and necessities are synonymous. A woman recently quoted in the press declared in court that she could not live on less than twenty thousand dollars a year.

Some people think of fine clothes as necessities. Some think it is necessary to buy a box of expensive candy two or three times a week, and to eat ice cream every night in the summer season. There are others who regard education as a necessity, and go shabby and work early and late in order to secure it. There are homes where no servant is kept, where the table fare is very simple, but the living room contains the best books and magazines, for to the inmates, good books and magazines are necessities.

What are the necessities of life from your standpoint? To dress better than your neighbor, to attend expensive entertainments, or to develop yourself symmetrically, and do something to help others? It is worth your while to find an answer to this question, for your definition of necessities helps to define you.—Selected.

BRING YOUR GIFTS TO GOD.

What is your gift? The gift of music? Very well. Christ wants that music of yours. I know music is often used as an incitement to sin, but He can use it as a help to righteousness. John Wesley used to pick up all the popular tunes of his day—tunes often associated with ribald words—and employed them in his services set to hymns in praise of God. "Why should the devil have all the good music?" he used to say. If music is your gift, bring it. Christ can use it. "I sing," Jenny Lind used to say, "for God."

What is your gift? Humor? Very well. Bring it—Christ can make use of it. Christ wants your merriment and lightheartedness. There is room for laughter in religion. "Rejoice always." I think of a man like Peter Mackenzie bubbling over with humor, putting that humor at the service of God and laughing men out of sin to righteousness.

What is your gift? Business skill? Very well. Bring it. Christ can make use of it. You can use that business skill of yours for Him. You can put it at His service in the shop where you labor. You can come and use it in the management and direction of the affairs of His church. There is no gift which Christ casts out as waste. There is no single energy which He demolishes and destroys. He wants the whole man—with every ounce of power he possesses. Christ does not annihilate. He converts. The stones and timber once used for some Ramah of sin He can use for some Geba and Mizpah of righteousness.—J. D. Jones.

God made both tears and laughter, and both for kind purposes; for as larghter enable mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness.—Leigh Hunt.

IN MEMORIAM.

Mr. A. G. Hough.

"Howe'er it be, it seems to me,
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood."

A feeling of sadness pervaded our Sabbath school when on Sunday morning, November 14, Dr. Brown announced that our much loved librarian, Mr. Hough, was very ill, and an operation was necessary. Then early the following morning, November 15, the news came as a grievous shock that he had fallen asleep in Jesus.

Mr. Albert Burney Hough was born in Davidson county, near Fair Grove church, January 15, 1843. When just a boy he was converted, and joined the Methodist Episcopal church at Fair Grove. In 1875 he was happily married to Miss Mary Steeloff of Davidson county, who was a true helpmeet and walked by his side in tenderness and devotion for 45 faithful years. To this union five children were born, four daughters and a son. One of the daughters, Mrs. Woollen, and the son preceded him to the better world.

About 28 years ago he joined the Methodist Protestant church at Gray's Chapel, Randolph county, where he was then making his home. In 1900 he and family removed to High Point, when his membership was transferred to North Main street church, of which he remained a loyal and consistent member until death. For the past 18 years he was the faithful and capable librarian of the Sunday school. He loved all children and young people, and took an active interest in everything that pertained to their welfare and uplift. Himself a great lover of books, he devoted much time and careful attention to the library, and was always eager and happy to help the children make good selections. He was anxious to increase the library, and from time to time added new books, which he selected most carefully. He was always anxious to buy only good, wholesome literature for the young people He seemed to realize fully the great impress made on the minds and character of the young by the books which they read.

No more punctual and faithful attendant upon the services of the church was to be found in the congregation than Mr. Hough, although his home was a mile distant from the church. Through fair weather and foul, through winter's storm and summer's blazing heat, he was always in his place. He is survived by the devoted wife of his youth, Mrs. A. G. Hough, three daughters, Misses Ada, Clara, and Mamie Hough, and three grandchildren, Frances, George and May Woollen, who made their home with him. To these he bequeathes the priceless legacy of an honorable name and a Christian character "without fear and without reproach." Gentle and unassuming in manner, of a kindly nature, he had drawn to him a large circle of friends who loved him warmly, and who now mourn his passing.

Funeral services were held at the home on Willowbrook street on Wednesday, November 17, by his pastor, Dr. Geo. R. Brown, and interment was made in Oakwood cemetery, High Point. Many beautiful floral offerings attested in some degree to the love and esteem in which he was held. To the sorrowing widow and daughters the deepest sympathy of the entire congregation is extended. Truly a good man and a prince in Israel has fallen.

Mrs. R. T. Pickens.

High Point, November 29.

CHILDREN'S HOME.

Report of Superintendent.

Sunday schools—

Lebanon, Lebanon	$3.46
Charlotte, Richland	2.90
Mt. Lebanon, Randleman	2.61
Yadkin College, Lexington Mission	1.25
Davidson Circuit	4.00
Beginners' class, Harmony, Yarborough	1.00
Friendship, Haw River	3.00
Haw River, Graham and Haw River	5.46
Mt. Hermon, Mt. Hermon	5.71
Maple Springs, Forsyth	4.94
Elbaville, Mocksville	4.25
Denton	8.92
	$ 47.53

Thanksgiving.

Miss Nancy Pratt, Raleigh	$ 10.00
Miss Nannie E. Sutton, LaGrange	1.00
Dr. W. C. Linville, Goldsboro	25.00
A Friend, Lincolnton	1.00
Chas. B. Auman, Biscoe	10.00
Pierce P. Richards, Lawndale	5.00
Albemarle S. S. and church	130.00
A Friend, Dabney	1.00
Mrs. T. P. Cheek, Chestnut Ridge, Orange	3.00
A Friend	2.50
Ladies' Aid, Haw River, Graham and Haw River	10.00
O. S. Leonard, Bethesda, North Davidson	5.00
Mrs. Dr. R. U. Zimmerman, Bethesda, North Davidson	5.00
Rev. and Mrs. J. S. Williams, Asheville	10.00
T. O. Coble, Greensboro	2.00
Union Grove, Orange:	
Mrs. T. M. Riley	2.00
Flora Riley	1.00
Why Not Circuit:	
Flag Springs S. S.	4.83
Mr. and Mrs. C. T. Luck	5.00
Mrs. D. A. Henley, Asheboro	10.00
W. T. Capps, Aberdeen	10.00
J. S. Atkins, Elkin, by Miss C. E. Wolff	2.00
J. H. Medearis, Greensboro	5.00
D. Y. Cooper, Henderson	10.00
Gillburg S. S., Vance	6.60
W. H. Bond, Whitakers	5.40
Philathea class, Graham	5.00
M. L. Cable, St. Augustine Fla.	50.00
W. N. Negram, Winston-Salem	5.00
PeeDee young people, Rockingham	20.00
Harmony Grove, West Forsyth	7.50
Mrs. Ellie M. Whitaker, Whitakers Chapel	5.00
Antioch, Granville:	
Mrs. Mitchell	1.00
James Mitchell,	.50
Bail Mitchell	1.00
Mrs. S. T. Kiger, King	5.00
Rev. and Mrs. L. W. Gerringer, Asheboro	5.00
Rev. and Mrs. Paul S. Kennett, Elon College	5.00
Sam R. Harris, Jr.'s class boys, Henderson	11.50
Mr. and Mrs. W. H. Finch, Union Chapel, Granville	5.00
Mrs. J. B. Cobb, New York	10.00
Ware Shoals, S. C.:	
Mrs. G. B. Taylor	1.00
Mrs. M. J. Moore	1.00
Miss Kate Medlock, Harmony, Yarborough	1.00
Pinnacle and Mt. Zion Circuit:	
J. F. Whitaker, Pilot church	5.00
Levi Watson, Pinnacle	1.00
Baraca class, Mt. Pleasant, Mt. Pleasant	4.40
Bethesda, North Davidson:	
Mr. and Mrs. R. E. Leonard	3.00
Grady H. Leonard	1.00
Mamie Leonard	1.00
Grace Leonard	1.00
Fred Leonard	1.00
Van Leonard	1.00
Glen Raven:	
C. R. Ephland	5.00
Mrs. R. G. Hernaday	1.00
George Walker	.50
Mrs. Phillip Garner, Canaan Denton	1.00
High Point:	
Eighth grade, S. Main school	2.65
Graded school	15.35
Ladies' Aid, Randleman	1.00
J. S. Lineberry, Gray's Chapel	[illegible]
[illegible] church, Orange	[illegible]
[illegible] (union S. S.), Saxapahaw	[illegible]
Three friends, Brown Summit	12.00
Mrs. Jno. A. Howard, Great Falls, S. C.	6.00
Stony Knoll S. S., W. Forsyth	9.00
	572.
Mrs. N. G. Bethea, Sunday eggs	5

In Kind.

N. C. Ice Cream Association, cream for a
W. H. M. S., Burlington, towels, pillow cas
and dresser covers; Mrs. J. T. Ramsey, quil
Mr. and Mrs. B. E. Payne, Pleasant Grov
Lebanon, one turkey; E. M. Holt [illegible] aid Mil
Burlington; through Glen Raven church, 1
yards gingham; Moriah church, Tabernac
quilt, flower, canned fruit, apples, pears, sw
and Irish potatoes, sugar, chicken, pumpki
persimmons, hickory nuts; Y. W. M. S., Tho
asville, towels, hose, ginghams, tobogga
pickles, meat, sweet potatoes, sugar, bea
peas, pumpkins, canned apples, salmon, appl
Mrs. R. T. Pickens and Philatheas, High Po
oranges, apples and cranberries; eighth gra
South Main street school, High Point, ora
s, pears, apples, canned peaches, salmon a
cakes.

Friends, we appreciate all you have d
We have not the space to make the comme
we would like. The young people of Pee
made their gift with a chain of 2 dollar bi
It was novel. Many of those contributing
[illegible] have written telling of sickness and
for one, as some would say, [illegible] they are
thankful that it is as well with them as it
so they have made their offering. May p
and joy be in your homes because of your

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXV. GREENSBORO, N. C., JANUARY 30, 1919. NUMBER 11.

METHODIST PROTESTANT HERALD.

J. F. McCulloch, Editor and Publisher.

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Entered as second-class matter at the post office at Greensboro, N. C.

"LORD, GIVE US SOULS FOR OUR HIRE!"

This prayer expresses the great desire of the true preacher of the Gospel. If preaching were carried on just to pass the time, just to fill the appointments, just to "raise the assessments," just to earn the salary, how dreary and tasteless would the task be! But when the preacher realizes that preaching is a mighty means apopinted by God to bring deliverance to souls that are captive, to bring salvation to souls that are lost, this realization infuses into his spirit the fire of a holy enthusiasm. What grand results are possible! Eternal life secured, eternal death avoided! No other occupation can hold out results so inspiring. The physician may hope to save life and may be stimulated to endure cold and hunger and weariness to achieve this result, but what is saving life in comparison with saving souls!

The lawyer may hope to save his client from prison or unjust penalty and may be urged on by his sense of justice, but what is saving a man from the penitentiary in comparison with saving a soul from hell?

The business man may be inspired with the hope of gain. He may hope to rival Rockefeller or Carnegie in his acquisitions. But what shall it profit a man to gain the whole world and lose himself?

The gains for which the preacher labors are incomparable souls saved! Let this thought inspire every preacher to do his best.

—Sad news came to us yesterday morning, telling of the death of Albert Sharpe, of Moriah church. He was a most likable young man, a good farmer, and a leading member of his church. His father and mother, Bro. John C. Sharpe and wife, his brothers and sisters, have our sympathy.

—Rev. W. W. Davidson suffered a stroke of paralysis Saturday and is now in St. Leo's Hospital. His sisters. Mrs. Rev. T. J. Ogburn and Mrs. J. B. Ogburn, have been at his bedside.

—In the general exchange of pulpits by Greensboro ministers last Sunday, Bro. Bates preached for the Walker Avenue Presbyterians, Bro. Raleigh Hunter for the Moravians, and the Quaker pastor, Prof. Francis Anscoe, of Guilford College, for our people in Grace. West End was served by Rev. Mr. Hedgin of the Presbyterian Church. It was a good scheme, we believe, in several respects.

—The every-member canvass was made for Grace Church last Sunday P. M. The stewards went about it in a determined business way and acomplished it, failing only to see a few individuals.

NATIONAL PROHIBITION—A GREAT MORAL TRIUMPH.

The prohibition amendment has been adopted by more than the required number of states, and a year hence our country will be free from legalized distilleries and saloons. What a long fight it has been! It began sixty-eight years ago in Maine A woman whose husband was being debauched by a bar-keeper appealed to Neal Dow to intercede with the liquor man and ask him not to sell her husband drink. The bar-keeper replied in an insolent manner, said there was no law to prevent and he would sell to whom he pleased. Neal Dow determined that there should be a law to prevent, and went to work to that end. He succeeded in having his own state adopt prohibition. From that beginning the movement spread. But how slowly! We remember when a young man attending a meeting of prohibitionists in a Michigan city. There were only a few old men present. It was generally so in those days. It was regarded as a forlorn hope. But those old men had faith and could pray mightily if they could not work much. They persevered. The good women of the country, led by Frances E. Willard and others, rallied to the cause, and awakened the sleeping sentiment of the nation. Scientific temperance instruction in the schools followed, and a generation has come on the stage that is awake to the deadly peril and destructiveness of the drink traffic.

Praise God for the great victory. It is greater than the victory in France over the German arms.

HAS THE LIKE EVER HAPPENED BEFORE?

Hats off, everybody! The unusual has happened. Less than two months after the adjournment of Conference one of our charges has paid both budgets in full. A check for $81, received from the pastor last week, pays these assessments in full. By reading between the lines it was not difficult to see that this pastor was not a little proud of what his charge had done. You can't guess the pastor nor the charge, so I must tell you—Rev. W. F. Kennett and St. Paul. Bro. Kennett and his people have, I am sure, the hearty congratulations of every other charge in the conference, and it is to be hoped that this splendid example may be stimulating to the rest of us. We shall look for other good things from St. Paul all along through the year.

The total received to date from all claims is $214.38. This amount is distributed as follows: A. C. B., $93.86; G. C. B., $112.27; O. P. H., $4.00; Journal, $4.25. We owe our president to date $239.47.

Eight charges have made payments. Tabernacle led off Dec. 3. The other charges are Reidsville, Asheville, Granville, Cabarrus, Alamance, Lexington Mission, and St. Paul.

S. W. Taylor, Treas.

Jan. 28, 1919.

P. S Mt. Hermon has credit for remittance received since Conference to pay balance on G. C, B. for last year.

S. W. T.

FOR SUFFERING ARMENIANS

Mrs. Mary Hedgin	$5.00
Creswell M. P. Sunday School	5.00

—Much matter crowded out this week.

THE HOW.

We do not know how to write about that which we have not been able to do. Bro. Kennett was asked once to preach on the subject of raising boys. He said he would but for one thing: he had a boy of his own. I would gladly tell my brethren how to put our church paper into every Methodist Protestant home on their work, but for one thing: I have a circuit of my own. I will admit that I have had some success along this line and I do not mind telling how I have done.

In my visiting, I find out if my people take our church paper. If they do not I try to tell them of our church paper and how I think they would enjoy reading it. Sometimes I speak of a former pastor's work and how they can keep in touch with him and his work. Also, the Children's Home and other interesting work of our church. The main thing is to get people to want the paper and you have their subscription. I find it much better to work my people myself. Dr. Broadus in his work on preaching, in closing said: "The only way to preach is to preach." And after all is said of soliciting subscriptions to our church, I find about the only way to get them is to go after them.

J. B. O'Brianat.

THE Y. M. C. A. AND THE CHURCH.

One of the many booklets dealing with matters of practical religious faith that has been distributed by the Y. M. C. A. workers among the soldiers in the various camps and overseas is "The Value of the Church" by Dr. W. W. Moore. Some extrasts from that booklet will give the readers at home an idea of Y. M. C. A. teaching concerning the Church:

"It has brought into existence in our day certain great agencies, which are alleviating on a vast scale the loneliness and tedium of camp-life, and the fatigue and suffering of our soldiers and sailors, its two most conspicuous by-products in this present war being the Young Men's Christian Association and the Red Cross Society. The keystone of the very name of the one is the word Christian. The vry emblem of the other is the blood-red Christian cross.

"The chief value of the church to the community lies in the fact that she is treating not merely outward symptoms, but the seat of the disease. Her main function is the meeting of spiritual need—the deepest and most universal of all needs, the need of the knowledge of God and of the way of deliverance from sin: the need of pardon and peace as to the past; and the need of power and progress for the future.

"To the church the world is more indebted than to any other agency for the freedom and civilization to which it has already attained. Upon the church more than upon any other agency we must depend for the maintenance of the ideals which will win the war. To the church more than to all other forces, we must look for that reconstruction of human society which will follow the war, and which, please God, will secure to the world a righteous and permanent peace. In other words, the church is essential to sound civil and social life as well as to spiritual life and growth. Her supreme work is to make the human heart right, and in just the measure in which the human heart is right, will wars and outrages and injustices disappear from the earth.

"May there be no slackers or traitors or defamers of the church of the living God among us, but may we unitedly and heartily support her work not only during the war but throughout the future, remembering that so long as men and women have sins to be forgiven, and passions to conquer, and temptations to resist, and sorrows to meet, and death to face, the church will incomparably be the most important of all agencies in the world—not merely as an economic factor, but as a religious factor—as the exponent of the saving gospel of Christ, 'in whom alone is found the truth that satisfies the intellect, the power that regenerates the life, and the hope that illumines the future.' "

RETROSPECTION AND INTROSPECTION.

Standing on the threshold of the New Year may it not be well for each one of us to glance back over the past twelve months, that we may note wherein we have failed to measure up to what we resolved should be our standard of Christian living?

Let us take an honest look into our own hearts. We started out a year ago to make our lives just a little better. Have we succeeded, have we been better men and women, better Christians?

Have we been generous in our judgment of the acts of others? Have we tried the past year to make the world a little better? Have we held out a helping hand to our brother?

Are we not, many of us, inclined to think, if we only had plenty of money, or talent, or strength, or time, we would do such a lot of good in the world? forgeting we all have precious gifts we may confer; if we will. Love, sympathy, kind words, a little encouragement, a smile, a cheerful good-morning salutation, a hearty handgrasp. Have we been generous in this kind of giving.

Many poor souls have reached that point where one word of cheer, one sign that any one had a kind thought for them, would have saved them from death, or worse than death.

Then let us all be generous with these gifts. We need have no fear of depleting our hoard, for the more we give of love, kindness and sympathy, the greater we shall find our store of these treasures.—Ex.

MODERN CHRISTIANITY.

Modern Chistianity is rapidly recovering the social impuse of its earliest days. It is glowing once again with the old fire. * * * The Church is convinced that a Christianity which does not go about "doing good" is not the Christianity of Christ. A religion which ignores the healing of the body is not the religion of Him who "took our infirmities, and bore our diseases." A religion which ignores child labor and child mortality is not the religion of Him who took the children in His arms. A religion which has nothing to say about vice and crime in the modern city can not claim kinship with the power that speaks out in the great apostolic letters to Corinth and Rome and Ephesus. A faith that merely hopes the will of God will be done in heaven as it is not on earth, is not the faith of the Lord's Prayer.—W. H. P. Faunce.

THE LITTLE LAD WITH THE LOAVES.

Some years ago a mother in New England was helping her Missionary Society to pack a box to send to the missionaries in India. Her son, aged four years, was deeply interested in the work. He asked all manner of questions, and when satisfied that he knew the contents were to help those who had fewer blessings than himself, he insisted on putting in an offering all his own. He asked that something should be bought that would tell the poor heathen about Jesus.

As he had only one penny of his own, his mother purchased for him a little leaflet entitled, "Come to Jesus." His name was written on it with the little prayer: May the one who gets this soon learn to love Jesus.

The box was sent off with many prayers that God would bless the contents to the saving of souls in India.

When it reached that far-off land, the missionaries distributed the many Scripture cards, booklets, etc., among the natives. In the distribution, the child's leaflet was overlooked, but found its way into a safe place in a bureau drawer of a lady missionary. For some months the leaflet was hidden from human eyes, but

God was watching over it, for He had a special work for it to do, later on. He was going to answer the little boy's prayer in a strange and wonderful way, in His own good time.

In the mission employ was a Hindu priest. He taught the missionaries the language of the Hindus. As he was a devoted worshiper of idols, he would not even listen to the story of the gospel. After some time he decided to go back to his mountain home, many long weary miles away. When he said "good-by" to the lady missionary who had laid away the little boy's penny leaflet, she wanted to give him something to carry home with him that would tell of Jesus and His love. She knew he would not accept a Bible, although he could read English well—and in searching for something, God led her to find—the leaflet, "Come to Jesus." When she gave it to the priest he took it without looking at it, and carried it away with him. For years the missionaries knew not what had become of the priest or what he had done with the leaflet. But God knew and His Spirit led the priest on his lonely journey home to read the writing on the leaflet. The child's prayer so touched him that he was then eager to read further. From that time he was greatly troubled about his sins. He soon gave up his idols and became a devoted missionary to his own people. Fifteen years after, American missionaries visited his mountain village and there found the converted Hindu priest with a congregation of fifteen hundred people, who had learned to love Jesus as their Saviour, through the influence and teaching of that one leaflet. What instrument did God use in the saving of those fifteen hundred souls which Jesus died to save?
—Helping Hand.

A HERO OF FOURTEEN YEARS.

Perhaps the most dramatic and heroic act of this world war was the noble self-sacrifice of a mere child of fourteen years. An Alsatian Boy Scout whose father had been killed in Alsace offered his services to the colonel of a regiment near Altkirch. Knowing every path, mountain trail, and road, he was accepted.

During many weeks he rendered valuable services, bringing information enabling French progress and capture of prisoners. One day the colonel asked him to make a longer and more perilous quest than usual. Our young hero started, full of zeal and hope, and was allowed to take his dog Fidele. Having to sleep out for two nights, he knew his dog would not betray him.

All went well for a long while, though the journey was full of perils. Suddenly two burly Prussians barred his path, and he was taken before the enemy officers in charge of the nearest post.

Asked his name, "Karl Webler," he replied. "Where do you live?" "With my mother at Altkirch." "Your father?" "Killed." "You bear a German name and speak German. Why are you helping the enemy?" "I am Alsatian and love France, my motherland." "Stupid young fool," said the officer, do you know your fate—a spy?" "Yes, sir." "Do you love your mother?" "With all my heart." "Very well. You love your mother, and you would like to live. I will let you go and give you one hundred francs if you tell me how many regiments and how many batteries are defending Altkirch." "No, sir, I cannever to betray my country." "Idiot!" The officer then said: "I will give you five minutes. Accept my generous offer, or you die." The fateful minutes finished. "Well?" "Sir, I cannot and will not betray my country."

A few minutes afterwards the little hero and his faithful dog were dead. The story was related by a prisonerr who witnessed the scene.

The widowed mother, now childless, broken-hearted, but proud, points to visitors the two medals sent her by the French government—"La Medaille Militaire" and "La Croix de Guerre."—Edward Fox Sainsbury, in Our Dumb Animals.

"KNOCKING THE CHURCH."

By J. S, Chadwick.

The church has its critics today as in all the years past. Every organization that is doing a work worth while in the world will draw the fire of the critics, and be it said to the credit of the Church that it has been under fire through all its history.

Whatever may have been the attitude of a Y. M. C. A. secretary here and there, the overwhelming majority of the "Y" workers in the American Army have been loyal to the Church and the things for which the Church stands. The men who shape the policies of the Association and direct its work have sought at all times to hold the organization loyal to the teachings and the example of Jesus Christ, and hence in the largest sense loyal to the Church of Christ. "Association Men," official organ of the Young Men's Christian Association, carries in its January number the following editorial message to the "knockers" of the Church:

"The professional regulator of the universe now has his job along with the muck-raking profiteer in pilloring the Church as both inefficient and incompetent to meet the moral needs of the returning army. All this can be done without cost and sacrifice and from a cushioned chair. A man does not do this kind of mud-slinging on his knees or in the fighter's ranks. While it would be folly to claim the Church as perfect, it is faithless for the man to do it who will not lift with all his powers in its brotherhood. The power of a Church cannot be increased by lecturing it, by slamming it, nor by doing anything at it. Moody knew what he was saying when he remarked, "Give me three consecrated men in my church and I will have a continual revival." Let every man of us begin with himself by getting right with God upon his knees, by getting right with his brother, by getting right before the church, by humbly finding a place where he can serve. Let him organize or lead a men's Bible class that will be the heart of the church for young men, for our soldiers returning. If your church lacks friendship, lacks heart, lacks Bible teachers, lacks purpose, lacks money, lacks Sunday school of prayer meeting, lacks anything —that is the job to tackle. Before criticising let him try his hand at constructing. To a critic of a new church building who was pointing out a crack in the steeple, a trustee who had given thousands said, "Yes, there is a crack there—just about big enough for your subscription to fill." Surely any man who has got brains enough to fairly criticise the Church has ability enough to organize a go-to-church, -Sunday-school, -Bible class, -prayer meeting campaign as suggested by us last month."

HE HAS FAST HOLD.

There is a simple child's story which always seems to me to convey a profound and too often forgotten truth. It is the tale of the boy who, with his father, was climbing some steep and dangerous place and to whom a voice from below suddenly called up: "Have you fast hold of your father?" "No," was the immediate answer: "but he has fast hold on me." That is the first, the main thing—not the sense of our keeping hold of God (if it were all, how weak, how ready to fall we should be), but rather the sense that our Heavenly Father has hold of us and that because He is greater than all, no one is able to pluck us out of His hand.

"And so I go on, not knowing.
  I would not, if I might.
I would rather walk in the dark with God
  Than walk alone in the light.
I would rather walk with God by faith
  Than walk alone by sight."

—George Milligan.

PRESIDENT'S LETTER.

SEVEN GOALS FOR 1919.

A revival in every church.

A family altar in every home.

A Sunday school in every church.

Every school contributing to the Home.

A Church paper in every M. P. family.

Every cent of every claim paid by Nov. 12th.

FAMILY WORSHIP.

Too much emphasis can hardly be put upon family worship, the "family altar," or as we sometimes call it, "family prayers". The decadence of this form of worship is generally recognized; but not all who admit its importance and benefit to the lives of those who engage in it make it the rule of their home life to have "prayers" daily in their home.

We have set for one of the goals of this year, the institution of family prayers in the homes of our members. Several of our ministers have been requested to write a short article on this subject, and I hope these will be forthcoming. For as we sometimes speak of a "crying need," I want to say that the "crying need" of our time is for habitual religion. The man or person whose religion has become habitual has certainly crossed the greatest danger line of life. Where the habit of daily prayer, daily Bible study, daily effort to win some one for Christ, are well formed in a life that life is so buttressed against the assaults of the evil one that it is not in much danger of committing sins such as are so common to us. And indeed no one has truly become religious until that one has made religion a habit. When prayer has become habitual, it has gripped the life, when giving has become habitual with us it has arisen to its highest power in us. For that reason spasmodic giving, spasmodic praying, spasmodic church attendance, spasmodic personal work amount to but little. Rarely benefit those who do these things or those for whom they are done. Constancy, persistency, repetitious acts are the influential acts in our lives.

Bible reading and prayer performed daily in the home build up those who engage in them in the faith, and strengthen as well as instruct, those who only are present at and on such occasions. But the true family worship is that in which every member of the family present takes some active part.

IS THERE A FAMILY ALTAR IN YOUR HOME?

THE MILLION DOLLAR CAMPAIGN.

The Forward Movement commission is working on the plan for launching this campaign and will doubtless need no boosting from me, but I want to say this, that while we shall soon put on our canvass to raise $250,000 for our college this fact will not keep all of us from doing our full share in this million-dollar campaign. This money is to go to our Boards and institutions, they could certainly use wisely this much money did they have it. Begin to lay aside a definite part of your income for this cause.

ST. PAUL'S CHURCH, Rev. W. F. Kennett, Pastor.

I held the first quarterly conference of this church last Wednesday night. There was a good attendance at the conference and the business was transacted in a manner indicating a keen interest in the work of the church. The pastor reported that already twelve members had been received into the church since conference and that the church had gone **OVER THE TOP** in raising the conference claims. All conference claims were reported fully paid and would be forwarded at once to Treas. Taylor. This is the first church in the conference to do this thing and it speaks well for these people.

St. Paul has not had an uneventful history since her organization, but we believe she is now entering upon a period of splendid prosperity. Only let the people be prayerful, diligent in the Master's work, generous in their gifts and soon St. Paul will support a pastor with great ease.

FIRST CHURCH, WINSTON, Rev. J. D. Williams, Pastor.

I visited this church last Sunday. It is a pleasure to visit these people. They are making a great effort now to pay off the indebtedness on the church this year; we believe they will do this, and we know that they will then enter happily into even greater things for the Master.

Brother Williams is popular with the people; having spent a great number of years here, he has the affairs of the church well in hand and is doubtless now doing his best work in the pastorate.

He reports having reached the goal for new subscribers to the Herald, but was not going to stop there, expected to work for more. That is the way to do it. Just put a great big plus on that list, it will do both subscriber and Herald good. The attendance at both services was better than last year when I was here, but the Sunday school has not yet recovered from the closing order of last fall and may not for some time yet. Winston church more than paid the amount promised for an acre of land for the new farm for the Home.

FORSYTH CHARGE, Rev. C. H. Whitaker, Pastor.

I held the first quarterly conference of this charge at Winston. For sometime this has been the custom of these brethren; it seems to be more convenient for many of them. I was here a year ago. This was a better conference than then. The pastor's salary had been increased by the fourth quarterly conference, being made $800; this was apportioned to the different churches, the every-member canvass and the budget system were adopted, and other tokens of increased interest which did my heart good and certainly must have delighted the pastor. This charge is yet to be developed to its full strength. The churches have been on large charges until recently and could not receive much of the pastor's thought or time, but now we believe there is an opportunity for growth and enlargement here which will reveal a surprising amount of latent strength. I hope that later in the year I shall have the opportunity to visit all the churches on this charge.

R. M. Andrews.

TO THE MEMBERS OF THE METHODIST PROTESTANT CHURCH IN N. C.

Dear Fellow Workers:

Last week we made a brief declaration of our faith on the subject of the college and a greater Methodist Protestant Church. Now we want to get right down to business and ask for your hearty cooperation. We want you because you are ours—and we are one.

The Central College Committee is ready to begin the work. We expect to do our utmost to carry out what we were chosen by our brethren to do. But we cannot build the college ourselves. Are you going to help us? Can we count on your prayers, your co-operation and your financial support? "It is up to you," beloved.

Let us understand each other. This committee has nothing whatever to do with choosing the site. We were chosen to find funds, not a place to build the college. But we do not think it wise to accept pledges conditioned upon our building on any particular site. Do not make any such pledges, leave the matter with the Board of Education; at the right time they will take the necessary action.

The goal set is $250,000.—And we shall need every cent of that amount. Where is so large a sum to come from? From you. Our people must raise this amount from among themselves. It will call for sacrifice, for self-denial on the part of many; but it is not an impossible sum; we can raise it if we will. HAVE YOU WILLED to do it?

Our Plan Now Is

1. To get every member of our church and all the friends of our church in N. C. to enlist in this campaign, paying one dollar for adults, fifty cents for children. This is the membership fee. It will go into the college fund. But it is not your pledge or gift to the college enterprise; that is to come later.

2. To BOOST, BOOST, BOOST. Talk up the enterprise. Talk it to your home folks, talk it to your church folks, talk it to your neighbors. Build up a morale, an esprit de corp that will gladly attack and accomplish this task.

3. PRAY, PRAY, PRAY. It is a subject for prayer. The education of your children is a matter serious enough for your sincere prayer. To educate them in that religious atmosphere created and maintained by your own college is a privilege and boon every parent in our church should seek with all the heart. And none, therefore, can afford to neglect to pray earnestly for the success of this campaign.

Your committee believes that the time has come for action. It must be concerted action, whole-hearted action, continuous action, courageous action, sacrificial action. The work is important enough to engage the finest talent in our church, it is hard enough to call for the most heroic efforts of our most loyal members, it is varied enough to engage the services of the smallest talent, and it can be benefited by the gifts no larger than the widow's mite. Therefore, let none refuse to serve, to give, to pray, lest by that failure others shall lose the reward of their service.

R. M. Andrews,
C. W. Bates,
J. D. Williams,
J. Norman Wills.

GET BUSY.

We have been looking for a report from the treasurer of the Guild for a long time. Am sure the treasurer is also disappointed in not having anything to report. If your pastors have not given out the Constitution and By-laws of the Guild, please ask for them and go at once to soliciting membership dues for 1919. All Methodist Protestants are eligible to membership. As has been said before, this is just a systematic way of caring for our district parsonage. It should be deemed a privilege to help care for our President's home.

The House Committee are in need of funds to repair the kitchen. It is in a deplorable condition. Get busy, women, and send our treasurer money so that this much needed repair can be made. We women want to keep the President's parsonage in first-class repair and can do it. So get busy. Mrs. Geo. R. Brown, High Point, N. C., is treasurer.

Harris Glascock, M. D.,
Pres. N. C. Conf. Guild.

Guilford Ct.—Sunday was a good day for us. We found a congregation at Hickory Grove very attentive at 11 A. M. We feel sure that somebody was praying while the preacher was trying to preach.

We believe that Hickory Grove church will go forward and perhaps will be one of the first to get on the honor roll in 1919. It was our pleasure to stop with Bro. A. L. Jones for dinner. Sister Jones gave us a fine dinner and a hearty welcome which we enjoyed very much; wish we could have stayed longer, but we had to drive about 5 miles to reach Mitchell's Grove at 3 P. M. So we had to be going.

We found a good-sized congregation assembled at this church. And again we think somebody was praying while the [illegible]

There is no doubt in my mind but what Guilford Ct. will go over the top with all claims. God bless the work and lead us on to greater usefulness in His vineyard.

Just another word before we close. We have been visited by the pounders again. This time from Mitchell's Grove church. Another gallon of fine molasses and about two bushels of potatoes, some corn and milk and butter and beans. We have more to thank the good people of Guilford Ct. for than we can find words of expression. May our Heavenly Father reward them with just the blessings that help them the most to be better and do more for Christ.

A. M. Hamilton.

Matthews Chapel, Greensville Ct.—As it has been quite a while since I have tried to report, will do so now.

Bro. Morgan was with us Sunday for the first time since Conference, as our church has been closed on account of flu. Quite a number of our neighborhood people have had it, and it has also passed through our family, but we are glad to say all are up again.

We are glad to have our same pastor back; everybody seems to be well pleased with him.

Miss Modie Bowen has accepted a position at South Hill, Va. She will be greatly missed in our S. S. and church. She has been teacher of the intermediate class and organist at Matthews for several years.

Mr. Henry Taylor, one of our S. S. boys, who has been in the army for several months, has returned home. We are glad of his return. We are also glad to know that Hobart Baird, another of our S. S. boys, who has been in France for several months, has returned to the state again.

Hope to commence S. S. again soon, so as to have something to report. And will try to report more often, as Bro. Morgan likes to see reports from his churches real often.

May this be the best year for us all, both spiritually and physically.

Lottie Edwards, Rep.

Jan 24, 1919.

Fallston.—That pounding from some of the churches on this charge came Saturday afternoon, Jan. 19.

We were not surprised at the pounding at all, but we were surprised at the quantity, quality and the number of people who took part in it.

Mrs. Edwards was the first to see the army approaching, some walking, others on wagons, and buggies, in all about seventy-five people. Whatever might have at once became allies and [illegible] gether.

We soon found out that they were not our enemies but our friends. They were only coming to pay a much appreciated visit to their pastor and family.

The names of these kind people we are unable to give but we do remember that among those who came, and those who sent their gifts, were Wrights and many of their kinfolks, Willises, Gantts, Lackeys, Sains, Normans, Martins, Canipes, Yanceys, Peelers, Hoyts and Hays; the others we do not remember. The pounding consisted of dried fruit, both peaches and apples, canned fruit—apples, peaches and cherries; beans, both dried and canned; potatoes, corn, sugar, rice, meat, syrup, flour, butter, pickles, pumpkins, chickens, both hens and roosters. Other things were given us, "up the country," I shall not take the space to mention.

We regret that we are unable to give the names of all who took part in the pounding but our Father who knows each one will reward for the deed.

The people are kind to us and often give us things such as are needed in every home. While we cannot return these many kindnesses in the same way, yet we can show our appreciation by returning to each one the very best possible service.

Chas. J. Edwards and Family.

Fallston, N. C., Jan. 25, 1919.

CHILDREN'S CORNER

NANNIE'S STILL HOUR.

Nannie Buckley, age eight, repeatedly expressed her desire to earn money for the Red Cross work, or else do something directly for it.

Her aunt, whose favorite she was, at length said to her, "Nannie, if you will sit still without speaking for an hour, I will give you a dollar for the Red Cross."

"Oh, auntie, auntie, will you? Oh, will you, just for sitting still one hour? Why, that's easy," and the child's eyes sparkled with pleasure.

Auntie assured her that she meant what she said.

"Then when may I commence," cried Nannie.

"You may begin now, if you wish," was the reply. "It is now 2 o'clock, and you may sit still till 3."

Down sat the little deluded girl, deluded because she felt that she was going to earn her money very easily. She pursed up her sweet little rosy lips as a sign of silence, and the hour began slowly by. [illegible] her little neighbor called and wanted her to come out to play. Mrs. Buckley told the child her young daughter was engaged, and she ran away, and auntie's little employe sighed as she heard the retreating footsteps.

The clock ticked off fifteen minutes of the hour, and oh, what a long fifteen minutes it proved to be. And now Nannie's favorite friend came to spend the afternoon, and with her she brought her real Paris doll. "Now," thought the mother, "Nannie will yield," and she looked admiringly at the little sitter.

The child pointed to the clock and shook her head resolutely. Mrs. Buckley understood and explained matters to the little guest, and the latter said, "I can wait; I wish I could earn money so easily."

"Easily," thought Nannie, "she does not know how hard it is."

The visitor went out to play in the yard till the hour should expire.

Next came in Mr. Buckley, who proposed to take the two girls to town with him in the automobile, if they could come at once.

Nannie sighed again, but shook her head hard.

The mother again explained, and the father went away, exclaiming, "Why, little girl, that's fine, yes, fine."

Now came teasing brother Rob, with a plate of ice cream he offered to Nannie if she would say she wanted it. The little Red Cross worker held out her hand for the plate, but refused to speak.

"Only ten minutes more to it," thought Nannie, "and then this long, long hour will be over." But just at this moment the baby of the family, two years old, came dragging a tiny cart into the room where the long session was being held; and in some way he fell against the table leg, which brought his sister to her feet. The hurt was not serious and the little one was soon quieted, but poor Nannie burst into sobs when she realized that she had broken into the hour.

Auntie, however, when she heard all, took her in her arms and said she had done nobly and that she should have her dollar.—Anna D. Walker.

A LOYAL LITTLE FRENCHMAN.

Louis Rambault was a boy who lived in a small village in France. His father was the only baker for miles around. Louis had often helped his father make the soft, powdery flour into crisp, brown loaves of bread. He had long wished that he, too, might be a baker like his father. [illegible] day news came that Louis' father must lay aside his baker's apron and put on the uniform of a soldier. He must go with the other able-bodied men of France to drive the Germans from the land. Before joining his regiment, he baked ovenful after ovenful of bread. He knew the women and children and old men would have none unless he made it for them, for in France all the people buy their bread at the bakeries. They do not make it in their homes. So he worked without rest or sleep until at last it came time for him to leave. After his father had gone, Louis waited on the people who came to buy bread. At the end of the first week only a few loaves remained.

"Mother," said Louis, "I can make the bread now that papa has gone."

"No, Louis," his mother replied, "it is impossible. You are not strong enough."

"Anyway, let me try," begged little Louis. Finally his mother consented, and helped him the best she could. To the surprise of all his first baking was a success. The people of the village and of the country flocked in to buy his bread. Some of them came to see Louis at his work. Often they found him in the hot room, stripped to the waist, kneading the dough, or nimbly taking the crisp loaves from the oven on his long-handled shovel.

Often his back ached and his arms were tired. But he never complained. He felt that he must do his part to help France. Once when a neighboring town had no bread, this brave little boy did the work of two men until someone was found to replace the baker who had been called to the front.

During a recent battle, when hundreds of refugees streamed through the village, Louis worked day and night in order that the hungry people might be fed. When the battle was over and the refugees returned, they saw the great general return little Louis' salute with a smile, as he passed through the village.—Selected.

CHILDREN'S HOME.

Report of Superintendent.

Mt. Zion S. S, Pin. & Mt. Zion	$ 5.00
Hebron S. S., Mebane	3.05
Shiloh S. S., N. Davidson	4.00
Asheville S. S.	10.00
Loves Grove S. S., Cabarrus	4.66
Mt. Pleasant S. S., Mt. Pleasant	2.50
Concord S. S.	12.28
Fair Grove S. S., Haw River	2.00
Friendship S. S., Haw River	2.50
Maple Springs S. S., Forsyth	4.57
New Hope S. S., aVnce	4.00
Bethel S. S., Alamance	3.03
Shady Grove S. S., Guilford	.62
[illegible] S. S., Cabarrus	7.35
Center S. S., Alamance	4.00
Canaan Ch., Denton	1.60
Ladies' Aid, Burlington on clothing a child	10.00
Jr. C. E., Burlington	2.00
Lebanon (Christmas) Spring Ch.	4.43
Sun. eggs, Mrs. J. B. O'Briant	2.50
C. E. S. Wallace Memorial M. P. church, Hampton, Va., to clothe a child	31.00
	$121.09

One of the boys has developed a case of mumps.

The acre proposition is growing. Alamance has been added to the list and paid the full amount. H. A. Garrett.

When the Young Women's Christian Association secretary goes to Russia for work, it is with the understanding that she will remain there three years without coming back. It takes some heroism to do that, though a busy world has not stopped long enough to give it recognition.

"The great world's heart is aching,
  Aching in the night,
And God alone can heal it,
  And God alone give light;
And the ones to bear the message
  And to speak the living word,
Are you and I, my brothers,
  And the millions that have heard."

"Don't care" has no house.

Three of our boys, Floyd Clapp, Willard Goley, and Lonnie Ezell, who have been serving Uncle Sam, have returned home; we are very glad indeed to have them back.

The Sunday school is very glad to welcome Mr. Cheek and family from Saxapahaw; hope they will like us as well as we like them.

We have just about completed our Sunday school rooms, thanks to our pastor, who worked so hard. Guess we will get the furnace in next week.

Fannie Ray.

Harmony, Yarborough Ct.—Our Sunday school has been called in for several Sundays. But we are so glad to get together again, and hope we won't be called in any more.

Our pastor. Rev. O. B. Williams, preached a splendid sermon to a very large congregation Sunday night.

Mrs. Cleo Hughes, wife of Mr. A. K. Hughes, died at her home Jan. 9th with flu followed by pneumonia. She was laid to rest at Harmony cemetery on Friday at 3 o'clock. Mrs. Hughes was a faithful member of the Methodist Protestant Church. She will be greatly missed, not only by her husband and little children, but will be greatly missed at her church. Besides her husband and four small children she leaves father, mother, three sisters and one brother, who now is in France We extend our heart-felt sympathy to each of her loved ones and especially to her husband and children.

Mamie Reeves, Reporter.

Ware Shoals, S. C.

Postal Card, - - - W. F. Kennett, Editor.

St. Paul's—Our Record,

Twelve members added to the church. Our assessment for Annual and Gen. Conference Budget forwarded to Rev. S. W. Taylor, Treas.

The campaign for M. P. Herald not completed but we went "over the top" last Sunday. The pastor will not press the matter further; but will be glad to take other names.

A nice carpet placed on the Baraca room at a cost of nearly $50.00. The Sunday school and prayer meeting well attended. Congregations fairly good. Pastor's salary paid up to date and a little over. This is our record for the first two months.

We are praying for a great revival at St. Paul's. Won't you join us in this prayer and let us include all churches everywhere?

Monday morning, Jan. 27th, 1919.

Vance Ct—Dear Brethren: President Andrews will visit this charge Feb. 8, 9, 10. He and the pastor wish to see the church officials, members, and our friends, yes, everybody, at the churches as follows. Now don't have cold **feet**. If it's a **mule**, start early—it is is an **auto** start in **time**. Bro Andrews will preach to quarterly conference and all who will attend at 11 o'clock on Saturday before second Sunday, Flat Rock is the place,—dinner on the ground. After dinner business of quarterly conference. Saturday night at 8 o'clock he will preach at Spring Valley; second Sunday morning, at 11 o'clock, Harris Chapel. Gillburg at 8 o'clock P. M ; Monday A, M., 11 o'clock, New Hope. We are expecting Bro. Andrews to bring us some good things; let's give him a full house at each appointment Brethren: Do your best—bring out the whole family and your neighbors. If all the officials from each church will attend, we'll give you a golden star.

I hope the readers of the dear old Herald will pardon me for appearing in the Herald columns so often. This kind people do so many nice things to their pastor that I just can't help but tell you about them. Last Friday evening, Bro. Frank Ellington, wife, Mr. and Mrs. H. G Ellington, Miss Louise Ellington, and Miss May Wilson, representing about twenty-five or thirty of the members and friends of Harris Chapel, drove up in Bro. Frank's auto, bringing the pastor a fine shoat about three months old; a fine $12 buggy robe; $4 in money to buy a pair of gloves; several bags of oranges and apples. Today we were made warm and comfortable with this handsome robe as we drove out to Gillburg. We found a very good congregation of attentive listeners and the pastor enjoyed preaching to them again after being held by flu for more than four months. I went home with Bro. Sol Satterwhite to dinner; visited the Misses Satterwhite—had a pleasant evening. When I reached home and went to take my grip from rear of buggy I found a nice bucket of lard. Ididn't know it till now, no one had said a word. I accuse Sister Sol Satterwhite of this. I know I didn't steal it. We are profoundly grateful for all these nice things. We hope and pray that God will use us in some way to lead you in the way of life.

Come again, dear friends; we love to have you visit us even when you don't come with good things for us. We just love to see you anyway. May God abundantly reward thee and bless us that we may be a blessing. Truly. your pastor,

H. L. Powell.

Burlington.—On the job again! after an absence of over six months from the good old Tar Heel state, the writer is very thankful for the opportunity of resuming his former position as reporter for the Burlington church. Like thousands of others who sacrificed the pleasures and privileges of home and the home church, I am glad indeed to be back with loved ones and enjoy the blessings obtained by attending and trying to labor for the Master in the church dear to my heart.

Last Sunday was a beautiful and pleasant day, and the attendance at Sunday school and church services was very good. There were 146 in Sunday school. It was the first real Sunday school that the writer has attended in over six months.

At the morning church service our pastor delivered a most inspiring and helpful sermon, the theme of which was, "The New Earth." The text was taken from Rev. 21:1. In the evening service the subject of the sermon was. "Exaltation of the Humble," the text being James 4:10.

The Junior C. E. society met at 4:00 Sunday afternoon, and the Senior society held their regular meeting at 6:30 P. M. The attendance at the Senior meeting was splendid, and several members made short talks on the topic, "Books that have helped me," Three new members were received into the society.

Mrs. W. C Durham, who suffered a severe attack of influenza which later developed into pneumonia, was called to her heavenly home on Monday morning of this week. In the death of Mrs. Durham the family is bereaved of a devoted mother, the neighborhood a good woman and the church a loyal member. Obituary in her memory will be written by her pastor

The attendance at our regular midweek prayer meeting services has increased during the past two weeks. which is very encouraging to our pastor.

Our pastor, Bro. Pritchard, is an exceptionally good preacher. pastor and citizen. He not only believes in ministering to the spiritual needs of his congregation and church, but believes in helping his fellowmen under all circumstances and conditions of life. About two weeks ago he communicated with the War Department asking for the release of one of his members, Bro J. E. Brown, in order that he might return home and help care for his bereaved sisters and wife. This week he sent a cablegram direct to General Pershing asking the release of Bro. Brown Perhaps there is no other man in the North Carolina Conference who has communicated directly with Gen. Persking in behalf of a brother. We sincerely hope that the efforts to have Bro. Brown released will be successful, as he is a valuable member of our church.

Next Sunday we will have the regular monthly communion service at 11:00 A. M. Also the reception of new members at this service. At the evening church service the Senior C. E. society will observe the 37th anniversary of the founding of the Christian Endeavor movement. Appropriate exercises consisting of special music and addresses by C. E. members will be the program. We hope to have a large attendance at all the services.

Best wishes to the readers of the Herald. C. B. Way, Reporter.

New Hope, Why Not Ct.—Many changes have taken place since our last report.

We were glad when we learned that the armistice had been signed, for we had been praying for peace all the while, but we had not been praying for a change of pastors. We get the unexpected sometimes.

It was with reluctance that we gave up Mr. Ashburn, but nevertheless we will not grumble. Our present pastor preached for us yesterday, the fourth Sunday. He made a favorable impression. We believe he is a man of God in deed and truth. Everyone present enjoyed his sermon. We realized that his sermons will be manna to the soul. May there be much rejoicing this conference year in the presence of angels because the lost have been found and the dead are alive.

May we begin this year aright by giving ourselves fully into thy hands. We cannot carry out our good resolves unless we do this. Mrs. S. N. Allen.

Seagrove, N. C.

Mt. Pleasant, North Davidson.—We have been very quiet at Mt. Pleasant for some time owing to the flu. Our S. S. has been suspended since conference and now we have decided to stay in until spring and hope to start up with new life and energy. Some may think this is a sign of decay, but we feel that it will be better to wait until the flu has blown over, than to be demoralized and hindered all winter. Bro. Cecil came to his appointment the 4th Sunday in December, but had no hearers to preach to; it rained nearly all day. So you see we are a little late getting started. However, Bro. Cecil filled his appointment yesterday; when I say filled I mean every word. His sermon was of high order and a spiritual uplift.

While we have had but one service since conference our finances are in fine shape. Every claim met to date and we are going to try to maintain this standard, for I know our pastor will do his part and feel sure that the membership will co-operate with him.

Bro. Cecil is no stranger to us, having grown up with several of the people in this community; therefore we had learned to love him before he came to preach to us.

I want to say a word in regard to our former pastor, Bro. Reed, who served us so faithfully last year. He will always have a warm place in our hearts and we know that the Stanly people will learn to love him and co-operate with him.

Will say that the Boundary Committee we believe did the wise thing when they divided the Yadkin College Circuit and formed the North Davidson, for I hear some good reports from Bro. Braswell on the Lexington Mission and believe it was the best solution of problems before them.

With best wishes to the Herald and its readers. J. R. Stone, Reporter.

The Alabama Hills.

Broadway, N. C., Jan. 27, 1919.

Dear Editor: I am writing from the Alabama Hills in Harnett Co. to thank the one that was so thoughtful and kind to have the Methodist Protestant Herald sent to me. They could not have sent anything for the same money that would have pleased me better. It comes as a friend visiting as I am so far away from any one up on the Alabama hills which I am told received their name from some soldiers escaping from Alabama and camping on these hills. From one of the hills I am told with the aid of a telescope we can see the state house in Raleigh and on a clear day with the natural eye one can see smoke rising from smoke stacks at Dunn, N. C. We live only twenty-five or thirty yards from the road that was cut out by Lord Cornwallis and his men. Our nearest church is Barbacue, a new church built just across the road from the old one founded and worshiped in by Flora McDonald.

A Herald reader. Mrs N. D. Reece.

Thomasville.—It has been sometime since a report has appeared from this charge, but we are still going ahead just as if we had a pastor with us every Sunday.

Our Sunday school is moving along fine, under the leadership of our newly elected superintendent, Mr. C. F. Finch, who has the reputation of making things move when he takes hold.

We had an interesting school this morning with a good enrollment present.

Our line-up for the year is as follows: Supt., C. F. Finch; Asst. Supt., D. R. Connell; teachers — Baracas, J. W. Boyles; Jr. Baracas, Mrs. C. F. Finch; Philatheas, Miss Kathleen Hall; Jr. Philatheas, Miss Grace Harris; teen-age boys, Miss Williams; Busy Bees, Miss Pearl Perry, Asst.; intermediates, Mrs. E. M. Westmoreland; Wee Girls, Mrs. T. G. Perry; Sec., Miss Myrtle Perry; Asst. Sec and Treas., Geo. H. White.

The above staff, well organized, means a live Sunday school.

Our pastor, Bro. Abernethy, will be on his job next Sunday, and we hope to have a good-sized audience to welcome him in his new field of labor.

The stewards are getting busy with their lists preparatory for a meeting which will convene in the Philathea room of the church on Wednesday evening, the 29th, on which the year's work will have begun.

It is rather an unusual time to begin organizing church work, but such seems to be our luck this year. We hope to succeed just the same. Another negligence just like this would almost disorganize us. Yet by a little perseverance on the part of the membership we hope to recover the lost ground, ere the year is gone. We trust that Conference will not neglect us another year. The Stationing Committee of our Annual Conference knew our needs almost as well as the people of the Thomasville Charge, because most of the trio have been here.

This is not written for any reflection on the part of the Stationing Committee, but is just a reminder that if the Methodist Protestant church of Thomasville expects to thrive, it must be so protected under the hovering wing of the Annual Conference.

Yours for a year of service.

D. R. Connell.

Orange Ct.—Influenza has again visited the immediate communities of Chestnut Ridge and Efland churches. It has, associated with pneumonia, claimed four persons in and near Efland. Some few new cases of influenza have been reported, yet all seem to be convalescing now. We are certainly glad to report, if conditions continue to grow favorable, we can resume our church services beginning with the month of February.

Owing to the epidemic during the month just closing, we were hindered with our first quarterly conference for this charge. It is hoped now that we can hold it on Saturday before the third Sunday in February at Efland church. Will those who are interested please note the time?

The pastor has preached but twice since

Christmas; however, he has been busy visiting, and he may call in interest of the spread of literature—especially our church papers. H. Fred Surratt.

Yadkin College. We are glad that our church is open so we can have preaching and S. S. again. We have so much to be thankful for. Have only had a few cases of influenza and no deaths. One of our members, Mrs. Herman Chaver, who lives at Reeds, is very sick; we hope and pray that she and her two little children may soon be well. All have the influenza.

Brother Braswell preaches for us the first Sunday at three, and at eleven the third Sunday. Those who thought they were perfecting one circuit by culling off what they considered the dead heads did us a good deed in more ways than one. It should be remembered that there are only five heads of families in the place that belong to our church, and three of those are widows. Our young men and women are nearly all away, some in France and different cities. We now have fourteen members at home, and while some members in one of our sister churches can pay one hundred dollars down on their assessment, it means something for us to raise $125; but we are going to do it, for we have almost half of it paid.

We wish to thank all who had anything to do with sending Bro. Braswell to us. He is simply wonderful, is the least we can say. A man of God that has time to go into the homes of the rich and the poor, read and pray for each one at home and far away. Oh! for the time to come when all pastors may be filled with the Spirit of God. One of our most intelligent men, an M. E., says he has heard eminent divines in different cities, but never heard better sermons than those Bro. Braswell has preached here this year. Others say they never heard anything to equal his communion sermon last third Sunday. All who can, come and hear him.

Charlotte Tidings.

Misses Ollie, Inez, Lillie and Nora Hinshaw have been visiting relatives near Worthville for the past two weeks. Misses Inez and Lillie have returned to Charlotte but Miss Ollie became a victim of flu and she and Miss Nora have not yet returned, but they are expected this week. We have missesd these four sisters very much during their absence; they are among our very best workers. Miss Ollie is our reporter and her being away accounts for there not being a report from Charlotte last week.

We are glad to note that Bro. Jno. Muse who has been quite sick is now rapidly improving and in a short time he is expected to again be among the actives of the work of the church.

Mrs. Henry Muse and Mrs. Pfifer are now on the sick list. We missed them very much from the church services and it is hoped they will soon be with us again.

Mrs. W. R. Lowdermilk has recently moved to Charlotte and we were indeed glad to have her, Miss Jessie Tagg, and Master William in the congregation on Sunday morning.

A series of prayer meetings has been on for a number of weeks which have been very interesting. These meetings have been conducted by laymen representing the various departments of the church work.

Some weeks ago our class leader began a Win-One campaign. Cards to be used are being circulated among the people and each one is urged to try to win at least one for the Master.

Last Sunday morning was Enlistment Day service. Each person in the congregation was given a card which indicated the various things for which each one was urged to enlist. The cards when filled out and signed are to be handed in to the pastor.

On last Monday afternoon the pastor received a message from Bro. C. O. Garmon stating that he would probably be at the parsonage on that evening to consider some very important matters pertaining to church work. The pastor was at home looking for Bro. Garmon. Bro. Garmon made good his promise to be at the parsonage and more, for when he came he was found to be leading a company consisting of a large portion of the congregation and each one was well loaded with good eats and other donations. This was only another way by which the good Charlotte people showed their goodness and their thoughtfulness of the welfare of the pastor and his family. After the people unloaded the good things they brought we all gathered in the reception hall and parlor and spent the evening in a very delightful manner, conversing happily, singing beautiful songs and lifting our voices and hearts to the Heavenly Father in earnest prayer asking for his divine blessings. When the company had dispersed the pastor and family at once proceeded to the dining-room to further investigate the quantities of good things which had been unloaded upon us. There we found good eats of almost every description besides other articles of usefulness. We found, too, that many persons who could not be present had not forgotten to send their donations. We do not know how many persons were present or how many articles or varieties were presented, but we do know that there was enough left in our dining room to furnish supplies for many days to come and enough good done to make happy thoughts for all time to come. May the good Lord richly bless these good people who were so thoughtful and so generous. It is impossible for any pastor to repay them but we believe there is a record being kept of all these good deeds and that each one will be greatly rewarded by the one who is keeping the record.

Again asking God's richest blessings upon Charlotte, I am,

Their pastor. Geo. L. Curry.

Stanly.—Had it again, though not so severe, perhaps, as the first case, but I believe the effect was about as severe—no, no, not the flu, but another pounding, and I assure you that we enjoyed it the more because it came from Bro. Moton's flock. The promoters in this pleasing remembrance were Mrs. Wade Lowder, Mrs. James Gantt, and Mrs. Charley Sell. I guess it's force of habit. They did this way when we were their pastor three years ago. And, too, Mrs. S. P. Dry, in a quiet, good-natured way, is continually contributing to our comfort. Thank you, good folks, we enjoy it.

Porter is becoming somewhat troublesome. Mr. Editor: up to now, you have been sending one Herald to this church. Now, if it won't be too much trouble, send seven, and maybe you will be required to do more later. W. D. Reed.

[The editor likes this kind of trouble.]

Zoar, Mecklenburg Ct.—After waiting so long I will try to write a few lines. Cannot tell how things are coming on at Zoar because I am at the S. I. I. in school. I attend the Methodist church near Hoskins in Charlotte. Rev. Mr. Forbes certainly does deliver interesting sermons. I delight very much in hearing him. He spoke to a large congregation tonight. The church was almost full. We had a nice little singing at the auditorium this afternoon. We girls have prayer meetings every Thursday night, which are very interesting. Rev. J. A. Baldwin lectures on the Bible about three mornings each week. We are now studying the gospel of St. John. Bonnie and myself like our school work fine and hope to be very successful. With best wishes to the Herald and its many readers. Reporter.

—The early bird catches the worm.

YOUNG PEOPLE'S WORK

Rev. A. G. Dixon, General Secretary.

N. C. YOUNG PEOPLE'S UNION
Officers.

President—Rev. J. E. Pritchard, Burlington.
Vice President—Rev. Paul S. Kennett, Liberty.
Secretary-Treasurer—C. B. Way, Burlington.
Supt. of Children's Work—Miss Mabel Harris, Elon College.
Organizer of Young People's Work—Miss Juanita Hammer, Greensboro.
Supt. of Adult Work—Rev. R. C. Stubbins, Charlotte.
Advocate of Christian Stewardship—Rev. N. G. Bethea, Brinkleyville.
Supt. of Teacher Training—Prof. J. H. Allen, Reidsville.
Supt. of Work for Missions—Miss Hattie Harris, Oxford.

C. E. TOPIC FOR FEBRUARY 2.

By Rev. C. W. Bates.

The Best Things in Christian Endeavor.

Titus 2: 11-14; 3: 8.

Christian Endeavor Day.

Thirty-seven years ought to be a long enough time to determine whether any organization has merit and whether it is worthy of our loyal support. By the test of time and by the test of accomplishment the Christian Endeavor movement abundantly justifies itself. Indeed, it was never stronger than it is to-day. It isn't old enough yet to have entered its second childhood, but it does appear to have renewed its youth. And it is good to know that in this renewed enthusiasm the South, where for so long Christian Endeavor has made no progress, is taking the lead.

What are the best things in Christian Endeavor? Out of all the many good things that Christian Endeavor has brought us it is difficult to select a few and call them best. But there are certain things that stand out in the movement that may be emphasized.

1. **The Pledge.** I think there must have been something of inspiration in the forming of the Christian Endeavor pledge. It is a great document. Its very first sentence sets a foundation for our lives, an ideal for accomplishment. "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do." That in itself is a great program. And we need a program. But added to that are standards which make for largest possible spiritual life. Daily prayer. Daily Bible reading. Support of the church. Church attendance. Participation in testimony and service. These are the stones of a great arch which is capped by the keystone of a great slogan: "For Christ and the Church."

Each one of these standards has in turn been the inspiration for great movements within and without the organization. I refer particularly to the "Comrades of the Quiet Hour;" "The Tenth Legion;" "The Life Work Recruits."

2. **The Missionary Impulse.** It will not be denied, indeed the leaders in missionary effort have so testified, that the enthusiasm for missions has been largely the result of Christian Endeavor training. The great missionary leaders, like Speer, Mott and Zwemer, were members of the Christian Endeavor Society. The Student Volunteer Movement is a direct outcome of Christian Endeavor missionary activity, and so of the Layman's Missionary Movement. And the larger part of the missionaries on the foreign field are or were members of Christian Endeavor. It has turned many a young person's eyes toward the fields afar, who otherwise would not have seen the vision.

Not only has the personnel of the mission fields been recruited largely from Christian Endeavor. The gifts to missions have also been increased through the missionary emphasis that Christian Endeavor has given. The men of means have not forgotten their early training.

3. **Temperance Sentiment.** It may be claiming too much to say that the recent victories for prohibition, culminating in the ratification of the amendment to the Federal Constitution, have been due in great part to the Christian Endeavor movement; but there isn't any question but that Endeavorers, singly and collectively, have been exceedingly active in the temperance propaganda. At the Atlantic City Convention, while it was yet a dream and before any movement had been organized to bring about its accomplishment, the Christian Endeavorers sent out the slogan: "A Saloonless Nation by 1920." That did more to crystallize sentiment than anything else in the history of the prohibition movement. Christian Endeavor stands for the clean life, personally, civically, nationally.

4. **Denominational Loyalty.** Christian Endeavor teaches one to love his own church. A pastor can have no more loyal members than those who belong to the Christian Endeavor Society.

5. **Interdenominational Fellowship.** Christian Endeavor has shown the world what it never saw before: loyalty to one's own church with a broad sympathy and a hearty co-operation with those of other churches. Long before there was any concerted action among the denominations, the great Christian Endeavor conventions with the local unions and the county and state organizations, were getting the young people of the churches together for fellowship, inspiration, and service.

6. **Christian Training.** Some one is authority for the statement that seventy five per cent. of those engaged in distinctively Christian work got their start in a young people's society, either Christian Endeavor or a similar organization. It is, as no other organization of the church, the training school of the church. It is my firm conviction that if we want our church to develop, if we desire to raise up trained leaders for the church, there is no better way, I dare to say no other way, than through the Christian Endeavor society.

I would not close this discussion without a word of personal testimony: If I am anything to the Conference and to the Church today, it is in large part due to the training I received in the Christian Endeavor society in my old home church in New York. I came into it when I most needed something of the sort to steady me and to give my life direction. I was converted in a Christian Endeavor prayer meeting; the pledge helped me overcome the temptations of three years of life among the coal miners and lumbermen in West Virginia; the society, by its sympathy and financial aid, saw me through eight years of college training; and the impulse to enter the ministry was the result of a little talk with a member of the society. That is my valuation of Christian Endeavor.

MARRIED.

Gillam-Hunter.

Sunday, Jan. 19, at 4:00 o'clock P. M. Sgt. Eugene F. Gillam and Miss Neva Hunter, daughter of Mr. and Mrs. W. W. Hunter, Greensboro, N. C., were united in matrimony at the Grace M. P. parsonage, Rev. C. W. Bates officiating. The occasion was only witnessed by a few friends.

Sgt. Gillam is of Hannibal, Mo. He has been in service at Camp Green, Charlotte, N. C., since March, 1918.

Immediately after the ceremony Mr. and Mrs. Gillam left on No. 35 for their future home in Des Moines, Iowa.

The many friends of the happy couple wish them a very long and prosperous wedded life.

On the evening of Jan. 22, 1919, at the home of the bride, Mr. Arthur B. Pritchett and Miss Mamie Lambeth were united in marriage by the undersigned. Quite a number of invited guests were present, and after the ceremony all were invited in to supper. It was a real sensible and satisfying supper. No iced cheese boxes made to look like cakes, for the real article was there in abundance.

These young people are of our Friend-

THE OLD NEGRO'S SOLILOQUY.

De Lawd, He had a job for me,
But I had so much to do
I tole 'im to get somebody else,
Or wait till I get fru.
I dunno how de Lawd come out,
He seemed to get along,
But I felt kinder sneaky like,
Cause I knowed I'd done him wrong.
One day I need de Lawd myself,
And need 'im right away;
He neber answered me a word,
But deep down in my 'cusin' heart
I thought I heard 'im say:
"Nigger, I'se got so much ter do,
You'd better get somebody else,
Or wait till I get fru."
Now when de Lawd He hab a job,
I never tries to shirk;
I quits whate'er I hab ter do
An' does de good Lawd's work.
My own affairs can run along,
Or wait till I get fru,
Fer nobody else can do de job
De Lawd's laid out fer you.

A GRAIN OF SAND.

"Mother, mother, there's something in my eye. Please take it out quick."

"Why, what is it?"

"I do not know. It's an awful thing. The wind blew it in my eye a minute ago."

The mother examined the afflicted eye carefully, but could not find anything except tears. "I don't see anything in it, dearie."

"But it's there, mother. Please get it out. It makes me feel so uncomfortable."

"Well, Flossy, I think we had better go to Dr. Wright and see what he can do."

"Ah!" said the doctor. And in an instant he held his instrument toward her. "Here it is."

"Where?" asked the mother. "I don't see anything."

"I don't either," said Flossy; "but my eye does not hurt any longer."

"It's just a tiny speck of sand," replied the doctor, "too small to see unless you know where to look for it."

Some days afterwards Flossy was fidgeting about the room where her mother was sewing. It was rainy weather out of doors, and Flossy was in a bad humor; nothing pleased her.

"Please don't Flossy," said her mother over again. "You make me very uncomfortable. If you do not stop worrying, you must go away by yourself."

Flossy sat down by the window, pouting. In a little while her face brightened, and she came to her mother and put a little soft kiss on her cheek. I'm like the grain of sand, mother. Don't you think so?" she said.

"What do you mean?"

"I'm not very big, but I make people uncomfortable when my temper gets in the wrong way. I love you truly, and I would not hurt you, as that sand did me, for anything. The sand could not help itself, but I can and I will right away."—Our Boys and Girls.

—The Wesleyan Christian Advocate of Atlanta announces that "Miss Mary Custis Lee, daughter of Gen. Robert E. Lee, who died some days ago, bequeathed to relatives and institutions in Virginia the sum of $157,000. She requested in her will that her body be cremated. She was the last surviving child of the illustrious Confederate general."

—Mrs. Commuter had lain awake with a headache till one o'clock. Then in the balance of the night she had responded to several calls for a drink, a doll, and all the other nocturnal infantile orders. At five in the morning, as she was just beginning to round out the first continuous hour of slumber, the little six-year-old girl called softly from her crib:

"Mother."

No answer. Again, a little louder: "Mother."

Mother said nothing. Again the child's voice, this time mezzo-forte:

"Mother."

"Well, what is it?"

"Mother, isn't it too bad that one of Harry McCole's polliwogs died."—The New York Times.

The Christian Advocate of Nashville, in its issue of Dec. 27, says:

"Seven preachers were returned at the recent session of the Virginia Conference to their charges for the fifth year. So far as we are informed, this is the largest number in any one Conference to be returned for the fifth year."

—"Yes," said Simpkins, "I want to do my bit, of course, so I thought I'd raise some potatoes."

"Well, I thought I would do that," said Smith, "but when I looked up the way to do it I found that potatoes have to be planted in hills, and our yard is perfectly flat."—Pittsburgh Chronicle-Telegraph.

Never before in the world's history have all the forms of life been shaken into such plasticity. To win a material victory will not suffice; or even the moral one of which Viviani spoke, through some political organization of the dominant alliance. The victory must rise into the spiritual realm, and it can only do so, as it is definitely conjoined with the principles that Jesus proclaimed for His kingdom. For this end, the Church, true and spiritual, is alone sufficient.—A. B. Moss.

—It has been well said that no man ever sank under the burden of today. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourselves so, my friends. If you find yourselves so loaded, at least remember this: It is your own doing, not God's. He begs you to leave the future to Him, and mind the present.—G. MacDonald.

My heart has often gone out to aged people who, after lives of industry, find themselves in their latter years condemned to idleness because there is nothing for them to do. It is thoroughly mistaken kindness to take all work out of their hands. Beautiful as it may be in poetry for grandfather and grandmother to sit with folded hands in the gloaming awaiting the summons home, these same old people would generally be tenfold happier if they had some regular duties, not too strenuous in character, to engage their minds and occupy their energies. Those who come down to the boundary of years in fullest content, a joy to themselves and a comfort to their loved ones, are those whose work slackens but does not cease, until the end. They fulfill the description of the Psalmist, "They shall still bring forth fruit in old age."

There are tasks in every household that the aged, when in fair health, may perform effectively, and they should be allowed and encouraged to perform them. It is cruel to allow them to sit in the chimney corner in moody discontent with themselves and their surroundings, when [illegible] and the days filled with interest and the nights with refreshing sleep. To the light tasks, such as to mend the stockings, to arrange flowers for the table, may not [illegible]

NEW HERALD SUSCRIPTION CAMPAIGN.

The first column states the goals: the second, the number of paid yearly subscriptions received. If there are errors, please let us know.

Alamance	20	4
ALBEMARLE	5	8
Anderson	10	—
Asheboro	5	—
Asheville	5	—
Bess Chapel	15	—
Buncombe	15	2
BURLINGTON	5	5
Cabarrus	5	—
Charlotte	5	—
Cleveland	20	3 1-2
Concord	10	—
Creswell	10	—
Davidson	20	1
Denton	6	1
Fallston	15	2
FAIRVIEW	5	8
Forsyth	20	1
Flat Rock	30	1 1-2
Gibsonville	5	—
Graham & Haw River	10	—
Granville	20	—
Greensboro	8	—
GREENSVILLE	20	27
Guilford	15	1 1-2
Halifax	10	3
Haw River	20	1
Henderson	10	3
High Point	20	1
Ivy	12	—
Lebanon	15	6 1-2
Lincoln	20	—
Littleton	30	—
Lenoir	2	—
Lexington Mission	5	4
Mebane	15	—
Mecklenburg	15	2
Midland	20	1
Mocksville	20	5
Mt. Hermon	30	1
Mt. Pleasant	25	—
No. Davidson	20	14 1-2
Oak Ridge	15	3
Orange	30	17
Pageland	15	4
Pinnacle & Mt. Zion	20	5
Ran[illegible]	20	10
Randolph	30	2
REIDSVILLE	5	8 1-2
Richland	20	-
Rockingham	12	1-2
Saxapahaw	20	2
Shelby	10	—
Siler City	20	8
Stanly	12	8 2-3
ST. PAUL	5	6 1-2
SPRING CHURCH	10	14
Tabernacle	25	—
Thomasville	20	—
Uwharrie	10	—
Vance	20	8
Welch Memorial	10	3
West Forsythe	25	2
West Greensboro	2	1
Why Not	30	3
WINSTON	10	10
Yarborough	5	1

A pastor writes to inquire whether the goals here named are for all the church papers or just for the **Herald**. The action of Conference recorded in the Journal left the editor in some doubt as to its intention. As no other committee was named to apportion the proposed 1,000 new subscriptions, he decided to set the goals so as to aggregate 1,000, leaving to pastors and people the apportionment among our three church papers. The president in one of his letters indicated his understanding that 1,000 were to be sought for the Herald, and the committee appointed to plan the campaign planned with that number in view, though they also indicated another goal for the Methodist Protestant. However, we will count new yearly subscriptions for either the Methodist Protestant or the Methodist Recorder if pastors will report them to us. We assume what was intended by Conference was an earnest, general effort to extend the circulation of our church papers, with no discrimination against any, but with a desire that our people may be made better church members by becoming more intelligent as to church affairs.

From Bro. Bowman.

Your committee appointed to plan for one thousand new subscribers to our church paper is glad to note the work that is being done by a number of our pastors and charges.

We note the following facts from the new subscriptions already sent in (last week's paper). First, that two pastors have reached the goal; one of these more than reached it.

Second, that thirty-seven pastors have sent in new subscriptions ranging in numbers from one to twelve. These thirty-seven pastors have sent in a total of one hundred and thirty-eight subscriptions.

Third, thirty pastors have not sent in any subscriptions.

We wonder why these thirty pastors have not as yet reported any subscriptions? Is it because the pastors have not been in the field? or is it because the people will not subscribe when they are appealed to? As a non-subscriber is not likely to read this we will tack the blame on him. For there is no danger of his kicking.

Let me say, Bro. Pastor, be sure that the non-subscriber has been thoroughly canvassed before **you** blame him. We expect, however, before this appears in print the thirty will be materially lessened.

I feel sure no pastor or circuit is willing to see a blank after his charge, or even anything less than the entire goal. Let us notice with interest the circuits as they get on the honor roll. They will be spelled with CAPITAL LETTERS. And let us also notice which will be the last circuit with a blank after it. Bro. Pastors, it is going to be one of you. Each circuit is expected to make a special and persistent effort to get every official of the church to subscribe for the paper. As soon as any pastor succeeds to do this, he is expected to report to the editor and I ask him to designate that charge by a star.

No pastor is supposed to stop when the goal is reached, but to continue his canvass until the final goal is reached, the church paper in every Methodist Protestant family. Let us all get busy and note from week to week and see what can be done by united and persistent effort.

J. H. Bowman, One of Committee.

CHILDREN'S HOME.

Report of Financial Secretary.

Mr. F. G. Reinidear, Eutaw M. P. S. S., Balto.	$ 5.00
Mrs. H. A. Garrett, W. H. M. S., Grace Ch. Pledge	54.00
Mr. J. L. Amick, Graham, Graham and H. R. Ct.	10.00
Rev. T. F. McCulloch, Mocksville Ct.	3.00
Rev. Geo. W Holmes, Alamance Ct.	46.00
Hon. T. T. Hicks for Mrs. Croff, Henderson, N. C.	5.00
	$123.00

I am very glad to report that Dr Holmes has placed Alamance Ct. on the Honor Roll. Who next? I am sure there are others coming across very soon. I understand from our chairman, Bro. Milliken, that he expects to call a meeting of the Board of Directors in something like three weeks hence. I am sure he will give you notice through the Herald and I believe all pledges in by that time will go on the Honor Roll. However, you will hear from him through the Herald.

I am very anxious to pay off the last note and stop interest. I want to thank every one for making it possible to clear our fine property of debt. Let me hear from you at once.

Yours truly, A. M. Rankin,
Sec-Treas.

Reidsville News.

The influenza has again died down somewhat so that we are able to have services both at Reidsville and at Bethany. There is an average amount of interest at least at each church. Reidsville is beginning to wake up as to the need of Sunday school rooms. A committee has been appointed to investigate and make recommendations to our next monthly business meeting. Our Sunday school has long since outgrown our room.

The first quarterly conference was held Jan. 29th in the Reidsville church. The pastor was sick in bed at the time, but Bro. J. F. Dixon held the conference for me. I hear that there was a good attendance from both churches, and a good conference. I am delighted to see the official members taking interest in the business of the church. It means progress for the church and the kingdom.

In my last report I reported ten dollars from the Sunday school for the Armenian and Syrian relief fund. Since then one member of the Reidsville church handed me a check for fifty dollars for the same purpose. I am not allowed to tell who that member was. You may guess if you wish to.

We are sorry to report the illness of Sister Thomas Taylor, one of our Reidsville members, and trust that she may soon be well again. Bro. J. A. Dixon's family has had influenza for several days. His youngest boy, Rogers, now has pneumonia, but is not seriously ill, we hope. Mrs. Kernodle and Mrs. Mary Hopkins, both of whom have been unwell recently were able to attend church Sunday. Mrs. A. P. Sands and family who have been sick for a few days are also better now.

Sunday, Jan. 19th, we received into membership at the Reidsville church Mrs. Sam Roberts, who was formerly a member of Sandy Cross church. Last Sunday Mr. W. D. Burton and her son Horace were received by certificate from Grace M. E. church, Newport News, Va. We give all of these a cordial elcome and pray the blessings of heaven and of the church upon them. Yours in service,

L. W. Gerringer, Pastor.

Reidsville, N. C., Jan. 27, 1919.

North Davidson Ct—A good day Sunday at Mt Pleasant and Canaan, fair attendance. Spent Sat night with J. R. Stone. Made some visits Sunday A. M. Met my appointment at 11 A. M. Arrived at Canaan in time for Sunday school. Preaching at 3 P. M. Spent Sun. night with the Father Berrier in Canaan community. Elected church officers at Canaan and local reporters at both churches, and the members and pastor will expect monthly reports from these reporters. Both of these churches use the budget system and have paid up to date. Canaan has overpaid.

Thanks to the following for edibles: W. D Payne, G. A. Berrier and wife. I have heard of just a few people who criticize pastors for reporting through the paper the article given them, but I see no impropriety in reporting these kindnesses shown us by the good people we serve. Should the donors object I think it would be our duty to respect their wishes in the matter. So I have decided in my mind to continue to report all the kindness in this line shown me by my people regardless of what Mr. or Mrs. "Peter Slewfoot" may think or say. So let our people come on with the good things they want to share with their pastor and I am sure it will be appreciated by any pastor we have and believe our president would appreciate a ham or chicken put in his "John Henry" occasionally. Being the president he fails to receive these gifts like pastors, or at least I did.

C. A. Cecil.

Notice

To the six churches on North Davidson Ct.:

As instructed by the first quarterly conference, I have apportioned the pastor's salary and general interests of the circuit to the various churches as follows:

Shiloh	$ 623.54
Bethesda	363.94
Mt Pleasant	244.48
Friendship	222.40
Canaan	123.93
Union Greve	76.71
Total	$1655.00

Of the above amount the pastor's salary is $1200.00 and the Annual and Gen. Conference Budgets and interest on the deferred payments of president's parsonage is $455.00.

A. H. Evans,
Circuit Financier.

Canaan, No. Davidson Ct It has been quite a little while since we have had anything to appear in the Herald from our church, though that is no proof that we're asleep. Yesterday was a good day for us. Bro. Cecil filled his appointment; as this was his first day service at our place, he had quite a lot to attend to, though this did not hinder his giving his message strongly to us. He tried to impress upon our minds the thought that "Ye have not passed this way heretofore." Our church work has been hindered on account of flu and now that it seems to be decreasing our S. S. has gotten back to nearly normal again. We are giving one Sunday collection to the Children's Home.

A collection was taken yesterday for the European sufferers. Quite a good amount was given, also $30.50 on Budget. We are much pleased with having Bro. Cecil as our pastor. We feel that with such a leader our church will have a good year. We are praying for the best year our church has ever known.

Much success to the Herald and its many readers.

Mrs. Bert Weavil, Rep.

Concord—In the report from Concord last week the S. S. attendance was reported as 116. This was a mistake (don't know whether it was mine or the printer's) as our attendance was 216. The attendance was off some last Sunday, only 150 present.

We are getting along fine with the finances at our church. Everything was reported paid in full to date last Sunday.

The attendance at our Wednesday night Bible readings is very good and Bro. Lowdermilk is making the meetings interesting. Mr Roland Haupt, who has been in service for the past five months, stationed at Camp Franklin, Md., has received an honorable discharge and returned home. We are very glad to have him back with us again.

Mrs. E. G. Lowdermilk, who has been at her mother's since their accident, is better and is expected home this week.

Reporter.

Lexington Mission.—Sunday was a good day for us at Lexington. We had two good services, one at 11 A. M., another at 7 P. M. The Lord was with us in both services. Our congregations are increasing. They have more than doubled at Lexington, and the interest is growing at each church. I truly thank all my people for their kindness to me. They have freely given me the use of their automobiles and other conveyances to help me to get [illegible] the work. The outlook at each church is good. The people of Lexington seem to be glad that we are desiring to build a good church there and they say they will help us build. We have been looking at some lots, seem to be good locations. I want us to redeem Yadkin College and make it Junior College. Brethren pray for us.

D. A. Braswell.

Please send articles early, if you can.

FROM PASTORS AND PEOPLE

Littleton Charge.—I was sent to this charge by the Annual Conference and was a little late in getting here, owing to the fact that my daughter was taken sick while we were in Greensboro, en route to this charge. She had a real bad spell of asthma which lasted for four days. Therefore we had to stop off in Burlington with her, so that we could get a doctor at once and give her the proper attention. And we are glad to inform our many friends, at this time she is able to be out again. During the meantime we decided to spend a few days through Christmas with home folks, which we did. After which, I left there for my new field of work at Littleton. I arrived here on the 29th of Dec. and through the kindness of Mr. A. M. Newsom, of the M. E. Church, I was taken to the home of Mr. and Mrs. J. E. Glasgow, where I was very kindly received, and well cared for until my household goods came on Monday, Dec. 30th.

Bro. A. E. Carter came for me about 10:30 A. M. and just as soon as we could get the car placed and opened we had my household goods moved to the parsonage. However, we did not get through with this work until late Mnday evening, after which we drove seven miles out in the country to Bro. A. E. Carter's home where I had the pleasure of meeting Bro. Carter's family, and spent the night. When we arrived Mrs. Carter had a good, nice, well-prepared supper for us, and you believe me, I was well prepared for the supper too, because we did not take time that day to eat dinner. I blame Bro. Carter for this, but I made up for lost time, and got even with him that night at the supper table. Thank you, Sister Carter, for the nice dinner prepared and placed in my buggy.

My family arrived here on Tuesday, Dec. 31st, and were met at the depot by Bro. W. N. Thornton, of this town, and taken to his home, where we were invited to take supper. There we had the pleasure of meeting Sister W. N. Thornton, and the two children, Helen and Mildred.

After a brief conversation with the family, the call came for supper, and when we entered the dining room we found the table well spread with a general variety of nice, good, wholesome, and delicious food, which was well prepared, and of course we were prepared for it, after a day's hard work in the parsonage, and my family had just gotten in from Burlington. Shortly after we had all partaken of this great feast and certainly did enjoy it, we asked to be excused which was granted on certain conditions, and a promise that we would call again. We then went to the parsonage where Mrs. Loy and the two children were given a perfect welcome and an introduction to their new home, in the beautiful little town of Littleton.

Well, you are anxious to know how we are liking our new charge. I can't tell you now, because we haven't been here long enough to spend our judgment fully in this matter.

We haven't been out very much on account of the "flu" and it seems to be more prevalent now than it was last fall. I was informed yesterday that the graded school committee have closed our school here until next September. We have right much work here to be done right away.

So far as we have been in the homes of the people here, we have been very kindly received by them.

A good many of our people here have been sick, but we are glad to note that most of them are out again, and we are hoping for the others a speedy recovery.

Many thanks to Bro. G. L. Barnes's family for fresh butter-milk and sausage and to Bro Wilson of Weavers Chapel for a lot of nice sweet potatoes. Thank you, Sister. W. N. Thornton, for the waiter full of nice cake and ketchup yesterday at noon. We fully appreciate all these tokens of love. May the blessings of Almighty God rest upon each of you, is our prayer. And God grant that we may be a blessing to this charge. Brethren, pray for us.

With kindest regards and warmest affection for each of you, I am,

Very truly yours, D. M. Loy,
Pastor.

Littleton, N. C., Jan. 20, 1919.

Albemarle.—Perhaps the readers of the Herald would like to know what has become of us, as there has been no report from this charge since Conference. Well, our work is moving along very nicely.

We entered upon the work the first Sunday in Dec. and have been on the job ever since. Our people received us back on the work with open arms, and in a substantial way still show their appreciation of our being among them. It has been our privilege in the past to serve many who were loyal Methodist Protestants; but it has never been ours to serve a people who as a whole were more loyal and co-operative than the people of Albemarle. On the second Sunday in Dec. the officers of the church were installed. On Friday night, before the first Sunday in Jan. our first quarterly conference convened. Because of the weather and "flu" conditions, there were but few of the officials out; but those present seemed to be deeply interested in the work, and ready to take hold of any suggestion from the pastor regarding the best plans for the work during the year.

It is always encouraging to a pastor when his people are willing to be led. The board of stewards met per the Church law, and made out their plans to cover all the assessments, and using the card plan, and going to each individual member, they found in the ready response of the membership more than enough to pay all claims.

They have agreed to pay weekly or monthly. We want to say just here, the only way to succeed is to have a plan, and then work it. Any pastor or church that does not have a definite plan is like a ship without a rudder; if it steers clear of the rock or sand, it will be a happenso.

Our Sunday school with J. E. Gantt superintendent, who is known as a live wire, and his teaching force, is doing splendid work. Last Sunday was a record-breaker; the attendance was much better than it has been since Conference, and even better than it was a year ago. At the close of the school, Bro. Gantt presented the parsonage indebtedness, and in less than thirty minutes he raised in pledges and cash $555.00 and this since Conference with what had been collected before amounts to $585.00. We are planning a canvass of the town, and therefore hoping to be able to pay off the entire debt this year.

We have had some to join the church since Conference, of whom we are proud. We are praying for a successful year on all our charges throughout the District, and especially upon our beloved president, that he may have the strength to do the work that his office demands.

J. H. Moton.

Graham.—106 in Sunday school last Sunday, not quite so many as we had Sunday week, which was 145. Graham is just about rid of the flu, but the people have not got quite over their scare yet. We have graded our Sunday school and find we like the graded lessons very much. Miss Marcia Goley is Supt. of the graded department.

ship congregation and are deservedly popular among a large circle of friends who wish them much joy as, hand in hand, they journey along life's pathway.

May the richest blessings of our Heavenly Father rest upon them and psosper them in every good word and work.

W. E. Swain.

IN MEMORIAM.

Mrs. R. B. Sink died Jan. 5.

We feel very sad over the death of one of our dear Christian Sisters, Lissie Sink of Shiloh church. Her death came as a shock to us.—she was sick only a few days. It is sad to part with her; but still sadder to her dear husband and five small children; but we feel our loss is Lissie's gain, for she was true to her church, and showed her light. She was at church and Sunday school as regularly as a woman with a family could be. She was one of our leaders in the singing, and she will be greatly missed, and I know her family will miss her at the family altar. I have heard her pray in her class at Sunday school, and I once taught a class that had her little girls in it, and I saw through them that she was trying to lead them to Christ, and I hope and pray that those little children will be as true Christians as their dear mother was.

She leaves to mourn her loss a husband, five children, an aged father and mother, and five brothers and two sisters. "The Lord gave and the Lord taketh away, blessed be his holy name." Dear ones, don't weep: God knows best. Let us all strive to meet where there will be na more parting.

Written by one who loved "Lissie".

In Loving Memory.

On Thursday morning, Nov. 21, 1918, the sweet spirit of Lucy Hardin went softly home to heaven. She was the daughter of C. V. and Sibba J. Hardin, born Aug. 4, 1875. She was converted early in life and joined Tabernacle M. P. church and was an active member until death. In her day and sabbath school as teacher she always met her pupils with a smile and words of encouragement. Her words fitly spoken were like apples of gold in pictures of silver. Truly it can be said of her, a great one in Israel has fallen. We pray her mantle may fall on the Lord's anointed. T. M. Johnson, who was her pastor for five years, said as he preached her funeral that he was never in her presence without going away feeling encouraged to be a better man. A few days before she passed away she called her loved ones around her bed and gave to each a parting message, exclaiming, "Everything looks so beautiful"; sent a message of love to the church encouraging them to work, for the night was coming when no man can work. His going was as beautiful as her living. Her desire was to go at the rising of the sun and her desire was granted: just as the sun rose in all its splendor her happy spirit took its flight to be forever with the Lord and hear the blessed "Well done." The floral designs were beautiful, one wreath bearing these words, "From the little ones who loved her so."

She dearly loved the little children,
Took them in her arms of love,
Telling them the love of Jesus
And of heaven, their home above.
And we pray the Lord to keep them
In the straight and narrow way
That will lead to life eternal
To the realms of endless day.

From one who loved her.

Resolutions of Respect.

Whereas, it has pleased our Heavenly Father to take the soul of one of our members, Fannie Coltrane, from this world of sorrow and carry it to a home of bliss, therefore, be it

Resolved, First, That we, the members of St. Paul Philathea class, extend to the family of Fannie Coltrane our heartfelt sympathy in their sorrow. We realize that they have suffered a real bereavement, but feel that one of God's great heroes has only passed over into the heaven of rest.

Second, That no words are needed, therefore, to explain why we consider it a cherished privilege to bear testimony to the beautiful life and character of our beloved member. She will greatly be missed at home and in our class.

Third, That a copy of these resolutions be sent to the grief-stricken family and a copy be sent to the M. P. Herald for publication. Signed, Class.

Ogburn Dodson.

On the 23d of Dec. death entered the home of Mr. T. F. Dodson and took away away his beloved son Ogburn. He leaves a father, step-mother, three brothers, one sister, and other relatives and friends to mourn their loss. This good Christian brother was in the twenty-third year of age and professed religion in his youth and joined at Chestnut Ridge church and remained there until death. On Christmas day he was laid to rest in Chestnut Ridge cemetery to await the resurrection morn.

"Weep not that his toils are over,
Weep not that his race is run.
God grant that we may rest as calmly
When our work like his is done.
But we know your thoughts linger oft
Where the evening shadow lies,
O'er dear Ogburn who sleeps
To wake in paradise."

A Friend.

BEING SORRY.

"I make it a rule of my life never to apologize. I don't go around saying 'I'm sorry'—I simply don't repeat the offense."

On the surface such a philosophy seems all sufficient. Not to repeat the offense—surely a more effective form of repentance than any mere verbal expression of contrition. And yet after all, isn't it a bit grudging? You owe it to yourself to put up the bars against the future—do you owe nothing to the one who has suffered by your negligence in the past? More things are wrought by a simple apology than you may dream of—forgiveness and patience and sometimes even friendship and love.—Selected.

"Truly we are living in great days; great in upheaval and overturning, for literally old things are passing away and all things are becoming new; great in adventure and constructive achievement; great in sacrifice and suffering, for see the 11,000,000 and more war-filled graves and the many other millions of the mutilated and the maimed, and the countless sorrow-stricken and anxious homes; great in the discovery and releasing of men's latent capacities for heroism and unselfish devotion; great in the challenges summoning men to enter with wide plans and God-touched spirits into new and better days."

A THANK-OFFERING.

Father, let me to you bring
Loving thanks for everything;
For the songs of birds and bees,
For the bright leaves on the trees,
For the merry, babbling brook
Laughing past my cozy nook;
For the sun which shines so bright,
And the stars which gleam at night;
For the power to see and learn,
For the blossom and the fern,
For the landscape green and fair,
For the soft, sweet summer air;
For my friends so kind and good,
For my daily wholesome food,
For the kind deeds I can do
Loving all that's good and true;
For the tender care you've given,
For the precious hope of heaven,
Father, let me to you bring
Loving thanks for everything.

Idella Hill Clark.

BOYS' AND GIRLS' CONTEST.

Elizabeth Nicholson, of Mebane, sent us the first corrected list of proverbs in Monday morning's mail. Correct lists were received later from Miss Lillian Shoffner, of Julian, and Beaufort Hunter, of Arcola. We thank all who sent lists.

HERALD SUBSCRIPTION RECEIPTS.

Rev. G. W. Holmes, $4.50; Prof. T. O. Pender, $6,75. Rev. J. R. Hutton, $2.25. Rev. J. B. O'Briant, $12. Rev. G. R. Brown, $1.50. Rev. W. F. Kennett, $9. Rev. W. E. Swain, $4.50. Rev. Edw. Suits, $5.50. Rev. H. L. Powell, $7.50 Rev. A. M. Hamilton, $1. Rev. W, D. Reed, $11. Rev. H. Freo Surratt, $13.50. Rev. J. H. Stowe, $5.25. Rev. J. H. Moton, $10.50. Rev. J. A. Bargess, $1.50. Rev. J. M. Ridenhour, $1.50. Rev. L. W. Gerringer, $4-50. Rev. A. O. Lindley, $2.50. Rev. D. A. Braswell, $1.50. Rev. A. L. Hunter, $4.50. Rev. Paul S. Kennett, $3. Rev. C. A. Cecil, $9. Rev N. G. Bethea, $1.50. Rev S. W. Taylor, $4.50. Rev. J. A. Ledbetter, $3. Rev. J. D. Williams, $5.25.

High Point— Dr Brown handed to each member of the congregation yesterday morning a copy of the Elementary Principles of the Methodist Protestant Church, reprinted from the Discipline. Dr. Brown also gave each member a copy of the following seven simple rules, which if followed, will be of incalculable benefit to each individual, the pastor, and the church.

HOW TO HELP THE CHURCH

1. Attend both of the Sabbath Day services, if possible.
2. To give each Sabbath, proportionately. as the Lord prospereth me.
3. To remember the mid week prayer service, and whenever possible attend and take a part in the service.
4. To notify the pastor of cases of. sickness, new residents or of anything that may increase his usefulness.
5. To visit and invite all I can to regularly attend my church, yet always careful not to improperly invite members of any other local church
6. To be faithful to the church and all the members. Ever willing to do anything possible for the welfare of the church.
7. To accept the doctrines of my church and be cheerfully governed by its rules.

The entire congregation sympathizes deeply with our esteemed member, Mrs. C. L. Gray in the loss of her father, Mr. P. G. Jackson, a well known resident of Groometown, whose death occurred last Saturday afternoon. He is survived by his wife, who was Miss Groome, and the following children: Mrs. J. A. Brewer, Pleasant Garden; Mrs Berta Bergman, Groometown: Mrs. C. L. Gray, Mrs. T. M. Stanton, and Dr W. L. Jackson of High Point.

Reporter.

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J. F. McCulloch, Editor and Publisher.

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MAYING OUR CALLING AND ELECTION SURE.

In 2 Peter 1:10, 11, we read, ''Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.''

After one has made his laborious way through a maze of Calvinistic speculation as to the elect and reprobate, and been tormented with fears lest he is himself a wretched reprobate, doomed from all eternity to a career of sin and misery for all etenity, and after he has in his inmost soul cursed God for the great wrong done in crating creatures foreordained to eternal sorrow, how refeshing it is to come upon these words of the Apostle Peter!

Clearly Simon Peter had no such thought as John Calvin had as to the eternal decree fixing all character and destiny from before the foundation of the world. From the language of Peter we infer that he had in mind that saying of Jesus, ''Many are called, but few are chosen'' (elected). We see that Peter regarded the election not as a thing already pre-determined, but as a thing to be determined by our own conduct. It is in our power to make our election sure or our rejection sure. ''If ye do these things, ye shall never fall.'' ''If ye do these things,'' ''an entrance shall be administered unto you abundantly.''

Our destiny therefore, according to Peter, hinges upon our own conduct, and not upon the ancient decrees of God made before we came into existence.

We can honor and love Peter's God. For Calvin's God we can have only feelings of terror and hate. We fear His hell, but we don't want to go to His heaven.

But Peter's teaching, while it relieves our minds of a great horror, does not leave us without a great responsibility. ''If ye do these things.'' If we fail to ''do these things,'' then our hope fails, the door will close against us, we will have failed in life.

How carefully should we read and study the list of things we are to do to make our election sure. Having learned what they are, how earnestly and constantly should we devote ourselves to the doing of them. We find the list in the few verses that prcede those I have quoted from the first chapter of 2 Peter. First, there is the knowledge of him that hath called us to glory and virtue (v. 3). Then there is the partaking of the divine nature, through the exceeding great and precious promises, and escaping the corruption that is in the world through lust. (One of these great and precious promises is the promise of the Holy Spirit whose work in us makes us partakers of the divine nature and helps us to overcome the lusts of the flesh and the allurements of the world.) Then verses 5, 6, and 7 lay out a program for daily living the life of the spirit: ''Giving all diligence, add to your faith virtue; and to virtue knowledge:

''And to knowledge temperance; and to temperance patience; and to patience godliness;

''And to godliness brotherly kindness; and to brotherly kindness charity (love).''

What a reasonable ground does Peter base our salvation on! Our election is conditioned on our fitness to be elected. And Peter gives no countenance to the error that we can of ourselves make ourselves fit. It is only by availing ourselves of the heavenly helps offered us that we can become fit. But if we do avail ourselves of these honestly and earnestly and persistently, then we cannot fail!

I thank you, Peter, for making the matter so plain and clear. The mists and fogs that Calvin and others have invested the subject with shall trouble me no more. I see the solid truth through the clouds they have spread before our eyes

MRS. J. J. WELCH.

In the funeral of Mrs. J. J. Welch, which was attended by many, taxing the capacity of the church, two fitting addresses were made: one by Rev. A. G. Dixon and one by Rev. Geo. R. Brown. Bro. Whitaker, another former pastor, read a Scripture lesson, and Pres. Andrews offered prayer. Quite a number of ministers of different denominations attended.

Mrs. Welch had modestly requested that no eulogies be sounded regarding her work in life, which she felt in her last days had been very small. But Bro. Dixon could not refrain from speaking of her love of doing good, her spirit of service, and Bro. Brown testified similarly. Mrs. Welch combined with an uncommon business sagacity a rare disposition to benevolence. A kindly smile dwelt upon her countenance, and children instinctively turned to her as to a mother. She might be called the mother of the Children's Home, such was her interest in its planting and nourishing. She suffered anxiety while the Home was in debt, and lay awake thinking about it. She rejoiced when it was freed from debt and one of her latest gifts was one thousand dollars to help build a boys' dormitory,

She was one of the pillars of our High Point church. She gave her means, she gave her presence, she gave her interest, she gave her prayers. This church will miss her presence, but her spirit will abide, inspiring and encouaging others to continue in their devotion to the cause that engaged her heart.

—Bro. Alexander, pastor of Cabarrus, reports important progess this week: a Sunday school started in new territory, a lot bought for a church there, and the building to be begun in August.

—Liberty lost one of its best church members in the death of Mrs. R. E. Patterson. She was a lady of refinement, kindly considerate of the feelings of those about her, and an earnest worker in the church. It was a pleasure to visit her home. Bro. Patterson has lost the companion of his life, but will be sustained in the hope of meeting her ''beyond the river.''

COLLEGE FUND—NEW PLEDGE.

Westminster Theological Seminary,
Westminster, Md.
April 15, 1919.

Dear Bro. McCulloch:

Please list me for a hundred dollar pledge to the North Carolina Methodist Protestant College Fund, same to be paid in annual payments of twenty-five dollars each. I wish I could make it several times that amount, but for one of my circumstances, just entering upon his life work, I feel that that is about his limit. I am heartily in favor of the college proposition, and pray God's blessing upon its successful conclusion. I am,

Fraternally yours, ———————.

FOR SUFFERING ARMENIANS.

Mrs. J. G. Braxton, Center Ch.	$3.00
Fairview Church, Cabarrus	4.65
W. T. Dorsett, Siler City	9.00

THE CHURCH'S PART IN RECONSTRUCTION AS SEEN BY A LAYMAN.

(Extracts from an address by J. F Swain delivered in our Asheville church March 30.)

Mr. Swain first made it clear that his discussion has in mind the Protestant church of all denominations, not the Catholic church.

He further stated that his discussion was with reference to the over-seas men, as they because of a different xperience belong to a different class from those who were in the camps only.

Not the Same Man.

The man who comes back to us is not the same man who went from us. As he left home he was a citizen of the township from which he went. In camp he was a citizen of North Carolina. At the port of embarkation he was a citizen of the South. On arrival in Europe he was a citizen of the United States. Going over the top with soldiers of other countries he was a citizen of the world. As such, a citizen of the great world, he comes back to us and we must deal with him as such.

A Peril.

The processes of war had a mellowing effect on his nature. Face to face with death men prayed who had never prayed before. On returning home many of them are ripe for church membership, but what church? In France these men saw Catholicism in its most attractive form. They were brought under its influence and may be under its spell. This not from choice but as a natural consequence. These facts, this influence, with the possible result that many of these over-seas men may have a decided inclination toward the Roman Catholic church constitutes a peril. It behooves all Protestant denominations to look well to this matter and to do it propmtly.

The Remedy.

The matter and the manner of meeting the situation is quite important. It should be done not by compromising any principle of right, not by representing our religion as being any easier than it is. There should be a close union in spirit and a united effort of all Protestant churches, a making clear our view of religious truth and practice, an extending of the scope of usefulness and helpfulness to men. Help men in a physical and material way as well as spiritual. A deepening of the spirituality of church members, thus making religious services a greater drawing power. Let it appear that our religion is a thing of joy, something worth while, that one may well afford to pay the price.

BIRD-SCARER, LABORER, MEMBER OF PARLIAMENT.

Who was Joseph Arch? Well, for one thing, he was a bird-scarer, earning eight cents a day; for another thing, he was an agricultural laborer; for another thing, he was a sort of rural preacher; for another thing, he talked to his mates about some sort of organization; effected the organization; entered the British Parliament; wrote several chapters of English history and one of the most important parts of the labor movement, of which he may rightly be termed a founder; for the last thing, he has just died in his ninety-third year.

He had retired 18 years ago from public life, and his work has been written, and in respectful terms too, into the history books. You will find the name of Joseph Arch in the indices. You will find also that from the bird-scarer and laborer, standing under his chestnut tree in the Midlands, flows that swelling stream of liberal reform which the labor movement has directed toward the betterment of mankind.

He was born at Barford, a village near Warwick, on November 10, 1826, when Victoria, later Queen, was only 11 years old. As a tiny child his experiences were bitter. He has described them in his "Reminiscences," published in 1898, and edited by his friend and benefactor in latter years, the Countess of Warwick.

His father had refused to sign a petition in favor of the notorious Corn Laws, and incurred the enmity of the local land owners. Joseph Arch wrote of this:

"It was in 1835, the winter of the repeal of the Corn Laws. I was about nine years old. I well remember eating barley bread, and seeing the tears in my poor mother's eyes as she cut slices off a loaf: for even barley loaves were all too scarce, and especially with us just then. Because my father had refused to sign for 'a small loaf and a dear one,' he could not get any work whatever for eighteen weeks. He tried hard to get a job, but it was useless; he was a marked man, and we should have starved if my mother had not kept us all by her laundry work.

"It was a terrible winter. No one who has not gone through it, or has not witnessed something similar, can realize how terrible it was. The scenes I witnessed then made an indelible impression on my mind. I have often told the Tories, 'You caused the iron to enter my soul very young, and you will never draw it out. It will remain there till I die.' That barley bread got into my vitals."

It was just at this time, at nine years old, that he was earning his eight cents a day as a bird-scarer. He had managed to get a bit of schooling, and learned to read and to write. He was a typical farm-laborer's son, and the one stable thing the poverty-ridden family possessed was a little free-hold cottage, purchased for $150 by Arch's grandfather.

From bird-scarer he graduated to plowboy at ten years, and later he rose to teamster. When he was 20 years old, his wage was $2.25 a week.

He was a man with ambition, and one can picture the crude, slightly-tutored farm-hand, grubbing his food from day to day, and pondering, as he pursued his dismal toil, on the whys and wherefores of human happiness, and the inequalities of existence.

On $2.25 a week and his ambition he married, and when his family had increased by two children, his ambition spurred him to become a "specialist". In other words he became a "jobbing" laborer. He did gravel-digging, draining, wood-cutting, and hedge-cutting, and worked very long hours, mostly on piece-work; so he became one of the skilled "upper men" of rural labor.

In view of his own indomitable perseverance and ambition, his own analysis of his wife makes curious and cold reading. In his "Reminiscences" he wrote:

"She was a good, clean wife, and a good mother; she looked after my father well; she was always attending to her home and family; but she was no companion to me in my aspirations. My father noticed this, and often used to say, 'Joe, she is hardly a companion for you.' She had not any idea of rising in the world; she wished to stop in the place where it had pleased the Lord to call her."

The aspirations to which he refers included "book-knowledge," and Joseph Arch was reading diligently. His work often took him a long way from home, across all the Midland counties, and into Wales. It was in this way he acquired his extensive knowlege of the details of agricultural conditions. On these trips he stinted himself of food, and would sleep under hedges and haystacks, poring over his book while light lasted, and sending the money saved home to his wife and children.

On one of these journeys he became aroused by some statement of a speaker at a village meeting, and getting to his feet, made his first halting speech. What he said carried conviction with it, and his reception was such that he became a well-known country-side speaker and acquired further practice as a Methodist local preacher.

What was it that Arch said, which proved so interesting to that first little rural audience? Well, it was something about "combination," as the possible way for relief from those terrible conditions under which the Midland farm laborers suffered in 1870.

His preparation had not been in vain, even though it had taken forty-six years of his life to reach this point. On the night of February 7, 1872, Joseph Arch was at home doing some carpentering job for the cottage. Three men sauntered up and asked him to leave his work to talk with them. They represented themselves as the spokesmen for a body of laborers who felt the time had come to form one of these "combinations" Arch had spoken about, and they asked him to come and address them at Wellesbourne that evening.

"We settled," wrote Arch, in his autobiography, "that I should address the meeting under the old chestnut tree, and I expected to find some thirty or forty of the principal men there. What, then, was my surprise to see, not a few tens, but many hundreds of laborers assembled; there were nearly two thousand of them. The

I like the advice that was in last week's paper—talk up the minister. A good many people try to talk the minister down. I think it is unwise, unfair, and wicked. I think if we served God as we should we would serve our pastors better and not think they can live on wind any more than we can. With best wishes to the editor,

Mrs. L. R. Pearson.

SHILOH, RANDOLPH CIRCUIT—

We had the pleasure of hearing Bro. Ashburn again Sunday. He preached a very inspiring sermon. Sunday school attendance was very good. The offering was donated to the Children's Home. Our Sunday school has recently raised $25.60 for the suffering Armenians.

James M. Brown has returned from service overseas. He was here to worship with us Sunday. The church and Sunday school are glad to welcome him back.

The Baraca-Philathea class will hold a meeting next Sunday immediately after Sunday school. Two of our efficient members, Mr. and Mrs. W. R. Pickett, have moved away. They will be missed by their church.

Mrs. E. M. Hinshaw died at the home of her son, J. D. Hinshaw, Thursday morning, April 3. She was in her seventy-sixth year. She leaves six children and other relatives and friends to mourn her loss. Funeral services were conducted by Rev. W. F. Ashburn and interment was at the Shiloh cemetery.

Reporter.

BETHESDA, HALIFAX CIRCUIT—

Yesterday was our regular preaching Sunday, and in spite of the absence of Pastor Bethea, we had a very good service. Mr. Renshaw from Hollister came over and filled Bro. Bethea's appointment. We are proud to have laymen on our charge that can do such things. We were glad to have Mr. Renshaw, wife and a number of others from Hollister with us, and I feel that I voice the sentiments of the congregation, when I say, we thoroughly enjoyed his talk on "Isaiah's Vision of the Lord's Glory." Come again, good friends.

Bro. Bethea is now in Mississippi in the interest of the Million Dollar Campaign. We are praying for his success in the work and a safe return to his friends and loved ones at home.

There has been an increase in our Sunday school, but we are still hoping for a greater interest.

Our Ladies' Aid Society meets at the parsonage tomorrow afternoon at four o'clock; at this meeting we are hoping to plan some way or means in which to make money for some improvements at church and parsonage. Pray for us that we may be successful in our work.

Reporter.

LAUREL HILL, FALLSTON CIRCUIT—

We are glad to see so many attending Sunday school who have not been for a while.

Pastor Edwards filled his appointment at this church Saturday and gave us a good sermon. He could not be with us Sunday, as he had a revival meeting going on at Lawndale. Bro. J. D. Morris filled his appointment here Sunday. We were all glad to have Bro. Morris back again with us: he preached a good sermon. There was a good crowd out to sear him.

Sunday was our day of offering for Children's Home. Our collection was $5.30. May God's blessings be with us and may we do more for him.

Lillie Sain, Reporter.

WELCH MEMORIAL CHURCH—

Our special meeting began the fifth Sunday in March. Rev. S. W. Taylor of Henderson, N. C., came on Monday night following the fifth Sunday and remained two weeks, closing last Sunday night.

We had been hoping and praying for a good meeting and Bro. Taylor came to us filled with God's power. He preached and worked earnestly for the salvation of the unsaved.

We had a good meeting. More than fifty found peace and the church was greatly revived. Eighteen were received into the church last Sunday morning with more to join later. Also received one member by letter. There was good attendance all through the meeting at night, and very good attendance in the afternoon service

We were glad to have the presence of Dr. Brown and Rev. C. A. Cecil a number of times during the meeting. Rev. Edward Suits came down one night.

Also was glad to have our president, Rev. R. M.Andrews, Rev. C. W. Bates, and Bro. H. A. Garrett to worship with us one afternoon. Mr. and Mrs. Garrett. with several of the girls, came over last Sunday night to hear Bro. Taylor's last sermon as the meeting closed Sunday night. Glad to have all and hope each one will come again.

Bro. Taylor has a warm place in the hearts of the Welch Memorial people and will be welcome anytime he can make it convenient to pass our way.

Our Sunday school is increasing; had 256 last Sunday. But still we are not satisfied: we want still more.

We are pained to know of Aunt Lizzie Welch's death. She was a good woman, and one many of us learned to love several years ago.

She has been a great friend to our church. She and her husband gave the lot on which our church stands and were always glad to give of their means and advice when called upon. Hence its name, Welch Memorial.

Both are now gone to rest, but their memory will still live. The relatives have our sympathy.

We are planning for Easter exercises. Mrs. Hunter has charge of practicing the children. We know it will be good considering the time to prepare the program.

Reporter.

UNION GROVE, N. DAVIDSON CT.—

Yesterday was a good day for us: the beautiful weather brought a very large crowd out to Sunday school and preaching. Our faithful pastor, Rev. C. A. Cecil, was with us and preached a good sermon. Mr. Cecil is universally popular with both old and young and his monthly visits are awaited with interest. He is a grand, good man and we hope that we may be be permitted to sit at his feet, as it were, and listen to his good sound teaching for many years to come. We are very sorry to report the illness of Mrs. C. W. Berrier. She has been sick several weeks with pneumonia. Let us pray for an early recovery. Also Mrs. D. T. Berrier has been indisposed for a few days: hope she will soon be well again. Our Sunday school is doing nicely under the leadership of Mr. V. A. Berrier. Collection for the Children's Home was $2.70. We were glad to have worship with us yesterday people from neighboring churches. Come again: you are always welcome. Our special meeting will begin the second Sunday in July. Rev. D. A. Braswell will be the pulpit help. Let us pray for a revival.

Our faithful Sunday school scholar, Mr. D. T. Berrier, has treated himself and family with a nice new Ford car.

Lillie Nifong, Reporter.

GREENSVILLE CIRCUIT—

We filled our appointment at Ebenezer and Hobbs Chapel yesterday; the people seem to be taking more interest in the general affairs of our church on Greensville charge, I am glad to say.

We hope to have a large delegation at our young people's conference. If we get our young people interested in our church we have gained a great victory for it; and I am sure every one that attends will be inspired to do more for our church. We were glad when they said w will have our young people's conference at Henderson this year, because it gives us people a better chance down east to attend.

Let me give a few names and articles we have appreciated since we last wrote. Mr. T. E. Pearson, two bushels of cotton seed. Mr. A. W. Moore, one bushel of sweet potatoes. Mr. L. M. Norwood, one-half bushel of peanuts. J. S. Branscomb, a horse to drive when the roads are bad. We have received hams, shoulders and all parts of a hog; but Mrs. L. R. Pearson gave us a whole hog, or it will be when it gets grown, it is a pig now. Yours for Christ,

J. M. Morgan.

Patterson.

Allie Jane Patterson was born 1840, died April 6, 1919, age 79 years, one month and six days. She was married to Isaac Patterson. To this union were born seven children. Of these six still survive.

In early life she was converted to Christ and connected herself with the Baptist church, which relation she continued till called home.

Funeral services were conducted by the writer in Mt. Zion Baptist church on April 7 at 12 o'clock, and her remains laid to rest in Mt. Zion cemetery.

J. A. Burgess.

CHILDREN'S CORNER

WHY BOB WAS TARDY.

Miss Rudd's pupils were very seldom tardy. At the end of every month she took a picture of all those who had not been absent or tardy, and at the end of the term she was going to give the pictures to all who had perfect records.

When Bob was promoted to Miss Rudd's room, he decided that he was going to be in every picture.

The last week of the term had come, and Bob had never been absent or tardy. On Monday morning, as Miss Rudd went to school, she passed her boys playing ball two squares from school. She called to them. “Don't be late.” They yelled:—“We won't.”

Fifteen minutes later the first bell rang, and the boys started for school. But they stopped at the corner, for there stood a little boy crying dismally.

“What's the matter, kid?” asked one of the boys.

“Ise lost! I can't find my house!” he sobbed.

“Who is he? Where does he live?”

“I know him,” said Bob as he turned the little fellow round and pointed down the street. “You go down this street Jack, and you'll find your home.”

But Jack hung to Bob's hand, still sobbing: “Ise lost! You take me home!”

“You'll be late if you do,” said another boy.

“The second bell is 'most ready to ring now,” he added.

Bob tried to pull away, but Jack clung to him.

“Hurry, Bob,” called one of the boys. “Leave the kid alone. He can find his way.”

“I'll take him part of the way,” answered Bob, picking up Jack and trying to run. But Bob was only eight, and Jack was a fat little boy; so Bob could not run very fast. They had gone two or three blocks when the second bell rang.

Bob hastily dropped Jack and ran for the school. He saw the last line disappear and the teacher close and lock the side door, so he had to go around to the big front door.

“It's his own fault, Miss Rudd,” one of the boys was saying as Bob walked into the room. “We told him to leave the little kid alone.”

Bob said nothing, for he was trying to keep back the tears; and Miss Rudd did not ask any questions.

On Friday Miss Rudd did a queer thing. Just before it was time to read the names of those who were to be in the picture she told a story. It sounded familiar, for it was about a teacher who took pictures of her scholars who were not tardy and a boy named Charles. Once when the boys were running to school they found a little bird that had fallen out of its nest, and Charless climbed the tree to put it back; but it made him late to school. As Miss Rudd told of the poor frightened little bird and how kind Charles was to her the pupils smiled their satisfaction. Miss Rudd said that some one who saw Charles climb the tree told his teacher, and she excused him and let him be in the picture.

Then Miss Rudd read the names of her pupils who had not been tardy, but she did not read Bob's name.

“Say, Miss Rudd,” said one of the boys, “I think little boys are worth more than little birds.”

“I do too,” said Miss Rudd, smiling.

“Let Bob be in the picture,” said two of the other boys.

“He was tardy, you know.”

“But you could 'scuse him 'cause the little kid was lost.”

“All who want to excuse Bob, hold up their hands.”

Every hand went up.

And that is why Bob had his picture taken, even though he had been tardy.—Margaret Denny Dixon.

A CHEERFUL GIVER.

Pass the box around the class, Charles, said the teacher. Charles took the offering box and passed it to each one. Penny after penny was dropped into the slit at the top of the box and rang happily against the pennies that were already in the box. Every little while the box would pass a boy or girl who shook their heads. They had no pennies to drop into the box.

Jimmy was one of these. After Sunday school he sat in church with mother. He meant to stay awake, but sitting so quietly with mother's arm about him made it very easy to sleep. It was in his dreams that a strange thing happened. A penny sat up on two spindle legs like the pictures of the Brownies.

“I am the penny that Susie forgot last Sunday,” whispered the queer little fellow. “I did want to help in God's work, but Susie forgot me and Monday she took me to the store for some candy.”

When he had finished another took his place. “I am the penny that Johnny Jones forgot. I thought he would keep me until today, but yesterday he used me to buy a string for his top and I wonder if I can ever help in God's work.” The penny tumbled off and made Jimmy jump, so he waked up. He went straight home from church and put his penny away for next Sunday, and with it went five that he was saving to buy some marbles. Jimmy's giving pleased God. “God loves a cheerful giver.”—Selected.

WHY BILLY WAS A FAVORITE.

One day Billy was a stranger; at the end of a week he was as much at home as any boy on the street. “We are glad he came,” Teddy Farr said, “we like him.”

All the other boys said pretty much the same thing.

“Why is this Billy such a favorite?” Mr. Farr asked Mrs. Farr.

“I don't know yet,” said Mrs. Farr. “I'm watching to find out.”

When three more weeks had passed the thought she knew.

A group of boys were out in front of her gate one afternoon, and she heard one of them say, “Pshaw! What can we play? I wish the snow hadn't all gone into mud.”

“We had just finished our fort,” said another, “and were ready to begin, but it washed down in the night.”

“Anyway, we had fun making it,” said Billy. “Let's not waste the whole afternoon. Let's start and play something that doesn't need snow.”

When Mrs. Farr looked again they were sailing ships down the gutter and discovered the Mississippi with great excitement.

Another time Teddy had to go on an errand, and asked the others to keep him company.

“Oh, we can't!” objected somebody, “we've got it all planned to walk out in the other direction and see the place where the fire was last night.”

“Why wouldn't it do,” said Billy, “to go with Teddy first? We needn't come all the way back, need we? There ought to be some short cuts, I should think.”

Well, when they had put their heads together they remembered that there were.

Then there was a day when Joe Hall lost his arithmetic. Joe and Billy were the best in the school in arithmetic. Joe hated to miss any of his lessons.

“Never mind,” said Billy. “My book will do for both until yours turns up. We are pretty quick at it, you know. We can manage.”

On one afternoon when they were having a game of ball in the schoolyard, Billy broke a cellar window. After a crash there was a pause of dismay.

“We must have kept getting nearer to the house without noticing it,” said Billy.

“How would it do,” said Joe, “to be quiet until we are asked about it?” Maybe Mr. Nevin will think that other boys did it. They broke one.”

“It wouldn't do at all,” said Billy, quickly. “It wouldn't be fair.”

He told Mr. Nevin and paid for the pane; and after that he was short of money for some time, for Billy was poor.

After the three weeks, Mrs. Farr said to Mr. Farr:

“I think I know why the boys like Billy.”

“Why?”

“Because he has a delightful habit of getting the best for himself and his friends out of what he has at hand. He makes things 'do' except the things that won't do at all. I like Billy myself.”—The Child's Hour.

PEGGY'S MYSTERIOUS PICTURE.

Little Peggy did not want to learn to read. She said she would much rather play with her dolls or go out in the fields to look for spring flowers. But her mother said it was time she went to school, and that if she worked hard, she would be

ELEVENTH ANNUAL SESSION OF THE NORTH CAROLINA BRANCH, WOMAN'S HOME MISSIONARY SOCIETY

of the

Methodist Protestant Church, ...

Grace M. P. Church, Greensboro, N. C.

Program.

Tuesday, April 29, 10 A. M.

Consecration Service—Mrs. F. R. Brown, High Point.
Roll Call—Officers and Auxiliaries.
Address of Welcome—Mrs. C. W. Bates, Greensboro. N. C.
Response—Mrs. S. W. Taylor, Henderson.
Report of Corresponding Secretary—Miss Esther Ross, Asheboro.
Report of Treasurer—Mrs. H. A. Garrett, High Point.
Reports of Standing Committees.
Report of Secretary of Literature.
Report of Life and Memorial Members.
Appointment of Committees.
Adjournment.

Tuesday, 2 P. M.

Devotional—Mrs. S. R. Harris, Henderson.
Roll Call.
Reading of Minutes.
Echoes from the Annual Meeting, Woman's Home Missionary Society, in Pittsburgh—Mrs. H. A. aGrrett.
Reports of Auxiliaries and Egg Clubs.
Adjournment.

3:30 P. M.

Visit to Children's Home.

8:00 P. M.

Devotional—Mrs. R. M. Andrews, Greensboro.
Music.
Address—Rev. Jesse Bonkemeyer, Lamont, Okla.: The Relation of the War to Home Missions.
Solo.
Benediction.

Wednesday, April 30, 9:30 A. M.

Devotional—Mrs. Emma B. Siler, Siler City.
Reading of Minutes.
Report of the Children's Home, Mr. H. A. Garrett. High Point.
Report of Executive Committee.
Reports of Committees.
Election of Officers.

PROGRAM OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTH CAROLINA BRANCH.

April 30-May 1.

Theme—Preparation for a great world task.

Wednesday—2 P. M.

Devotional Service—High Point Delegate.
Roll Call and Minutes.
Registration of Delegates.
President's Address.
Report of Corresponding Secretary.
Report of Treasurer.
Special Music.
Missionary Story—Mrs. R. T. Wills.
Miscellaneous Business.

Thursday—10 A. M.

Devotional Service—Reidsville Delegate.
Roll Call and Minutes.
Special Music.
Report of Treasurer.
Report of Record Agent
Report of Superintendent of Young People's Work.
Report of Superintendent of Life and Memorial Members.
Report of Superintendent of Scholarships and Bible Women.
Auxiliary Reports.
Miscellaneous Business.

Thursday—2 P. M.

Devotional Service—Bethel Delegate.
Roll Call and Minutes.
Special Music.
Missionary Story—Mrs. E. S. Wills.
Reports of Committees.
Missionary Institute. Led by Officers and Superintendents of Departments.
Election of Officers.

Thursday—8 P. M.

Devotional Service—Mrs. W. C. Hammer, Asheboro.

Wednesday—8 P. M.

Devotional Service—Miss Frances Sutton. Greensboro.
Special Music.
Address—Rev. Cuthbert W. Bates.

SOME PERSONAL QUESTIONS. PICK OUT YOURS.

1. Are you spending as much money for religion as for amusement?

2. Have you read your Bible this morning as much as the newspaper?

3. Do you have family worship or something to correspond to it?

4. Would your wife be surprised if you should kiss her when you leave the house tomorrow, or are you getting too old or too sanitary to kiss your wife? (Two questions.)

5. Did the last book you read have anything in it worth telling anybody?

6. Would you be willing to tell everybody here this morning where you were last night?

7. If you belong to the church, are you doing all you can for it as you promised you would when you joined it?

8. How long is it since you tried to get any one to be a Christian?

9. Would you be willing to tell this congregation how much money you made last week, and what you are going to do with it?

10. When was the last time you said a prayer in public or in private? Or don't you believe in prayer?

11. Are people always glad to meet you because you are so cheerful and helpful?

12. Who is the first person to whom you would go if you had committed a great sin?

13. Do you have any friends to whom you feel perfectly free to go for a loan of money?

14. Are you perfectly certain where you are going when you die?—Dr. Charles M. Sheldon.

Morality is the vestibule of religion.—Chapin.

PRAYER IMPORTANT.

The importance of prayer is never overestimated. No church can succeed without definite, direct, persistent prayer. Nothing can be accomplished if prayer is regarded as a non-essential. Those who covenanted to pray for the great revival that swept over Korea, prayed an hour or more each day for nearly four months before it came. The results fully justified the time spent in prayer. There is no better way to meet a crisis in the life of the Church. The faith that overcomes the world gladly accepts such a challenge and triumphs through prayer, then God is "bearing witness, both in signs and wonders and by gifts of the Holy Spirit, according to His will." When the Church is in the throes of agonizing prayer, then God comes into His opportunity to do great and mighty things. If the prayer-life of the Church is healthy, vigorous and courageous, the presence of supernatural wisdom and power will always be in evidence. Jesus said, "Lo, I am with you always, even unto the end of the age. Where two or three are gathered together in my name, there am I in the midst of them." That means efficiency, for he is vested with all authority or power in heaven and on earth. Under such conditions no necessity can arise that cannot be fully met by prayer. Again Jesus is saying:—"If two of you shall agree as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."—Unidentified.

A LONELY AMERICAN.

When the Americans first went to the front in France their wounded were sent to French hospitals. The men were desperately lonely, and after a time American nurses, visitors and aids, were assigned to French hospitals which contained American men. One day in a certain hospital one of these aids, a bright, sunny girl, was working in a ward. And as she moved here and there, busy at her tasks, she sang softly under her breath the following cheerful ditty:

"Where do we go from here boys?
Oh, where do we go from here?"

"I don't want you to go anywhere from here," came an abrupt voice from a bed behind her. Turning she beheld a wounded American, a pale newcomer, regarding her from inflamed, blood hot eyes.

"Well," she replied laughing, "I don't intend to go anywhere this minute. What is the matter with your eyes? Gassed?"

"Nothing," he replied, laconically. "I have not slept for 72 hours. I've been lying here watching you for an hour, and trying to make up my mind which I wanted to do most—go to sleep, or go on looking at you. And I decided I'd rather go on looking at you. I don't know," he added, wistfully, "whether you consider that a compliment or not? I haven't seen an American girl for five months. And so I figured it would rest my eyes more to look at you than it would to go to sleep."—Scottish American.

CHILDREN'S HOME.

Report of Superintendent.

Sunday eggs—	
Mrs. L. E. Guthrie, Concord	$4.00
Club, Concord, Saxapahaw	11,33
Mrs. S. N. Hayes, Chestnut Ridge, Orange	3.30
Miss Addie Jones, Chestnut Ridge, Orange	2.55
Master Carey Massey, Spring Church, Spring Church	1.00
Enfield, Roanoke	3.50
Mrs. D. T. Gaster, Bethany, Randleman	2.17
Mrs. J. M. Lloyd, Union Grove, Orange	1.75
Lebanon, Spring Church	8.20
Sunday schools—	
Thomasville	6.00
Charlotte, Richland	2.10
Friendship, N. Davidson	2.50
Mt. Lebanon, Randleman	2.30
Pleasant Grove, Lebanon	5.18
Whitakers Chapel, Roanoke	2.50
Siler City	3.61
Friendship, Stanley	8.36
Hebron, Mebane	3.00
Cedar Falls, Richland	1.68
Bethel, Randolph	1.75
Stallings, Mecklenburg	2.25
N. Main St., High oPint	23.50
Pleasant Hill, W. Forsythe	2.65
Graham	10.25
Bethany, Randleman	1.50
Yadkin College, Lexington Mission	1.00
Friendship, Fallston	4.01
Gibsonville	16.52
Rehoboth, Granville	7.83
Lincolnton, Shelby	5.65
Friendship, Mt. eHrmon	3.76
Bethel, Mocksville	1.88
Mt. Hermon, Creswell	1.72
Union Grove, Orange	3.00
Burlington	21.53
Whitakers Temple	2.50
Glen Raven, Graham and Haw River	5.40
Lexington, Lexington Mission	1.40
Baracas, Grace Church, Greensboro	11.60
Grace Church, Greensboro	14.68
Rose Hill, Pageland	6.43
Concord	21.41
Worthville, Randleman	5.00
Mebane	6.75
West End, W. Greensboro	3.25
Concord, Saxapahaw	2.53
Quarterly class No. 2, Shiloh, N. Davidson	17.00
Tabernacle Church, Tabernacle	7.00
James Braswell, Kannapolis	2.50
Mrs. M. E. Lewis, Union, Halifax	1.00
Mrs. M. J. Hunter, Bethesda, Halifax	2.00
Thomas Hunter, Wilmington	2.00
	$296.13

Shiloh takes regular offerings but this from class No. 2 was special. Bro. T. L. C. Sink is the popular teacher and he asked each man to bring one dollar and each boy a quarter and because of that effort we have the splendid contribution. Really, don't you think it all looks good?

From Concord, Saxapahaw, come the following: Robert Woody, one bushel sweet potatoes; T. H. Moore, half bushel seed corn and the Ladies' Aid, one quilt. We thank them. Penny brothers, who always have our needs at heart, donate a drum and cornet.

A visit to our hog lot will convince you that Bro. J. H. Redding, Asheboro, N. C., is a breeder of fine Berkshire hogs. He shipped us last week one of his four-months-old pigs, all charges prepaid. It is entitled to registration and it is unnecessary to say we prize it very highly. He made us a visit first.

Sunday Miss Bowman gave eight more Bibles to children who have become able to read them. Rev. Mr. Townsend of the M. E. Church made the presentation. Miss Bowman has given 46 Bibles which have cost her about $100.

Death has again visited our board of trustees. This morning our hearts are sad because of the death of Mrs. J. J. Welch (better known as Aunt Lizzie). She was devoted to the Home and for a long time after it was opened she called every day to know what we were doing and kept informed almost as well as those present what was happening. She rejoiced whenever there was a marked increase in interest. She said she lay awake at nights trying to plan to get the Home free from debt. She was happy when the last note was paid. At once she gave her check for $1,000 to start a fund for a boys' building. She said, "I am pleased with the progress of the Home. It has been a blessing to our church."

She was kind, thoughtful, and her judgment was good and you need not fear failure if it was followed.

Her life was a life of service and many are the preachers and churches that have received help from her, saying nothing of the people of her community.

Tuesday at 3 p. m. her funeral will be conducted, after which her mortal remains will be laid quietly away.

H. A. Garrett.

THE DAY'S NEEDS.

Each day I pray, God give me strength
anew
To do the task I do not wish to do,
To yield obedience, not asking why,
To love and own the truth and scorn the
lie,
To look a cold world bravely in the face,
To cheer for those that pass me in the
race,
To bear my burdens gaily, unafraid,
To lend a hand to those that need my aid,
To measure what I am by what I give—
God give me strength that I may rightly
live!

—The Youth's Companion.

BACK TO SCHOOL.

I guess every fellow has a spell of thinking that going to school is a waste of time. I know I had two or three spells, but I always managed to recover. One thing that helped me was a statement made one day by the hired man who worked on dad's farm. I had said something about school being a waste of time. The hired man looked me straight in the eye and said: "When I was just a little bit older than you, I was offered a job at a dollar a day. I quit school and went to work. That was twenty years ago—and I'm a dollar-a-day man yet."

Not very many boys will make a foolish move if they get the straight dope on a proposition, and if any of you are really figuring on quitting school, here's a little test I would advise you to try. Make a list of a dozen men in your neighborhood who you know have gone at least through high school. Then ask each one of these men this question: "Are you sorry you went through school?" When you have finished with this list make another of a dozen men who you know have never gone to school at all or who dropped out before they finished the eighth grade. Then ask each one of these men this question: "Are you glad you didn't get an education?" Keep track of the answers you get and then do a little serious thinking.—The Cave Scout, in Boy's Life.

A PEACEMAKER.

A story has been told of a little girl who said to her mother one evening, "I was a peacemaker today."

"How was that?" asked her mother.

"I knew something that I didn't tell," was the unexpected reply.

Do we not all of us have frequent opportunities to make peace in this way? Perhaps we have thought of the work of the peacemakers as the stopping of quarrels rather than their prevention, but comparatively few of us will have occasion actively to separate those who are quarreling and induce them to be friends, and how much better that they should not quarrel at all!

Let no one think that the negative virtue of a discreet silence is an easy matter. The bit of gossip that would fill an awkward pause in the conversation is on the tip of the tongue—the secret weighs heavily on our minds, and it would be a relief to talk is over with someone—but is it going to make trouble for anybody?

Is it possible that the words that we speak could be misunderstood and distorted and repeated where they would rankle? "Blessed the the peacemakers," even those peacemakers who work only by refraining from doing harm with their tongues.

And what is this blessing that the peace-makers receive? "They shall be called sons of God."—Ex.

An element in the character of the worker is surrender to the person of God. Not only must we appreciate God and submit to his will passively and actively, but we must surrender ourselves to himself. Very intimate is the relation into which God finally brings his chosen. It is not only that of master and servant or teacher and disciple, but it is also that of bridegroom and bride, where the very self is in the closest and holiest of ties, so that they become one. Now this blessed end is never reached if the thought is ever centered on the outward world or things done in the present state of human society. But if "work" as such is found to be hollow and unsatisfying, so that the soul cries out for God, it may do its work in leading the worker into personal union with God himself.—Dr. F. L. Campbell.

SHOWING APPRECIATION.

Showing appreciation is an art. Many people do not appreciate as they should, or else they do not know how to show their appreciation. For so many it seems to require an effort to show appreciation. They are awkward about it; they get embarrassed and embarrass those from whom they have received. "Thank you," well said, carries with it a healing balm, puts a sweet fragrance in the atmosphere, makes friends, draws business, and reacts in a wholesome way upon the one who knows how to say "Thank you," and says it.

But there are other ways of showing appreciation. Kind words and helpful deeds —how they do sweeten life! And they do not have to be in return to those who have helped us. One of the kindest men I ever knew said he was kind to folks because of the kindness that was shown to his father, about which he knew only from a written message left by his father. This gentleman said he got a gerat deal of happiness out of being kind to everybody, and that he hoped in that way to reciprocate, at least in part, for the kindness that others had shown to his father.

To show appreciation so that it will be appreciated one must feel it. The selfish, self-seeking person does not feel it. The proud and haughty do not feel it. Only those who are humble in heart, meek and lowly in spirit really feel the appreciation needed to make one happy and to make others happy through showing it. There are few things about which parents need to be more careful in the training of their children. Felt and properly shown, appreciation is the result of training. But the one who has not had while young the training he was entitled to needs not despair. At no period in life are people too old to begin the cultivation of feeling appreciative, if they will only realize how much they are in debt to others every day of their lives and practice showing their appreciation. And may I say that nothing pays better.—Selected.

CHILDREN'S SAYINGS.

Said a little boy who stood at the door of the spinster: "Would you kindly let me get my arrow, madam? It has fallen in your garden."

"Certainly, my little man; but do you know exactly where it fell?"

"Yes—in—the side of your cat."—Youth's Companion.

ONE THING NEEDFUL.

Martha was cumbered about much serving. For the love of her Lord she was preparing a sumptuous meal. She was bent on feeding Him with the best to be obtained. Mary was feeding her soul from the lips of Jesus. And Mary received the praise, and Martha the rebuke, from their mutual Master. Martha was losing spiritual sweetness in overburdensome care, Mary was sitting for the portrait of Jesus upon her soul. And Jesus, the spiritual Artist, was drawing His image there.

Has the entire church turned to Martha? It looks that way. Great financial drives are on. Millions are the goals to be reached. The press, the pulpit, and the prayer meeting hour are being used to the limit to advance the money campaign. But who has suggested a drive for lost souls? While the shekels are piling up, souls by the million are slipping into hell. The recent war, with its unspeakable horrors, is a fearful revelation that this is still a lost world. This revelation is a challenge to the church.

Giving is necessary in order to save the Church from the crushing weight of its own material prosperity. The modern Church would speedily die of worldliness if it didn't give largely. None of the goals are too high. The financial obligation of the Church is far beyond the higher goals.

But the modern Church has reversed the apostolic order. The apostles made a prayer drive for pentecostal outpouring. As a result souls were saved by the thousand. And Pentecost produced a full treasury. And the financial offerings were entirely spontaneous. No high pressure methods were used. Seven deacons were appointed, not to collect alms, but to distribute them from an overflowing treasury. The modern Church says, "Give in order to save the world." The world cannot be saved that way.

The Gospel is the power of God unto salvation. It is not the gospel of learning, nor the gospel of morality, nor the gospel of social uplift, but the Gospel of a crucified and risen Redeemer that alone can save a sinning world. Let there be less display of culture in the pulpit. Let there be fewer dissertations on ethics. Let there be less adulation of rich and influential members. Let there be less criticism of revealed truth. Let there be more exposure of the hypocrisy of professing Christians. Let there be more denunciation of the sins of polite society. Let there be an urgent call to repentance. Let the cross of Christ be held up as the only relief for a sin-sick world. Let the good tidings of salvation become the burden of the ministry. "Preach the word."

The one thing needful is another prayer drive for another Pentecost on the part of world-wide Christendom. A league of churches ought to be formed in order to make such a drive unanimous and effective. Prayer is the key to the solution of all problems of sin, salvation, and destiny. Serving tables is the lowest form of Christian service. The apostles gave prayer precedence to preaching. Prayer is preeminently the indispensable privilege and duty of all believers. And now abideth giving, preaching, and prayer: but the greatest of these is prayer.—The Word of Life.

"WOULD I KNOW?"

If the Master should knock at my cottage door
And ask for a place to stay,
Would I know His voice and bid Him come in,
Or would I send Him away?
I am busy—so busy—with this world's care
That oft I forget to pray.

If the Master should sleep on my bed of straw
Or eat of my simple fare,
Would I know my guest as the risen Lord?
Would He take me unaware?
Would I be so blind that I could not see
The light of His presence rare?

Suppose I should turn as I traveled on
And find Him by my side,
Would I know Him and lift my voice in song?
Would the day be glorified?
Or would I think Him an idler there,
And mayhap stop to chide?

O Father! I pray Thee let me but live
So if He should come today,
Be the journey long, or the burden great,
Or rugged and steep the way,
I would know His face, in my humble place,
And joyfully bid Him stay.

—May S. Hilburn, in St. Louis Christian Advocate.

"I JES' LOVE TO P'INT HIM OUT."

Why should a man be required to love Christ? Is it not enough to admire Him as the chiefest among ten thousand? Is it not enough to imitate Him as the ideal man?

A traveler who was being rowed across the Mississippi by an old negro, was surprised to see the boatman drop his oars suddenly and spring to his feet in great excitement, shouting, "Look! Look! Dere is de Captain!"

On a sloop coming down the river stood a man leaning against the mast. This was "the captain," at whom the old negro was frantically waving his hat.

The traveler said presently, "Who is this man? And what has he ever done for you?" The answer was, "He's de man dat saved me. I fel into de water an' he jumped in an' flung his arms around me and saved me!" Then he added, "I'd jes' like to slave for him all my life; only my rheumatism's so bad I ain't no good. He runs by here once a month, an' I watch for him; an' I love to p'int him out. Ain't he de kindest-lookin' man you ever saw? I jes' love to p'int him out."

In view of such a natural demonstration of gratitude as this, one is led to wonder how it is that any man who trusts in Christ for salvation should ever fail to love Him.—Rev. David James Burrell, D. D.

YOUNG PEOPLE'S WORK

REV. A. G. DIXON, General Secretary.

N. C. YOUNG PEOPLE'S UNION.
OFFICERS.
President—Rev. J. E. Pritchard, Burlington.
Vice President—Rev. Paul S. Kennett, Liberty.
Secretary-Treasurer—C. B. Way, Burlington.
Supt. of Children's Work—Miss Mabel Harris, Elon College.
Organizer of Young People's Work—Miss Juanita Hammer, Greensboro.
Supt. of Adult Work—Rev. R. C. Stubbins, Charlotte.
Advocate of Christian Stewardshp—Rev. N. G. Bethea, Brinkleyville.
Supt. of Teacher Training—Prof. J. H. Allen Reidsville.
Supt. of Work for Missions—Miss Hattie Harris, Oxford.

C. E. TOPIC OR APRIL 27.

By Rev. J. E. Pritchard.

Christianity and the Toilers of America.

Matthew 9: 35-38.

M. April 21. Man a worker. Gen. 2:15; 3:19.
T. April. 22. Honest toil. Acts 18:1-8.
W. April 23. Our duty to work. 2 Thess. 3:6-16.
T. April 24. Grinding oppression. Isa. 3:13-15.
F. April 25. The just judge. Mal. 3:1-6.
S. April 26. Jesus helper of the poor. John 6:1-13.

In discussing the toilers of America we are talking about ourselves, for every man or woman in America with reasonable health ought to be a toiler. In this day we are so apt to try to divide people into different classes and say that those who work at one occupation are toilers and those who work at something else are aristocrats, but I do not feel that any such distinctions ought to be made. For the person who works in an office, a mill or a king's palace is a toiler. And the men of one occupation deserve just as much credit and recognition as the other provided the work is for the good of humanity. No work is degrading unless degraded by the man who works.

But while the above is true there are some general principles which might be applied to all work.

1. Every man deserves a reasonable wage for the work he does. A few years ago I heard a man speak and in the course of his remarks he made this statement: "What the Americn people want is a just and reasonable wage so that they can build their own libraries and endow their own institutions out of their own earnings rather than have some wealthy man do it for them out of their own earnings."

2. Every man who works has a right to comfortable surroundings. That is, he ought to have a decent place in which to live. The practice of some great corporations in compelling their help to live in crowded districts and tenement houses while the management lives in a palace is outrageous.

3. It is the business of the church to see to it that the best moral and spiritual conditions possible surround those who work for wages. If people will not come some distance to the church then the next thing to do is to take the church to them. After all the pure gospel of Christ is the best panacea for the ills of the workingman that can be had. When it is practiced the capitalist will not oppress the wage earner and the wage earner will not make unreasonable demands upon the capitalist.

Let the young people remember that when they are helping the church to do its duty they are helping the toilers to a better life.

YOUNG PEOPLE'S CONVENTION—FINAL NOTICE.

About the time the next issue of the Herald is reaching our homes we expect to be assembling in Henderson for the Young People's Convention, Friday afternoon, April 25. It is of the utmost importance that delegates be appointed and their names sent to Miss Janie Harris, Henderson, N. C. The purpose of this convention is to inspire our young people and give them a larger vision of the possibilities of the work in which we are engaged. Marion Lawrance says he was superintendent of a Sunday school eight years before he ever had a real vision of the Sunday school and that came to him when a man give him a twenty-dollar bill and sent him to a convention.

Delegates will please bear in mind that the two trains going from Greensboro to Durham, at which place they change for Henderson, leave Greensboro at 8:25 a. m. and 4:15 p. m. Trains leaving Durham are at about 11 a. m. and 6:15 p. m. The evening train does not arrive at Henderson until about 8:30 p. m. so it is desired that delegates go on morning train. Also it is advisable to change from Southern to Seaboard road at Durham. Those coming from points between Charlotte and Greensboro can come to Greensboro on train 44 Friday morning. Those coming from Winston and points in that section of the state can leave Winston at 6:30 a. m. Friday morning and connect in Greensboro If you buy ticket at Southern railway office ask agent to sell you one permitting you to take Seaboard train from Durham to Henderson and if he cannot do that then buy to Durham and then in Durham buy to Henderson over Seaboard road.

Now let us come from the mountains and the seashore and have the most inspiring and enthusiastic convention we have ever had. then go back home and help to put over the Million Dollar Drive, the biggest thing our denomination has ever undertaken.

J. E. Pritchard,
Pres. Young People's Union.
Burlington, N. C., April 14.

A REQUEST.

A reader of this paper, having been in great religious trouble, requests your prayers for God's presence and help.

ATTENTION!

I wish to ask that each church notify me as early as possible, as to the number of delegates we may expect, for the Young Peoples' Convention, which convenes April 25th at Henderson, N. C.

(Miss) Janie E. Harris,
Chmn. of Com. on Homes.
Henderson, N. C., Box 187.

HIGH POINT—

The entire congregation as well as a large circle of relatives and friends. were saddened by the announcement Sunday morning that Mrs. J. J. Welch, affectionately known as "Aunt Lizzie," had fallen on sleep in the early hours of the morning. Although her condition was known to be critical, the news came as a distinct shock. The end was sudden and quite peaceful.

Wherever there is a Methodist Protestant church in North Carolina, there Mrs. Welch and her late husband were known and loved. She was one of the founders and most loyal supporters of the church in High Point, and to her more than any other individual the church owes its existence in this city. Born at Spring Hill, four miles distant, in 1844, as Miss Lizzie Pickett, she was reared in the church, and moving to High Point 35 years ago, she passed her entire life of nearly 75 year in this community. She is survived by one daughter, Mrs. J. W. Harriss, and two grandchildren, Mrs. Comer Covington and Master Welch Harriss; besides the following brothers and sisters: Messrs. W. P., F. M., and R. L. Pickett, Mrs. T. T. Ferree, and Miss Lou Pickett, all of High Point. Another brother, Mr. J. R. Pickett, died a few months ago. It is a remarkable fact that the family circle of seven brothers and sisters was unbroken until last January. Her husband, Mr. J. J. Welch, who was a leading business man of High Point for nearly 40 years, passed away five years ago.

The Children's Home, the pastor and his family, in fact, every worthy enterprise of the church, has lost one of its very best friends. The entire community is in deep gloom. Rev. A G. Dixon, of Baltimore, will arrive in time to assist her pastor, Dr Geo. R. Brown, in the last sad rites, which will be conducted in the First church Tuesday afternoon at three o'clock.

MT. PLEASANT, UWHARRIE CT.—

Our Sunday school is taking on new life, although we have lost our Moses. Bro. J. W. Welborn has been our leader for a long time; he has sold out and left us. Bro. Welborn was a faithful superintendent; he was always on hand He would curry us pretty heavy for using the filthy weed. Some would kick and switch, but he would only bear the harder. R. W. Thayer is our superintendent for this year.

We have an average attendance of 40. Our pastor, Bro. Neese, could not be with us on the fourth Sunday on account of his wife's sickness; hope she is well. Our greatest difficulty in our Sunday school work is to get parents to come and help train their children. I believe the greatest hindrance to the progress of the church is worldly-mindedness. The deceitfulness of riches, pride of life, has choked out all the good seed. The Lord said, He that is friend to the world is at enmity with God. G. F. Cashatt.

CABARRUS CIRCUIT—

The "flu" is about all gone in our congregation and our Sunday schools and congregations are picking up. We had the largest congregations on last appointments we have had for some time; had 109 in Sunday school at Fairview, and 104 at Loves Grove. President Andrews was with us at Loves Grove on last Saturday evening and gave us a very fine sermon which was enjoyed—very much by the congregation. We also had the pleasure of having Bro. Reynolds with us.

We were sorry to have to preach the funerals of two little children at Fairview last Sunday a week ago. One was the little infant of Bro. Dan Furr, and one of Mr. Finks, which was about three month old. We sympathize very much with these good people in their affliction.

We organized a Sunday school about five miles above Fairview with fifty members. It is in a place where it is needed very much: no churches near there, but we are going to build a church there. We have already bought a lot and are going to begin building in August. We are looking forward to a good work being done there We are going to have an Easter-egg hunt for the children at Fairview Saturday evening. Bro. Willian Whitley lost his wife on last Saturday week; she was buried at Love's Grove Sunday. Mrs. Whitley was a good woman, and will be missed very much in our community. She leaves a husband and several children to mourn her loss.

Our second quarterly conference will be held at Fairview church Saturday evening before the first Sunday in May.

J. F. Alexander, Pastor.

HAW RIVER CHURCH—

Pastor Troxler last Sunday gave us two good sermons. Our Wednesday evening prayer meeting is doing fine. We have an average of from 50 to 75. We are studying the book of Job. Our pastor is with us each service unless kept away, and gives us some good talks on this book of Job People, do not miss these good prayer meetings.

Our Sunday school is getting along nicely: had 107 present Sunday. The Sunday school is planning a general good time Easter Monday: going to give the little children an egg hunt and an automobile ride over to Burlington and back, and have ice cream and cake for the rest of the school. D. I. Garner, Reporter.

UWHARRIE CIRCUIT—

Our second quarterly conference will be held at Mt. Zion church on Saturday before the fourth Sunday in April, at one p. m. There will be service at 11 o'clock, then dinner, conference following. The majority of the live officials are sure to be there. Prove your life by your presence.

We met the Jerusalem people yesterday at 11 a. m. There are some fine folks here, easy to preach to. They are coming right on with their dues. Bro. Hammet Hedrick was elected reporter. We met with the Cid people after noon. The congregation here is small, but there are a number who are faithful and true.

The following have remembered us during Mrs. Neese's illness: Mrs. Lee Delk, kraut, corn, berries, loaves and crackers; Mrs Lina Surratt, butter; Mrs. Frank Delk, milk, three cans berries, onions and cake; Mrs. J. R. Galimore, milk, meat, butter; Mrs. C. H. Hill, milk and butter: Mrs. Mary Hill, sweet potatoes; Mrs. Ada Garner, berries; Mrs. R. C. Hoover, milk and eggs; Mrs. J. A. Morgan, eggs, bread and kraut; J. A. Morgan and David Hoover each hauled load wood; Kinley Hill, fish; Mrs. Moser Morgan, Mr. A. W. Prevost, ham, butter and eggs; Grandma Hedrick, four cans fruit.

The following are not our members: but they remember us just the same: Mrs. Roba Garner, Mrs. Jimmie Ragan, Rev. A. Ridge, Mrs. C. L. and Miss Sallie Amick, and Mrs. W. A. Amick, Mr. and Mrs. C. Grimes.

We value highly the spirit which has shown itself in so many concrete expressions of interest and love.

Mrs. Neese is still unable to do any work, so the burden of housekeeping rests upon the writer.

Mrs. Lee Delk, who has been right sick, is improving.

McKinley Hill united with Piney Grove church last appointment. He is a valuable addition to our church.

William H. Neese.

Mechanic, April 14.

NEW HERALD SUSCRIPTION CAMPAIGN.

The first column states the goals; the second, the number of paid yearly subscriptions received. If there are errors, please let us know.

ALAMANCE	20	22
ALBEMARLE	5	9
Anderson	10	—
ASHEBORO	5	5
Asheville	5	3 1-2
Bess Chapel	15	—
BUNCOMBE	15	16
BURLINGTON	5	12
Cabarrus	5	1
Charlotte	5	2
Cleveland	20	12
CONCORD	10	11 1-2
Creswell	10	8
Davidson	20	12 5-6
Denton	6	4
FALLSTON	15	18
FAIRVIEW	5	12
Forsyth	20	6
Flat Rock	30	10 1-2
GIBSONVILLE	5	8 1-2
Graham & Haw River	10	8
Granville	20	19
GREENSBORO	8	8 1-2
GREENSVILLE	20	57
Guilford	15	4 2-3
HALIFAX	10	31
Haw River	**20**	**12**
HENDERSON	10	22
High Point	20	10
LEBANON	15	21
Littleton	30	19
Lenoir	2	—
LEXINGTON MISSION	5	6 1-2
MEBANE	15	24
MECKLENBURG	15	18
Midland	20	2
Mocksville	20	10 2 3
Mt. Hermon	30	7 1-2
Mt. Pleasant	25	7
NO. DAVIDSON	20	25 5-6
Oak Ridge	15	5 2-3
ORANGE	30	59 1-2
Pageland	15	5 1-2
Pinnacle and Mt. Zion	20	14
RANDLEMAN	20	22
Randolph	30	6
REIDSVILLE	5	11 1-2
Richland	20	15
ROANOKE	5	5 2-3
Rockingham	12	2 1-2
SAXAPAHAW	20	20 1-2
SHELBY	10	25
SILER CITY	20	21 1-6
STANLY	12	14
ST. PAUL	5	7 1-6
SPRING CHURCH	10	27
TABERNACLE	25	28 2-3
Thomasville	20	2
UWHARRIE	10	11 1-6
VANCE	20	24
WELCH MEMORIAL	10	16
West Forsythe	25	6
WEST GREENSBORO	2	5
WHITAKERS	5	7 1-2
Why Not	30	9
WINSTON	10	10
Yarborough	5	4

Asheboro and Saxapahaw appear in capitals this week—a fitting spring suit, donned at Easter time. Thirten other charges make appreciable and appreciated advances. Twenty-five new names added this week.

—We had a call from Bro. O. B. Williams this week. He is visiting relatives and will soon depart for his new field in Seattle, Washington. He goes to take charge of a new church in new territory with four thousand people to be served by this and one other church. He is aware that he is facing great responsibilities, calling for his very best. We wish him success.

INDIA FAMINE FUND.

A Friend, Caroleen	$1.00
Mrs. Mode Barrow	1.00
W. J. Spainhouer	1.00

—Be not afraid of the truth.

FROM PASTORS AND PEOPLE

PHILADELPHIA, GREENSVILLE CIRCUIT—

Bro. Morgan was with us again Sunday, and delivered a good sermon as usual. He will also preach for us again the third Sunday evening at 8 o'clock, sun time, and will continue on through the year to do so.

We reorganizced Sunday school again last Sunday, and we hope to have a better Sunday school in the year 1919 than we have ever had in the past years. I feel if the older people would take more interest in Sunday school than they do we could have a better Sunday school, and may God help them to do so this year. The hour for school will be 3:30 in the afternoon. Please don't forget the hour. Come one, come all, and let's have a good Sunday school.

Carrie Chambliss,
Reporter.

April 8, 1919.

LITTLETON CHARGE—

The second quarterly conference will convene in Vaughan church on Saturday before the fourth Sunday in April, with President Andrews presiding. Bro. Andrews will preach for us at 11 a. m., quarterly conference in the afternoon. I hope that each official member will feel the tremendous responsibility that rests upon him and be present to discharge his or her duty. Come, brethren, one and all, and we will have a good conference, and a good year for the Littleton charge.

The Lord has already worked wonders among us this year, and He will continue to work among us if we will let Him. Our special meeting will begin in the Littleton church the first Sunday in May at 8 o'clock p.m. with Rev. N. G. Bethea for pulpit help. Brethren, pray for us that we may have a glorious revival here in this church, because it certainly is needed.

However, it is not needed in this particular church any worse than in some of the other churches here in the town, and the other churches on this charge. The interests of this charge need to be intensified, and I believe that we are now in a position to intensify the same.

We are now about to get all the churches on the charge lined up. We have a mighty good people here to serve. Some of the good people at each church on this charge have remembered us in a material way since we came here.

But my! my! Look out in the next few paragraphs for a "double header." And here she is: Littleton-Corinth pounding, from April the third to April the sixth, inclusive.

On April the third Sister Nannie Pepper of Hawkin's Chapel came to the parsonage and brought us a nice fat hen, a middling of meat, and some canned tomatoes.

Bro. W. N. Thornton and family came on April 4 and represented the membership of Littleton church. He had his auto well loaded with good things.

Bro. G. L. Barnes came on April fifth and represented his church, Corinth. He brought a hundred and fifty pounds of flour.

I met my appointment at Corinth April the sixth at 11 a. m. and to my surprise, when I started to leave the church I found my buggy packed full of good things.

I came on to Bro. G. L. Barnes's home and there found another load which I had to leave there, and it was brought to the parsonage later on by Sister Fannie Barnes and Sister Nannie Pepper.

It would be very gratifying to the pastor and his family to see every one of your names come out in the church paper, but as this would require a great deal of space, therefore I believe that it will suffice for me to make a condensed report of what Littleton and Corinth churches have done. We took an inventory of our pounding this morning, and found the following in our possession: Three hundred pounds of flour, fifty pounds of sugar, fifteen pounds of coffee, twenty-three cans of fruit, and one can of nice peach preserves, nine boxes of Quaker oats, five cans of Karo syrup, five boxes of celluloid starch, six cakes of toilet soap, one box of lye soap, one box of macaroni, ten pounds of salt, one can of baking powder, fifteen fine hens, and one brood of young chickens, two young chickens large enough to fry now, and they will make a preacher and his family a very good mess, three hams and one middling of meat, and a live pig to make more, fifty pounds of corn meal, Irish and sweet potatoes, cabbage and onions, one box of fresh eggs, a can of salmon, three nice dresses (one each for my wife, daughter, and baby, three spools of thread, one pair of silk hose and a pair of bed-room slippers, six handkerchiefs, four hand towels, one sack of California peaches, one sack of peas and a sack of beans, and then some cash to back it all up. We also wish to thank Bro. Will Fishel of Vaughan church for a nice fresh ham.

Brethren and sisters, we feel very grateful for these tokens of love, and we can only hope to repay you by service. Words wholly fail us to express our appreciation for the many comforts you have brought to our home. May the Lord bless each of you, is our prayer.

Hoping all goes well with you and yours, I am, very truly yours,

D. M. Loy.

Littleton, N. C., April 8, 1919.

CONCORD—

Our Sunday school attendance first Sunday was 205. Our collection amounted to $21.40, which goes to the Children's Home.

We had splendid congregations both morning and night. At the morning service the Lord's Supper was observed, and our pastor preached a very appropriate sermon from the text, "I am the Bread of Life." Quite a large number partook of the elements.

At night his subject was, "Seeking God," and all seemed to enjoy this service also. We were deligted to have worship with us Sunday Privates Silas L. Furr, Charles E. Nash and Marshal D. Blackwelder, who have been with the American Expeditionary Forces in France for the past eleven months. These boys have all received discharges and are at home to stay.

We now have our new heating plant installed, and the people seem much pleased with it.

Our special meeting will begin the second Sunday in May with Rev. J. D. Williams of Winston to assist. We are hoping for a great meeting.

Bro. Lowdermilk is at Lawndale this week helping Bro. Edwards in a meeting

Mrs. Robert Furr gave a dinner Saturday in honor of her son, Private Silas L. Furr, who returned from Camp Jackson last Thursday evening. Between 35 and 40 guests were invited, among them being Messrs. Charles E. Nash, Andrew Measamer, Roland Haupt, Ross Plyler, and Carl Honyecutt, all of whom except one have been overseas fighting for almost eleven months.

The children of Mrs. R. O. Atwell gave her a surprise dinner on April 5th, it being her 67th birthday. Between 75 and 80 people were present to enjoy the occasion.

The Philathea class gave their beloved teacher, Mrs. E. G. Lowdermilk, a birthday surprise last Tuesday, April the first. Rev. and Mrs. Lowdermilk had been invited to take supper with one of the members of the class and during their absence from the parsonage between 35 and 40 Philatheas made their way to the parsonage (previous arrangements having been made with Mr. Lowdermilk in regard to getting into the house unawares to Mrs. Lowdermilk). After the party had finished setting the dining-room in order by beautifully decorating the table and loading it to the breaking point with good ting room to await the arrival of their teacher.

When Rev. and Mrs. Lowdermilk returned the class was singing, "Blest be the tie that binds", and as Mrs. Lowdermilk came in she was greeted by every one with good wishes and happy returns of the day.

All were then ushered into the dining room, and after a short prayer by the pastor, the president of the class, Mrs. D. A. McLaurin, presented their efficient teacher with a beautiful Philathea pin set with pearls of the Philathea national colors. Mrs. Lowdermilk accepted the gift with joy and expressed her love and appreciation to the class for so well chosen a present.

Every one was then served with delicious refreshments which all enjoyed very much, and Mrs. Lowdermilk declared after being so delightfully entertained that it is not so bad to be an "April fool" after all.

Reporter.

CLARKS CHAPEL, BUNCOMBE CT.—

We are still having a good attendance in our Sunday school. And we hope more interest will be taken in the future.

The singing convention which was held at our church the fifth Sunday in March was well attended by people from all parts of this county. Several classes took part in the singing, including some male quartettes. A picnic dinner was served on the grounds, and the day was enjoyed immensely by the large congregation present. One of the visitors whom we delighted to have was our old pastor, Rev. T. E. Martin, and at 8:30 Sunday night he preached an interesting and helpful sermon at our church, which was enjoyed by all present.

We held our weekly prayer meeting at our church last Thursday night, and had a very good attendance, as it was the first we had held in some time; but hope to have a better attendance in the future.

Margaret Kennedy, Reporter.

FRIENDSHIP, N. DAVIDSON CT.—

Our pastor the first Sunday in April preached a splendid sermon on "Self Denial." $6.95 on budget. We have organized Sunday school in full. W. M. Byerly, superintendent; Otis Phillips, assistant; Clarence Shoaf, secretary; Miss Ethel Walser, organist. We hope to have a good Sunday school. $2.50 for the Children's Home. We were very glad to have Bro. Cecil in Sunday school with us; he has a warm place in the hearts of all. Glad Mrs Byerly is able to be back with us again. We are sorry to lose in our church service and S. S. Mr. Culport Lenear and family; they have moved away.

Reporter.

REIDSVILLE MISSIONARY SOCIETIES—

At the last regular meeting of our missionary societies the following officers were installed in the W. H. M S. for the year 1919: President. Mrs. J. R. McCollum; recording secretary, Mrs. D. L Carrol; corresponding secretary, Mrs. W. E. McCollum; treasurer, Mrs. A. P. Sands.

Our societies are small in number, but we are trying to do our share in this great work. At this meeting the W. F. M. S raised $30.50 for the India relief fund besides adding $10.75 to our bond fund. It is hpoed that we continue to move forward toward greater things.

Mrs. W. E. McCollum, Reporter.

REIDSVILLE—

April 6 was a memorable day in the Reidsville M. P. church, for it was then that eight little girls and boys joined our church and enlisted as soldiers of the cross. They were Janie Sands, Louise Thompson, Nannie Pegram, Sadie Pegram Frances Wray, Frances Turner, Virgil Pegram, and James Pritchett. All of these parents' hearts were made glad, I'm sure, but Mr. and Mrs. Pegram's hearts were made thrice glad, for three of theirs were among the number. On the Monday night previous little Ross Dixon joined, it being his desire to join on his ninth birthday. He is a manly little fellow and a joy to his parents.

We were so glad to have Rev. Mr. Bethea with us during our revival, and those who heard hhis sermons feel that his is the true religion and have been greatly benefited. In his sorrows as well as his joys our prayers will be with him and his work. His daughter, Pauline, spent the week-end with him while he was here. It was so kind of her to play for us while she was here and we missed her when she left. It is hoped that she will use this talent for the Lord and His work.

Our sympathy goes out to Mrs. A. P Sands and her brothers in the recent loss of their mother. Cousin Jennie was a good woman and has gone to her reward.

The members of the Forward Movement class are glad that their teacher, Mr. J. H. Allen, is improving and hope that he will be able to meet his class again next Sunday.

Our Sunday school is moving forward, too. Our collection for the Children's Home in March was $11.28. Our aim now is to have an attendance of 100 at Sunday school and if each member tries this can easily be accomplished.

Mrs. M. A. Jones and Mr. J. W. Dixon were elected delegates to the Young People's Convention while Miss Kate Hammer and Mr. J. R. Gunn were elected alternates. Our pastor, Mr. Gerringer, is planning to take them through the country, so a fine trip is in store for them and we are expecting a fine report, as well, in their return.

Mrs. W. E. McCollum, Reporter.

BURLINGTON—

Last Sunday there was an increase in the Sunday school attendance of twenty-five over the previous Sunday. Three hundred and fifteen persons were present, 76 of this number being the attendance of the Baraca class. Our goal for this year has been 300, and now that we have attained it, we have set as our goal 400. We expect to reach this number by the last of May. The Baraca class is working for 100, and Bro. "Jim" Workman, the enthusiastic and earnest president, says that number will be reached.

There was a fairly good attendance at the morning church service, and Brother Pritchard delivered a most splendid and inspiring sermon, using as a theme, "The New Day." In his discourse he spoke of several things that are very vital in this new day, namely: (1) new patriotism; (2) new diplomacy; (3) new democracy; (4) new educational spirit; (5) new capital and labor conditions; (6) new social life. One peculiar feature (and a very unique one) of his sermon was that he announced his text at the close rather than at the beginning of the discourse.

The Christian Endeavor societies held their regular meeting Sunday afternoon, the juniors meeting at 4 o'clock and the seniors at 7:15. The senior society has organized a personal workers' class for the study of methods in evangelistic work. The first meeting of the class was held on Sunday evening at 6:45.

There was a slight increase in the size of the congregation at the Sunday evening church service. The choir rendered special music, and a good sermon was delivered by our pastor.

Miss Evie Lamb and Ferry Lee Gibbs were elected as delegates to the young people's convention. Bro. Pritchard and the writer will attend the convention as officers of the Union, so we will have a large representation.

Miss Lois Albright, a student at the State Normal College, spent Saturday and Sunday with her people here. We were glad to have her at church.

In his sermon last Sunday morning our pastor spoke of a problem which is confronting some of our Sunday school teachers in the primary department. He said that a teacher had sought advice from him as to what might be done in combating the influence of the moving picture shows on our children. This teacher said she found it very difficult to teach these children the lesson because their minds were filled with the scenes of the moving pictures which they saw during the week. Brother Pritchard said he could not give the desired advice, and further stated that he was glad to know that one layman in our church had been moved to write and have published in our city papers an article condemning these moving pictures. The writer of the article said the pictures he had seen were degrading, bordering on indecency, and the young people seeing them would not dare discuss them while on the way home or would not talk of them with their parents. We believe there is going to be a reformation brought about in the public amusements of our town.

Next Sunday we will have Sunday school at 9:30, and at 11 the pastor will preach a special Easter sermon. In the evening at 8 the children of the Sunday school will give their Easter program and exercises. We hope to have a large attendance at all these services.

C. B. Way, Rporter.

ORANGE—

Sunday schools have been organized at Chestnut Ridge and Efland within the last month. New life has been taken on and we trust that since favorable conditions have come again much interest will be shown. We are anxious for every one who attends Sunday school to bring others and thus supplement our interest by having larger attendance. Although the Sunday schools at these churches have not been running long, yet each has decided to give Easter services on next Sunday. Program of Board of Home Missions will be used. The children are being trained by Mrs. T. P. Cheek and Miss Teressa Sykes for Chestnut Ridge, and Miss Lettie Thompson and Miss Liner for Efland.

Attendance at church services has greatly increased for the past month. We hope that more interest will be manifested. The first Sunday in April Mrs. Geneva Riley united with our church at Union Grove. She joins with her husband, and we welcome her into Christian fellowship.

The second quarterly conference for Orange charge will be held with Union Grove church on Saturday before the first Sunday in May at 2:30. Will the official members be present?

President Andrews expects to be with us the second Sunday in May. This is the plan of appointments: Union Grove at 11, legal time. Chestnut Ridge at 3 P. M., Efland at night. Come hear the message Bro. Andrews will give you.

H. Freo Surratt.

OAK RIDGE—

We had good attendance at Sandy Ridge on Sunday last. The Sunday school has taken on new life recently. We trust it shall continue to grow.

The first Sunday in May has been chosen as the time to dedicate the Methodist Protestant church at Oak Ridge. Bro. L. W. Gerringer, who worked so faithfully in building the church, is expected to preach the dedicatory sermon for us. We look forward to this service with interest.

It is expected that Pine Grove, Ai, and Kernersville, will hold Easter services on next Sunday.

Our hearts are made glad by the return of Bro. Walter Linville, last week, who has been in service in France.

A. O. Lindley.

ST. PAUL—

We hope the readers of the Herald will not get weary with our reports so often, but we must tell you some things that are too good to keep; 169 at Sunday school yesterday and two good sermons by our pastor. At the evening service six converts. Surely the Lord sent Bro. Kennett here to preach the gospel. If we co-operate with him great things are possible.

Our second quarterly conference will meet next Wednesday evening at eight o'clock: we are expecting Bro. Andrews with us.

The Sunday school will give an Easter service next Sunday at eight o'clock p. m. Bro. Kennett expects to open the doors of the church next Sunday morning for the reception of new members. Pray for us.

W. A. Lamb.

April 14, 1919.

STANLY CIRCUIT—

Our second quarterly conference will be held at Porter on Saturday before the fourth Sunday in April

The Sunday school at Porter has revived and the interest shown is encouraging. Bro. Charles Marbry is superintendent and he is manifesting an interest that forestalls success. Our services here are enjoying increased attendance. We have taken a breathing spell in reporting the continued flow of expressions of appreciation shown us. The new recruits are: Miss Nonie Plyler (another one of Bro. Moton's flock), a nice lot of canned fruit; Mrs. Charley Marbery, of Porter, one of the nicest lots of dried fruit we ever saw, and a ham that would sharpen the appetite of the most fastidious. In this gift we noticed an expression of joy seldom realized. In truth, it is blessed to give as well as to receive.

Others who have been giving are still giving, but we will not give names now, since we are too charitable to ask for space.

Now, Brother Pastor, do not fret because these things have overtaken me. If I could I would have your people give you something to talk about.

Bro. J. H. Snotherly, a champion of the Children's Home, was called to Guilford last Sunday. We will expect to hear of greater things on Guilford after Bro. Snotherly injects into them some of his pep of enthusiasm.

W. D. Reed.

BETHESDA, N. DAVIDSON CT.—

Our Sunday school is getting better; 100 in attendance Sunday. We will have an Easter service next Sunday at three o'clock, and a collection for home missions. Pastor Cecil preaches at Shiloh at eleven and will be with us at three. Sunday school at two p. m. instead of nine a. m. (fast time). Our pastor was with us today and preached at eleven. Collection good. Miss Mamie Leonard and C. M. Yokley were elected delegates to the Young People's Convention at Henderson.

Prayer services every second Sunday night and fourth Sunday after Sunday school: attendance good. Bro. R. L. Grubb led the services last night. Mrs. C. M. Yokley will lead next services. Let everybody come. Our singing school is doing good. Most all of the little folks are coming out and good many old people, Bro. D. S. Leonard being included last Friday, although it was very rainy. We are glad to have such men as Bro. Leonard with us everywhere.

On the fourth Sunday in this month the family, neighbors and friends of Mr. John Everhart will give him a birthday dinner to celebrate his 96th birthday; everybody is invited. Mr. Everhart seems to be in good health; hope he may see many more birthdays and continue to enjoy good health.

Mrs. Ed Wagner still continues in feeble health: hope she may soon be well. Shiloh writer was telling about their people getting a good number of automobiles and I think the fever is getting up here.

C. M. Yokley, Reporter.

CHARLOTTE—

Bro. R. S Garmon, our faithful superintendent, who has been absent from Sunday school for several weeks on account of sickness, was with us again last Sunday. We were very glad to have him with us again.

The third Million Dollar Campaign program was carried out in the Sunday school. Bro. Curry preached a splendid sermon on tithing.

Passion Week services will be held each evening during the week. A special Easter service will be held on next Sunday evening.

Misses Daisy and Carrie Garmon, who have been a way for some time on account of influenza in their home, have returned to Charlotte. We have missed them during their absence and are glad to have them with us again.

We were also glad to have with us again Mrs. Broom, another one of our most faithful members, who has been sick.

We were very glad to have President Andrews with us again on Sunday evening. He delivered a splendid sermon.

Mrs. A. F. Love, Reporter.

ApAril 14, 1919.

FRIENDSHIP, HAW RIVER CT.—

On the first Sunday evening President Andrews preached a splendid sermon. We certainly enjoyed having him with us and we always look forward to his coming.

Last Sunday we held our township Sunday school convention at this church. In the morning Rev. Mr. Hardcastle of Elon College was with us. And in the afternoon Rev. C. W. Bates, Greensboro, and Mr. Kellenberger, also of Greensboro, were with us. Splendid addresses were delivered by each of these men. We certainly enjoyed having them with us. A large crowd was present.

Our Sunday school is moving along nicely. We hope to have a better Sunday school this year than ever before.

Blanche Weatherly.

BETHEL, ALAMANCE CIRCUIT—

The W. F. M. S. met at the church fourth Sunday p. m. in March, it being mostly a business meeting. Officers were elected as follows: President, Mrs. Lon McPherson; vice president, Mrs. J. M. Foust; treasurer, Mrs. W. A. Foust; recording secretary, Mrs. J. D. Foust; assistant recording secretary, Miss Maie Lambe; Record agent, Miss Jewel Stafford; corresponding secretary, Mrs. R. W. Lindley. We are expecting to hold our thankoffering meeting fourth Sunday in April, one service beginning at eleven old time. Our society has invited Mr. Arthur Payne and wife, returned missionaries from Cuba, to speak for us that day. They gladly accepted the invitation and we are expecting both of them to talk to us. Everybody invited. Come: we think you will bear something good.

Mrs. R. W. Lindley,
Corresponding Secretary.

PHILADELPHIA, GREENSVILLE CT.—

Yesterday was a beautiful day; we were expecting to have Sunday school, but we were called to pay the last respect to Mr. I. B. Williams. So we are expecting to meet again next Sunday at 3 o'clock. Let us all come out and stand up for Jesus, especially those that have children. Let us try earnestly to save the young people from wandering off into sin. I ask the prayers of Bro. Morgan and all of God's children for all that are on the wrong road.

news that I was going to speak that night had been spread about, and so the men had come in from all the villages round about within a radius of ten miles. Not a circular had been sent out nor a handbill printed, but from cottage to cottage, and from farn to farm, the word had been passed on; and here were the laborers gathered together in their hundreds. . * * By this time the night had fallen pitch dark; but the men got beanpoles and hung lanterns in them, and we could see well enough. It was an extraordinary sight, and I shall never forget it, not to my dying day. I mounted an old pig-stool, and in the flickering light of the lanterns I saw the earnest upturned faces of these poor brothers of mine—faces gaunt with hunger and pinched with want—all looking toward me and ready to listen to the words that would fall from my lips. These white slaves of England stood there with the darkness all about them, like the Children of Israel waiting for some one to lead them out of the land of Egypt."

The immediate result of Arch's tireless activity was an outpouring of money in support of the movement, from all parts of England, and in the short space of three three months, the meeting under the chestnut tree had swept the laborers of England into a National Agricultural Union, with Arch as president. This was in May, 1872, and for five years the organization was very successful. Emigration was introduced reluctantly as a weapon by Arch when he discovered that farmers, faced with the definite emigration of laborers and the depopulation of their villages, quickly became yielding and reasonable to approach. A visit by Joseph Arch to Canada in the following year firmly established the emigration weapon, and a general rise in farm laborers' wages throughout the country resulted.

The decline of the Union is traced to several causes. This very weapon of emigration often took out of the country strong leaders of the movement, who would have been the backbone of the organization; many of the men, having achieved the raise in wages, withdrew from the organization; an ensuing agricultural depression assisted the decline; and it had never been able to get on a self-supporting basis.

Joseph Arch, however, turned eagerly to politics. He lauched the allotment movement — the same kitchen garden scheme which proved the savior from starvation of half the homes in England during the recent war. The Allotments Act was passed in 1882.

In 1885 he was elected to the House of Commons, to lose his seat two years later. In 1892, his sixty-sixth year, he regained his seat for Northwest Norfolk, which he represented for eight years, until his retirement in 1900. The organization's work was done, and so was his. At 74 he passed from the public stage, a poor man, with practically nothing to his hand except the little cottage at Barford. His work began to be history; friends and even foes of reform, found words of praise for the splendid old figure whose work had been done so fearlessly, so honestly, a figure of solid probity and religious enthusiasm.

His little cottage was near the estate of the Countess of the Warwick, and the Warwicks for generations had been the employers, off and on, of Arch's family. The Countess visited the old man, discovered his condition, and made it her business to secure for him the competence for his declining years he had so well deserved. The little cottage, bought by his grandfather for $150, became The Cottage, and the mecca of thousands anxious to see and have a word with the hero of so memorable a movement.

Later the Countess of Warwick edited his "Reminiscences" for him, a clear and graphic story of his life, simply told. These words of his own, terminating the record of his struggles, may well be quoted as a fitting conclusion: "To the future of the agricultural laborer I look forward with confidence. I know—none better— that all is not glittering gold in his lot: but the bettering of that lot, the brightening of that lot, rests with himself. When I began he had nothing. Now he has the political telephone of the vote, his Board Schools, his county councils, his parish councils. I say, then, here are the means of betterment and progress lying ready to his hand, if he will but use them with discretion and manly, independent judgment. 'The land for the people is the goal the laborers are working for. What I want to see is, when a laborer has no work to do for others he has something to do for himself. He can attend to his allotment and grew fruit, vegetables, and keep a pig for himself and his family, so that when the winter comes round he will have, like the busy ant, a good store laid up to keep them all going till the spring comes round."

A very practical idealism this, and one which, largely through the war, Joseph Arch lived to see, as he wished, practically realized.—The Dearborn Independent.

IF?

If it is good and wise to conserve food in time of war that others may be fed, why not in peace?

If it is good and wise to eliminate waste in time of war, why not in peace?

If it is good and wise to have prohibition in time of war, why not in peace?

If the liquor business wastes foodstuff, decreases individual efficiency and corrupts life in time of war, why not in peace?

If it is good and wise to serve and sacrifice for high spiritual ideals in time of war, why not in peace?

If it is good and wise to clean up vice conditions surrounding our youth in time of war, why not in peace?

If it is good and wise to spend millions to surround our boys with the best influence and environment in time of war, why not in peace?

If it is good and wise to pray and read the Bible in time of war, why not in peace?

If it is good and wise to look after the social welfare of the homes of our boys in time of war, why not in peace?

If it is good and wise to expose, condemn and punish profiteers in time of war, why not in peace?

If it is good and wise to regulate prices in time of war, why not in peace?

If it is good and wise to brand the slacker in time of war, why not in peace?

If it is good and wise to serve the world in time of war, why not in peace?
—Christian Century.

A VOICE FROM HEAVEN.

I shine in the light of God,
His likeness stamps my brow;
Through the valley of death my feet have trod,
And I reign in glory now.
No breaking heart is here,
No keen or thrilling pain,
No wasted cheek where the frequent tear
Hath rolled and left its stain.

I have found the joy of heaven;
I am one of the angel band,
To my head a crown is given,
And a harp is in my hand:
I have learned the song they sing
Whom Jesus hath made free,
And the glorious walls on high still ring
With my new born melody.

Do I forget? Oh, no!
For memory's golden chain
Still binds my heart to the hearts below,
Till they meet and touch again.
Each link is strong, is strong and bright,
And love's elastic flame
Flows freely down, like a river of light,
To this world from which I came.

Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the voice of war
And the rage of the conflict die?
Then why should your tears roll down
And your heart be sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven?

MARRIED

Grizzard-Floyd.

Sunday, April 13, three o'clock p. m., at Lebanon church, Mr. Romie P. Grizzard and Miss Nellie Floyd were united in marriage. It was the hour for preaching service and quite a large congregation witnessed the ceremony. After service the happy couple drove to their future home near Seaboard, N. C. These young people have a wide circle of friends and received many congratulations. The writer officiated. J. B. O'Briant.

—He that loves his money so well that he is unwilling to give any of it to promote the church of Christ, is evidently a servant of Mammon and not a servant of God.

PRESIDENT'S LETTER.

SEVEN GOALS FOR 1919.

A revival in every church.

A family altar in every home.

A Sunday school in every church.

Every school contributing to the Home.

A Church paper in every M. P. family.

Every cent of every claim paid by Nov. 12th.

One superannuate bond to every charge.

THE PRAYER CYCLE—

This little booklet issued by the central campaign committee of the Million dollar Campaign is well designed to give the League of Intercessors a reminder of the needs of our church. Truly, if our people would remember daily the great needs of our denomination and pray earnestly that these be supplied, there would be no need to put on a long and expensive campaign in order to secure any reasonable amount of money to enlarge the scope of our operations.

Prayer is much needed in these days. We need to pray because of the help it brings to our own lives

We must pray is we are to keep saved. This restless, faithless, disposition found in many churches can be removed by daily prayer. We are in danger of being overwhelmed by the material things of this world anyway, but to try to deal daily with the unspirituaal forces around us without much prayer will surely undo us.

We also need to pray because of the help it brings to others. More is wrought by prayer than the world knows of. If the Methodist Protestant Church could become a league of intercessors to the last member in it, there is nothing we would need that would not be ours—the million dollars would be secured, the twenty-five per cent. in membership would be more than obtained. Why is it, brother, sister, that you are slow to join the League of Intercessors?

"Pray without ceasing, and in everything give thanks."

A BIGGER AND A BETTER CHURCH. did you say? We have met many who have expressed such a desire. To want a thing and to secure it are two different things. The world is full of people who want, who crave riches, but there are only comparatively a few who are rich. There are millions who desire knowledge, "want" an education, but many of these never get knowledge, never know what it is to be educated.

The reason is not far to seek, they did not desire riches, knowledge, enough to pay the price, of securing them. Now, those of us who have been wanting a bigger, a better Methodist Protestant Church, there is presented to us an opportunity to help to make it both bigger and better: what are you doing about it?

Some are refusing to co-operate in the Million Dollar Campaign because the amount is large and the goal is high; the very thing we have wanted, or desired. Now, come along and let's obtain them both; we can, if we will. Our people are fully able to raise every dollar of our apportionment and not hurt themselves. Will you help? Become a TITHER and give the tenth unto the Lord. Become a personal worker and win some one to Christ. That is the way this bigger and better Methadist Protestant Church is to come. Not by hoping, desiring, longing for, but by bringing it to pass as co-laborers with the Lord.

LOVE'S GROVE CHURCH, CABARRUS CHARGE, Rev. J. F. Alexander, Pastor.

I visited this church on Saturday afternoon and found a large congregation out, for a week attendance. This church, with Fairview, now constitutes Cabarrus charge. It may or may not be the best arrangement as to the grouping of these churches, but the people are working nicely and I heard no objection to the plan from any member of the church.

This church raised its quota of the price of an acre of the farm for the Home and seems to be alive and active, except they are not paying the pastor up regularly. It works a twofold hardship not to pay the pastor promptly. It makes it hard upon him to be denied his salary monthly and it makes it harder for the church to pay up at the end of the year. It is both unwise and unjust. WHY DO IT? The lack of leadership sometimes; the lack of interest among some.

MIDLAND CHARGE, Rev Geo. L. Reynolds Pastor.

This charge consists of Mill Grove church at Midland, and Pine Bluff appointment five miles away. I visited Pine Bluff on Saturday night. They hold their services in a school house in a community where there is no church in a radius of possibly five miles. Bro. Alexander preached for them there and since religious services were begun to be held there a great change has gone over the community, I was told. It is another evidence of the influence of the church of Jesus Christ upon an ungodly community. It is the leaven of righteousness which transforms the community. It ought to hearten the people of God for greater effort to see these evidences of divine approval upon the labors of his own Mill Grove is one of the older churches in the comunity. It still holds the camp meeting, the wooden tents stand around the church as the evidence of their desire to live back in the days of yore. There are but few of these camp meetings held now in our state, and doubtless they would do better by discarding the tents and conduct their revival services as do the other churches. The frame of a ten-room parsonage is the evidence Bro. Reynolds now has that he may have a good home near to the church. If the building shall be finished in keeping with the size and the needs of a pastor's family, it will be ample for any pastor this charge will ever have. We congratulate Pastor Reynolds upon this splendid start he has made towards a home for himself and his successors here.

Bro. Reynolds is principal of the Midland high school and is working hard to keep both duties fully discharged. It is really impossible for one man to do two men's work as well as two men can do that work. Bro. Reynolds realizes this full well, but under the circumstances we feel it may be the best thing to do.

FIRST CHURCH, CHARLOTTE, Rev. Geo. L. Curry, Pastor.

This little band of workers deserves great praise for the splendid work they are doing. The labors of pastor and people have been great and are bearing good results. The church is really succeeding better than I expected it to succeed, knowing the conditions it would have to labor under. It was handicapped by a debt big enough to smother the life out of a church of less enthusiasm; was begun with a small membership in a city of large churches and of great wealth. But in the face of all these things, the church has grown in membership and service and now it looks like soon our people there will be in a shape to work under normal conditions.

Pastor Curry and wife are held in high esteem by the entire membership. He is full of energy and of plans, and he is spending this energy wisely in organizing his membership for larger service, while his companion is organist and is building up a choir. The raising of a thousand dollars by this little band of workers and their friends has given them greater faith and more courage for greater endeavors. The church needs a parsonage badly. Houses are hard to secure in Charlotte and are expensive to rent when found. The church has secured, by a small payment, a lot adjoining it upon which I hope at no distant day they shall be able to erect a comfortable house for the pastor. It would be money wisely expended.

R. M. Andrews.

NOTICE.

To those attending branch meeting, Woman's Home Missionary Society:

All delegates who wish entertainment provided for them, will please notify the undersigned at once.

Mrs. J. M. Millikan.

Greensboro, N. C.

NOTICE—ALL METHODIST PROTESTANT WOMEN.

The annual meetings of the Woman's Home Missionary Society will be in Grace church, Greensboro, April 29 and 30. It is earnestly hoped that each auxiliary and egg club in the state will be represented. It is also urged that churches which do not have either of above-named organizations send a representative. Entertainment will be furnished for all who come. Names of delegates should be sent to Mrs. J. M. Millikan, Greensboro, N. C.

The meeting of the Woman's Foreign Missionary Society will begin in the afternoon of the 30th.

Mrs. Wm. C. Hammer,
President N. C. Branch. W. H. M. S.

able to read lots and lots of nice stories, without waiting until mother had time to read them to her.

So Peggy went to school, but she was sulky about it. The other little girls and boys set to work eagerly to learn the letters of the alphabet, but Peggy just looked out the window and pouted and frowned.

‘‘What is the matter, little girl?’’ asked the teacher.

‘‘I don’t want to learn my letters. I don’t want to learn to read. I want to go hofe and play with my dolls,’’ said Peggy.

The teacher said nothing, but when Peggy came to school the next morning she found a picture lying on her desk. It was the picture of a little girl.

‘‘That is a present for you,’’ said the teacher.

‘‘But who is the little girl?’’ asked Peggy.

‘‘Look at the back of the picture,’’ the teacher answered, ‘‘and you will find her name.’’

So Peggy turned the picture over, and there was a lot of printing on the back of it. But to her it looked only like a lot of funny little black marks, for she had not learned her letters.

‘‘I am not going to tell you the little girl’s name,’’ said the teacher, ‘‘but if you will work hard and learn your letters, you will be able to find out for yourself.’’

Peggy started out bravely with the other children, but before it was time to go home she was tired of working.

‘‘I can’t learn them,’’ she said. ‘‘There are too many.’’

The teacher laughed. ‘‘Why, there are only twenty-six of them,’’ she said. ‘‘If the little girl in the picture could hear you say that, she would laugh at you. See how hard she is working.’’

‘‘She’s not working. She’s just having fun painting pictures,’’ said Peggy scornfully.

‘‘Oh, no, she isn’t,’’ said the teacher.

‘‘What is she doing?’’ asked Peggy.

‘‘I am not going to tell you,’’ said the teacher, ‘‘but if you learn your twenty-six letters, and learn to make words with them, you can find out for yourself.’’

Every morning Peggy found the picture on her desk. When she grew discouraged over the number of letters she must learn, one look at the picture was enough to make her go to work again. For had not the teacher said that the little girl would laugh at her if she couldn’t learn twenty-six letters? And what was the little girl doing, if she wasn’t painting pictures?

At last all the letters were learned, and Peggy began to put them together in words. One morning the teacher said to her, ‘‘Now I think you can find out about that little girl who has been sitting on your desk so long.’’

Peggy flew to her desk and snatched up the picture. She turned it over and began to read slowly.

‘‘My name is Su Sing.’’ (‘‘What a funny name!’’ thought Peggy.) ‘‘I live in China,’’ she read on. ‘‘Many people in China think that little girls should not go to school.’’ (‘‘That’s just what I think,’’ said Peggy to herself.) ‘‘But I wanted to go,’’ the story continued, ‘‘because I want to know as much as my brother knows. He goes to school and learns many things. So I told my father and my mother that I must go to school, and at last they sent me.

‘‘I am learning to read, but it will take me a long time. Chinese letters are not like your letters. They are like little pictures, each with a story of its own, which I must learn by heart. In this picture I am learning to write some of them. I do not use a pen or a pencil, but a brush, such as you use for painting pictures. I do not write across the page in lines, as you do, but down the page in columns. It takes seventeen strokes of the brush to make some of these letters, so I cannot do it very quickly.

‘‘My teacher tells me that you have only twenty-six letters to learn before you can begin to read and write. Before I can become a well-educated girl and read Chinese books, I must learn by heart about five thousand Chinese characters. But I shall not give up until I have learned them, for I want to be as wise as my brother.’’

When Peggy had finished reading, she looked up and saw the teacher smiling at her.

‘‘Oh!’’ cried the little girl, ‘‘I am so glad that I learned to read! Su Sing surely would have laughed at me, if I couldn’t have learned twenty-six letters!’’—Marjorie R. Peck, in Zion’s Herald.

THE FOOL BARN-BUILDER.

No fool ever knows that he is a fool. The man who built his house upon the sand did not know he was a fool until the floods came and the house fell. The man who spent his time in building larger barns and who neglected his soul did not think himself a fool. On the contrary he counted himself a prudent and successful man. He prided himself on his prudence and sagacity. He was making good. So his neighbors all thought and he thought so himself. The capacity for self-deception is immeasurable. One ought to think twice before he affirms with positiveness that he is not a fool.

The folly of the man in the parable comes out in his answer to the question: What shall I do? He proprounds the question to himself, and forthwith proceeds to answer it. His answer gives us a look into his soul. He says: ‘‘I will look after myself. I will take care of Number One. I will get ready to take things easy. I will convert life into a banquet. I will have a good time. I will confine my pleasures to the senses. I will eat and drink and be merry.’’ This did not strike him as a silly answer. Why should it? Had not many of his neighbors said the same thing? Had not the world come to expect this sort of answer to such a question? Thousands of men continue to give the same answer and they do not count themselves fools, either. They are among the very shrewdest and brightest men of the time. But God does not see as man sees. To God this barn-builder was a fool.—Charles E. Jefferson, D. D.

‘‘WASTED.’’

Lieut. Gen. Sir Robert Baden-Powell, addressing a central meeting of Boy Scouts at Guildhall, London, told of the heroic death of a French Boy Scout described in a letter found on the body of a dead German. General Baden-Powell read the letter, which follows:

‘‘A traitor has been shot, a little French lad belonging to one of these gymnastic societies which wear the tri-color button. The poor little fellow in his infatuation wanted to be a hero. A German column was passing along a wooded defile, and the boy was caught and asked whether the French were about. He refused to give information. Fifty yards further on fire was opened from the cover of the wood. The boy was asked in French if he had known that the enemy was in the forest, and he did not deny it. He went with firm step to a telegraph post and stood up against it, with a green vineyard behind him, and received the volley of the firing party with a proud smile on his face. Infatuated boy! It was a pity to see such wasted courage.’’

Wasted? O blind of heart, you wrote it wasted,
The loyalty, the courage and the pride;
Nay, you, who could but pity and deride
That pearl of boyhood, smiling as he tasted
The sacrament of death; you, who had hasted
By steep descent from where the stars abide
The heavy darkness; you, who had denied
The gleam of God in your own clay, are wasted.
Will not all lovers of the fair and true
Forever see that little figure stand
Erect against the post, to die for France?
Her leafing April vineyard better knew
The beauty of that deed than your dull hand,
Wondering at honor, counting faith mischance.

BIRTHDAY DINNER.

April 10 the home of Mr. and Mrs. J. W. Magee, Pleasant Hill, N. C., was the scene of a most enjoyable occasion. It was Bro. Magee’s sixtieth birthday, and he had invited many of his friends to enjoy the day with him. He and Mrs. Magee had prepared a nice dinner for the occasion and a table was built in the yard on which this dinneer was placed and all were invited to the feast of good things to eat which ran from barbecued pig on down and it was all good. After dinner ice-cream and pineapple sherbet were served. We all enjoyed the day so much and wished for Bro. Magee many more birthdays.

J. B. O’Briant.

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Mrs. R. E. Patterson.

In the early morning hours of April 8 Mrs. R. E. Patterson went to be with God. For fifteen months she had been in feeble health, gadually growing weaker until the end. Before her marriage Mrs. Patterson was Miss Mary Fleming of Granville county. Nearly fifty years ago she was united in marriage to R. E. Patterson, with whom she had lived happily ever since. Five children were born to them, two of whom departed early, three survive: C. Z. Patterson, R. E. Patterson, Jr., and Mrs. T. A. Moffitt.

Mrs. Patterson was of great usefulness in church, being especially concerned with the teaching of small children in the Sunday school. During the past twenty-five years of her life she taught the primary class in the Liberty Methodist Protestant Sunday school, and prior to that time had done similar work at other places. Her influence has been very great in moulding the lives of those who came under her care. But her religious work was not confined to the Sunday school. In all departments of the church her effort was of value. She will be very greatly missed.

May God comfort the husband and children in their sorrow. P. S. Kennett.

Liberty, N. C., April 15, 1919.

CONFIDING IN THE TELEPHONE.

A new use for the trouble department of a telephone office has been discovered. The Southwestern Telephone News reports it in these words: The family had not had their telephone very long, and everybody took a deep and abiding interest in it. On the outside of the directory they had noticed the words, "Trouble, call No. 4217."

It had been a hard morning, and every thing had gone wrong. Finally the lady of the house, in desperation, turned to her trusty telephone and called 4217.

"This is the trouble department," answered the operator sweetly.

"Is this where you report your troubles?" asked the lady.

"Yes, ma'am."

"Well, I only want to report that our cat got drowned in the cistern this morning; the baby is cutting a new tooth; the cook left without warning; we are out of sugar and starch; the stovepipe fell down; the milkman left only a pint instead of a quart today; the bread won't rise; my oldest child is coming down with the measles; the plumbing in the cellar leaks; we have only coal to last through tomorrow; the paint gave out when I got only half over the dining room floor; the mainspring of the clock is broken; my three sisters-in-law are coming to visit tomorrow; the man has not called for the garbage for two weeks; our dog has the mange, and the looking-glass fell off the wall a while ago and broke to pieces. That's all today, but if anything happens later, I'll call you up and tell you about it."—The Youth's Companion.

FIELD ONE HUNDRED CLUB.

36. Rev. W. F. Ashburn.

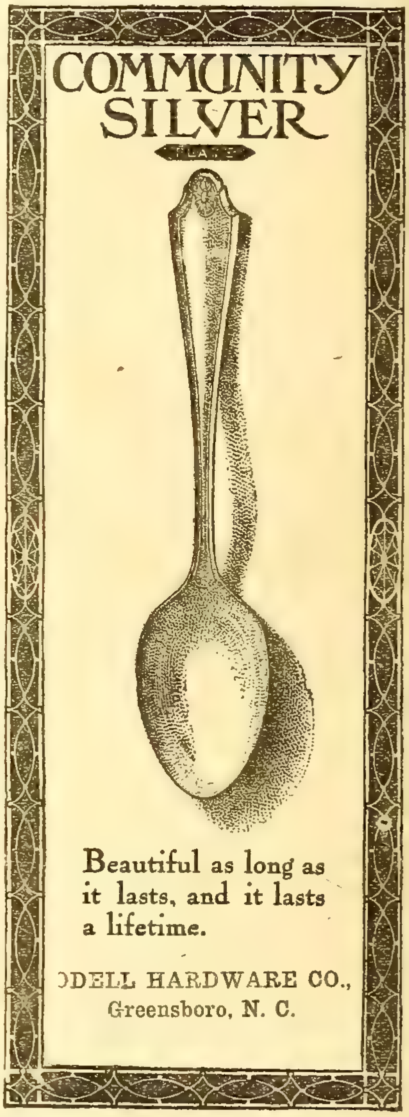
HARRIS CHAPEL, VANCE CIRCUIT—We have not reported from this church in some time, there has been so little to report. However, we have had good preaching all along. Bro. Powell was with us last Sunday, which was our regular preaching day, and delivered a very fine sermon. He made a strong appeal to the parents of the Sunday school children. I hope that each one of us formed a new resolution, in regard to Sunday school work. We have been slow opening up our Sunday school. We intended beginning the first Sunday in April, the first of the second quarter; but the literature did not get here in time, so we have not had any Sunday school yet. However, I hope to see a good attendance next Sunday, and every Sunday from now on. Our special meeting embraces the second week in July. I trust that we may have such a revival that our church may take on new life. I hope the whole church will pray for the success of our meeting.

Our stewards got busy Sunday and raised a good collection for the pastor, The church also paid off an old debt on the parsonage, that had been standing for several years. Reporter.

WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE.

The third World's Christian Citizenship Conference which was to have been been held in Pittsburgh, Pa., last summer but which was postponed on account of the war, will be held in Pittsburgh, Victory Week, Nov. 9-16, 1919, under the auspices of the National Reform Association.

—The true measure of life is not length, but honesty.—John Lyly.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—The "flu" is raging again in and near Liberty. Bro. Ashburn reports two deaths yesterday.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN

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J. F. McCulloch, Editor and Publisher.

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INTER-CHURCH MOVEMENT PROJECTED.

As the allied nations overcame Germany through their alliance, so it is conceived the churches of Christendom might overcome the common enemy, and a great alliance of the denominations is being formed to prosecute missionary, evangelistic and educational work. Already more than twenty denominations are involved in it and it is hoped that all Protestant churches in this country will lend their support to the movement. Dr. S. Earl Taylor is the leading spirit in this new movement, we believe, but there are co-operating with him the leaders in the Laymen's Missionary Movement, Sunday school work, the Federal Council of Churches, etc.

A great conference in the interest of this movement was held in the present month in Cleveland, Ohio. If nothing interferes with the working out of plans, we may expect to see this movement in progress some time next year.

One of the most interesting and rousing speakers of the Cleveland conference was Mr. Raymond Robins. We will give our readers some extracts from his speech.

FROM RAYMOND ROBINS.

I went around the world with Fred Smith in the men and religion forward movement sometime ago and I got down in Australia and I was more eager in going to Australia than any land I have ever visited because I had read a good deal about it, the men that had come out of Australia. The economic progress has been very rapid and very wonderful and if our country had as good standardization when I lie down to die in the economic life as I found in Australia seven years ago, I will be content. There was no child labor in Australia: no child worked under fourteen years of age in any kind of occupation. No sweated women in Australia. Five women worked together in any shop, mill or factory and there is a minimum wage fixed by law to protect the future mothers. Eight hours a day is the legal day fixed by statute in Australia. Public ownership of public utilities, railroads owned by the common wealth and the states, cities own all the public utilities, trams and telephones and telegraphs and water works and so on. Labor party in command of government. Three great industrial states, Queensland, Victoria, New South Wales, with a Labor Premier and Labor Parliament. And the commonwealth of Australia has as its Premier the Chief Officer of the whole continent a coal miner, a man of my profession, Fisher by name.

Now surely everything will be lovely, everything will be happy. We have solved the problems of society. Well, let's see if we have.

I found more drunkenness in the streets of Sidney than I find in the streets of Chicago and God knows we have plenty: men and women in the "pubs," as they call them the public houses, the saloons, their name for the saloons, standing there with their feet on the rail in the noon hour drinking strong drink and talking things you wouldn't expect to hear outside of a bawdy house: the whole people learning the uneconomic mind, that get-something for nothing attitude toward life, a parasitic purpose. What do I mean by that? The gambler's conscience. We have our gamblers at the top, our broadcloth gamblers. Then we have our froth gamblers at the bottom, petty gamblers. But, there is running right straight through the social system long lines of men and women and boys and girls lined up in queues on the street that went around a corner waiting for the chance to bet a bit of their week's wages in the government-controlled and government encouraged lotteries against a capital prize. You can't beat it for breeding the uneconomic mind and making thieves of your clerks.

The lowest birthrate of any Anglo-Saxon land and the highest illegitimate birth rate of which we have any record and only seven million people in a very rich continent as large as the United States! Now, why? I asked myself that question. I wanted to know. I like to know if I can what I am dealing with. I had been invited to speak at the national eight hour day celebration in Melbourne by cable before I went South. When I got to Melbourne a committee waited on me and formally withdrew the invitation. I said: "What high crimes and misdemeanors have I committed since I left my country?" "O," they said, "not any, but we didn't know you were going to come here with the preachers. You are working with the preachers and we don't have anything to do with that bunch." Yes. Now what did that mean? This is what it meant: Twenty years before the industrial struggle had come to a crisis in Australia and the church on the whole was poorly manned. O, there were glorious exceptions, but as a whole people who weren't good enough for Britain were sent to Australia on the theory that anybody was good enough as they were supposed to be; many of them good for nothing. And, in the hour of struggle they sighted the easiest way and the easiest way is always with the front pews. In any struggle that is the easiest way.

And the labor premier of a great commonwealth said to me: "Robins, you can't speak because you are under religious auspices. When we were fighting for a decent wage, and a chance to live, for our homes and our families, the preachers lined up with the labor skinners. We had to fight alone. We fought alone except that the saloon keepers and the gamblers helped us and we worked our way into the state house and we are in government house now," as they call it down there, "and we are taking care of the saloonkeepers and the gamblers and we are telling the preachers to go to ——." Pretty rough stuff, wasn't it?

Well, I was troubled by it but I thought if God could hear him say it, maybe you could afford to hear me say it. I wasn't worried so much about the blasphemy of it (and I was worried over that); what I was worried about was the actual expression in the life of the people of the loss of self-control and other serving motives that lie behind an active definite Christianity functioning in the social life of the people.

Now, friends, extra leisure is a good thing for labor up to a reasonable point. Better wages are a good thing up to a certain point. But extra leisure and extra money unless supported by extra self-control and with a social serving purpose to use the extra resource and leisure, may be a curse instead of a blessing, and we had just as well be honest with ourselves.

Now I am going to stop on the labor hour and wage side of life, but I am going to do my uttermost and ask you to do your uttermost to put through that self-control, that others serving purpose which comes out of Christianity more surely than any other force loose on this human world.

Then I left Australia: and I am in Germany. No, I am not one of those wise men that foresaw the war. I didn't see it at all. Ought to have seen it but didn't. But I saw some other things. I went into Germany and found a land organized, a land in a sense disciplined, a land, in a sense, that was conscious that this is an economic age and that

H. J. HEINZ DEAD—THE GREAT SURPRISE.

By Dr. D. S. Stephens.

It hardly seems right. Yesterday I followed the body of my old friend, Mr. Henry John Heinz, to its final resting place.

About nine months ago I was at the brink of my own grave, apparently. One doctor whom I consulted told me that he thought I did not have over a week of life before me unless conditions materially changed.

While in this state I received a telegram from Mr. Heinz. After expressing sympathy, he closed by saying, "Keep your face toward the sunlight." It thrilled me through and through. I had become reconciled to the event that I had supposed must surely come. But this telegram, and letters of encouragement and hope from others awakened in me anew the desire to live. Then began a fight for life, and I won. No, God won!

Last Wednesday I received a telegram from Pittsburgh that Mr. Heinz was dead. Many years ago there was made a sort of understanding between us to the effect that, whichever of us passed over first, the other would try to be present at the final ceremonies.

I met Mr. Heinz first in June, 1869. A half century of intimate acquaintance would have been reached in about two or three weeks if he had lived to that time.

His career as it has unfolded has been to me like a story out of the "Arabian Nights." One of the greatest business organizations on earth has sprung up at the movement of his wand.

And what was the magic wand that has created this marvel? I think I have the secret. I can best disclose it by relating an incident.

Shortly after he was married, the Methodist Episcopal Church in Sharpsburg, Pa., of which he was a member, wanted to erect a new building. The congregation was composed of poor people. Mr. Heinz then was a poor young man struggling to get a start in life. The church authorities said that at least five persons of the church should give two hundred dollars each to warrant going on with the work. Four persons were found who accepted the obligation. Then came a halt.

Mr. Heinz was doing some hard thinking. He concluded that he ought to be one of the five, although he had no idea how he could then pay that amount. His old mother told him she feared he had overreached himself.

"Well, mother," said he, "it seemed to me that God pointed that way. If I was right God will find the way to meet my obligation."

The evening of the next day a building and loan association of which he was a member held its monthly meeting. It was their custom each month to draw lots to determine who should have the privilege of using the accumulated funds as a loan. When the lots were drawn, Mr. Heinz's name was drawn out first. He had no enterprise on hand where he needed to use a loan. He arose and said so, but the words were not out of his mouth until he felt a hand on his shoulder and some one said, "Heinz, I will give you two hundred and fifty dollars if you will let me have your place." This was allowable, according to the rules of the organization.

Although it was then late at night, he went to his mother's house and waked her up to tell her that Providence had provided the money to pay his subscription, with a surplus left over.

This confirmed his conviction early in life that the right policy is to follow duty, even if you cannot always foresee the outcome. It is a sort of divine daring that prompts one to do his part, trusting that God will co-operate if the individual himself is right.

Mr. Heinz carried this spirit into the transaction of his business. Moral law and spiritual law with him were as real and certain as natural law.

One more incident: On one occasion, forty or more years ago, when I was with Mr. Heinz, he was trying to outline for himself a course of procedure for some business measure, the details of which I have forgotten. Ordinarily he was quick to decide questions of business policy, but for once he seemed nonplussed and troubled to come to a decision. He said to me, "I don't know what is best to do. I must talk with God about it."

At the time, I confess, I almost wished he had not said it. It was so unusual that it seemed strange. But I did not then know Mr. Heinz well enough to realize that he was simply giving me a glimpse into his real life.

The next time I met him the question had been all settled, and he was pushing ahead his plans with his usual vigor. He aimed to be, and in truth was, a co-worker with God.

His great business was built up in this spirit. And in my belief his phenomenal success was the outcome of industry spiritualized and made tributary to moral purpose.

A great leader among men has departed. Only occasionally do the generations furnish the world with a man who devotes his great energies to the upbuilding of God's kingdom as well as to advancing his personal interests.—The Methodist Recorder.

THE CAMERA PRIZE.

Three boys were standing before the heavy glass window of Kingman & Hall's large horticultural store. In the forefront, on a small orange mat, rested a splendidly finished camera.

"My, but it's a—beauty!" exclaimed Chester Armstrong, stepping a trifle nearer to get a better view of the object of interest within. "Just see how swell it's made."

"Who do you suppose will get it?" and Ralph Ames, too, pressed a little more closely against the large glass window.

"Sure I don't know." Floyd Longden, who had been absorbed in reading the card that leaned at the right of the camera, turned to Ralph Ames. "But one thing, I do know, and that is—I'd like it."

"Going to try for it?"

"Sure I am. I can't get it if I don't—that's a cinch."

"I'd enter it, if it weren't for Jack Lewis," announced Chester Armstrong, half-heartedly. "He's got such a start to begin with, he'll likely win with one hand down."

"I don't see how," interposed Floyd, thoughtfully.

"Don't? I do. Isn't Mrs. Freeland Wagoner Jack Lewis' aunt?"

"Yes."

"Well, hasn't she the largest lawn in Fairview, and aren't her flower beds in summer—from early spring on—one of the town's attractions? Now, put two and two together. She'll buy quantities of bulbs, as she always does, and doesn't it stand to reason—if he asks her—that Mrs. Wagoner will order them through Jack? He's got the thing cinched at the start."

"Well, one can't tell till he tries," and Floyd finished reading the conditions on which Kingman & Hall were to give away the Acme camera.

"To the boy under sixteen," announced the printed card inside the window, "residing in Fairview, through whose agency—by direct solicitation or influence—the largest sum from bulb and seed sales is registered by Kingman & Hall, the firm will present this $25 camera. The contest will close at 4 o'clock, on Saturday, three weeks from today."

"It's worth one bouncing big try," concluded Floyd Longden, as he turned away from Kingman & Hall's window.

That evening Floyd made out what he called his "hope list" of at least 20 mothers, whom he had confidence he would be able to take orders from, either for flower seeds or bulbs.

"I don't believe Jack Lewis has a more promising list, even if he does have the name of Mrs. Wagoner on his," Floyd assured himself, confidently. "He may want to win as badly as I do, but it wouldn't mean so much to him to get the camera—as it would to me. Jack has anything he really wants, any how."

Perhaps no contest ever held in Fairview created quite the interest that was taken in the Kingman & Hall camera prize. The chief reason—undoubtedly—being the fact that so many boys in the town were earnestly working for it.

From the start, the name of Jack Lewis headed the list. At no time, during the first week, had Floyd Longden been above fourth place. The second week he fell to fifth; but at the beginning of the third and last week of the contest, he moved up above Lawrence Kilgore and Emerson Tilly, with only two contestants ahead of him, Ellis Randall and Jack Lewis, who still stood first.

No one worked harder than did Floyd Longden, or under greater difficulties. None of the other boys had papers to carry after school, and only Carl Jackson had an office to sweep out mornings; Floyd had two. Also, during the last days of the contest, Floyd had to spend two evenings in the electric power house, substituting for his brother, who had been sent by the company for whom he worked to inspect a branch line at Clifton.

"I guess I'm—out of—it," decided Floyd, soberly, Friday afternoon, as he left the office of Judge Thornton, whose name was one of those on his list. "Jerry Donan's got in ahead of me here, and Mrs. Whitsel has given her order to Lawrence Kilgore. But I've got one—day—more," determinedly.

Several of the boys had called on Mrs. Wagoner, and among them Jack Lewis, who was so heavy and broken and faulty, the actual shoring and props so numerous that the overhead expense would have ruled it out in America. We wouldn't have mined it. I turned to a German engineer and said: "Do you manage to mine coal like that?" "Yes," he said, "Mr. Robins, you folks in America waste more coal than we have got to mine." And it was pretty nearly true.

I found the German organization actually educating its youth for production in a modern world and not living back two generations and simply teaching the three R's.

I spoke to students in Halle and Heidelburg and Berlin and Freiburg. In Freiburg in talking to those students in common with all the other places where I talked with them, as long as I talked politics, sociology, political economy and these other nice names, they were on their toes. When I began talking religion and Christ, as I do whenever I talk long anywhere, they were just as tired and bored as some of the people you talk to sometimes. (Laughter.)

Yes. Finally in this old university of Freiburg an understanding youth turns to me with a sort of disgust in his fine, intelligent face, because it was intelligent, although utterly devoid of spirituality, and said: "Why do you talk that kind of stuff to us intelligent Germans? Don't you know that educated Germans know that Christianity is a survival doctrine? That its doctrines of mercy and peace and goodwill are the necessary survival doctrines of a people suffering under the iron heel of Roman oppression? And that it has got nothing to do with the courageous forth right Teuton mind? If you want to talk to German students and educated people about the ideals of the future, then you go to Deckmole (?) and see Herman Deckmole's (?) Germanicus with his drawn sword, Germanicus who met the Roman legions and turned them back in the German forests and as he said saved our Teuton culture from the pollution of the Latin institutions. That is the ideal of the German youth. We are going to increase our army and increase our navy and go on with our organization and discipline and power round the world." Then he touched the scars on his cheek that he won in his duels as an evidence that he had the kind of forth right will to power which was the thing worth while.

Men and women of America, it was that thing that led those Germans out upon national suicide in the worst cause of human history. It was twenty years of teaching of Treitzchke and Nietzche and the superman and ideas of that sort, dovetailing in together that made possible the rape of Belgium and the sinking of the Lusitania and the vindication once again in this human world of the words of the Gallilean, that those who take the sword shall perish by the sword.

Now, will you get it? German men and women were eating and drinking seven years ago. They were meeting in their universities and their state gatherings and their homes. There was power and education and discipline. What was it Campbell White said this morning: that he was glad that that idea that you could save the world by education, and save the world by science and save the world by organization, had been forever destroyed in this war. He was meaning Germany, I believe.

It was in Germany that the whole thing had been idealized and that science and education and discipline and organization had driven Christ out of human hearts, and it finally turned loose a splendid people raving wolves on the world, and that is history.

Then, as if I hadn't seen it enough, as if that wasn't yet enough for my education, I am in Russia, and I see a people where a state by centuries of oppression, a class state and a class church has betrayed the Gallilean until men absolutely trust the hard, bald, materialistic formulation of Marxian socialism more than they do the gospel of Jesus Christ and they were religious minded people, too. But, the organized institution of the church had so betrayed that gospel that it had lost all power and dominion in the lives of the vast mass of the people.

Let's get this if we can. Are the Russians atheists? Why, they are mystics, extremely religious. Tolstoy and the Duke of Boyers and the whole story, ancient and modern, of Russia is that of a semi-mystic folk. I am walking under the most holy gate into the Kremlin, through the Kremlin wall, and a Red Guard with a bayonet gun is walking by my side, and he takes off his cap and I am surprised and interested: he passes by an icon, and he stoops and kisses it, and crosses himself. I say to him, "Do you believe in God?" "Da" (which is "yes"). "Do you believe in Christ?" "Da." "Do you believe in the church?" "Net. Net." (No.) Why? The church has been the spy system of the autocracy two hundred years, and when you want to know why that institution, with seventy-two million alleged communicants, with flaming croses and golden domes all over Russia, in experience of eleven months, in the hour of supreme national strain never exerted an atom of influence or restraint upon the masses of Russia, you have got the answer in that Red Guard's words.

It had furnished Gregorian chants and beautiful music and vestments for seven per cent of the privileged aristocracy and had been the spy system of that group against the working man and the peasants for two hundred years, and in the hour of a nation's need it didn't exercise even sufficient influence to be the object of contempt of the Red Guard. They treated it as if it was nothing.

Now, listen to this: There are men in this room who know that I care more about religion than I care about any other thing. I have divided my time for nearly twenty years into thirds. I don't believe you will ever save the world unless you move out on life with a comprehensive drive. We are political, and you've got to work through your government at spots. The government can do some things that nothing else can do. We are an economic people. You've got to work with the economic system. And then, we are a religious people, and you've got to work with the Christian conscience.

Now, I believe the Christian conscience, if you are going to find what is most important, is the most important thing in the world, but it has got to take and take all of life to be useful and effective. Homes are only valuable when they are on the job so far as the rest of the world is concerned. You may be very religious, and if you are 'holy' and somewhere it doesn't matter a whole lot to the rest of the world.

Active morality, morality that will go out in the streets, morality that will fit in the world's work, that is the morality that is worth something in these days, our times, and [illegible].

We are pretty well done with the creeds. We are pretty well done with the separation and 'other-than-this' business about God. We want the people to move with us toward righteousness and [illegible] and truth.

And I have given a third of my time to labor problems, and a third of my time to politics and a third of my time to religion as near as I know how. I haven't made a dollar in eighteen years, and never expect to make another dollar as long as I live, and I deserve no credit for it.

I was over in Russia and I was working with Kerensky's government. I worked three months with Kerensky's government. I knew Kerensky and every member of his cabinet, worked with them in the [illegible] situation, worked daily with them [illegible] to organize a program that might have stabilized his government if it had been [illegible]. Then I worked six months with Lenine and Trotsky in the Soviet power. I met with Lenine and Trotsky three times a week for six months; and in all that season [illegible] the church in Russia never exercised an atom of influence that I could find in the situation.

I left Petrograd and went to Moscow, where the Great Synod was in session—two hundred years since such a great meeting had taken place, and the Metropolitan of Moscow and the Metropolitan of Petrograd and the Procurator of the Holy Synod and the whole business ended; and I talked with the Metropolitan Tikhon of Moscow, head of the church in Russia, and they were debating on the rituals and debating on the vestments of the [illegible], and debating on the [illegible] while Russia was burning. In all that time I never found anybody in the church who thought that it could be of [illegible] use, and I never heard [illegible] could have any use.

Now, do you see what we are facing? If we had dealt with the state as the state was in Russia, [illegible] the church as the church was in Russia, [illegible] against the State and the Church [illegible] of the people was found in Russia.

Let your church become a betrayed church, let it become a class church [illegible] upon the lives of men. [illegible] to the [illegible] of Christ [illegible] is a class church [illegible] social [illegible].

[illegible]

(Continued on page sixteen.)

DOES THIS ROAD LEAD TO HEAVEN?

In traveling we often meet with persons of different nationalities and languages; we also meet with incidents of various characters, some sorrowful, and others joyful and instructive. One of the latter character I witnessed recently while traveling upon the cars. The train was going west and the time was evening. At a station a little girl about eight years old came aboard, carrying a budget under her arm. She came into the car and deliberately took a seat. She then commenced an eager scrutiny of faces, but all were strange to her. She appeared weary, and placing her budget for a pillow she prepared to try and secure a little sleep. Soon the conductor came along collecting tickets and fares. Observing him, she asked if she might lie there. The gentlemanly conductor replied that she might, and then kindly asked for her ticket. She informed him that she had none, when the following conversation ensued: Said the conductor:

"Where are you going?"

"I am going to heaven," she answered.

"Who pays your fare?" he asked again.

She then said: "Mister, does this railroad lead to Heaven, and does Jesus travel on it?"

"I think not," he answered. "Why did you think so?"

"Why, sir, before ma died she used to sing to me of a heavenly railroad, and you looked so nice and kind that I thought this was the road my ma used to sing of Jesus on the heavenly railroad, and that he paid the fare for everybody, and that the train stopped at every station to take people on board; but my ma don't sing to me any more. Nobody sings to me now, and I thought I'd take the cars and go to ma. Mister, do you sing to your little girl about the railroad that goes to heaven? You have a little girl, haven't you?"

He replied, weeping: "No, my little dear; I have no little girl now. I had one once, but she died some time ago and went to Heaven."

"Did she go over this railroad, and are you going to see her now?" she asked.

By this time every person in the coach was upon their feet, and most of them were weeping. An attempt to describe what I witnessed is almost futile. Some said: "God bless the little girl." Hearing some person say that she was an angel, the little girl earnestly replied: "Yes, my ma used to say that I would be an angel some time." Addressing herself once more to the conductor, she asked him:

"Do you love Jesus? I do; and if you love him, he will let you ride to Heaven on his railroad. I am going there, and I wish you would go with me. I know Jesus will let me into Heaven when I get there, and he will let you in, too; and everybody that will ride on his railroad. Yes, all these people. Wouldn't you like to see Heaven and Jesus, and your little girl?"

These words, so pathetically and innocently uttered, brought a great gush of tears from all eyes, but most profusely from those of the conductor. Some who were traveling on the heavenly railroad shouted aloud for joy. She now asked the conductor:

"Mister, may I lie here until we get to Heaven?"

"Yes, dear, yes," he answered.

"Will you wake me up then, so that I may see my ma and your little girl and Jesus?" she asked: 'for I do so much want to see them all."

The answer came in broad accents, but in words very tenderly spoken:

"Yes, dear angel, yes, God bless you!"

"Amen!" was sobbed by more than a score of voices.

Turning her eyes again upon the conductor, she interrogated him again:

"What shall I tell your little girl when I see her? Shall I tell her that I saw her pa on Jesus' railroad? Shall I?"

This brought a fresh flood of tears from all present, and the conductor knelt by her side, and embracing her wept the reply he could not utter. At this juncture the brakeman called out: "H——y." The conductor rose and requested him to attend to his (the conductor's) duty at the station, for he was engaged. That was a precious place. I thank God that I was a witness to this scene, but I was sorry that at this point I was obliged to leave the train.

We learn from this incident that out of the mouths of even babes God hath ordained strength, and that we ought to be willing to represent the cause of our blessed Jesus even in a railroad coach.

May the Lord bless us in bringing sinners to Jesus Christ.——Sent in by Mrs. Y. M. B., Halifax.

WE WANT NO MILITARY CASTE.

Those who look below the surface, see in the provision of the peace treaty reducing the German army to 100,000 men a first step toward world disarmament. We shall never have peace until civilization gives up its practice of going about armed. A large standing army, ready to be used at a moment's notice, is a constant menace. Gun-carrying individuals endanger the safety of their fellowmen. This is equally true of gun-carrying nations.

It is a fact, of course, that the peace treaty does not provide for the immediate disarmament of the nations. The disarmament of Germany, however, is without doubt the beginning, for Germany has stood before the world as the embodiment of militarism.

Everything should be done on the part of right-thinking men and women in this country to foster world disarmament. We should set our faces like flint against any movement which looks to a large military establishment. Universal military training as a step in that direction should be opposed by all who would make it impossible for the world again to be plunged into a welter of blood such as that through which we have been passing.

The evils of any military system, even under the best conditions, were strikingly brought out at St. Louis in connection with the initial meeting of the American Legion. Publicly, men announced that they were set on destroying military caste in this country as represented in the Regular Army. On the other hand, reports have found their way into the daily press of the enmity that exists between the Regular Army and the old National Guard. Making due allowance for the personal equation, and for the strenuous conditions under which men live in days of war, the fact remains that the military establishment, even in a democracy, is fraught with danger.

We want no military caste in America. All the benefits which accrue from universal military training in the development of democracy through the mingling of the various racial units and classes, and in the upbuilding of the bodies of young men through drill, may be secured in some other way.

The war, with all its horror and its destruction of precious lives and treasure, was the fruit of militarism. The peace treaty, in limiting Germany's military establishment, has struck the death-blow of the system. World disarmament must follow, and to it America must make its contribution by remaining true to its traditions. We want no large standing army and no universal military training.—Zion's Herald.

LIFT UP THE LATCH.

'Twas dark, and I with inward fear
Stood like a culprit weeping, near
The house in which my Saviour dwelt,
Such pangs my soul had never felt.
A voice addressed me from within,
"Lift up the latch and enter in."

I thought I was unfit to be
A guest of such an one as He.
I needed garments new and fair
Before I dared to enter there.
But still the voice was heard within,
"Lift up the latch and enter in."

But in my deepest heart I knew
That I had sinned, and basely too.
I trifled with His blood and tears
And slighted Him for months and years.
But still the voice was heard within,
"Lift up the latch and enter in."

But I would rather not comply
Until my life to mend I try.
I need a better heart before
I could be welcomed at the door.
But still the voice was heard within,
"Lift up the latch and enter in."

"Not now," I said, " 'twill do again,
When I am free from all my pain,
No sighing ones are wanted there
Where songs of gladness fill the air."
But still the voice was heard within,
"Lift up the latch and enter in."

With all my sin and guilt oppressed,
With heart of stone within my breast,
Say, would you, Saviour, honored be,
With such a worthless guest as me?"
"Yes," said the voice that spake within.
"Lift up the latch and enter in."

"That young man stayed very late again, Edith."

"Yes, papa; I was showing him my picture post-cards."

"Well, the next time he wants to stay late, you show him some of my electric light bills."—Boston Transcript.

"Here, hold my horse a minute, will you?"

"Sir! I'm a Member of Congress!"

"Never mind. You look honest. I'll take a chance."

THE LOVE OF CHRIST.

That ye . . . may be able to comprehend . . . the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge (Eph. 3: 17-19).

How broad is His love? Oh, as broad as man's trespass,
As wide as the need of the world can be;
And yet to the need of one soul it can narrow;
He came to the world and He came to me.

How long is His love? Without end or beginning,
Eternal as Christ and His life it must be;
For, to everlasting as from everlasting
He loveth the world and He loveth me.

How deep is His love? Oh, as deep as man's sinning,
As low as that uttermost vileness can be;
In the fathomless gulf of the Father's forsaking
He died for the world and He died for me.

How high is His love? It is high as the heavens,
As high as the throne of Glory must be;
And yet from that height He hath stooped to redeem us—
He so loved the world and He so loved me.

How great is His love? Oh, it passeth all knowledge,
No man's comprehension its measure can be;
It filleth the world, yet each heart may contain it—
He so loves the world and He so loves me.

—Annie Johnson Flint, in Presbyterian Standard.

DON'T HURRY.

The ancients affirmed that Minerva, the goddess of wisdom, sprang full-armed from the forehead of Jove. Not so came Jesus to His mighty work. Behold Him wrapped in swaddling clothes and lying in a manger! He grows "in wisdom and stature and in favor with God and men." For twelve long years He is "subject unto His parents." He carries the water pitcher to the village well. In the rabbinical school He learns His alphabet and memorizes the acrostic psalms.

Meanwhile the world lies in sin and sorrow. While men are dying without a helper, the Boy of Nazareth calmly awaits His hour, with the shadow of the cross over Him. He knows Himself and He knows His mission: and His omniscience holds Him true to the path marked out for Him.

Is there no lesson here for young people who are preparing for life! "He that believeth shall not make haste." I know of a boy who, fifty years ago, presented himself for admission at college, and was informed that he must take two additional years of preliminary study: and when he cried impatiently, "I can't wait," the answer was: "If you go cross-lots to meet the business of life, you will always regret it." That was wise counsel. Waiting is not loss. Haste makes waste. The rider who cannot pause long enough to tighten the buckle of his surcingle may be unhorsed in battle. He who believes in God and in himself will go deliberately to meet the responsibilities awaiting him.

I remember that after the Chicago fire, when the vaults of banks and business houses were still red-hot, there were some who, in their anxiety to know whether they were solvent or not, pried open their vaults too soon. There was a puff of flame and their wealth vanished into thin air! This is a parable of life. Take time to look before you leap. Fabius is a better soldier than Harry Hotspur. The maxim, "Get rich quick," has landed many a young Napoleon of finance behind the bars of a prison. It is harder to walk than to run: but the tortoise outspeeds the hare before the going down of the sun.—Rev. David James Burrell. D. D, in The Presbyterian.

FORGET.

By Rebecca B. Liner.

Forget, forget, the errors made,
The tasks left long undone:
Strive, strive, to reach the heights sublime
Ere beams life's setting sun.
Forget defeat, but hear, I pray,
The words that Tennyson brings:
"Men may rise on stepping stones
Of their dead selves to higher things."

Forget the things which tend to lure
Pure minds from ideals high;
Forget, forget, the day is short,
Forget, the angels cry;
Away with low and petty things—
Forget them, let them die,
The things of worth which strengthen us
Are found in realms on high.

Look out across the towering hills
And see the beauty there:
The earth's charms fade before the sight;
With it, they can't compare.
The heights, the heights, majestic heights
Shine out thro' balmy skies—
How can man linger here in sin
When they beckon him to rise?

Forget not thoughts which gently stir,
Faint hearts to beat more true—
Forget not, ah, forget not, friends,
Life's noble work to do.
Remember that to do ours best,
To fill up life's brief span—
We'll work with heart and mind to be,
A friend to God and man.

LETTER FROM REV. CHAS. HEININGER.

Kalgan, China, April 8, 1919.

Dear Friends at the High Point Home:

That was fine of you to empty your purses on Christmas for these Chinese who do not know about Christmas. It made me happy and I told the Chinese about your gifts as I went on the long trip to the outstations soon after I received your letter. I want them to understand that the church in China was being established by the sacrifices of people now and that they too must sacrifice for the cause of Christ.

There have been some very encouraging things in our work. Already this year we have baptized 67 people and have received into the church on profession of faith more than in any one year since mission work has been established in Kalgan save just last year. There are many calls coming to us to open up new preaching places to furnish their own chapels and to help in the support of the work. More places are ready to do that than we are able to send preachers to. In some places the people have met with severe persecutions and some have fallen away. A number have gone to the Catholics as they will do things to protect their people that we will not do. But yet everywhere we are having good opportunities for the work and I expect to see great good accomplished.

However, our work is not only remarkable for the numbers that we are getting hold of. We are getting some fine young fellows, too. Among the students of the government schools we have a nice lot of boys. A week ago last Sunday I was in Peking and had a meeting with these boys who have graduated from the schools here and gone to the higher schools there. I told the boys of the difficulties we had to meet here in Kalgan, of how many there were turning to the church and of how Mr. Soderbom was leaving to enter business and what a load it left on me. I asked them all to pray for me and they did. There were ten of us there together and four of the boys led in prayer. Three of them were the only Christians in their families. One of them had been born a Mohammedan and even yet he dare not publicly confess Christ in his home city for fear of the persecution that will come upon his family. Another has been wanting to go into the ministry. He would be happy to come here and work with me but his father is dependent upon him and will not hear to his taking a position with as low a salary as the church pays. He has spent—the father says—a lot of money to educate him and now he must go to work. The third one is being helped by two uncles to get an education, but he is afraid that they may want him to leave the Christian school where he is now and go to a government school. So these boys have their problems, but they are a fine lot of fellows.

Some of the boys who were in our schools here and are now in Peking are doing very good work and it gives us pleasure to hear of it. I trust that all of you will do as well when you get out and even better, for you have better advantages there. We pray for you and want you to pray for us. May the Lord bless you and keep you and bring you out to these needy lands some day ere long. For China will need the help of all of you who can come.

With best wishes to all of you.

Yours truly, Chas. H. Heininger.

HOME RELIGION.

We have known people who had every other kind of religion but home religion. They were good at looking after other people's children, but failed in caring for their own. They were capable in business, helpful in the church, ornamental in society, but failures in the home and the real reason seemed to be that it required a good deal more grace to be Christian at home than it did to be Christian elsewhere. And yet Christianity was meant to make home happy, and so happy that for all time to come it would remain the earthly type of the heaven which lies beyond the veil.—Christian Guardian.

YOUNG PEOPLE'S WORK

REV. A. G. DIXON, General Secretary.

C. E. TOPIC FOR JUNE 8.

By Rev. L. W. Gerringer.

Conditions Necessary for World-Peace.

Daily Readings.

Mon., June 2. First condition, righteousness. Isaiah 9: 6, 7.
Tues., June 3. Second, social justice. Mic. 3: 1-12.
Wed., June 4. Third, good will. Luke 2: 14.
Thurs., June 5. Fourth, treaty keeping. Josh. 9: 1-27.
Fri., June 6. Fifth, vital religion. Zech. 2: 10-13.
Sat., June 7. Sixth, the reign of Christ. Rev. 21: 1-8.
Sun., June 8. Topic. Mic. 1-15.

The world desires peace as it has never desired it before. We have seen anew and with emphasized force the awfulness of war. We want peace. How shall we obtain it? I think that we cannot force the world to have peace. At least that will not be the most desirable peace. That kind of peace will not be so stable as that which the world is looking for. Our daily readings lay down as conditions as world-peace righteousness, social justice, good will, treaty keeping, vital religion, the reign of Christ. Now the main question is, How are we to get these conditions fulfilled?

The first condition, righteousness. How are we to have righteousness? Only by surrendering our lives to God. Try as hard as he may, no man can live absolutely righteous without God's sustaining grace. So in order to have righteousness, we must win men and women to God through Jesus Christ.

The second condition, social justice. Man in his natural, unconverted condition, is inclined to deal unjustly when the opportunity affords to take advantage of his fellows. Only with God in men's lives will men learn to deal justly with men.

The third condition, good will. Good will is possible only when he who came to bring peace and good will among men reigns in the hearts and lives of the people. With Jesus Christ in the life of those in authority there will be good will between the nations. We may force people to lay down arms and submit to terms, but the ill will will be there smoldering and burning, and after a while will burst forth to destroy. The way to make friends of the Germans and to insure a permanent peace with them is to start propaganda for Christ among them and win them to Him.

The fourth condition, treaty keeping. Man without God in his life will not keep his word under strong pressure, when he thinks there is a material gain for himself or for his nation. It is easy enough to argue that the other party was first to violate the agreement. But Him who was the TRUTH in men's lives and they will keep their word with individuals and with nations.

The fifth condition, vital religion. Vital religion will do it, will preserve the peace of the world. Vital religion is the kind that Jesus lived. It includes all these other things, righteousness, social justice, good will, and treaty keeping. For a long time people have been keeping up a form of religion without much evidence of life about it. It had lost its vitality. Vital religion! Yes. Nothing else will give and preserve for us the right relationships between men, the relationships that are necessary to peace.

The sixth condition, the reign of Christ. Why, certainly. He is the Prince of Peace. The reign of Christ brings peace to the home. It brings peace to a community, to a nation, and will bring peace to a world.

I am not prophesying how soon we will have world peace, but I do say that when Christ reigns we shall have it. If, then, the reign of Christ is necessary to world-peace, it is up to the church to hasten the coming of the day when Christ shall truly reign. Thank God, young people, that the church of Christ is arousing herself and putting on new strength for the important task of setting up his banners in all parts of the world. May the young people who read this and especially those who are banded together in the Christian Endeavor Societies have a large part in ushering in the reign of Christ which is the reign of peace.

THE SCHOOL OF METHODS.

It seems to be almost the unanimous opinion of the committee appointed to formulate plans for the School of Methods that it will be impracticable to have the school this summer. The original resolution provided that the school be started next year, but was amended to read this year instead of next. It is the opinion of your committee that we will not be disloyal to the wish and spirit of the Young People's Union if we postpone this matter until next summer. Our hearts are in the work; we want to see it succeed, and for that reason we suggest that we make our first attempt next year. The chances of success will be more in our favor next year when we will have had time to mature our plans.

L. W. Gerringer, Chmn. of Com.

FROM RAYMOND ROBINS.

I never face an audience in these later days without a sense of thankfulness and of obligation; both emotions sweep me constantly since the great world war was won for the right, thankfulness that it was won for the right. For, to my mind, there was a real right in the world war and there was to me clearly that right, so right that while we were yet in debate in America, I was glad to go to Canada and speak there for recruits.

I believe that the issues of modern civilization were being fought out in Flanders and France, that whatever might be the cross currents in the allies' cause, and there were cross currents, selfishness behind a thousand things, nevertheless, it was true, that there was a final issue for our day.

I said at that time that I did not wish to live in a world run on the principles of the German General Staff. I believed it then and believe it now; and we are free from that menace forever. (Applause.)

There is another thought of thankfulness that only those who left America immediately after the declaration of war and returned to America when a full year had passed away can appreciate. I know my America fairly well, was born in the South, living on the frontier for years, living in the West, living in Illinois; then speaking and working pretty well over my country. We were a divided people, we were a local people, we were a sectional people before this war and I came back and found a united people. I found a nation that had found itself national unity and life. I found the great cross sections of the economic struggle hand in hand, labor and capital. I found the men and women working in all kinds of fellowship in the tasks of men in the past. I found a black and white and foreign born—one people—a great national unity and it thrilled me. Even though it be passing and there be already rifts in that unity, I remember it with a great sense of thankfulness that it actually has been. No North, no South, no West, no East—one union in a national purpose for the freedom of the world.

The thought of obligation is never separate from the thought of thankfulness in these days in my heart. The first sense of obligation is that you and I should sense the clothing of the old doctrine of vicarious atonement with the bodies of youth, that have gladly died that we might live, for by whatever stretch of imagination the American youth, the youth of South Africa and of Australia and of Canada had no share, however remote in the cause that led to the great world war. They were unimplicated and they went forth and gave the last full measure of their life that you and I might have the institutions of freedom, of liberty, and of national security which we desire.

The thought of that young life, for no one has ever looked on a modern battle field without the sense of how young they are, those upturned faces, the youth at the dawn of life, the unspent, tremendous heritage of the whole experience laid down completely for you and me, and not a one of us can live out our span of life, and especially those whose haid has begun to gray, without the thought that we are living when younger men with more to give than we had, with a better right to live by reason of their youth and unspent years, have gone down that we might live. O God, grant that that sense shall not pass from this generation, that every one of us may feel the obligation imposed and that we carry the deed with us or we fail in our obligation to our time.

We are the only Western nation with unspent youth. The war lasted so short a time for us that it is as nothing compared with the strain of other Western nations, either in the loss of manhood or in the loss of wealth. And I wouldn't be so concerned about the loss of wealth. The one thing that cannot be replaced is the young, adventurous manhood, that eager-hearted youth, that America has in surplus as against the barrenness of the nations of the world. That puts us in the leadership of this generation whether we will or no, and the sense of obligation for America in all the whole world's life. God grant that no narrow selfishness shall make us alien or unfaithful in that obligation.

And so, I think of that and the sense of obligation comes again and eagerness, and then I think of a serving free church which is typical of our America and typical of our America alone among the nations of the world and I feel a surge of obligation upon that church in America for the world's need and I am speaking here tonight in the sense that at least the supreme obligation seems about to be fulfilled.

There were eight months after my return from Russia that I did not speak in public meetings and I spoke only to religious groups. There are some in this room will know that I spoke first after I came back to a religious group because the sense of this obligation was so tremendously living in my day. I had lived six months in the imminent presence of the end, with each day lived on the basis of a day of judgment, and never expecting to return to America; quite gladly ready to meet the issues in those terms because I was in the presence of the most splendid hour that I shall ever expect to live in; terrible, if you will; brutal, if you will; but when a hundred and eighty million people after the oppression of centuries, after the wrongs that are numberless, after all the tyranny of the Cossack whip and sword, rose and took the bit in their teeth and went wild, if you will, blinded by the unaccustomed light, to be in that presence and to dare to believe in it and to believe in life, was the finest moment I shall ever know.

And, I sensed when I came out of that supreme struggle and found myself safe and secure that then if I could have the privilege of working in whatever capacity in the organizing of the Christian conscience, of the great democracy of America for our common task in our world service, I now knew that was the supreme thing.

I have been known as a social worker. I have been known as a labor agitator, as a politician. I am grateful for it all. (Laughter.) I have been damned a good deal, have caught more bricks than I have bouquets in my day. I am grateful for the bricks. I am still catching them.

Suppose I say in this presence that America has got a little longer time but not a whole lot longer time to vindicate a Christian democracy in this human world. Suppose I say that America's institutions are more challenged by the issues of this hour because they are the best institutions of democratic life and of the free Christian conscience that the world has known. Suppose I say in this presence that I believe that the Christian sanction in a vital and definite and sure fashion in individual hearts is the only guarantee of a democratic social order that there is in all the world or ever can be. (Applause.)

An then, suppose I try to tell you why, quickly. Nearly twenty years ago I began to live on the West Side of Chicago with a definite Christian experience coming out of the North in the bitter Arctic and the Yukon and with enough clean gold dug out of the frozen places of the North by my own two hands, gold that had never robbed anybody or bribed anybody or betrayed anybody; that came out of three bitter years in the Arctic land to make me economically free for the rest of my life. Then, a sense of responsibility that I never would have known of had it not been that I had not only found the gold of the Yukon placers, but found the imperishable gold of Christ in the North and was under that obligation.

I am a sort of rough and tumble person and all life is interesting to me, even when I don't agree with it. I have always thought that if God could stand the different kinds of knocks in the world, probably I would have to, and so I have never drawn off on particular sides.

I am working in a community of 75,000 souls, a tenement district of the West Side of Chicago, speaking 21 different languages and there were a good many people there who were engaged in saving the world in their own fashion. Socialists were doing it.

One day I got the representatives of the different groups, the larger groups, together in a room and they came because I asked them and I was a pretty good sort of a fellow, most of them thought who differed from me.

Now, I said, we have agreed about food being the first need of a little child and the future of this community being in the child. All right. Let's get busy. The food situation is pretty bad in this ward. We organized there a pure food squad out of these folks of all these different minds and purposes. We took twenty-two samples of milk from wagons and milk stations and took them down to the University of Chicago and, having a professor with us during the enterprise, and had them analyzed. Nineteen of them contained formalin in greater or less quantity, a poison put in old milk to make it seem fresh. We said to ourselves that it doesn't do any good to feed a child milk with formalin in it or partially decayed vegetables or rotting meats. You have got to have pure food and in the course of fighting for pure food, for little children, we went to the State Legislature and to the City Council and to Washington and worked with Wiley's Food Committee and he did us the honor to say we helped them and we had achieved sanitary inspector and seven subinspectors indicted by the Grand Jury and sent them to the penitentiary in the enterprise of dealing with pure food. I will tell you why.

I never expect to solve any very big problem by sending folks to the penitentiary. I'd rather have folks willing to live a decent life and interested in living it. And then, I never expect to get all the crooks in the penitentiary because it will make too great a difference in the general population, and I wasn't enthusiastic about it. Yet. I will work to send folks to the penitentiary if it needs to be done. We got pure food then. We met together and said to ourselves, "It doesn't do a child a whole lot of good to see pure food through a plate glass window. You have got to tie it up with the child's insides if it is going to do him real good in this world." Now, how does that actually happen in this garden variety world in which we live? It happens out of wages. It happens out of regularity of employment. It happens out of protected machinery, and sanitary workshops so that the bread winner can keep on bringing in the daily wage to feed his child. That is quite a little enterprise. We started out on that and again the Socialist said, "Why, Robins is coming fine. He will be all right pretty soon. He is getting wise."

Yes, we helped to put through a code of decent factory legislation in the State of Illinois and finally we took out on strike 60,000 of the poorest, sweated daughters of the poor, in the sweated garment trades of Chicago, and kept them out fifteen weeks in the winter time and raised a hundred and sixty thousand dollars to keep them from starving to death.

I don't like a strike. There isn't anybody in this room that knows the waste and the wrong and the social and economic injury that lies in a strike any more than I do, both for labor and for capital and for the community. The strike is a school that is kept for those that won't learn in any other, and as long as folks won't learn in any other, that school will be in session. We got a living wage for garment trades.

I am here to say to you that decreasing the hours of labor and increasing the wages and at the same time decreasing the cost of production is the miracle of the modern industrial world that men like Ford and some others are actually performing on this earth. It is the greatest hope in the economic system that there is actually an economic integrity in the universe just as there is a moral integrity in the universe. When you have fair hours and fair working conditions and a decent living wage, you actually produce material at less unit cost in the long run than under the anti-social conditions we have had.

When the conscience of the church knows that and the courage of the church is behind its proclamation, we will have a bettter understanding in some circles than exists tonight.

We got a living wage in pure food. I got the crowd together and I said: "There are still hungry children in this world. Help them." They said: "Sure, and you know it, Robins." I said: "Yes, I know it but I wonder whether you do or not. What is the reason they are hungry? We have got active employment, a living wage and pure food. Why are they hungry?" I said: "Fellow, will you go with me a little ways? I have gone quite a distance. Is this true or not: 'The reason these children are hungry is because the bread winner in these homes comes out of the shops or factory on Saturday evening with his pay envelope in his pocket, goes into a saloon and boozes away the resources that ought to support the home; goes into a house of ill-fame and leaves his money there. Now, what is the matter with that person? Economic legislation? Political purity? Not a bit of it. You know as well as I do that the trouble with that person is, he has got a social wasting, self-indulgent purpose in his individual human heart and you have got to transform that into a social serving, self-controlled human purpose in his individual human heart. What will do that job in the world?"

Then I said: "Felows, isn't it true, and

(Continued on page sixteen.)

SOUTHBOUND.

At the request of Dr. Johnson I left home April 11th on the noon train Seaboard for a trip into the Mississippi conference in the interest of the million-dollar drive. Sunday morning at 5:15 found me in Waynesboro. Miss., awaiting the break of day for a drive into the country of eight miles. I found that I had outdistanced the notice of my coming by a few hours ho had to get another car after reaching Clara and through the kindness of Bro. Trigg, one of the Clara members, at 11 o'clock I was twelve miles farther at Providence, one of the churches of Clara charge. There I found Bro. Creel, the pastor, about ready to begin the service. I went in and told him my business and he gladly turned the service over to me and I talked for an hour and ten minutes; the folks were so responsive. They voted to co-operate in the campaign and we began to wend our way back to Clara for a night appointment. Here we found a fine body of young people who were attending the industrial school of the county. It was an inspiration to talk to them. This church also voted co-operation.

Monday morning I rested at the parsonage with Bro. Creel and his good wife and got ready for a 30mile trip in the afternoon to Avera.

I enjoyed my stay with Bro. Creel and he took me to see the cattle dip where they dip the cattle to kill the tick that infests that country. It was a new sight to me and he told me if I needed a dip before leaving they could accommodate me, but fortunately I never,—or rather, the tick never got hold of me. They turn their cattle out there and they do not have the wild onion to ruin the milk and butter as we have here.

There were so many "rake straw" hogs (razor back or pine rooters, we call them) that they gave our Ford lots of trouble. Had to stop a number of times. Bro. Trigg said that a cross between a Ford and a "rake straw" made a thoroughbred, for which they had to pay $25, and they could not afford to kill them. with the car. It seemed to me I had been dropped into a new world; as I left home the buds were swelling and down there the leaves were grown and the yards were full of roses.

I left Bro. Creel with warmest thoughts of his kindness to me, a rank stranger, and promised to send him a few copies of our local paper, the Herald, so he could see something of what the N. C. Conference is doing.

When I reached Avera I found that they knew nothing of my coming and so went to work to have an appointment at Mutual Rights Church (that sounded good to me). So Tuesday it set in to raining and we were completely rained out, or in, as you may term it.

Here I spent a night each with the Avera brothers for whom the town is named, I suppose. I regretted very much not getting to speak at this church as it is one of the old landmarks down there. I trembled in my shoes as news came in of cyclones passing around me and went through the track of one that was very destructive. More later.

N. G. Bethea.

CHILDREN'S HOME.

Report of Superintendent

From Sunday Schools—	
Lebanon, Spring Church	$ .70
Pleasant Hill, Spring Church	1.00
Winston-Salem	8.57
St. Paul	7.84
Elland, Orange	2.05
Matthews Chapel, Greensville	3.02
Fairview, Cabarrus	10.00
Shady Grove, Guilford	.67
Hope, Siler City	2.50
Hawkins' Chapel, Littleton	4.00
Orange Chapel, Saxapahaw	3.67
Center, Alamance	9.50
Shiloh, N. Davidson	3.75
Harmony, Yarbrough	3.09
Harmony (special), Yarbrough	4.50
Harmony, Beginners' Class, Yarb.	1.50
Maple Springs, Forsyth	6.03
Flag Springs, Why Not	3.26
New Zion, Why Not	2.16
Gideon's Grove, Flat Rock	3.42
Zoar, Mecklenburg	4.80
Elbaville, Mocksville	2.25
Mt. Carmel, Lexington Miss.	2.05
Canaan, N. Davidson	1.71
Sunday Eggs—	
Misses M. & S. Whitaker Raleigh	1.60
Harmony, Yarbrough	1.70
Misses M. & S. Whitaker, Raleigh	1.40
Mrs. M. J. Medlock, Harmony, Yar.	1.00
Miss Kate Medlock, Harmony, Yar.	1.00
Mrs. Clara Balentine, Harmony, Yar.	1.00
J. H. Balentine, Harmony, Yarb.	1.00
G. B. Taylor, Harmony, Yarbrough	1.00
C. E. Society, Reidsville, in full for support of child	20.00
	$118.65

We are very grateful to Mrs. Bencini of High Point for a package of valuable clothing for our girls.

The Tri-State Conference of Orphanage Workers.

Met in Atlanta the 19th. It is our custom to make a trip count for as much as possible. As we are contemplating the erection of a boys' building we thought it might be to our advantage to visit the Connie Maxwell Orphanage before beginning our work, and then, too, we wanted to visit Harmony, one of our churches about 20 miles distant.

Friday night was spent with Bro. Curry and his charming little family. Mrs. Curry was at the church training a number of the children and it was our pleasure to hear a class of the little girls sing a few songs and the singing was extra good. They are doing a fine work; they are optimistic over the future for Charlotte.

At five o'clock, Sat. A. M., we boarded the train for Greenwood, S. C. At Chester our good friend, Rev. J. D. McLean, Supt. Presbyterian Orphanage, Itasca, Texas, joined us and to the surprise of both we were going to Connie Maxwell on the same mission and then Monday morning we were going to Atlanta. He went back to Clinton for Sunday and we went out to Harmony. The night was spent in the delightful home of Bro. W. H. Balentine. Sunday morning it was a real pleasure to meet with the Sunday school. The little folks said they felt like they knew the superintendent because they had been making regular offerings for a long time and the boys of the intermediate class had the same feeling. We all felt that we knew one another and now we feel still better acquainted. We were also pleasantly entertained in the homes of Mrs. Medlock and Bro. Taylor. They are looking forward with much pleasure to the coming of their new pastor, Rev. N. M. Harrison.

After hearing of the work in the Children's Home one man said, "If you build a brick building for the boys I'll give my services if you will board me and pay railroad fare. I am a brick mason."

They are interested in the college for our church, too.

Monday morning at Greenwood we joined with four orphanage workers and at 6:30 we had reached the seat of our conference eight miles out from Atlanta, where we were entertained in the Georgia Baptist Orphan Home. This home has about 300 children and is well managed by Rev. T. S. Scoggins. We had free entertainment and it was throu' the courtesy of the Seaboard Air Line Railway Co. that we made the trip. The convention was pronounced one of the best ever held by our conference.

Methodist Protestants should be proud of the fact that nearer all Sunday schools in our Conference contribute to the orphan than any other denomination. If just a few more will contribute we can report 100 per cent. Our people are beginning to find out that the Methodist Protestant Church can do things too. Really don't you think more of your church than you used to? H. A. Garrett.

COLLEGE BOOSTERS' CLUB.

I hereby pledge my services to the college committee of the North Carolina Conference, Methodist Protestant Church, promising to assist them in every reasonable way I can in raising the $250,000 set by our last Conference for buildings and endowment. As an evidence of my purpose to aid the committee I am enrolling in the College Boostrs' Club, paying the fee of one dollar.

652. W. W. Grant
653. Mrs. Lena Grant
654. J. A. Gunn
655. Mrs. J. A. Gunn
656. R. W. Gunn
657. Ira Gunn
658. Miss Cordell Gunn
659. Mrs. Bettie Draper
660. Mrs. Annie Southall
661. Mrs. M. E. Ward
662. R. W. Wood
663. Hattie Johnson
664. Essie Ward
665. Rev. H. F. Fogleman

Asheboro Street Baptist Church, Greensboro, in a members' meeting, voted to pay tithes to the church for six months. They have just built a good parsonage and are paying for it at about the rate of $100 a week in this way.

—Hawker and Grieve, the two trans-Atlantic flyers who last week were given up for lost, have turned up safe. They were picked up by a water-ship 90 minutes after the airship had descended into the ocean.

FROM PASTORS AND PEOPLE

Where There is No Vision, the People Perish.—We feel very fortunate at Mitchell's Grove to have such men as Bros. Bates and Ledbetter to speak to us about our great opportunities and the needs which are just now before us; and the question comes to one and all of us as it did to the ones that crucified Christ: What will we do with Jesus? Christ said, Go teach all nations, and he that believeth on me, the works that I do shall he do also, and greater works than these shall he do because I go unto my Father. Then why have we not done greater work before this? I think first of all we haven't had visions as we might and should have had and so the work has suffered greatly. How many of us pray earnestly as we have been taught in the word for laborers. The harvest has been great all the while, but never in our lives has there ever been such great and golden opportunities for building up righteousness. What will we do? Will we accept this message that is coming to us through and by our humble servants? Let us all consider what this all means. There has been a vision. God has appeared to men and spoken to them as He did to Abraham, Gen. 12:7, and the Lord appeared unto Abram and said, Unto thy seed will I give this land, and there builded he an altar unto the Lord who appeared unto him. Shall any of us be disobedient to this vision? Paul says, I was not disobedient to the heavenly vision. Can we afford to be disobedient and just sit still and be at ease in Zion? Will we not strive to do greater works than these? Let us look out on the fields; they are already white to harvest, and may we thrust in the sickle and gather in the precious golden grain. May God touch our hearts with the finger of his love and help us to be more concerned about our Father's business, and that we as children of a King may rejoice to know that we have the work in our hands to do that even the angels in Heaven are deprived of doing. Then will we despise our inheritance? Can we not say, I delight to do thy will? For if we delight in the Lord He will give us the desires of our hearts. Where there is no vision the people perish. Why haven't we all had visions? Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless; and it came to pass that while he executed the priest's office before God there appeared unto him an angel of the Lord; so we see that we must be righteous and be busy, have a spirit of work upon us, be found about our Father's business. Then again, Gen. 28:10, And Jacob went out from Beersheba and went toward Haran and lay down in that place to sleep; and he dreamed and behold a ladder set upon the earth and the top of it reached to heaven and behold the angels of God ascending and descending on it and behold the Lord stood above it and said, I am the Lord God of Abraham, thy father, and Jacob awaked out of his sleep and said, Surely the Lord is in this place; and Jacob vowed a vow: if God will be with me and will keep me in this way I go and will give me bread to eat and raiment to put on, then shall the Lord be my God and of all that thou shalt give me I will surely give the tenth unto thee.

Martha Parsons.

High Point, N. C., May 5.

Harmony, Yarbrough Circuit—

We were very glad to have Mr. Garrett, of High Point, N. C., with us last Sunday. He made an instructive talk of the Children's Home. He seems to be very much interested in the work of the Home. We are glad to have some one like him to be in the Home and teach the children as they should be.

Rev. E. W. Davis, of Kentucky, preached for us that night which everybody enjoyed very much. Our Sunday school is progressing nicely; the attendance is very good, but still it could be better. Sunday being our regular preaching day our new pastor preached a splendid sermon at both services. Everybody fell in love with him the first time and we wish him much success in his work in the future.

Mamie C. Reeves, Reporter.

Peedee Church, Rockingham Circuit—

The work at this place is progressing nicely. We have just closed one of the most successful revivals this town has ever had. Bro. Ashburn was the pulpit help; he came on Monday after the meeting started on Sunday and he did all the preaching. The church unites in thanking God for sending Bro. Ashburn to this place. Bro. Ashburn believes in the old-fashioned way of sinners coming to the mercy-seat and seeking salvation through repentance of their sins, He preached with such power that sinners were convicted of their sins and came falling at the mercy-seat and crying for salvation. We were made sad when the time came for Bro. Ashburn to leave us: he did a great work here and the church unites in wishing him God-speed, hoping he will come our way again.

In the prophecy of Joel we read, "And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh, and your sons and your daguhters shall prophesy," and in Acts we read of how God poured out His Holy Spirit on the day of Pentecost. God surely has given the church at Pee Dee another Pentecost. People who have lived here 25 or 30 years say that this was one of the best meetings they were ever in. We had some old-time shouting going on. One night the writer saw M. E.'s, Baptists, Presbyterians, and M. P.'s all out in the congregation pleading with sinners to come and give their hearts to God, and they came.

There were Presbyterians that shouted just as loud as the Methodists. People seemed to forget their creed and notions and went to work with all their heart for the sinners. There were over 100 conversions. Many of the converts were fathers and mothers. We thank God for so many bright young men and women who gave their heart to God. The pastor has already received 28 into the church and others are intending to join later. We expect to get at the least 40 new members as a result of this meeting. This church has surely passed through the fire in the past. But there is now one of the brightest prospects before us that any church needs to want. God has surely set before us an open door.

Brethren, pray that God may give us courage to enter this door and capture this town for Christ and the M. P. Church.

J. W. Jenkins, Reporter.

St. Paul's—

Postal Card, - - - W. F. Kennett, Editor.

The Postal Card has not appeared for some time partly because the editor has been very busy and has gone "here and yonder".

The second Sunday it was our pleasure to make a visit to Flat Rock church, Flat Rock circuit, and to preach to a large congregation. This was our first visit since the close of our last pastorate there. The faces of many who worshiped there four years ago are no longer to be seen. It was a sad sweet pleasure for us to be there again. The third Sunday we were at Hebron, Mebane charge. At 11 a. m. the funeral of father Nicholson was preached. A congregation that overflowed the church was present. Father Nicholson was a most excellent character. He was loved and honored by every man, woman and child in the community. He lived for more than 85 years. Was one of the fathers of Hebron church and might be denominated a grandfather of the Mebane church, as some of his children and grandchildren are among the leaders in the Mebane church. On each of these Sundays we were back at St. Paul's for the evening service. Since our last report the Ladies' Aid Society has placed a new pulpit stand in the church. We are glad to say that if it is necessary that it should be known whether St. Paul will go "over the top" on the million-dollar drive that it may be confidently predicted that she will: You need not anticipate any other kind of report from us. We thank Dr. McCulloch for a good sermon preached the third Sunday at 11 a. m. Last Sunday night the congregation was fine. One man accepted Jesus Christ as his personal Savior and gave his name for church membership. Next Sunday the Baraca class is to be favored by an address by Bro. J. Norman Wills.

We closed the labors of last Sunday by uniting in marriage Mr. John W. Jobe and Miss Frances Hawkins, of Mebane. They, together with a party of friends came to the pastor's home at 306 West Washington St. for the ceremony. Mr. Jobe returned from France about six weeks ago. He and his bride are most excellent young people and we wish for them a long and very happy married life.

From Shelby—Progress—

A former teacher was wont to say that progress is motion either backward or forward. It is this kind of progress about which I write, but time, space and custom all compel me to here record only the good done.

There are many things that both pastor and people had hoped to accomplish that as yet are not accomplished. But as was revealed Saturday at the quarterly conference, something has been accomplished for which we are very grateful and for which we return thanks unto the living God.

The reports showed the Superannuate Bond bought and more than paid [illegible] in each of the churches, [illegible] pastor's salary and all claims paid in full. Each of the churches had [illegible] services and each sent a liberal contribution to the Board of Home Missions. Also each of the Sunday schools is now making a contribution to the Home at High Point. At the previous quarterly conference two of our churches were in debt, now all three are free. Don't know how many tithers we had then but now we have nine and more to come. Such were some of the reports at our quarterly conference.

Another encouraging feature of the conference was the number present. Despite the fact that one of the churches was more than thiry miles away there were more than twenty-five present from this one church. Revs. Edwards and Morris were also present and thus added to the fellowship of the occasion. One of the actions of the conference was to pay the pastor's expenses to the approaching Summer Conference. The conference also took splendid action in regard to the million-dollar campaign.

Our revival at Lincolnton is in progress this week, Bro. Gerringer as pulpit help. Other revivals to follow in the immediate future. H. F. Fogleman, Pastor.

Shelby, N. C., May 26, 1919.

Caroleen Church Shelby Circuit—

Praise the Lord! we are happy! We are going to tell you some of the things that make us so happy just at this time. The time drew near Saturday morning for our quarterly conference and the people began to come from the other churches by the car loads, and our hearts were made to beat just a little faster as they came. We tried to behave ourselves but it seemed almost impossible. We began to think we were going to have to send out a distress alarm about supper time. But when the good ladies began to unpack those baskets, boxes and trunks we saw that we need not be alarmed. After everything was made ready some 150 gathered around the table and Rev. Edwards, pastor of Fallston circuit, invoked God's blessing upon both the food and the consumer after which we began to sample the many good things to eat in the picnic style. After we had eaten all or possibly more, then some of us noticed there was plenty left to feed several hungry people. The hour came for business and we entered the church and after singing, Bro. Edwards read for us the third chapter of Malachi and offered prayer. By request of our pastor, Bro. Morris, our former pastor, presided over the business part of the conference. Bro. Fogleman read his report showing all claims paid to date which makes us feel like we are Methodist Protestants. The conference voted to pay Bro. Fogleman's way to the Summer Conference, for which he thanked us very kindly. Bro. D. B. Johnson and Bro. J. H. Black were nominated delegate to the Annual Conference. Bros. Fogleman, Morris, and Edwards gave us some splendid talks in regard to the million-dollar campaign. The [illegible] very [illegible] this campaign. We are sure to win. It would be a shame if we were to fail. We deem ourselves fortunate to have Bro. Morris and wife, Bro. Edwards and wife with us. We want them to come again. Rev. Bro. P. Q. Rorie of the M. E. Church, South, dismissed the conference with prayer. Our Sunday school is still moving along very nicely. Bro. Fogleman preached two powerful sermons for us Sunday which were very much enjoyed. We are glad to hear these wonderful sermons; they do us good. Remember us in your prayers.

J. T. Sisk.

May 26, 1919.

Bethesda, Halifax Circuit—

Last night was a great night for our church here. We had an unusually large congregation for our night appointments.

Those who had subscribed to the million-dollar campaign were interested to know how we were coming out. Bro. Bethea had told many of us privately that he was hoping to go Bethesda out by last night, but there had been some discouraging things during the week but he kept at work.

I heard one good lady say (who had already subscribed) after hearing Bro. Bethea's splendid sermon, "I wish I had a hundred dollars to give". And sure it made us all feel that we would like to do more if we were able. After this interesting sermon on the subject of the opportunities of the present, the preacher announced that we were going "over the top" in that service. Some of us didn't know how, but we were willing to trust his faith. All the cards passed out to those who had not been canvassed were not returned last night, but enough came in to convince that we had gone over with a margin, and we are still going. We are hoping and praying that the entire charge may do as well or even better, and we know that some are nearly out.

We are glad our church took the lead in being the first for Halifax.

Mrs. J. T. Aycock, Jr., Reporter.

Brinkleyville, N. C., May 26, 1919.

New Hope Vance County—

Bro. Powell gave us a very fine sermon on the fifth Sunday in March and also on the first Sunday in April. Bro. Powell, to my mind, is one of our best speakers and one of our best men. If our ministers could get the co-operation of the church they could do a great work; but without it they are handicapped. Suppose we should rally to the church, as we did to the effort to win the war, how long would it take to win the world for Christ? We gave our men to die on the batttlefields, our money and our time and we won. The devil with his organized forces is launching a battle on the church and the religion of our Lord and Savior—and we seem to be asleep. Brethren, the only thing that makes a country safe to live in is the religion of our Master. You may hold all the conferences you please and sign all the peace treaties you please, and then let the religion of our Lord and Savior die, and we will be no better than Russia. Is [illegible] time we were organizing the greatest army the world has ever known—soldiers of the cross? The battle is a great one and it will take a united effort to win. Let us put our money, our time and everything we have into the fight to win the world for Christ. It is our duty, and God expects every man to do his duty. Save the world for Christ. Then wars will be over, and peace will indeed reign supremely.

We complain about the preacher, about long sermons, about paying our small church dues and pastor's salary. The truth is that we need more of the religion of our Master, and the sermons will not be too long, nor the money question tiresome. If we should give to the Lord just what belongs to him, his kingdom would prevail.

Do your duty, brethren. That is all God requires of you. Ask Him in seriousness to shew you your duty, and not your selfish inclinations.

"Let your light so shine before men that they seeing your good works, may be constrained to glorify God" is the substance of the command of our Savior. Reporter.

Saxapahaw, Saxapahaw Circuit—

Another eventful day for Saxapahaw was last Wednesday when Rev. J. Clyde Auman arrived here to lead the final victorious charge with the million-dollar forces. Pastor Williams with the campaign committee had already organized the workers and they were ready to move at command. Like Napoleon and Caesar, our ex-pastor, by a forceful speech moved the hearers to act, who again rallied about their loved leader and responded to duty. We are now out and above the quota and still going. Rev. Mr. Auman has won our esteem and devout friendship. We thank him for coming.

Owing to rain last Sunday there was no preaching here.

A special series of meetings begins next Sunday. Rev. "Railroad" Williams, now a great conductor on the road of life, will be our pulpit help. And we are ready to pledge him our sympathetic co-operation.

Many young leaders are now returning home from college with fresh ideas and willingness to make our Sunday school and church life more hopeful. While from the battle lines we welcome those to again take their places in home service.

C. C. Lindley, team director here, desires to thank (through the reporter) the people for their generous assistance and prompt reply to all requests and letters in the recent drive, whose help made victory easy.

Reporter.

Hollister, Halifax Circuit—

Since our last report it has been the writer's very great privilege to attend the Young People's Convention held at Henderson. It was indeed an inspiration to hear the excellent addresses by our own ministers and laymen as well as those by Rev. Mr. Holloway, D.D., of Baltimore, and Mrs. Maier of Columbus, Ohio. Mrs Maier made us to feel very keenly the responsibility of the future church now resting upon us.

At the dawn of this new day we must awake to the fact that our young people should be well trained religiously as well as intellectually. Therefore it behooves us to have well trained teachers. To meet this demand a resolution to hold a summer school at some convenient place in the state was adopted. That old saying, If you want a thing done well get a busy person to do it, was proved again yesterday. As a result of Bro. Bethea's busy week on the million dollar campaign, he preached one of his best sermons, regardless of having to drive five miles through the rain over a slick road.

Hollister subscribed within $1116.5 of its quota last Monday and ninety of its members had not yet been seen. Am sure we will "go over the top" before this goes to press.

We should not look at this million-dollar drive as a burden placed upon us, but as one of the greatest privileges we ever had.

About 75 per cent of Hollister members have joined the Boosters' Club.

We were glad to have Rev. N. M. Harrison worship with us a week ago last night. After services he made a very interesting talk on the million-dollar drive.

We are sorry to note one of our oldest and most faithful members, Mr. A. C. Courchen quite ill. May the Lord see fit to restore him to his usual health.

We are planning to observe children's day in June. Mrs. W. A. Delbridge.

North Davidson Circuit—

President's plan of appointments:

Union Grove, Saturday, June 7, at night.

Bethesda, Sunday, June 8, 11 a. m., new time.

Shiloh, Sunday, June 8, 3 p. m., new time.

Friendship, Sunday, June 8, 7:30 p. m., new time.

Let the membership be present and invite others. This is the president's annual visit on our field.

We have just closed six months of the conference year and we are just about up with our finance if all the checks were in, except our quota of the million dollars, and the committees are working on this in each church. I will suggest that we make our final drive at my appointments during the month of June if this suits the chairmen of the different committees.

The election for delegate will be held in June as announced heretofore.

Thanks to Mrs. W. J. Berrier for eggs and Mrs. C. A. Green for a bucket of honey.

C. A. Cecil.

Tabernacle—

Our second quarterly meeting convened at Julian, N. C., May 21, 1919.

The financial affairs were found to be doing very well.

Bros. Clark Kirkman of Tabernacle, and Thomas Farst, of Shady Grove, are the nominees for delegate to the next annual conference. G. F. Millaway.

REPORT OF CONFERENCE TREASURER.

The following is the amount received on budget to date:

Tabernacle		$165.00
Reidsville		67.78
Asheville		41.00
Granville		30.00
Cabarrus		16.00
Alamance		70.00
Lexington Mission		13.38
St. Paul		31.00
Halifax		252.50
North Davidson		194.55
Albemarle		45.00
Cleveland		49.50
High Point		295.00
Concord		127.00
Burlington		250.00
Spring Church		55.84
Siler City		21.00
Winston		47.47
Mebane		40.00
West End		15.00
Oak Ridge		90.00
Welch Memorial		21.00
Shelby		36.75
Randleman		20.00
Uwharrie		24.00
Graham and Haw River		55.00
[illegible]		8.55
Charlotte		20.00
Midland		17.00
Greenville		23.00
Fallston		30.00
Cleveland		49.50
Thomasville		77.35
Total		$2363.67
On Journal:		
Asheville	$2.00	
Lex. Mission	2.25	
North Davidson	5.00	
Albemarle	3.00	
Greenville	4.00	
Orange	5.00	
Siler	3.000	
Oak Ridge	5.00	
Welch Memorial	2.00	
Shelby	2.00	
Uwharrie	2.00	
Thomasville	3.00	
Spring Church	3.00	
Total	——	41.25
On Old People's Home:		
Asheville	$4.00	
Orange	6.00	
Siler	4.00	
Oak Ridge	6.00	
Shelby	3.00	
Spring Church	4.00	
Total	——	27.00
Shelby charge on calendars		3.25
Total receipts for year		$2435.17

Disbursements:

Rev. Chas. H. Beck, Treas.	$1160.00	
Rev. R. M. Andrews, salary	830.00	
Rev. L. W. Gerringer, calendars	3.25	
Mr. J. Norman Wills, Church Extension	200.00	
Total disbursements	——	$2193.25
Balance on hand		241.92

Of this balance 54½ per cent is due the General Conference treasurer, and the balance, which is $110.08, remains to the credit of the Annual Conference.

The treasurer is now facing the following situation:

Due Rev. R. M. Andrews, salary, $165; note for money to print calendars, $125; interest on district parsonage debt, $97.50. Total due by June 12th, $387.50. In hand with which to pay it, $110.08. And in addition to this, the Board of Church Extension has obligations that must be met out of the annual conference fund, or provision made for it otherwise. We must not neglect our men on church extension fields.

This is the situation: what shall I do?

S. W. Taylor, Treas.

May 26, 1919.

REPORT OF TREASURER OF THE DISTRICT PARSONAGE GUILD.

The following amounts have been received since the annual meeting of the Guild:

Grace, Greensboro	$6.50
Weaverville	5.00

The amount in the treasury is just sufficient to meet the bills for repairs made on the president's parsonage. Much more needs to be done before it will be quite comfortable and presentable. I am sure you want it to be both.

No means has been provided for the upkeep of the parsonage except voluntary offerings from the members of the conference. We ask but fifty cents from each Methodist Protestant in North Carolina—an insignificant sum for the individual, but sufficient if each will do his part to keep the parsonage in repair and to add to the furnishings from time to time.

If no one has been appointed at your church to solicit the membership, will you not give your pastor your fifty cents and let him send it to me? We need to do some other repairing at once. Send all money to

Mrs. C. W. Bates, Treasurer,
319 S. Eugene St.,
Greensboro, N. C.

"GERMANY FORGIVEN."

This was the starting announcement I saw in large letters across the top of the first page of my morning paper. The cruel and monstrous crimes in Belgium, in France, on sea and in the air against all the nations forgiven, all freely and fully forgiven at the great peace conference. It seemed incredible that the outraged nations—Belgium, France, England, Serbia, and all the rest—should join in such an act of grace. But there the statement was in plain letters.

I awoke and found it but a dream, though almost as vivid as reality.

This is the day for German's answer to the offer of peace made by the allies, and there is no probability that the issue will be as in my dream. But when we think of the long catalog of Germany's crimes against humanity and of the just penalties incurred by their commission, we have in our minds a good illustration of our records in the sight of God. How numerous have been our sins against God and how grievous! And yet God has grace enough to pardon them all if we will only repent!

—Rev. C. W. Bates rose early last Sunday morning, while it was yet dark, and rode on his Ford to Vance county to speak in the million dollar drive. He found one man at the church. (It was a very rainy day.) In the afternoon at another church he met a good congregation.

IN MEMORIAM.

Mrs. E. M. Mullens.—Myrtle Stubbins Mullens, wife of E. M. Mullins, passed to her eternal reward Jan. 12, 1919. She was a daughter of the late G. P. Stubbins and of Mrs. M. A. Stubbins who now lives in Durham, N. C. She also left three sisters, Mrs. L. B. Loyd, of Hillsboro, N. C., Mrs. Walter Gattis, and Mrs. L. J. Carden, of Durham, N. C., three brothers, C. S. Stubbins and G. F. Stubbins, of Greensboro, N. C., and R. C. Stubbins, of Enfield, N. C.

Myrtle was born near Hillsboro, N. C., Jan. 13, 1887. She joined Union Grove M. P. Church, Orange Circuit, when she was quite young and remained a faithful Christian till she was called to eternity. She was a member of Carr M. E. Church of Durham, N. C., at the time of her death. She loved and obeyed her parents. She was a close student of the Bible and loved her church and Sunday-school, and to her the Christian life was a life of cheer and happiness.

Her friends were among the old and the young—and they all seemed to love her.

Of course we miss her, but we look forward to a happy reunion some day.

"'Tis sweet as year by year we lose
Friends out of sight, in faith to muse
How grows in paradise our store."

Roland C. Stubbins.

Hinshaw.—Zeno Hinshaw, son of Minu and Mary Brower Hinshaw, was born Feb 2, 1853, died May 13, 1919. Bro. Hinshaw was married to Annie M. Allred April 23, 1874. To this union were born eight children: N. A. Hinshaw of High Point, Rev. M. F. Hinshaw of Randleman, Prof. C R. Hinshaw of Catesville, Ira G. Hinshaw of Washington, D. C, Mrs. E. T. Bost of Bost Mills, Mrs. W. C. Tucker of Greensboro, Miss Blanche Hinshaw, a student in Greensboro College for Women.

Bro. Hinshaw was reared amid the atmosphere of a religious home and his life was the fruitage of it, and he give constant and consistent effort to promote those high ideals of religious life as every act manifested the spirit within. To know him was to love and respect him. He was a man of deep feelings and unbounded sympathy. There was blended in his life all those graces that made it full and complete. With all these attainments he was possessed by a perfect modesty that made him a good listener. But rising above this modesty he not only spoke the truth in his heart, but would speak out the things he believed to be just and right. Only the Supreme Intelligence can appraise the value of such a life. No finite mind can measure it Our brother is gone but may his memory ever abide. It will abide, it must live

It is very fitting, indeed, and God guards the fact well, that he should go out as he did,—suddenly, when all was yet hushed in stillness, just as the gray dawn of a new day was appearing, he entered the new day of eternity.

His body was laid to rest on May the 14th in the cemetery at Bethany Methodist Protestant church of which he was a valued member. Funeral services conducted by his pastor, Rev. J. A. Ledbetter, assisted by Rev. F. M. Cook of Methodist Episcopal, South, Church.

Nixon.—Cornelia F. Nixon was born March 25, 1875, died May 18, 1919. She leaves to mourn her loss her husband, eight children, mother, three sisters and one brother. Funeral service conducted from Grays Chapel by Rev. J. A. Ledbetter.

Winslow.—Flora Bulla, daughter of Dr. A. C. and Mellicent Bulla, was born Nov. 22, 1846, married to Samuel S. Winslow Jan. 12, 1865, died May 5, 1919. There were born to this union eleven children: Maggie J., Claudia, Millie, Hal M., Effie E., Bertha M., Archie, Thomas, Vivian and Jennie E. Sister Winslow was a great and good woman, true to the principles of righteousness. She loved her Christ, her Lord, manifesting it in her love and devotion to her family, her friends, her neighbors. She loved humanity, realizing that to serve her Lord. she could only do so by service to His people. Being the daughter of a physician, she in early life learned life's lessons well, and this she had never forgotten. Her funeral was conducted in Charlotte Methodist Protestant church near Asheboro, by Rev. J. A. Ledbetter, special song service conducted by Dr. C. L. Whitaker and others of Asheboro. Her body was laid to rest in the church cemetery to await the resurrection morn.

MARRIED.

At the Methodist Protestant parsonage. Randleman, Mr. Gurney Lee McDonald to Miss Bessie M. Allred. Rev. J. A. Ledbetter officiating. These are splendid young people of Worthville and their many friends extend good wishes for a long and happy life.

Fyner-Wright.

Among the recent marriages of interest is that of Miss Vera Corinne Fyner and Mr Alfred McDowell Wright, which was solemnized at the home of Dr. Oliver, the bride's pastor, on the afternoon of May 3 in the presence of a few intimate friends. Mrs. Mrs. Wright is the youngest daughter of Mr. J. A. Fyner and has spent virtually all of her young life in Florence where her friends and admirers are legion. She has been especially active and forceful in church and community service and her good works added to the charm of her personality and worth of character have endeared her to many hearts.

Mr. Wright is the son of Mr. and Mrs G. W. Wright, having his home office in Siler City, N. C. in which city the happy couple will reside. They have the best wishes and the lasting affection of many Florence friends.—From the Florence Daily Times, by Lena Wright, Siler City, N. C.

I think the reason "some doubted" was because they did not come close enough to Christ to be certain. Would you dispel your doubts—just draw a bit nearer, and watch them disappear.—G. W. Bull, D.D.

TWO MEN.

"How much can I get?" a young man said:
The morning of life was fair,
And the things to have and the things to hoard
Were glittering everywhere.
"It's every man for himself," said he,
"And I'm going to have my share."

"How much can I give?" a young man said;
The morning of life was fair,
And the things to do and the things to be
Were beckoning everywhere.
"It's every man for his brother," said he,
"And I'm going to do my share."

* * * * * * *

At last, as the evening shadows fell,
A millionaire lay ill,
Served and tended by hireling hands,
Unerring and deft and chill;
There were those who knew him and loved him not—
But they wanted his money so!
And they waited and fretted and sighed and said:
"Why doesn't he hurry and go?"

At last as the evening shadows fell,
A penniless man lay ill.
Watched and tended by loving hands,
And their voices were hushed and still:
And pale and saddened, they wept and said:
"We cannot let him go!
If God would but spare him a few years more—
Because we need him so!"

—Ruby Elizabeth Hines, in Epworth Herald.

PROMISE YOURSELF.

To be so strong that nothing can disturb your peace of mind.

To talk health, happiness and prosperity to every person you meet.

To make all your friends feel that there is something in them.

To look on the sunny side of everything and make your optimism come true.

To think only of the best, to work only for the best, and to expect only the best.

To be just as enthusiastic about success of others as you are about your own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times and to have a smile ready for every living creature you meet.

To give so much time to the improvement of yourself that you have no time to criticize others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

To think well of yourself and to proclaim this fact to the world—not in loud words, but in great deeds.—Selected.

—It's amazing—the number of things you never thought of before.

had been there twice. But to none had she given an order.

“I'm not decided on just what flowers I want,” was her answer, each time one of the boys called to solicit an order for bulbs or seeds.

“But won't you give it to me, Aunt Anna,” insisted Jack, earnestly, “when you finally decide?”

“It would seem the natural thing to do,” she smiled evasively.

Late in the forenoon, Saturday, Jack Lewis ran eagerly up the steps of his aunt's home. He was sure he would get her order now.

“Jack, I'm glad enough you've come!” exclaimed Mrs. Wagoner, meeting her nephew at the door. “The steam pipe to my greenhouse isn't working; there's something out of order. Will you hurry over—please—to the new Kendall flats, where Mr. Nicely is working, and ask him to come over here as soon as he can? There's no 'phone there, or I wouldn't trouble you.”

“All right,” returned Jack, slowly. “But can't I get your bulb and seed order first?”

“I haven't time now, Jack, but I'll telephone it in to Kingman & Hall's,” replied Mrs. Wagoner, anxiously. “That will do just as well; I'll get it in before 4 o'clock.”

“Then—I'm sure of it—now,” and Jack ran whistling down the steps. “I won't need to go over to see Mrs. Jason. Aunt Anna's order will clinch the business.”

“Come on; let's go down to Kingman & Hall's and see if there's another special bulletin,” called Winship Calaghan, running into Jack at the end of the street.

“All right; I'm with you!” assented Jack.

It was growing colder, and long after the noon hour Mr. Nicely hadn't appeared to attend to the steam pipe, leading to Mrs. Wagoner's greenhouse.

“I wonder why he doesn't—come,” thought Mrs. Wagoner, growing more and more anxious at Mr. Nicely's delay. “Suppose Jack wasn't able to find him! If he doesn't come, my plants may be frozen by morning.”

At 2 o'clock Mrs. Wagoner noticed Floyd Longden going by.

“Floyd!” she called, having hurried to the door. “Could you—would you—do an errand for me?”

“Certainly; if I—can!”

“Will you go over to the Kendall flats and see if Mr. Nicely is there? And if he is, ask him to come over here as quickly as possible, to repair my green-house steam pipe for me. I asked Jack to do it, but Mr. Nicely hasn't come; I don't know the reason.”

“That means that I shall be too late to see Mrs. Tubbs,” decided Floyd, as he hurried down the street, in the direction of the place where the plumber was working. “Well, I couldn't leave all those flowers of Mrs. Wagoner's to freeze, if I never got a camera,” resolutely.

At a little after 3 Mr. Nicely reached Mrs. Wagoner's.

“Didn't Jack Lewis find you?” asked Mrs. Wagoner, as Mr. Nicely started for the boiler room.

“Haven't seen him—today,” returned Mr. Nicely.

“Then he—never did—my errand,” decided the boy's aunt.

It was twenty minutes to 4 when the largest order received for bulbs and flower seeds was telephoned in to Kingman & Hall's store.

“That will change the complexion of things, I guess!” exclaimed the clerk, who took down Mrs. Wagoner's order.

The next bulletin in Kingman & Hall's window announced the winner of the prize—Floyd Longden.

“It might have been mine,” said Jack Lewis, ruefully, on learning the decision, “had I not neglected Aunt Anna's errand.”—Adelbert F. Caldwell, in Congregationalist.

CHILDREN OF MINISTERS LEADERS IN LIFE.

It is the children of ministers more than any other class who in England and America have been leaders in art, science and literature. More than any others are they the authors, teachers, college professors, journalists and professional men of note. Nor are their names wanting among successful men in business and politics; witness Woodrow Wilson, the present President of the United States.

A few months ago an article appeared in The Popular Science Monthly containing the following statements: “The English Dictionary of National Biography gives these figures: A comparison of eminent men (of England) shows 1,270 to be the sons of clergymen, 510 the sons of lawyers, 350 the sons of doctors; one and a half times as many of the former as of both the latter.” Names of some of these were Ben Jonson, Cowper, Goldsmith, Tennyson, Coleridge, Addison, Keats, Kingsley, and Matthew Arnold. Daughters of clergymen were represented by Jane Austen, the Bronte sisters, Mrs. Gaskell and Lucas Malet (the daughter of Charles Kingsley).

In America, the “Who's Who” in a list of something less than 12,000 showed 898 to be the sons of clergymen. If the proportion had been the same as for the other professions and callings, there should have been about fifty, but there were eighteen times that number. These included Justice Brewer, Senator Dolliver, Justice Hughes, Levi P. Morton, and Presidents Faunce of Brown University, James of Illinois, Wright of Clark, and Taylor of Vassar. Among famous professors are Lounsbury of Yale, James of Harvard and Sloane of Columbia. Others were the railroad king, Edward H. Harriman; W. H. Maxwell, superintendent of schools in New York City; Bishop Potter, Henry James, Governors Bates of Massachusetts and Kellogg of Louisiana, David J. Hill, of the Department of State, Richard Watson Gilder, Lyman Abbott, Wm. Hayes Ward; among the daughters are Catherine and Harriet Beecher, Elizabeth Stuart Phelps, Jeannette Gilder and Marshall Saunders.

The hall of fame at Washington has fifty-seven American names. Ten of these, almost a fifth, belong to the families of clergymen. They are Agassiz, Beecher, Harriet Beecher Stowe, Henry Clay, Jonathan Edwards, Emerson, Lowell, Morse, Bancroft and Holmes. —The Continent.

WHAT HAS BECOME OF SOME OF THE BREWERIES.

All kinds of economic calamities are predicted by certain people, when prohibition goes into effect. Here are a few facts gathered together by Presbyter Ignotus in The Living Church, which show what has become of a few breweries in various parts of the country. Not only has the destructive output been stopped, but more men are employed today in occupations that are of benefit to the community than were employed in these same establishments producing stuff to impoverish and injure. Here are the facts:

The Ranier brewery, of Portland, Ore., is now a tannery employing sixteen hundred men, where it formerly employed 156 men.

The brewery of the Portland Brewing company, Portland, Ore., is now a furniture factory and employs six hundred men. As a brewery it employed one hundred men.

The brewery at Lansing, Mich., is now used in the manufacture of automobile parts.

The brewery at Hunting, W. Va., is now a meat-packing plant.

The Raymann brewery, of Wheeling, W. Va., is now the Raymann Company, engaged in meat-packing.

The Iowa-City, Iowa, brewery is now a creamery and produce company.

The Uneeda (West Virginia) brewery is now a milk products company.

The Coors brewery, of Denver, now makes malted milk and a fine quality of porcelain.

The North Yakima, Wash., brewery is now a fruit by-products company.

The Salem, Ore., brewery is now manufacturing loganberry juice.

The Star brewery, Washington, Pa., is now the Capital Paint, Oil, and Varnish Company.

The Pacific Coast brewery, Portland, Ore., is now a shoe factory, and employs 2,500 men, as against 123 men employed when it manufactured beer.

The Cedar Rapids, Iowa, brewery is now a creamery and produce company.

The Fairmont brewery, of West Virginia, is now an ice and milk products plant.—Zion's Herald.

—Burlington overran its quota of the million by about $150.00. Burlington was the first church to enlist for the Forward Movement. It was expected that it would go over the top.

—The National Convention of the Anti-Saloon League of America will be held in Washington City, June 3-6, followed on Sunday 8th by a Field Day for the presentation of the prohibition situation to the churches of the Capitol City.

His Financial Measure.

Lady (entering bank, very business-like)—“I wish to get a Liberty Loan Bond for my husband.”

Clerk—“What size, please?”

Lady—“Why, I don't believe I know exactly, but he wears a fifteen shirt.”

—“I think I would rather rot or feed the crows than earn my daily bread by the pence of fools, the hard earnings of the poor man stolen from his ragged children and emaciated wife.”—Spurgeon.

PRESIDENT'S LETTER.

SEVEN GOALS FOR 1919.

A revival in every church.

A family altar in every home.

A Sunday school in every church.

Every school contributing to the Home.

A Church paper in every M. P. family.

Every cent of every claim paid by Nov. 12th.

One superannuate bond to every charge.

PASTORS' REPORTS RECEIVED—

Eleven pastors' reports have been received for the present quarter. These report 85 members received into the church: 219 professions of faith and [illegible] new subscribers to church papers.

Reports were received from the pastors of the following charges:

[illegible] received 12 new members, paid pastor [illegible] per cent. of salary for the year: 2[illegible] per cent. of budget for the quarter, pastor reported 60 visits made.

[illegible] paid pastor for the year 50 per cent. [illegible] to budget 50 per cent for year, received one new member and reported 77 visits made: all schools contribute to the Home.

[illegible] First Church: paid pastor 38 per cent. of salary, paid 25 per cent of budget for [illegible] pastor reported [illegible] visits made: raised for all purposes $1210.73.

[illegible] charge paid pastor 50 per cent of salary for year, paid for the budget 25 per cent. for the quarter; reported 30 professions and 15 accessions, 20 subscribers to the church papers and pastor reported 150 visits made. Raised for all purposes, $1715.

Mecklenburg charge paid pastor 28 per cent. of salary for the year; paid 16 per cent of budget for quarter; received 23 subscribers to church papers.

Welch Memorial charge reports raised for [illegible] professions; 18 received into the church and reported 100 visits made.

[illegible] charge 2[illegible] per cent. of pastor's salary paid; $[illegible] paid on budget for quarter; Sunday schools contribute to the Home: 25 visits made and [illegible] subscribers to church papers.

[illegible] charge, 29 per cent. paid on pastor's salary for year, nothing reported for conference claims; 125 professions and 29 accessions to the church; two subscribers to church papers.

[illegible] charge spiritual condition fairly good; [illegible] professions, four accessions; [illegible] raised during year $797 [illegible] paid 50 per cent. total

Burlington First Church, pastor's salary and all claims [illegible] subscribers received. [illegible] 172 visits reported by the pastor.

[illegible] made 115 visits, received [illegible] raised for all purposes during the quarter.

THE FOLLOWING CHARGES OVER THE TOP—

[illegible] quota $[illegible], raised $[illegible]

[illegible] quota $[illegible], raised $[illegible]

Grace Church, Greensboro, quota $5040, raised $6350.

West End Church, quota $300, raised $300.

Henderson, quota $5040, raised $5100.

Reidsville Charge, quota $824, raised $1010.

N. Main St. Church, High Point, quota $4860, raised $6362.

Enfield Church, quota $260, raised $581.

Efland Church, $400, raised $225.

Tabernacle Ct., quota $2635, raised $2122.

Siler City Charge, quota $1487, raised $846.

Rain interfered with the drives due last Sunday. We expect many splendid reports yet to be made.

OUR QUOTA IN FULL—

As the campaign moves on, the more am I impressed with the possibility of raising our quota in full. Our people are being moved to give as never before, their gifts are greater to the million dollar campaign than to any thing we have ever undertaken. Country churches are responding with the same readiness and generosity as the city church. This is the more splendid in view of the fact that they have not had the pastoral attention of the city church so that a larger percentage of the membership has not been enlisted in the forward enterprises of the churches, as a rule.

A letter from one of our country pastors assures me that his charge will go over the top with a plus. Just watch my letter for the report of this charge; it will be one of the surprises, possibly.

IT IS AN OPPORTUNITY YOU SHOULD NOT MISS—

No member of the church of today can afford to be left out of this great movement. The cause of Christ needs the money, his people have it and when they give it they will receive the great blessings in store for them. "Bring ye all the tithe into the storehouse that there may be meat in mine house, and prove me, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing." We ought to begin our revivals by raising our quotas in the million dollar campaign. It is a fine way of showing our whole-hearted interest in the salvation of the world.

Siler City Charge, Rev. Paul S. Kennett, Pas.

I held the second quarterly conference of this charge. Four of the five churches were represented. Finances were in fairly good shape. The Liberty church has been practically rebuilt: it is now a beautiful brick-veneered building with Sunday-school rooms, and when the new seats are placed in it will be a most attractive church on the inside as well as on the outside. Over $3,000 have been expended on the building; the work certainly might represent a greater amount than that, and best of all the entire amount has been raised as it was expended: at least there is no indebtedness now, I am told. Our people there and the pastor certainly deserve the congratulations of all our people for this splendid work there.

The Hope church has not yet been completed; plans have been made, but not yet carried out for the completion of this building. Springfield church is ordered sold, the proceeds of the sale to go to this church.

Piney Grove and Zion doubtless should be merged into one church. After one reaches Zion he is impressed with the beauty of the location, but it is off the public road, almost inaccessible to the modern conveyances. It is also on one side of its membership; so if a central location on the public road could be agreed on and the two churches united, it might prove a great blessing to the community as well as to the churches in question.

I preached at our Siler City church on Sunday. This is a live little band of workers, not many, but loyal and willing to do their part. The million dollar drive was started here at the morning service; only a few of the members present, but $286 of their quota of $511 was secured. Siler City church will go over the top. Piney Grove secured their quota, or the pastor did it in a short time Sunday afternoon. We expect the entire charge to raise their quota within the next ten days.

Pastor Kennett is popular with his members and has done a splendid work here during his stay with them and under his aggressive leadership we are looking for Siler City charge to become one of our best charges that combines the country and the town churches in their grouping. It is hardly a satisfactory arrangement, but it is certainly the best that can be done and our people realizing it are satisfied with the arrangement. Ideal arrangement might be for Liberty and Siler City churches to compose the group and receive the entire time of the pastor between them; this they may do at no very distant day.

It was a pleasure to renew old acquaintances here and to spend the time in the splendid home of Bro. and Sister L. L. Wrenn.

R. M. Andrews.

(Begun on page one.)

you had to deal with economic forces effectively. I found a land that took care of its folks at the base, even though it simply took good care of them to make good cannon fodder later on. I found a land where there was the best guarantee for housing and food, the purity of the one, the sanitary condition of the other, that I have ever found anywhere, on the whole.

Yes, let's look at this for a moment and then you will understand how it was that the Germans held the world at bay on four lines of flaming steel in the worst cause in human history. They didn't do it out of nothing.

I was down in the valley of the Rhine. I was walking over land that was raising forty bushels of wheat to the acre and that land had been cultivated since before Christ. From where I stood, I could pick a stone and throw it and strike the crumbling abutments of a bridge built across the Rhine by the first incursion of Roman legions a generation before Calvary. I asked an agricultural student in the great agricultural school in Strasburg: "How do you manage to do it?" "O," he said, "our agricultural scientists are working side by side with our Junker farmers!"

I saw them mining little strips of coal, little seams of coal, in Westphalia. I am a coal miner. I have worked twelve hours a day and seven days a week for a dollar a week in the coal mines of the South. I know the game from driving a mule to being shift boss and then to being superintendent. Those veins of coal were so thin, the over burden

CHILDREN'S CORNER

BETTY'S NEW MUFF.

Betty had a beautiful white muff. All the other little girls looked at it longingly. But each one of these little girls had other pretty things of her own, all except Janie Babcock, and poor little Janie had not even a pair of mittens to put on her red. rough little hands. Once, when Betty was looking across the aisle, Janie slipped one of these little rough hands into the muff as it lay on a chair next to her. It was only for a moment, but such a happy moment!

The day was bitter cold, and after Sabbath school was over Janie hurried toward her home as fast as she could go. Her bare hands were drawn as far up into her short coat sleeves as she could get them, but they were almost frozen. As she ran along she was thinking of Betty's new muff. Then she heard some one running along behind her. and in another moment she saw dainty little Betty beside her.

“You haven't got any mittens on, Janie.” said breathless Betty, who had a very kind heart hidden away under her pretty clothes. “And I saw you put your hands in my muff in Sunday school, and I can go as far as your house and then run into our yard the back way, so you can take my muff as far as your gate.”

“Won't your hands be cold?” asked Janie, her eyes round with the wonder of it all. But without waiting for an answer she slipped her numb fingers into its welcome warmth and buried her face in its beautiful fur.

“Not with fur inside my mittens,” laughed Betty, with a happy skip. And she felt even much warmer than she had when carrying the muff down to Sabbath school.

The rest of the way home was all too short for Janie, and when she reached her gate she gave the muff a last loving pat as she handed it over to Betty.

“Oh, this won't be the last time, little goosie,” said Betty, giving her a kiss. “We will walk home every Sabbath just like this.”

And they did.—Ex.

MRS. CRIMSON'S AFTERNOON TEA.

It was all ready. The table—a smooth, white toadstool—was spread with a tempting feast. A sliced strawberry represented ice cream and ices. the plates wer rose petals, and the goblets honeysuckle blossoms with a drop of honey in each.

The guests were—Dorothy's dolls? No, indeed! Hollyhock ladies in silky robes of crimson, rose, pale pink, yellow, and white. with soft green shoulder capes. Their heads were green grapes, upon which features were marked with a pin.

Dorothy had worked hard to get everything ready, and was tired. Leaning against the old apple tree root, she closed her eyes for a moment. Suddenly, however, she opened them in surprise, for Mrs. Crimson was saying:

“Madame Blanche, do take some of this delicious strawberry cream.”

“No,” drawled Madame Blanche peevishly; “you know I don't like strawberry cream! Why didn't you have vanilla?”

Dorothy's face became almost as red as Mrs. Crimson's dress, for she recognized the very words she had used that day at desert. Mrs. Crimson went on:

“Miss Pink, Miss Rose, won't you have some ices?”

“I hate ices,” replied Miss Pink, tossing her head.

“So do I,” chimed in Miss Rose.

“Oh,” exclaimed Dorothy, “you're spoiling the party! What makes you behave so?”

“You taught us!” they all cried. “Our stalks are just outside the dining room window, and we hear you complaining at every meal.”

“But I don't do so at parties,” said poor Dorothy, half crying.

“It's just as bad to do it at home,” returned Madame Blanche, severely.

“Besides,” cried Miss Pink, in a shrill voice, “you can't expect people with green-grape heads to have pleasant dispositions.”

At this all the hollyhocks pulled off their heads and began pelting Dorothy with them.

“Dorothy, Dorothy!” called some one. Dorothy gave a start and looked about her. There were the hollyhock ladies, their heads all in place, each wearing the same fixed smile she had scratched upon it with a pin.

“Dorothy, come to supper,” called mother.

As Dorothy took her seat, father said: “Here's some nice hot toast. Pass your plate, Dorothy!”

She began to say: “I hate toast. I wanted muffins for supper,” but she thought of Madame Blanche, and, shutting her lips firmly, passed her plate in silence. She ate her supper without a complaint, and, looking toward the window, fancied the tall hollyhocks outside were nodding kindly at her. After supper she told her mother about it. “I'm never going to forget that dream!” said she.

“I hope you never will,” replied mother, with a kiss.—Our Little Ones.

AUNT SAMANTHY'S CHOICE.

Aunt Samanthy Allan was as queer as her name, but she was greatly loved by nieces and nephews.

One Saturday morning in May the Maddox children all went to the back yard and began eagerly discussing a letter received from Aunt Samanthy the night before. In it she had said she was coming in a few days to choose one of her nieces or her nephew to go with her and spend the summer abroad. So no wonder the children were greatly excited!

“Of course she will take me,” said Pauline. who was fourteen years old; “Aunt will want a companion like me, I feel sure.”

“Oh, no, she would want a gentleman for an escort,” said Paul. who was fifteen and he felt sure Aunt Samanthy would want him.

“I have my new blue silk dress and parasol and several other things,” said Pauline.

“That's all true, but haven't I just taken up French this year? We would spend most of the time in France, I suppose,” said Paul.

“Would you like to go, Beth?” asked Pauline to a sweet-looking little girl of twelve who had not yet spoken.

“Oh, yes, but I'm younger than either of you and I know I won't be taken,” answered Beth.

She was a sweet child and really her mother's favorite.

A week after, Mr. Maddox, Pauline and Paul met Aunt Samanthy at the station.

After an extra cordial welcome from Pauline and Paul, Aunt Samanthy asked: “Where is my little Beth?”

“Oh, she is at home keeping little sister May,” answered Paul, as he helped Aunt into the car.

Beth, with Baby May in her arms, met them on the porch.

“Let me take you to your room, Aunt; of course you are very tired from your journey,” said Pauline.

“I'll go get her a glass of fresh water,” said Paul.

They were all talking in the parlor before lunch when mother called the girls to come help her. Beth quietly slipped away.

“She is such a sweet child,” said Aunt, as her eyes followed Beth with loving smile.

“Yes,” said Pauline, and hastily changed the subject by telling Aunt about her painting. How busy she was and how she longed to take lessons from a great master.

The next morning after breakfast Pauline said: “I think I'll take Aunt around the town this morning while it is nice and cool.”

“But won't your mother need us?” asked Aunt.

“Oh, no, Beth always does the house-work.”

During the week of Aunt Samanthy's stay, she often wondered if Paul and Pauline ever did do anything.

Although nobody spoke of who was going with Aunt on her trip, it was plain it was on the minds of the children, especially the older two.

When the time came for Aunt Samanthy to tell of her choice, she said, “You may all seem surprised, but I'm going to take Beth, if her mother can spare her,” she said with a fond glance at her niece on the footstool.

“Not me, Aunt Samanthy!” exclaimed Beth, very much surprised; “the others want to go so bad!” she said, looking after Paul and Pauline as they slipped out of the room.

They (Pauline and Paul) were angry at first at Aunt's choice, but found it was no use, so began taking pleasure in helping Beth prepare for the great trip.

One morning a few days later, Aunt announced that she had decided she just could not get along without all of her nieces and nephews!

And what delighted children there were then!—Nell B. Gwyn.

Eden. Halifax Charge—Notice.

Sunday is Go-to-Church Day for Eden Community. You will be there, of course, those of you who read this. But will you not see that some one comes with you who is not in the habit of going? Do that and feel good over the result. Your pastor,

N. G. Bethea.

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(Begun on page eight.)

what in the history of human society not in any formal or dogmatic way has actually produced more selfcontrol and social serving tendencies in more human hearts than any other thing loose on this human world? Religion!" They knew it. Religion; and all religions have done something there.

Judaism did quite a good deal; Mohammedanism does a little, but of all the religious purpose that has ever moved in the hearts of men uncorrupted and simple, direct Christianity has done more to give social-serving purposes and self-control in individual human hearts than any other force loose on this human world through the centuries and, my brothers, you can't solve the problem of the food supply of the poorest little child in the tenements without dealing with the moral and spiritual forces of the universe and we might just as well accept it, and it will stand up in the actual experience of practical daily life. It doesn't rest upon dogma. It doesn't rest upon authority. It rests upuon the demontration of daily lives.

MARRIED.

A quiet wedding occurred when Miss Belle Underwood, the attractive daughter of Mr. and Mrs. W. J. Underwood of Bonlee, was united in matrimony to Mr. Rosco C. Causey, May 22d, 1919, at the Tabernacle parsonage. After visiting Asheville and other points, they will be at the home of the groom June the first. G. F. Millaway.

(Continued from page 5.)

you will get class domination of your commonwealth and betray your democratic institutions. Christ is essential to democracy. Now, the Russian program challenges democratic social control and the Christian conscience as it hasn't been challenged before in modern times, and it challenges it because behind all of the vagaries and wrong (and it has been lied about more than anything else I know in history), with all of it told, behind that there is the desire to blind masses for a better human life, and that desire for a better human life has come out of the betrayal of both church and state, and so they overthrow both, if you will, and build a new system in accordance with formulas that are economically impossible and morally wrong.

When the light that is in us darkens, oh, how great is that darkness! And a class church puts out the eyes of the soul for the masses. America, America is equal to this challenge if she will! You've got time yet. I come back into America, and the answer to a better human life—what is it, men and women of the Christian church? Is it bayonets and clubs? Now let's don't get confused. I am a reasonably practical bird. Wherever any group of men or set of folks seek to overthrow this government by force and violence or by force and violence seek to deprive persons of legal rights of property and person, they should be suppressed by immediate, overwhelming and efficient force, and it will be supported by a majority of the men and women of every community in this land. And when that is said and done, anyone who shares in it should share in a certain sense sorrowfully in it, as a necessary evil, for bayonets against ideas are an old failure in this human world. They tried that 1900 years ago and failed, and it's been failing ever since. The only answer to the desire for a better human life is a better human life. There isn't any other, and there never will be.

American democracy, American Christian conscience has provided the best human life for more men, women and children, that the world has ever known. But it's not yet completed.

We want a reconstruction program in America that is equal to the spirit and conscience of America, equal to her resources, equal to the sacrifice and service of the men who died to keep America free. There are three spectres at every working man's table. They were at my table in my early youth: Unemployment. Did you ever leave your job Friday evening, told that you were not wanted next week, the mine is closing down? Do some of you remember '93 and '94 and '95? Pretty lean years, weren't they? Some of you older folks remember pretty well.

I tramped in those years from mine to mine with my bare hands hunting a job, as you'd often find in a drift and no man to hire me. Do you know what I did? I didn't talk about the glory of America. I cursed America. Sure, and six weeks of forced unemployment upon men or women who want work, who can work and who need to work to live will make more opposition to the American government than six years of soap box oratory! I know what I am talking about; I've been there with both propositions.

We can take that spectre away from the working man's home. Disease and injury, sickness and injury in the workshop, old age and sudden death—those are the three spectres, and if we can spend nineteen billions for war in one year, we can spend some millioons to take away unemployment and fear from the working man's home.

And the moment you implicate the vast reaches of the population in the institutions of society and give them a stake in those institutions, a guarantee and a protection, then your government having been worth living under for them will be worth fighting for for them and you've got a foundation.

Now, England—uncertain, friends. Class church, a class state, divided situation in England so that it has a great socialist party now underneath, challenging here and challenging there. France—unsafe. Great socialist party, the class cleavage has come in that land, class church, class state. Now you've got your economic class cleavage. Italy—the same. We'd just as well be honest with ourselves. America alone among the nations of the earth has not yet got the class cleavage. We still have got a vital democratic action in our government, if enough people of the whole country will suffer, will fight, if need be die, for this government tonight to make it safe, no matter who is President, Republican or Democrat.

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A Christian conscience still so uncorrupted and secure through the mass of the people that if we unite that Christian conscience, if we unite that political purpose behind our whole advancing national life, we can meet the challenge of this class economic force program and throw it back upon the land that gave it birth. We can preserve free speech and free principles and that vital principle of free church to serve the church, the serving economic order, and build that republic under God for which our fathers died.

Men and women of the Christian church, in this great hour of the life of the nation and the world, will we unite? Will we cooperate? Will we put the whole strength of our common churches, our common fellowship behind a great program of Christian service, of Christian purpose, of united Christian mind so that then in this hour we answer the challenge of the time with a strong serving church and a strong serving state?

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.MEETING OF THE CENTRAL COMMITTEE, MILLION DOLLAR CAMPAIGN.

This meeting was held in Pittsburgh, Pa., June 20. The members present were Doctors Davis, Beck, Johnson, Miller, of Pittsburgh; Doctors Benson, Gill, and Haddaway of Maryland; Doctors Sinkinson and Varney of Eastern Conference; Dr. Broomfield, of Fairmont, W. Va.; Dr. Feeman, of Adrian, Mich.; Rev. A. G. Dixon, J. W. Knott, J. C. Williams, Dr. Ward, of Kansas City, Kans., and the editor of the Methodist Protestant Herald. The visitors present were Rev. B. A. Brooks, president of the Kansas oCnference, and Rev. Mr. Isner, of the West Virginia Conference.

It was an earnest and protracted meeting, beginning at 10:15 and lasting till near night, with a brief intermission for lunch.

Reports were read by Dr. C. H. Beck, treasurer, and by Dr. C. S. Johnson, secretary of the Forward Movement Commission These reports showed where there had been progress and where lack of progress. The total sum pledged to date as nearly as could be determined from the partial field reports seemed to be above $650.000 and probably not over $750,000.

The great object of the meeting was to plan for the completion of the undertaking. It was the feeling of the meeting that the campaign should go on until every cent of the million dollars is secured, not only because the money is so urgently needed in the work of the church, but also because of the prestige and inspiration that would come to the denomination from the anouncement that it has gone over the top in this undertaking. Therefore plans were laid for the prosecution of the work in various quarters with a view to reaching all quotas. It was suggested that our North Carolina Conference be visited at an early date by some one to stir us up to greater diligence, but the North Carolina member of the Central Committee had such faith in our North Carolina committees, ministers, and people, that he asked that we be left to ourselves for awhile to see if we cannot climb to the top of ourselves. (We hope our brethren will reward our faith fully in this matter: it may take a good while in some places, but our people, when they come to realize the situation fully, will, we believe, show that they love their church by taking hold manfully and doing their part in this movement.)

The spirit of the meeting was hopeful and earnest. The quota of one of our conferences is over $12 per member. The representatives present from that conference referred to their high apportionment, but said they would go back and make a strenuous effort to induce their people to meet it. If they succeeded, their conference would be the banner conference.

Our apportionment in North Carolina averages a little less than $5 per member.

This is the first time in the history of the Methodist Protestant Church, now over ninety years old, that we have been called on to do such a thing, and we are just now at the victorious conclusion of the most gigantic war in the world's history.

The cause of liberty won out in 1828 when our fathers took their heroic stand, and the cause liberty has won out again, through the valor of millions in arms, including our brothers and our sons. Shall we not celebrate these great victories by gladly doing our full share in this enterprise?

We want to report progress every week in our columns until the top is reached.

—The editor spent last Sunday in Pittsburgh, visiting his son and his family, and worshiping at the Fourth M. P. Church. This church has had for pastor the last five years Rev. Mr. Lippincott, now president of the Pittsburgh Conference. During his pastorate, the old church has been sold and a splendid lot in a much more desirable quarter has been secured. In the corner of this a temporary house of worship has been built, which serves very well both winter and summer. The advance in cost of building prevents going forward with the new church at present.

—While the editor was in Pittsburgh he visited the plant (one of them) of the Westinghouse Electric Company. First he visited the research laboratory. This stands on an eminence reached by a stairway of 110 steps. The building several stories high, is divided up into rooms, each of which is equipped with apparatus for chemical or physical experiment, and has its own force of men engaged in the study of some practical problems arising in the processes of manufacture. The editor's older son is one of the workers there. His work just now is to discover why metals rust and how to prevent it. He had been given the problem of discovering why brass castings contain "air holes." He had solved that, proving that the holes are caused by hydrogen gas generated in the furnace. The problem of preventing this generation of hydrogen was then given to another set of men. This illustrates the plan of operation. A general problem is divided into parts and assigned to different groups of men. Every few weeks they meet in conference and discuss their problems and report progress made and help each other. We then visited the great shops where things are made. These shops cover many acres. The buildings are said to extend for a mile in one direction. The employes number many hundreds, perhaps a few thousands,—men, women, and girls. Many electrical devices are made, motors being the principal ones, we believe. One requires a pass to get in, and note is made of what time he enters and what time he leaves. During the war visitors were not admitted, and the engine rooms where power is generated were guarded by men with guns to keep any German or pro-German from wrecking the power-plant and stopping the works.

While in the research laboratory we were shown some liquid air. It looked like water, but on being poured into the room, it immediately evaporated in a dense vapor and disappeared. A stream was poured out through a rubber tube. The end of the tube became hard and brittle like glass. On being struck with a hammer, it broke into fragments. We picked one of them up cautiously. It felt like a piece of ice. A drop of liquid air striking the hand would probably cause a blister as does hot water. We were also shown the texture of different metals through a microscope.

These are interesting places to visit and to work in, for those that have the requisite tastes. The research is important work that a few men must do and that all mankind profit by.

COL. S. V. PICKENS DEAD.

Word has just reached this office through Rev. J. S. Williams, of Asheville, that our venerable brother, Col. S. V. Pickens, of Hendersonville, passed away on Thursday of last week. Next week we will publish a sketch of the life of this grand old man who after seven years of suffering and many years of labor, fell asleep at the age of 83 years. His devoted wife has our sympathy in this sore bereavement.

—Rev. G. W. Holmes was kept from the Summer Conference by the serious illness of a daughter-in-law

CONDITIONS IN INDIA.

Miss Long, our missionary at Dhulia, India, writes, ‘‘In some parts of India the famine is so severe that children are being sold for sixteen cents each. One woman killed her own child and ate him. One woman was found lying dead, and the birds were picking her bones. We are opening famine relief, the famine money just received, and all expenditures will be correctly reported.’’

The conditions in that land ordinarily are very bad, and are greatly increased by many terrible ravages of famine. It is said that daily there are hungry people in India. The farmers use very primitive implements, as a pointed stick for a plow, and shallow stirring yields scanty crops.

Missionaries have been introducing new methods and the many thousands of Indian soldiers returning from the war with new ideas will tend to hasten the coming of a better day for those millions whose land is capable of large yields under proper management.

But if the monsoon, the heavy rains, fail to come then most fearful conditions will arise. Indeed even with the annual rains there is no relief in sight, until November, except as help may come from outside sources.

Our church responded to our appeal so ably supported by our editors, with a generous hand, but the contributors were not very numerous; and because the need is great and will be pressing more and more until late fall,we appeal to others to send to the editors of our church papers a gift, and indicate it is for India Famine Fund, and it will be duly acknowledged in the paper to whose editor you send your contribution.

The Last Call.

Orders for the Children's Day supplies are still coming, and there is yet time for any school to prepare to hold a service. Send your order and the supplies will be sent to you free of cost. Help your school to help your church to do your Lord's bidding and send the gospel to those in far-off lands.

Note.—There seems to be some confusion in the minds of our people in some quarters in regard to the offering. As published, the campaign committee decided the Children's Day service was not to be interfered with, and its offering would go in the usual way to the Board. The Board depends upon the offering to pay a very large part of its monthly expenses. If a school sends its Children's Day offering to Treasurer Beck as a part of the million dollar campaign quota, then in that case the Board of Foreign Missions will only get less than 25 per cent, of it, or all the other Boards and institutions will get more than 75 per cent. of that offering. The Board's share of the million dollars will all be needed for new missionaries, land, buildings, equipment, enlargements, etc., and a goodly portion to the permanent fund to safeguard the future of the work thus developed. Please state to Treasurer Beck that your offering is the Children's Day offering, and the Board will get every cent of it. As the Board has taken over Rev. C. S. Heininger and a great part of the Woman's Foreign Missionary Society work in China—a later article will explain—there is added reason why the Children's Day offering in its entirety should come to the Board.

Fred C. Klein.

A RURAL CHURCH PROGRAM.

The following article is copied very largely from a book entitled ‘Christian Democracy,’’ by D. D. Forsyth, and Ralph Welles Keeler, published by the Methodist Book Concern. The title of the book arouses the attention of Methodist Protestants, when they understand its authorship, and origin, but that is not a part of this discussion. The book is one of two volumes dealing with the place of Christianity in the present world situation, and is the home mission book published as a part of the observance of the Centenary of Methodist Episcopal missions.

‘‘It is the rural church with a program that wins. In response to repeated calls for a program for rural churches, the Department of Rural Work of the Board of Home Missions and Church Extension, in co-operation with bishops, district superintendents, and pastors, has prepared the following outline.

1. Survey at least one point on the charge. Point to be selected according to its availability for a community program. When the district is divided into parishes the entire parish should be surveyed.
2. When the survey is completed, locate the home of each member of the Methodist Episcopal (Methodist Protestant) Church, and of all who prefer the Methodist Episcopal (Methodist Protestant) Church, and all who have no church preference, on a map (to be prepared by person making the survey), by a dot or small circle. These dots or small circles should be numbered to correspond with the cards containing the names of the occupants of the homes, and such other data as may be gathered in making the survey.
3. Work for a banner Sunday school all the year around.
4. Work for the raising in full of all apportionments in benevolences.
5. Introduce the disciplinary financial drive for each church.
6. Organize a Family Altar League. . . . We must cultivate family religion.
7. A home improvement campaign some time during the year, probably during the spring.
8. A campaign for the improvement of church property as follows:—
    (a) Clean up every churhyard, and burying ground.
    (b) See that every church building is painted.
    (c) See that windows, stoves, furnaces, seats, papering, everything needed to make the building attractive and comfortable is in good condition.
    (d) Plant trees where they are lacking. . . . Landscape the church yard. Set out shrubbery. Plant flowers in the spring. Keep the lawn properly mowed.
    (e) If your churches are in villages or communities where the effort would be justified, lay out tennis courts, croquet grounds, basket ball grounds, etc.
    (f) Toilets in the churches or in the church yards so located and beautified as not to be offensive.
    (g) Horse or automobile sheds where necessary.
    (h) Coal- or wood-sheds at every church.
    (i) Parsonages comfortable and habitable, with lawns well kept and landscaped.
    (j) Keep cemeteries in good condition. Organize a cemetery association if necessary.
    (k) Individual communion cups. Communion table and linen.
    (l) Methodist (Protestant) Hymnals in every church.
    (m) See that property is properly insured.
9. Make your churches the center of the social life of the community. Plan social functions for your young people. Organize boys' clubs. Keep something doing in your churches all the time. Make much of the great religious festivals, such as Christmas, Easter, etc. Co-operate with other agencies in community organization.
10. A rural study class in each church for training leaders for conventional church work, and for leaders in community service. Special evening courses during the winter have been found profitable.
11. Develop all phases of evangelistic effort.
12. Take an active interest in Farmers' Institutes and other rural organizations. Attend public sales, that you may meet strangers and become better acquainted with the men of your community. Take a farm journal.
13. If no adequate library exists, introduce the circulating library that can be secured free of cost from the State University, or the State Library.
14. It may be profitable to arrange a course of lectures on ‘‘Good Housekeeping,’’ ‘‘Farming,’’ etc.
15. It would be well to invest in a stereopticon. Slides can be secured at nominal cost. Many can be secured entirely free from cost. You can make these stereopticon lectures highly beneficial. . . .
16. During the summer vacation, organize a Religious Day School. Such a school can be conducted profitably for a period of from two to five weeks. The Bible should be the chief study in the Religious Day School.
17. Divide your entire parish into sections. Have a superintendent for each section, whose duty it shall be to report to you the names of the new people who move into the community, the names of the sick, and all other matters of importance with which you should be familiar.
18. Organize a pastor's visiting committee of from six to ten women in each church community, to visit at least one afternoon each week, under your direction. Special effort should be made where a tenant or other population should be reached. In this way the poor, the sick, the strangers, and the shut-ins will be given proper attention.
19. Organize a band of personal workers in every church, whose duty it shall be to seek out those not affiliated with the church, and to give you any valuable information that you may need concerning the spiritual state of those with whom you may come in contact.
20. Select a few silent workers in each church, who shall befriend the poor, the neglected,

ship he treated practically as a farce.

How he did fight in that conversation for his agnosticism, and how he did beat us off as we sought to press upon him the need of Christ's atonement and the claims of Christianity upon him! A needy and interesting soul we soon found him to be; and, as our train neared its destination, he seemed reluctant to let us go. His greedy eyes seemed to demand our staying and the impression which we gathered was that he had been allowed in some way to drift out to sea, but that even yet he was rich material for the soul-winner and the Gospel. A flippant skeptic he had become, but his skepticism hardly punctured his skin.

Oh, think of the thousands and thousands of such fellows who are just as valuable and in greater peril than the heathen abroad! Let not the heathen be neglected, but let us remember that beneath the sneering, blatant exterior of thousands of our young men are souls feeding on just such stuff and yet are eager to listen and drink from anyone who brings the real water of life.—Baptist World.

PRAYING FOR OUR ENEMIES.

There is a beautiful incident given in the little book which Dr. Robert E. Speer has recently written to show who we as Christians should have gone into the war. He says the children in Belgium have been going to school under ground, and studying by artificial light, to avoid the German airplanes. One afternoon a number of these children who came out from the under ground school were on the way home and passed the ruins of a church. With the reverence which they had been taught to show for a place of worship, they stopped, folded their hands and began to repeat in concert the Lord's Prayer. When they came to the petition, "give us this day our daily bread," there was a pause, for they had had no bread that day. At last one of the larger girls with trembling voice said, "Give us this day our daily bread." They all joined in saying, "forgive us our trespasses,". and then there was silence. None of the children could offer the next petition. At last the silence was broken by a male voice with the words, "as we forgive those who trespass against us." When the prayer was ended all the children looked up to see who it was that could pray for his enemies and they saw the king of Belgium standing there with bowed head.

Surely if the king of poor, down-trodden. deeply wronged Belgium could pray for the enemies of his country, we Americans should not find it difficult to do so. God will deal justly with the Germans.

"Vengeance is mine, I will repay, saith the Lord."—Selected.

THE PROMISES.

Our government, like the Father of mercies, has made many "exceeding great and precious promises". Its bonds issued to individual holders amount to many billions of dollars, varying from fifty dollars to many millions. But no one doubts in the least the government's ability and willingness to meet these obligations. All are reasonably certain that these bonds will be paid when they become due. The wealth, the power, and the honor of the nation are behind them and guarantee their full payment.

Who dares doubt in the least that the great Father over all is both able and willing to fulfill His many promises? Each promise is a sacred bond in which a benefit is pledged, which cannot be estimated in terms of money values. The infinite resources, the unimpeachable goodness, and the incomparable faithfulness of God are the gracious guarantees that He will meet every promised obligation.

The government's obligations are "for value received". You loaned the government so much, and it will pay you back so much. God's promises are not "for value received". Man has given nothing, has done nothing to secure these promises in exchange. They are absolutely free. He gave them because He loved fallen man so much. They are holy proof that His love is entirely disinterested, inexpressible, and everlasting.

The government's bonds will become due after so many years. God's promises become due every day and every moment of the day. The bond-holder waits till the government's appointed time arrives before he gets his money. God patiently, anxiously, and longingly waits till the holder of the promise meets its simple conditions of penitence, faith, and consecration. He is infinitely more anxious to fulfill His promises than the government is to meet its bonded obligations.

The government pays its obligations but once. A bond paid is thereby cancelled. Each of God's promises may be met (and has been) more than a million times. Not a single promise has ever been cancelled upon its fulfillment. None of them have ever been withdrawn. All of them are just as precious and just as much in force today as they were when they were first given thousands of years ago.

Let us especially be thankful that we live under the beneficent government of God. He has pledged to us wealth untold. Let us prize highly these priceless pledges. Let us cash in the full payment of the promises, and thereby become rich in faith, rich in grace, rich in good works, and rich in eternal glory.—The Word of Life.

HE KNEW WHAT HE WANTED.

When Dwight L. Moody was a young man in Chicago he attended Plymouth Church. This was in the days when most city churches rented their pews as a means of supporting the services. Young Moody went to the church officers and asked leave to rent a pew.

"You don't want a whole pew," he was told. "One seat in a pew will be enough for a young man without a family; there is only one of you."

"There may be only one of me," replied the young Christian, "but I am going to get some more." Inside of two weeks he had found enough other young men to attend church with him to fill the entire pew.

Back to the officers went Moody. "Let me have another pew, please," he requested.

They were so greatly impressed with the earnestness of the man who later became the best known evangelist of the century that they let him have another pew, "whether you can afford it or not," as they put it.

Moody knew what he was about. Before he stopped, he had filled four pews with young men.—Continent.

NOTABLE SAYINGS BY NOTED MEN.

"The blood of the martyrs is the seed of the Church."—Tertullian.

"Better wear out than rust out."—Bishop of Cumberland.

"Eternal vigilance is the price of liberty."—John Curran.

"England expects every man to do his duty."—Lord Nelson.

"One example is worth a thousand arguments."—William Gladstone.

"I would rather be right, than president." —Henry Clay.

"God's in His heaven, all's right with the world."—Browning.

"Be sure you are right, then go ahead."—David Crockett.

"Hold the fort, for I am coming."—General Sherman.

"I propose to fight it out on this line, if it takes all summer."—General Grant.

"Tell your master that if there were as many devils at Worms as tiles on its roof, I would enter."—Martin Luther.

"The world is my parish."—John Wesley.

"I have fought a good fight, I have finished my course, I have kept the faith."—Apostle Paul.

"Words are good when backed up by deeds, and only so."—Theodore Roosevelt.

"When you have read the Bible, you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."—President Wilson.

"Here am I, Lord, send me."—Isaiah.

"If ye love me, keep my commandments." —Jesus.

A GOOD REST CURE.

It is found in a very, very old-fashioned book, but really it is quite modern and up-to-date, scientific if you will. "Rest in the Lord," the formula reads. Have you ever tried it? We commend it highly. It will do you much more good than either the mountains or the seashore. You know the matter with you is not that you have been working too hard or are bearing too heavy a load of responsibility and duty. The real trouble is that you are carrying around with you too many anxieties and worries about yourself and other people and the whole world in general. If you could roll these all off once in a while and get an unburdened, fresh, sane outlook upon life in general, and your own life in particular, the tension would leave you and you would find rest and refreshment right down in your very soul. The man who wrote that old recipe knew life to its very core and reality, and spoke out of an experience that sounded the very depths. God is the soul's rest, man's only true sanctuary.—Christian Guardian.

—It is expected that President Wilson will appoint E. Y. Webb of Shelby, N. C., as an additional Judge for the Western North Carolina District.

THE TROUBLE WITH SOME CHURCHES.

By Paul Hamilton.

Many a church has "robbed God in tithes and offerings" to such an extent that He has to withhold His blessings and mercy. And in such cases a church is obliged to be dry and cold.

Sometimes the pastor feels the need and is prompted by the Spirit to preach along the lines of bringing all the tithes into the storehouse. But there are some who are so backslidden. and others feel their guilt so much that they will allow the devil to prejudice them toward the truth and the pastor rather than allow the Holy Spirit to prepare them for the blessings that He has for them. There is something for us to do when we are not blessed. It is not that God has forgotten us. He tells us that it is our sins and our iniquities that separate us from God.

Jamestown, N. C.

PATHS TO GREATNESS.

Henry John Heinz, the famous manufacturer, was the son of a Bavarian brickmaker, who by his own unaided efforts built up a mighty industry and made his name and his trade slogan household words. The story of Henry John Heinz reads like a romance. In a little garden in the rear of his Sharpsburg (Pa.) home, the idea came to him that he might turn an honest penny by supplying sauces and condiments and other delicacies to the Sharpsburg tables. He began with horseradish peddled from a basket. The alchemy of success transformed the basket into a wheel-barrow, the wheelbarrow became a horse and cart, the horse and cart were the forerunners of endless lines of motor trucks and freight cars. The first Heinz factory was a back room in a two-story dwelling house, and even there the boy's very limited output bore his trade mark, invented by himself, and used as a guarantee of purity.

The son of the brickmaker was a firm believer in advertising. A leading Pittsburgh daily in its comments on his death said said: "If nothing else had ever happened to advertise Pittsburgh to the whole world, that would have been accomplished by the operations of Henry John Heinz." The Heinz success was due to a commingling of advanced methods, of improved processes, of high standards, and of advertising.

He was an interesting personality in many ways, but chiefly as a shining example of the opportunities that America continues to offer to its children—despite the sneers of demagogs and the mouthings of anarchists.—The Christian World.

CIGARETTES INJURE MORALLY.

Dr. D. H. Kress is the man who perhaps more than any other single individual has helped boys and men who desired to break away from cigarette smoking through the administration of treatments that effect a cure.

"The cigarette," says Dr. Kress, "strikes a direct blow at the most vital organ of the body. It weakens the heart action. For this reason it is difficult for the cigarette addict to engage in athletics. He finds he is easily winded and is lacking in endurance. He soon loses all ambition to engage in sports, or, in fact, in any useful occupation. Associating with others of his kind, he soon begins to visit the pool rooms. In time he may end up in the juvenile court, reform school or penitentiary. It is estimated that 96 per cent. of our youthful criminals are cigarette addicts. The boy with a weakened heart is more apt to succumb to typhoid fever, tuberculosis or other diseases which especially tax the heart, should he be stricken down with them. The cigarette injures the boy morally. He is almost as difficult to impress as the cocaine fiend."

Undermines Success.

Dr. Winfield S. Hall, Ph.D., M.D., is professor of physiology in Northwestern University Medical School, Chicago; Fellow of the American Academy of Medicine, Member of the American Physiology Society. He looks at the use of tobacco from a scientific standpoint, and says:—

"Tobacco does much to undermine the success of young men. Why? Because it is the entering wedge of two lines of dissipation, either of which may defeat success. The first line is the dissipation of money for things unnecessary. The second line of dissipation is that of sense gratification. One uses tobacco partly because of its flavor and partly for the sedative action which it exerts upon the nervous system. It is just this sedative effect which steals away a young man's vigilance and alertness and handicaps him in the struggle for success. The use of tobacco paves the way to other dissipation by requiring a compensating stimulant to overcome its sedative effect and by making the common wholesome food taste insipid and flat. A vast majority of drunkards were smokers before they were drinkers. The mental attitude and lack of resistance which permits a man to smoke is likely also to permit other forms of dissipation more destructive in their influence

Cigarettes—Drink—Opium.

The relation of tobacco, especially in the form of cigarettes, and alcohol and opium is a very close one, declares Dr. Charles B. Towns, of New York, in an article in the Century Magazine. "For years I have been dealing with alcoholism and morphinism, have gone into their every phase and aspect, have kept careful and minute details of between six and seven thousand cases, and I have never seen a case, except ocasionally with women, which did not have a history of excessive tobacco. A boy always starts smoking before he starts drinking. If he is disposed to drink, that disposition will be increased by smoking, because the action of tobacco makes it normal for him to feel the need of stimulation. He is likely to go to alcohol to soothe the muscular unrest, to blunt the irritation he has received from tobacco. From alcohol he goes to morphine for the same reason. The nervous condition due to excessive drinking is allayed by morphine just as the nervous condition due to excessive smoking is allayed by alcohol. Morphine is the legitimate consequence of alcohol, and alcohol is the legitimate consequence of tobacco. Cigarettes, drink, opium, is the logical and regular series."

Cigarettes is One of Worst Habits.

Hon. Benjamin B. Lindsay is the judge of the Juvenile Court in Denver, Colorado, where are handled the cases of boys and girls who have gone wrong. He is often referred to as "the golden rule judge" because of his kindness, and the deep interest he takes in boys and girls. In telling "What I Have Seen of Cigarettes" Judge Lindsay says in part:—

"One of the very worst habits of boyhood is the cigarette habit. This has long been recognized by all the judges of the courts who deal with young criminals, and especially by judges of police courts, before whom pass thousands of men every year who are addicted to intemperate habits. These judges know that in nearly every case the drunken sots who appear before them, a disgrace to their parents, themselves and the state, began as boys smoking cigarettes. One bad habit led to another. The nicotine and poison in the cigarette created an appetite for alcoholic drink. The cigarette habit not only had a grip upon them in boyhood, but it invited all the other demons of habit to come in and add to the degradation that the cigarette began."

Cigarettes Spoil Boys for His Business.

George W. Alden is head of the big mercantile establishment in Brockton, Mass., that bears his name. Here are his views on the efficiency and desirability of the cigarette-smoking boy:—

"So far as I know none of my employees smoke cigarettes. We don't hire that kind of boys or men. I should not consider for a minute any candidate for a position if I knew he smoked cigarettes. It would be pretty strongly against him if he applied for a position with either a cigar, pipe or cigarette in his mouth. With the general knowledge prevalent in this state as to the injurious effects of cigarette smoking, any boy should have ambition enough and decision enough to let cigarettes alone. My observation has taught me that cigarette smoking boys are woefully lacking in both ambition and decision. They soon become dull smoke-befuddled boys. I let them know that cigarettes spoil boys for my business."—Presbyterian Board of Temperance.

CHILDREN'S HOME.

Report of Financial Secretary.

Mrs. E. J. Finch, Henderson	$ 2.00
Mr. Jno. B. Ogburn, Flat Rock Ct.	50.00

We are glad to report this week $50 from our good friend, Bro. J. B. Ogburn, who visited the home a few days ago and at once saw the need of our boys' dormitory, and said he wanted a hand, or rather $50 interest in the dormitory. Now who will pay us another visit and leave a fifty? It pays us but will be worth more to you. If you do not believe what I say about it, just try it. I know because I have tried it. We are looking forwards to a big Summer Conference. Hope you all will come and I am sure you will have a good time. Yours. A. M. Rankin.

—On July 1, the first class postage rate will be reduced to two cents an ounce and the post card rate to one cent each.

PRESIDENT'S LETTER.

STANLY CHARGE, Rev. W. D. Reed, Pastor.

I visited both churches on this charge last Sunday morning and afternoon. Was at Friendship for the morning service. The congregation was not large for that appointment, I understand, but the people were attentive to the message.

Friendship Sunday school is one of the largest contributors to the Home of our rural churches, and even exceeds the gifts from our town churches sometimes. The school is large for the comunity, there are many children and young people in it. Bro. Joe Snotherly is superintendent, and is very much interested in the Children's Home.

At Porter's there was a fairly good attendance for the place. Our church here is small. The village has three churches and naturally none of them have very large congregations. But being small in number does not affect their ardor and co-operation with the pastor. We have some of our most faithful people here.

The million dollar drive had not yet been put on at either church. At Friendship the literature had been distributed and the committee appointed, but the canvass had not been made. Neither was anything reported to me as having been yet accomplished at Porter's in this drive.

The matter seems to be in rather an indefinite form as yet. But it is by no means too late to make the canvass, if our people there desire to have a part in the campaign.

This work is doubtless too weak to support a pastor as the needs of the day demand. This is the second year of the present arrangement and while there has been cordial co-operation with the pastor and the pastor has been supported and is now being cared for, I am of the opinion it would be better for both the people and the general work of our church should some boundary changes be made in this work.

Pastor Reed served this people not long ago and knows them quite well and in his agreeable manner makes friends of them all from the oldest members to the youngest among them. He has under advisement some matters which will be in shape for report in the future, possibly; but so far as I could learn from my visit among them the work seems to be getting on very well and will no doubt be among the honor roll charges at conference.

ALBEMARLE CHURCH, Rev. J. H. Moton, Pastor.

I preached here on Sunday night. I had been told that the congregation might be considerably off because of a revival meeting being conducted in a tent in the town, but we had a very good congregation present and they listened attentively to the message.

This is another appointment that is not able to do what it wants to do for the pastor and the general work of the church. But it is a heroic little company, and I think that it may not be a great while under normal conditions until Albemarle may be able to take her place among the stations.

The Sunday school is already greatly in need of more room, or in need of a modern Sunday school room; this need may be supplied at no distant day. This church has a parsonage debt yet to hinder them, but the pastor told me that his canvassing committee on the million dollar drive had gone to work and between one-fifth and one-fourth of the amount was now in sight.

As to the parsonage, I want to say something that applies to several of our charges: the parsonage here is too small for the average pastor. I know that it is a great deal better to have a small house for the pastor than to have no house, but it is a constant source of inconvenience to have to live in a house that is too small for the family, and I hope that soon this matter will be corrected on this and other charges. And I believe it will be.

Bro. Moton is serving his second year here and has with his intensive manner made the church service also intense, so that a preacher finds it quite easy to speak to his people.

R. M. Andrews.

CHILDREN'S HOME.

Report of Superintendent.

From Sunday schools—

Burlington	$13.83
Lincolnton, Shelby	5.16
Efland, Orange	4.01
Elbaville, Mocksville	2.75
Mt. Hermon, Mt. Hermon	4.45
Zoar, Mecklenburg	3.45
Maple Springs, Forsyth	7.12
Pleasant Union, Mt. Pleasant	3.59
Friendship, Haw River	6.70
Matthews Chapel, Greensville	1.25
Orange Chapel, Saxapahaw	2.70
Center, Alamance	5.75
Fairview, Cabarrus	5.19
Flag Springs, Why Not	1.85
New Zion, Why Not	.50
Hebron, Mebane	2.15
Mr. and Mrs. J. Phillips, Winston-Salem	10.00
	$80.45

W. H. M. S., Grace Church, Greensboro, clothing for its child.

Nine autos loaded with members of the Flat Rock Sunday school had a pleasant surprise in store for us last Fridady. It was the first time that a number of the school had been here. They had full baskets of the very best for dinner. Our whole family can testify to the splendid dinner served, and after all had eaten there was a nice quantity left.

After dinner the children and young people engaged in a number of games and the men inspected the farm. After the tour of inspection Bro. J. B. Ogburn said he wanted to put $50 into the Boys' Building and gave his check for that amount.

We are always glad to have our people come and inspect their institution. We know a visit always means increased interest. We are expecting the Haw River circuit to picnic here this week and on July 1st we are expecting the Bethany Sunday school of near Reidsville.

There is quite a stir now getting ready for the reception of the members of the Summer Conference. You hear Dr. Forlines' name quite often as the children are always interested by his stories and little tricks of amusement.

H. A. Garrett.

HALIFAX CIRCUIT RALLY.

Sunday, June 29th, 1919.

10:30 a. m., Praise Service.

10:45, Teaching the Sunday School Lesson Effectively—Paul Renshaw, Hollister.

11:00, What the Parents of the Community Have to Do with Making the Sunday School Effective—Eli Bellamy, Eden.

11:15, Better Music for the Sunday School—Mrs. W. A. Delbridge, Hollister.

11:30, The Church Paper a Stimulus to Church Life—Rev. J. M. Morgan, Triplet, Virginia.

11:45, The Million Dollar Drive. (a) An Individual Responsibility—A. B. Schlichter. (b) Why I am Interested Enough to Give Liberally—J. W. Hardee, W. T. Liles and others.

12:00, The Effect of the Drive on the Methodist Protestant Church and the Individual Membership—Rev. J. B. O'Briant, Pleasant Hill, N. C.

Over the Top for Halifax—A statement of the amount raised at each church.

Lunch.

1:30, Song Service.

2:00, The Family Altar a Safeguard for the Home—Rev. D. M. Loy, Littleton.

2:30, Bible Study: Its Effect upon the Individual—Rev. R. C. Stubbins, Enfield.

What This Rally Service Has Brought to Me—led by the pastor.

Closing Song, "Over the Top for Jesus."

MILLION DOLLAR CAMPAIGN—NOTICE!

It was decided by the Campaign Central Committee in its meeting held in Pittsburgh on June 20th that the local treasurer of the campaign canvassing committees in the various churches should be requested to make the collections of the pledges they have secured. It is believed by the committee that those who have taken these subscriptions can collect them very much better than the treasurer of the General Conference can do. It was noted that only a small proportion of the canvassing committees had forwarded their reports to the treasurer of the General Conference. Blanks have been furnished for this purpose and it is very earnestly requested that these reports be sent in by an early mail.

The first quarter's payment was due on June 15th and at least one-fourth of every subscription should be paid at once. In a few cases these cards are being held at headquarters. Persons who reside at a distance from the church may make payment direct and we will report to the local treasurer. Now that we are safely passed the first three-quarters of the million, it is very necessary that all the subscriptions taken be collected as rapidly as they become due. We will greatly appreciate prompt remittance and prompt statements from the treasurers of the campaign committee.

Faithfully yours, Charles H. Beck,
Treasurer.

—The Greensboro Daily News has bought a site and expects to erect a building adapted to its own use: corner of Davie and Gaston streets.

YOUNG PEOPLE'S WORK

REV. A. G. DIXON, General Secretary.

CHRISTIAN ENDEAVOR TOPIC FOR JULY 6.

By Rev. C. W. Bates.

Our Relation to Others. I. Toward Enemies. Romans 12: 17-21.

(Consecration Meeting.)

For the past six months we have been considering our relation to God. For the next four months we shall look on the other side of the shield and see what is our proper attitude toward others, the human angle of conduct. The series properly starts with our attitude toward enemies. It is a vital question because what a man does with his enemies measures the sort of religion he has. We need to face that fact squarely.

Some one has said there are four things we may do with our enemies: "He is my enemy; and I hate him." "He is my enemy; I shall do unto him as he has done to me." "He is my enemy; I shall utterly ignore him." "He is my enemy; but I shall love him in spite of it." Certainly the last is the ideal attitude. And, however hard it may be to do, it is the thing we must do if we are to be sincere Christians.

As always, we must go to Christ with this matter and see what he did with his enemies. If ever a man had enemies He had them. If ever a man had cause to hate He did. What did He do with them? What did he say we should do with them?

1. We are to forgive our enemies. Until we do we cannot hope for the Divine forgiveness. "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." We often see the motto: "Get right with God;" but the necessity is upon us of getting right with man first. If you haven't the forgiving spirit there is no use in asking the Spirit for forgiveness. "First be reconciled to thy brother, then come and offer thy gift upon the altar."

We have Christ's example in this respect. On the cross he prays, "Father, forgive them, for they know not what they do." Some one has said that he did not include the Pharisees in it, because they knew what they were doing. It may be so. But this is true: "While we were yet sinners"—enemies; some of us of the rankest sort—"He died for us." That was the supreme forgiveness.

2. We are to love our enemies. There's the rub. It is a difficult thing to go so far as to forgive an enemy. But to love our enemy—who can do it! The word of Christ is plain: "I say unto you love your enemies: do good to those that despitefully use you and persecute you." To do that will require more grace than most of us possess. Two men, whose stores were side by side became bitter enemies. One of them became converted, and going to his pastor said, "I still dislike that man (naming the man next door to him) and I do not know how to overcome it." The pastor said, "If a man comes into your store to buy goods and you do not have what he wants, just send him over to your neighbor." It was not long before both men became fast friends.

There are a few simple rules that may help us in our attitude toward our enemies; that may, indeed, keep us from having enemies.

1. Don't be too quick to take offense. Descartes, who was by no means a Christian, once said, "Whenever any one seeks to do me injury, I raise my soul so high that the offense cannot reach me." Good philosophy for those who follow Christ. It is written of Him: "Being reviled, he reviled not again."

2. Be sure you have the other person's point of view. It may be you both have opposite sides of the same thing, and that if you could see the other angle, there wouldn't be any reason for quarreling about it. We are obstinate "critters," and we don't like to give in that the other fellow may be as right as we are.

3. When you forgive, forget. "When God forgives, He forgets." We must do likewise. The cow chews its cud and enjoys it. I sometimes think we do much the same with our injuries. We soon forget the scars we do not see, but if we leave the rankling barb in the flesh we cannot ignore it.

4. And do not forget how much Christ has forgiven you.

Pensacola Station—

I have been waiting for developments for some time, so that I might have something definite to write. Our pastor, Bro. Riddle, has been holding meetings in four localities; he has held some good meetings with about 60 professions in one at a band mill at Eskota; in another at Concord on Caine River about 40 professions and renewals and one at Low Gap with about 15 professions and renewals. These meetings were rather out of our bounds; but one man joined yesterday and two women are expected to join next meeting. Our Sabbath school is doing pretty well. We reorganized a few days ago by retaining all officers of the school. Our school isn't what it should be by any means, and it is strange that parents do not care two straws whether their children go to Sunday school or not, when their future may depend upon a few years' training.

We have not done anything on the million dollar drive as yet. I have been expecting Bro. T. M. Johnson to come over from Asheville and start it up. I will say that I am old and broken in health, but will try to keep rowing along. With best wishes and kind personal regards, I am, your brother,

Milton P. Ray, Reporter.

Loves Grove Cabarrus Circuit—

We have children's day the eighth at Loves Grove; we had a fine day. Our service was good. We had Professor Bascom for an address in the morning after the children rendered their part and in the afternoon we had Brother Dorton, a man who has preached for us often in the past several years. He was somewhat interrupted by a severe wind and rain storm. Our children did their part well, and were enjoyed by all the house would hold. There were a good many on the outside that could not get in. Our Sunday school is doing fine. We have one of the best country Sunday schools possible. Our much beloved pastor is doing a good work. I do not think that any one can do any more than he is doing. I hear some talk of trying to tear up our charge. We of Loves Grove do not want to make any changes. I say I mean the entire membership of Loves Grove, except only one family who never come to hear him and how can they know what he is? We hope that Fairview is as well satisfied as we are down here. Our collection for children's day was fairly good. We raised $6.90.

I think we have one of the finest localities I was ever in. We have good fellowship with all denominations. There seems to be a general good feeling among all. They visit each other's churches and worship together a good deal. Our church is gaining popularity very fast with our good pastor in the lead. Our good, kind Sunday school superintendent is doing a very great work for the church. He placed a nice large Bible on the pulpit out of his gift, which was badly needed, and very much appreciated by pastor and people. I hope to hear from Fairview some.

Chas. W. Misenheimer, Reporter.

Pleasant Hill, Spring Church Circuit—

Our meeting was brought to a close last night. Bro. Bethea came Monday night and preached earnestly until Friday night. His daughter, Miss Pauline, was with him and we were more than glad to have her with us; and appreciated her helping out with the music. May they come again. We are sure that much good was accomplished, yet we are sorry that some would not step out on the Lord's side. Let us do our best and we can do no more. Bro. O'Briant preached Saturday and Sunday night and opened the doors of the church. There were four to join and some were reclaimed. May we all hold out faithful.

It was sad in the beginning of our meeting for Bro. O'Briant to be called to the bedside of his mother, who was very ill, and she passed away on Sunday night, June 15. Those of us who have lost our best friend can sympathize with him. It was my privilege a few days ago to be in Enfield and to see our nice church there. It is built of brick and good to look at both outside and inside. I was also glad to meet with the pastor, Bro. Stubbins. Best wishes to the Herald and all its readers.

Mrs. W. L. Alston, Reporter.

Mt. Pleasant Uwharrie Circuit—

Our little Sunday school is still going, but the measles scare has caused the attendance to drop off almost half. Bro. Neese filled his appointment yesterday with a good sermon to a small congregation. We have some church members that live in a half mile of the church, who have not heard Bro. Neese preach this year. It seems the church is losing interest. What ist he cause? Is it the lack of faith? Or is it the love of the perishable things of the world? The paper stated that one church would have seated all the people that attended in the city of Asheboro that day. Some one please give answer.

I and my wife have undergone a spell of measles in our old days at age of 63 years. I hardly know how to express myself for kindness our neighbors have shown us: Bro. Sa Kindley for plowing: Bro. S. W. Hughe plowing: Bro. William Wall, cutting oats Mr. Oscar Ruth sent a boy to plow four day May the Lord reward them according to the deeds.

G. F. Cashatt.

IN MEMORIAM.

Sarah Elizabeth Keck, daughter of Henr and Katherine Keck, was born in Alamanc county, September 18, 1860, died May 1 1919, age 58 years, seven months and 28 day

She was married to Charles P. Jones D cember 25, 1887.

At the age of 18 years she joined Bethlehem Christian church in Alamance county, o which church she remained a faithful member until the end came. She was an earnes worker in her church while she lived near it serving in the capacity of primary Sunda school teacher for a number of years. Late she moved to Guilford county near Mitchell's Grove church. While she lived in this community this church also realized her service, although her membehship was neve changed.

Mrs. Jones was always one of the trues examples of a Christian mother we have eve seen. While not always a regular attendan at all church services, she realized that he paramount duty was to her home and children. It was in the attitude of true Christian faith that she performed the duties o her home. No one who knew her can fail t realize her deep and sincere interest in th Christian teaching of her children. She believed that the best lesson that could b taught was the one demonstrated by her ow life. Thus she lived the peaceful life true to the faith she confessed. Broad and sympathetic minded, conscientious and idealistic are terms which are truly descriptive of her disposition.

She is survived by a husband, four sons, Wright W. and Harrison S. Jones of High Point, N. C., Earl W. and Charles P. Jones, Jr.; two daughters, Nina and Gwendoline; two step-sons, Walter W. Jones of Norfolk, Va., and John C. Jones of Burlington, N. C. One little daughter, Jewel O., was waiting at the gate of the celestial city to greet her and welcome her home. She also leaves a mother, three sisters, Mrs. Mary Waynick, and Mrs. C. M. McCray of Alamance county, Mrs. Eliza Trolinger of Salisbury, N. C.; three brothers, Messrs. Ollie, Wesley, and George Keck of Alamance county.

Mrs. Jones leaves many friends who will always remember her kindness. We believe that it was said of her ''She hath done what she could.''

One Who Knew Her.

THE MEMORY OF OUR MOTHER.

The memory of our mother—oh, it cometh
 everywhere:
It shineth in the darkness, and it floateth on
 the air.
It clings to us, it talks to us throughout the
 livelong day
It meets us in our daily path our household
 work and way.
That blessed, blessed memory, that dear fa-
 miliar tone,

HERALD SUBSCRIPTION [illegible]

Rev. W. F. Ashburn, $3. Rev. C. [illegible] $1.50. Rev. H. F. Surratt, 75c. R[illegible] Williams, $1.50. Rev. G. W. Ho[illegible] Rev. W. B. Surratt, $1.25.

INDIA FAMINE FUND.

R. S. Caudle $5.00

COLLEGE FUND.

Boosters' Club Fees.

Rev. W. F. Kennett $1.00

COLLEGE BOOSTERS' CLUB.

I hereby pledge my services to the college committee of the North Carolina Conference, Methodist Protestant Church, promising to assist them in every reasonable way I can in raising the $250,000 set by our last Conference for buildings and endowment. As an evidence of my purpose to aid the committee I am enrolling in the College Boostrs' Club, paying the fee of one dollar.

733. Miss Bessie Jones

—It has been decided by the highest court of the land that manufacturers can fix retail prices (resale prices) for their goods. It looks like a doubtful decision, but the Supreme Court has had years to study the question, and doubtless has a clearer view than the average layman can claim. At any rate, this decision will determine the law until it is reversed, if it ever is.

—About the time Germany agreed to sign the peace terms, the German crews left in charge of them sunk millions of dollars worth of German ships to keep them from passing into the hands of their enemies. This may not be as great a loss as it seems, but it was a deed of dishonor, none [illegible] less, as the German crews had been trusted [illegible] the allies, and left in possession of the sh[illegible]

—A free copy of a book [illegible] Prevention [illegible] World Problem in Disease [illegible] be sent to any minister. Write 'The Surgeon General, U. S. Public Health Service, Washington, D. C.'' It contains ma[illegible] that will be helpful.

A HALLOWE'EN REVENGE.

''Hateful old thi[illegible]''

''Hateful! I should say so: snapping us off like that when we offered to pay her for the window.''

''I wish we'd broken every one of her windows since she's going to be so mean about it.''

''So do I: 'twould have been good for the old woman if we had.''

''Say, boys, let's get even with her. Tonight's Hallowe'en.''

''Let's! What shall we do?''

''Oh, there are a lot of things. Come out right after supper and we'll decide.''

''All right. I'll be there.'' ''So'll I.'' ''So'll I.'' ''Good-bye.'' ''Good-bye.'' and the four boys separated to wait impatiently for supper and darkness.

Both came at last, and seven o'clock found the boys at the appointed place.

''Hello! all here? What shall we do?''

''Let's carry off her gate and upset her steps.''

''All right; anything else? What do you [illegible] im?''

''[illegible]thing, only I can't help you.''

''[illegible], he! Somebody turned goody, has he? [illegible] run home to his mother.''

''[illegible], I haven't, but I can't help and that's [illegible] is about it. Boys, do you know it's [illegible]r years today since George died?''

[illegible] drawn whistle showed that the boys [illegible]ed [illegible] their schoolmate's death.

[illegible] made [illegible] matter, but I guess it is.'' [illegible] eyes were so

''Say, why Mrs. [illegible] I don't blame her now. What [illegible] to let her [illegible] her

''I have [illegible] yet?''

[illegible] can't we do something with apples and [illegible] we've not forg[illegible] her door. I know mother [illegible] fill a big [illegible]

''That's [illegible] leave [illegible], let's put new hinges on her [illegible]; it's been off a long time. And, boys, [illegible] can [illegible] stack up the wood in the back [illegible] for [illegible]

GIVING.

''Give as you would if an angel
 Awaited your gift at the door.
Give as you would if tomorrow
 Found you where giving was o'er:
Give as you would to the Master,
 If you met His loving look:
Give as you would of your substance
 If His hand the offering took.''

PATMOS ISLAND, WHERE THE APOSTLE JOHN WROTE THE REVELATION.

By William T. Ellis.

By the Island of Patmos, in The Aege
Sea, May 2.—ere is where the skies we
eyes of John the Seer and ma
ned to the clearest revelation of the ne
heaven and the new earth.

All about se in a sea of glory, are th
islands sung by poets ever since first Gree
erected a civilization that has kept its sha
ing hand upon the centuries until now.
is not of the that I muse as our ship pass
among them, upon a radiant day in Ma
the effulgence of which brings our variegate
passenger from between decks up into th
sun to talk and sleep and sing and pursu
their domestic arrangements.

Even this near panorama of the human lif
of the East loses its thrall for the momen
for yonder, to our left, and showing wi
cameo clearness as I lift my eyes from
paper, is Patmos, the island of St. John a
the Revelation.

What Patmos Looks Like.

Shining white in the sun upon the topm
peak of patmos is the monastery of St. Jo
the Divine. Lower, out of sight, is the mo
astery of the Apocalypse, with its cave whe
John is said to have heard the Voice sayin
"Write the things which thou hast seen, a
the things which are, and the things whic
shall be hereafter."

Hard by, a thing of beauty at this distanc
is the ruined Hellenic acropolis of an an
day. There is no green of forest or veg
tion upon the slopes of the mountains;
the barrenness is softened by the distan
Patmos is a topaz island set in a sa
sea.

Of the Greek inhabitants, who live
lecting sponges, there is no trace; the at
are on the other side of the island. at-
no running water and only three by
wells. Ten miles long is Patmos, s by
crescent in shape, five miles wide at moun-
est width, and almost divided into torn
the waters, its continuity being pre feet
narrow isthmuses. It is an island Aegean.
tains, whose bar steep sides lay from the
and eroded by many a storm, an rench art-
are washed by the waters of hough he is
Very lovely in the sunlight island of Sa-
leek of our ship, and I envy nos wine. "So
ma aboard who is sketching had," he sighs.
most interested in the adjac
near, its memories of en of All.

Clouds, bottle to being, as graceful as
the gulls that swim d circle about the
rocks, and of ever-changing shape and sug-
gestiveness, hang over Patmos; and in the
distance they wrap the head of Samos' high-
est mountain like an Egyptian woman's nebu-
lous veil. What forms and similes did the
clouds suggest to the lonely companion and
most intimate friend of Jesus, as in his ol
age he waited in banishment upon these
ights? After he had become John the aged
had been sent hither, by the Roman Em-
Domitian for preaching the Gospel; and
was meant for his punishment became

the heights and the
and the open air. He read in nature
mind of nature's Creator.

Pictures of the venerable, white bearded, luminous faced Disciple, as he sat at eventide on a craggy height, come to mind as we gaze upon Patmos itself. Was it on this gravest, gauntest peak that he used to tarry oftenest? Or did he choose the more central, softer one, rounded like Mount Tabor, because of memories of the mountain that was daily in the eye of the Master and His company as they walked the flowery paths of Galilee? Whatever John's favorite spot, it commanded the ever-changing aspect of sea and sky with the Hellenic islands, which were associated in thought with the pagan deities, destined to fall before the name of Him whom the seer, in exultation of rapt vision, called "King of kings and Lord of lords."

Even Rome, whose prisoner John was, had not been able to conquer the gods of Greece, but had taken them over into its pantheon. Greater than Rome was the New Jerusalem, whom the rapt Disciple saw, with prophetic vision, coming down from Heaven. Though a solitary exile, he bore ever with him the sense of conflict which his environment suggested.

The Geography of Revelation.

This place sense is clearly shown in the Apocalypse by the addresses to the seven churches. Readers of the Bible ordinarily look upon the seven churches of the Revelation as being as other-worldly and as spiritual as the seven stars and the seven vials and the seven angels. To John, alone with his thoughts, they were real and tender memories. Every one of them was an actual company of disciples, many of whom he knew by name, in cities lying a short distance across the water, on the mainland of Asia Minor. His feet had trodden the streets of every one of the cities. Because their Christians were his personal flock, they were, in a way, all the world to him.

The traveler today may visit every one of the cities of the seven churches of Asia; I myself have been in most of them—Ephesus first, John's own dear Ephesus, now a mighty ruin with a church bearing his name; Smyrna, still a great city, and much in the discussions of the peace conference; Philadelphia, a living community amid ancient debris, built about a wonderful spring; Sardis, where Princeton University conducted excavations before the war; Laodicea, Pergamos, and Thyatira, ruins with squalid Turkish villages hard by. Even the inspired writer of Revelation could not escape the influence of his personal associations and affections. The shepherd note sounds wistfully in his book's messages to the seven churches.

From Patmos to Paris.

Because in the light of the eventide of his life—a life so spiritual that it was deemed worthy to have a clearer glimpse into the supernatural realm than had been vouchsafed to him in young manhood, along with Peter and James and Jesus, on the mountain of Transfiguration John saw "a new heaven and a new earth," commentators and preachers and teachers have dwelt for centuries only upon the revelation of a new heaven. Nowadays we accept also the vision of a new earth which he envisaged. Because Christians look for heaven they work for earth.

With the zest of a new apprehension of truth the church and her children have leaped to the task of creating a new earth, one that shall be free, safe, just and happy. In that faith and for that goal a great war has been fought and won; and even more difficult tasks in the realm of statecraft and humanitarianism are being faced and accomplished. The connection between Patmos and Paris is not difficult to trace. John's dream has been long in coming to realization, but it is on the way.

As I sit and ponder and lean on the rail painting the picture of receding Patmos on my memory strange thoughts and recollections crowd into my musings. This island, one of the precious sites of all the world, represents far more than certain shapes and substance—any other island hereabouts is quite as interesting from the genealogical or scenic or historic standpoint. Patmos means a man and a vision; and one man's vision has ever since the world began been a greater thing than soil or cities or armies or events. Is not the deepest cry of our own perplexed day for a Seer, a Prophet, a Man to whom there has been given a vision of a new heaven and a new earth?

What the Sultan Said.

It was but a few days ago that the Sultan of Turkey, himself the accepted spiritual head of 200,000,000 Moslems throughout the world, told me of his yearning for a prophet to come from God to lead aright the stum-

(Continued on page sixteen.)

FROM PASTORS AND PEOPLE

Yarborough Charge—

Since my arrival on this charge, four weeks ago, I have been too busy getting located, getting acquainted, and raising our portion of the million dollar fund to make a report. The fact that we have been silent, however, does not indicate that we have been idle. The people down here are never idle. They believe in doing things. They are a little timid sometimes in taking the initiative, and sometimes doubtful of their strength to do things. but when set to work they go at it with determination, and discover to their surprise latent power that they dreamed not of. The million dollar campaign has revealed to them this latent power. Brethren, the dawn of a new day is appearing for Yarborough. The seed sown by her former pastors is beginning to yield a more abundant harvest. I predict for her in less years than can be counted on the fingers of one hand the prestige of any charge in the conference.

She has been doing things? Yes. I came here when the time for the drive for a million was half gone. The charge had been without a pastor for several weeks. Of course no preparation had been made, no instruction had been given. The $1458, our quota, appeared an insurmountable mountain before us. We started to work, however. We distributed the campaign literature, we talked the campaign. we ate the campaign. we dreamed the campaign, and we prayed for the campaign. On my second round on the charge the campaign was launched. We commenced it at Yarborough's Chapel. Tuesday night. following the launching on Sunday, President Andrews and Bro. Johnson came down to address us. They spoke to an audience of about thirty-five, mostly women and children. The response of the audience is all the comment that needs to be made on the results of their visit. When the subscriptions were counted up they tallied a little less than $850. The mountain commenced to dwindle before us. We started out the next morning on a house-to-house canvass; we did not see everybody. but before the week was over, from the highest peak of that once thought insurmountable mountain we could wave to the world our banner, "Over the top by fifty dollars." The following Sunday. unaided, the pastor launched the campaign at Harmony, and there, too, with the committee made a house-to house canvass. The membership here is small, only about thirty-five in number. but their smallness is made up for by their loyalty One hundred per cent. of those canvassed pledged. In a day and a half from the same mountain peak we unfurled the same banner, "Over the top by fifty dollars." In nine days and a half from the time the campaign was started the charge was beyond her quota one hundred dollars. Though we have reached and gone beyond our quota and the time limit is out we have not stopped the drive. Not until every member has had a personal appeal will we feel our duty done.

The Christian Endeavor society at Yarborough's Chapel, which was organized last fall and suspended work after two or three meetings on account of influenza, was resurrected last Sunday afternoon, and we hope started on the road of useful service. There were about thirty present. The same officers were retained as elected last fall: President, Miss Lillian Yarborough; vice president, Miss Gladys Wilson; secretary, Miss Bishop; treasurer, Mr. Dunnaway. There are a large number of young people in the neighborhood whom we hope to bring into the church, or into a more active relationship to the church, through this organization.

Mrs. Louis Yarborough, who for several weeks has been quite ill, is able to be out again. Mrs. Sallie Moore, likewise, is recovering from a serious sickness. We are glad to see these ladies doing so nicely, and we hope they will soon be back to their accustomed place of service in church and community.

Our hearts go out in sympathy for our friend, Dr Clarence Workman, of Cross Anchor, in his loss of one of the two of man's greatest earthly friends,—father. The writer did not know the deceased, but from what he can learn he was a man who meant much to his church and community. May God comfort the bereaved hearts in this hour of trial.

N. M. Harrison, Jr., Pastor.

Buncombe Circuit——

I filled the regular appointment at Mt. Zion last Sunday and had a large congregation It is encouraging to a new pastor to note this co-operation: it is evident that they are with him in whatever he undertakes. Anyway, we are counting on Mt. Zion for good work.

The Sunday school at Mt. Zion shows prospects of growth and more interest. They have some working young people there and good live music. We organized a Baraca class there Sunday, which, of course, will create more interest among the young men. These are the life of the church and Sunday school. and must not be lost!

The Weaverville Sunday school is composed mostly of young boys and girls, some of whom are nearing the serious age when so many drop out of the Sunday school. So, to prevent this great leakage, and to build up a school of young men, we organized, last Sunday afternoon a "Hobab Baraca Class" for these boys. They have for their motto the motto of Hobab, the brother-in-law of Moses, "Use me or Lose me." It is believed that by using them they will be kept in the school.

Charles C. Lindley.

Weaverville. N. C, June 17, 1919.

Friendship, Haw River Circuit—

Bro Brown of High Point was with us Sunday morning. and preached a strong and helpful sermon. There was a large congregation present. We all fell in love with Bro. Brown, and we hope to have him with us again some time. At the close of Bro. Brown's sermon he explained to us the need of the million dollar drive. We have begun our drive in the campaign, and we are hoping and trusting to go "over the top".

Our Sunday school is moving along nicely. We had a large crowd Sunday. The collection was good.

We are planning to have children's service the fifth Sunday night, about eight o'clock. We hope to have a large attendance.

Our pastor, Bro. Swain, is not very well. We are praying that he will soon regain his health.

Blanche Weatherly.

Brown Summit, June 15.

Philadelphia, Greensville Circuit—

Bro. Morgan was with us again last night. and preached a good sermon as usual. Our Sunday school attendance was very good yesterday and we are in hopes it will soon be better.

We will hold our third quarterly conference Saturday before the second Sunday in July at Ebenezer church.

We were all glad to welcome home last week two more of our boys, Private John E. Moore, of Triplet, Va., and Capt. Presley J. Walton, Wyche, Va.

Reporter.

June 16. 1919.

Whitakers, Whitakers Charge—

Although our pastor was sick Sunday he didn't fail to give us a good sermon; his sermons are always so helpful. Our Christian Endeavor society is growing in interest and we believe it is going to mean something to us. Last Sunday afternoon we organized a junior society of Christian Endeavor, with Miss Ruth Battle as superintendent. Am sure she will have a good one, as she is so fond of working with children.

Our Ladies' Aid met yesterday afternoon with Mrs. J. M. Cutchin, Sr. We were so glad to report at this meeting that we had paid off an $1800 note on our church. This leaves us $3,000 to pay now. We are hoping and praying to pay off $1,000 a year.

With best wishes for the Summer Conference,

Reporter.

June 16, 1919.

Harmony, Yarborough's Circuit—

We are glad to report that Harmony went "over the top" on our million dollar drive. Sunday our pastor, Rev. N. M. Harrison, preached a most excellent sermon to a very large and attentive congregation at 11:30 o'clock, and Sunday night we held our children's day exercise: it was quite a success. The children performed their parts on the program to the credit of themselves and their instructors. The exercises were enjoyed very much by every one present, I am sure. We are glad to see two of our boys back from France who have fought for our country.

Our quarterly conference met Saturday p. m. at five o'clock. We were glad to have Bro. Yarborough of Cross Anchor with us. Our Sunday school is doing nicely for the past few Sundays.

Mrs. Lou Jones of Greenwood worshiped with us Sunday, also Mr. and Mrs. S C. Killinworth of Donalds.

With best wishes to the Herald and its readers,

Mamie C. Reeves, Reporter.

Guilford Circuit—

The third quarterly conference will meet at Hickory Grove church on Saturday before the fourth Sunday in July. Preaching at 11 a. m. Dinner will be carried out to the church. We hope to have a house full of people.

Our revival meeting for Fairfield church will begin on the fourth Sunday in July. Rev. J. W. Hulin will be our pulpit help.

By request of some of the leading business men of Jamestown, and praying over the matter for several days we have decided to hold a revival meeting at Jamestown to begin next Sunday at 3 p. m., and the meeting will close on the first Sunday night in July. The M. E. brethren and the M. P. brethren will all work together. We are looking for a good meeting. The good people of Jamestown are going to do all they can to make it a success. Preaching by A. M. Hamilton, and Prof. J. W. Johnson will direct the singing throughout the meeting.

In order to accommodate the large congregations that will attend the services they are erecting a large brush arbor.

A. M. Hamilton.

Shelby, Shelby Circuit—

Our Sunday school is moving along nicely.

Our Ladies' Aid society met with the president of the Ladies' Aid Friday night. After the meeting adjourned refreshments were served and a social hour was spent.

Our revival begins next Sunday with Bro. Moton as help. Pray for us that we may have a great revival, that much and lasting good may be done. We have been looking forward to this revival for months.

Bro. Fogleman preached today. He always tells something worth hearing. O that people might get interested in the Lord's work as they do in their business.

The death angel visited our community and claimed the wife of Mr. J. C. Williams. She was a good woman, a member of the Baptist church. We pray that He that doeth all things well may comfort the husband and children. She had been our door neighbor for three months and we had learned to love her.

Wishing the editor and readers much success,

Reporter.

Caroleen, Shelby Circuit—

Our revival began the second Sunday with Bro. D. A. Braswell as pulpit help, who stayed until Friday morning, his work compelling him to return. We were glad to hear Bro. Braswell again; his sermons were seasoned with grace and power, and the Spirit worked mightily among the unsaved. Our beloved pastor then took the meeting in charge and continued until third Sunday night. Bro. Braswell did not take the revival away with him as was the fear of some. Bro. Fogleman's sermons were powerful, simple, and true, they penetrated to the depth of many hearts. The meeting was one of the best—possibly I should have said the best I ever witnessed for the space of only one week. There were some 60 who professed saving faith in Christ, and many who had grown cold renewed their covenant with God. We feel that the meeting has been one of much spiritual profit to our church and not only ours, but we feel that the entire town and surrounding community has been made better because of the meeting. There have been received into the church 32 new members with more to follow. Our Sunday school is progressing with 140 attendance and $10.65 collection Sunday. We feel safe to make the aforesaid statement. We were pleased to have our former pastor, Rev. J. D. Morris, with us Sunday; he preached two able sermons for us which were enjoyed by all. The people here are learning that there is joy in giving; they gave Bro. Braswell $42 for his short stay with us, and we felt like we ought to help Bro. Morriss pay for the gas the "tin Lizzie" burned to bring him and the good messages to us, and an offering was taken amounting to $10.63 for him. We feel sure they will do likewise in regard to the million dollar campaign. Indeed we have already some of the money in hand for the million dollar fund and we believe that Caroleen will give as the Lord hath prospered us; if we do we will go over the top. May the grace of God be in our hearts and thus prepare us for the great work he has called upon us to do. Fraternally,

J. T. Sisk.

June 23, 1919.

Mt. Pleasant Circuit—

We are still on the map and are trying to do a few things as the year passes on. The parsonage has had most of our attention since January, as we wanted to get it done before the busy season came. It is now about completed and is one of the best houses I ever saw. The people are proud of it, and well they may be, for they have a parsonage that would be a credit to any charge in the conference.

Our preaching services are well attended and the people seem to have a deep interest in the work of the church.

We were a little late in getting the drive started for our part of the million, but we have it on now and are meeting with splendid success. Pleasant Union has nearly raised its quota and will go over the top. Mt. Pleasant has raised some and I believe will raise it all, for I believe the people are beginning to see that we can't afford to fail in this great undertaking.

The more I study about this campaign the more I become enthused over it, for I am convinced that it is God calling the Methodist Protestant Church to rise up and assert itself.

Our special meetings will soon be here and we are praying for and expecting good revivals.

We are mourning the death of Miss Minnie Soots, our organist at Mt. Pleasant. She is greatly missed in the church.

A. D. Shelton.

High Point—

The Woman's Home and Foreign Missionary societies held a very pleasant meeting last Monday at the home of Mrs. C. C. Robbins, south of town. There was a large attendance of members, who drove out to this delightful country home in automobiles.

Dr. Brown has been absent from his pulpit several Sundays recently in the interest of the million dollar campaign, but he filled his pulpit Sunday at both services, and preached at one a. m. to a large congregation. He announced that he does not expect to be absent any more soon. Communion will be administered next Sunday morning.

The Summer Conference will open at the Children's Home this evening. A large attendance of ministers is expected. Dr. Forlines will deliver a series of interesting lectures on the Second Coming of Christ.

Mrs. A. G. Dixon and daughter, of Baltimore, are guests at the home of Mrs. J. R. Reitzel, and will remain several days in this vicinity. Rev. Mr. Dixon is expected here June 30 for a visit.

Miss Carrie Stout, who has been teaching at Roanoke Rapids, has returned home for the summer vacation. She has accepted a position in the Greensboro graded schools for the next year, and her sister, Miss Flossie, who has taught here for the past three years, will also teach in Greensboro next year.

Miss Helen Brown left to-day for Charlottesville, Va., to attend the summer school at the University of Virginia.

Wyatt A. Pickens returned from Chapel Hill, where he was a student at the University for the past year. After spending a few days with relatives, he will leave for Baxley, Ga., to spend the summer with his father, R. T. Pickens.

Mrs. Geo. R. Brown returned last Thursday from an extended visit to Pittsburgh, Penn., and to Westminster, Md., where she was the guest of her daughter, Mrs. Edith Armacost. Dr. and Mrs. Brown are rejoicing over the good news that their son, Capt. Geo. R. Brown, who has been in service overseas for a year, has landed in the United States.

Roger Ogburn, of Kernersville, a student at the State University, is spending a few days with his sister, Mrs. W. C. Jones.

Mr. and Mrs. George T. Penny of Greensboro worshiped with us Sunday.

Little Miss Virginia Pickens is visiting the family of Mr. T. F. Wrenn, who are spending several weeks at their summer home at Marion, N. C.

Alexander Rankin, Jr., is at home from Bailey Military Institute, Greenwood, S. C.

Miss Juanita Moffitt has returned home from Salem College to spend the summer vacation.

Miss Iola Perryman, who has been a student at North Carolina College for Women, is at home for the summer.

Klein Pickett has returned home from Chapel Hill.

Mrs. S. S. Coe and little daughter, Julia Elizabeth, are spending a few weeks at Vade Mecum Springs.

Reporter.

Reidsville—

Those who weren't present at our "get-together" meeting Wednesday night, June 11, missed a good program as well as lots of good ice-cream. It was held during the prayer meeting hour and the Sunday school, Christian Endeavor societies, missionary societies, and Ladies' Aid society as well as all members of the church were invited.

During the evening the following program was rendered: Hymn 379; prayer by Rev. L.

W. Gerringer; Scripture, by pastor; musical selection, Miss Madge Thompson; short talk on "Church Members' Reponsibility in the Sunday School," Mr. J. W. Dixon; "How Church Members Can Help the Stewards Do Their Work," J. H. Turner; trio, Miss Kate Hammer, Miss Lorene Williams and Mrs. W. E. McCollum; "The Importance of the Junior Christian Endeavor Society," Mrs. M. A. Jones; "How the Christian Endeavor Helps the Young People," Miss M. Thompson; "What the Ladies' Aid is Doing and How Each One Can Help," Mrs. D. L. Carroll; "Importance of the Woman's Foreign Missionary Society and Woman's Home Missionary Society," by Mrs. Gerringer and Mrs. McCollum respectively; "How Church Members Can Help Keep Church Treasury in Good Shape," C. H. Garrison; "How to Have Larger Congregations," A. P. Sands; recitation, "My Sister's Best Fellow," Mrs. Lane Rascoe. Our pastor concluded the program with a short talk on the three fundamentals of a growing church: loyalty, service and cooperation; after which all joined in singing hymn 393.

Everyone then adjourned to the basement where ice cream was served in abundance. One child remarked, "This is my eleventh cone." We **know** that he had a good time and we believe all the others, especially the children, enjoyed it, too. If you have not
ried a "get-together" meeting try it and see
hat a social time you can have.

Mrs. W. E. McCollum, Reporter.

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rlington—

esterday was a day that will not soon be
otten by us. The Sunday school was full
fe and vigor and there were 274 present.
n at the 11 o'clock service we celebrated
years of history of the Burlington Meth-
t Protestant church. Eight of the charter
bers were present as guests of honor and
service was planned with them in mind.
r the devotional part of the service was
greetings were brought by a repre ent-
of the junior, intermediate and senior
ian Endeavor societies and the Ladies'
reign missionary society and home mis-
society. While the greetings were be-
livered all members of the societies
It was indeed a delightful service.
the pastor preached a short sermon.
evening congregation was cut in halves
sacred concert at the Chautauqua tent
reet; however, those who were present
l to enjoy the service.
good reporter, Bro. C. B. Way, and his
pent Sunday in Henderson.
writer expects to go to Summer Con-
this evening and hopes to get a great
good out of it.

J. E. Pritchard.

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s Grove, Guilford Circuit—

Sunday was a great day for us as the
s entirely taken up in service; Sun-
hool in the morning, then in the after-
song service which was very much en-
by all. Mr. Kennedy and quite a num-
f good singers were present. We want
ank them for the interest they are tak-
n us and cordially invite them to come
again. Then at night Bro. A. M. Hamilton preached for us and encouraged us greatly by preaching such a good sermon. His subject was Hope, and we trust that we may lay hold upon the hope that is set before us, which hope we have as an anchor to the soul both sure and steadfast. Bro. Hamilton is doing a great work, we feel sure, for he is a real busy man and that is what it takes to do a great work. We hope that the entire circuit will co-operate with him and much be done this year. Death visited our community not long since and claimed for its own Mrs. Pinkney Jones. Our hearts were made sad to see a good woman taken from her home and neighborhood and we would so much, all of us, love to keep our dear ones, especially our own dear mothers, but a much better place is prepared for all the faithful. So we will just say, Not my will, but thine. be done. Then we would say to the bereaved ones, let not your heart be troubled, but let us remember her love and good counsel and may it strengthen us and when temptations come our way, may we be able to resist the evil and come out victorious, for it is our duty and privilege. Let us ever keep the memory of our mothers; let us think on good things, mother, home, and heaven, the sweetest sounds on earth.

Martha Parsons.

Bethany, Randleman Charge—

We are glad to report that the Franklinville township Sunday school convention met with us Sunday, June 22, for the annual convention. There was a large congregation present, and the day was enjoyed by all present. A very interesting program had been arranged by the officers of the convention. The convention adjourned to meet again next year with the people of Giles Chapel.

Two weeks ago [illegible] had the pleasure of having with us at our regular preaching service Mr. L. R. Hughes, of Randleman, who made us a splendid talk regarding the million dollar drive, after which cards were distributed for pledges. I hope our people will respond to this worthy cause liberally.

The young ladies of our Sunday school are busy preparing for a Children's Day service. which they hope to hold here July 13.

Our Sunday school is progressing nicely, but still we are not satisfied; aren't there still some more of the parents who, if they would try, and try hard, could come to Sunday school and bring their children? And then again, aren't there some young people not in Sunday school that ought to be? Let us that are going see to that and if there is any one, invite them to come.

Beulah, Mecklenburg Circuit—

Yes, Zoar, come again with your report, for we are always glad to hear from you. Our pastor, Rev. A. Ridge, preached a soul-stirring sermon at 11 o'clock this morning to a large crowd. It seems that Beulah is growing more each day. We are planning to have our children's day the second Sunday in July, with all-day services and dinner on the ground. All come with well-filled baskets. We were sorry to hear of Stallings church getting burnt by lightning. Beulah people have pledged to help them $117.50; although we feel that is small, but we hope to pay more if we can. And we also collected $18 for our pastor. We have also pledged $46 on a new organ; hope to get the other amount by next Sunday, and we hope to have our organ by the second Sunday. Our Sunday school is getting along fine. We have $5 in the treasury now, and have already ordered our literature for the next quarter. Our prayer meeting has started again; we have it every Sunday night. We are glad to have one of our soldier boys, Mr. Lawrence Phifer, with us again. It has been quite a while since he has been with us, but we will surely give him a hearty welcome in our Sunday school and church work again, for he was a faithful member of our Sunday school. Pray for our success.

Flossie Deese, Reporter.

June 22, 1919.

Antioch, Mecklenburg Circuit—

During our long silence there has been something doing all the while.

Zoar, we are not dead at all. You know the old saying, "A still tongue makes a wise head." So we are wanting to become wise, and I think we have since you readers of the Herald have heard from Antioch. If you readers don't believe we have been doing something, just listen.

The first of this spring there was $350 collected and this was used to cover and repair the arbor. Last Sunday there was $1.50 collected for Children's Home, $53 subscribed on Pastor's salary, and $18 of it was paid; and there was $181 subscribed to help rebuild the church at Stallingville. We feel that it is a very small amount to compare with what it will take to replace it.

We all like our pastor fine. He has filled all of his appointments. We will have the meeting to begin on the second Sunday in August. Good people, pray that there will be one of the greatest meetings that old Antioch has ever had. Let the people see what the boys and girls are doing. Get them to begin the church work and make the world better.

Reporter.

June 23, 1919.

Clarks Chapel, Buncombe Circuit—

The Baraca and Philathea classes, which have recently been organized at our Sunday school, gave an ice cream supper at the home of Miss Annie Eller on last Friday night, where a very enjoyable evening was spent by the young people. The officers for the Philathea are: Miss Esta Swain, president; Miss Mamie Watts, vice president; Miss Elinor Webster, secretary; Miss Lucy Parker, treasurer; Miss Annie Eller, teacher; Mrs. Stella Corbett, assistant teacher. The officers for the Baraca are: Mr. Austin Mackey, president; Rev. Mr. Lindley, vice president; Mr. Harry Webster, secretary; Mr. B. R. Watts, teacher; Mr. Ernest Weaver, assistant teacher. Very successful work is hoped for by the two classes. A fuller report later.

Margaret Kennedy, Reporter.

—The Legislature of Ohio goes on record as being against prize fighting and adopts resolutions requesting Governor Cox to prevent the Willard-Dempsey match. Good for Ohio.

IN MEMORIAM.

Causey.

Mary H. Causey, wife of Charles C. Causey, departed this life May 11, 1919, aged 77 years, nine months and 23 days. She is survived by her aged husband and seven children, viz.:Mr. H. C. Causey, Mrs. Donnie B. Coble of Greensboro, R. 6, Mrs. J. T. Ivey of New Berry, S. C., Mr. B. H. Causey, So. Richmond, Va., Mr. A. B. Causey of Durham, N. C., Mr. J. T. Causey of Greensboro, N. C., and Srgt. Charles V. Causey, stationed at Fort St. Phillips at New Orleans, La.

Mrs. Causey was a woman of strong character, a kind and loving wife and mother. A true, devoted, and earnest Christian from childhood, having joined the Methodist Protestant Church when quite a girl. No one who was in need ever came to her and went empty handed away. Her conversation was of an uplifting nature; and it was a real joy to her to have her friends come and see her, and they always went away feeling it was good to have been in her company. She lived the "quiet life," yet took a deep interest in her community, and kept abreast with current events, social, religious, and political; as she was a great reader. She lived the allotted time and beyond, and her family and those who knew her best have the blessed assurance that with her "all is well". The summons to a higher state of eternal joy and peace was only of a very few hours' duration.

Yes, wife and mother, we miss thee sore,
Yet for thee to be with Jesus forevermore
We bow in humble submission to His will
Who doeth all things well and saith, Peace
be still.

J. S. Worth, Sr.

Mrs. M. H. Pegg.—Sandy Ridge church on Oak Ridge circuit lost one of its very best members when on Friday, the 13th of June, Mrs. M. H. Pegg went to her reward. She was 67 years of age, and had been a member of the church since she was about 15 years of age. She was for many years a member of the Wesleyan Methodist Church, but the past several years she was a faithful and loyal member of Sandy Ridge. Four years ago her husband, who was also a faithful and loyal member of Sandy Ridge, preceded her to the glory world.

Sister Pegg leaves behind a son, three daughters, a brother and two or three sisters, and a great number of sorrowing relatives and friends. To all of you who weep we would say, Jesus Christ knows better than any human heart how to sympathize with you, and he is your help and comfort at a time like this.

The funeral service was conducted by the writer at Sandy Ridge church Saturday, June the 14th, after which interment was made in the Sandy Cross cemetery.

L. W. Gerringer.

CAPTAIN BASCOM L. FIELD.

"True Christian Soldier."

Lieut. Col. Joseph Hyde Pratt, commander of 105th Engineers, 30th Division, A. E. F. in France, wrote to Rev. and Mrs. M. C. Field:

"It is with sincere sorrow now that I have to write you of the death of Capt. Bascom L. Field, who was killed in action on the 29th of September.

"He was in an engagement that will rank equal in greatness and importance to any of the whole war, the breaking through the Hindenburg line at Bellicourt.

"He was commissioned captain September 21, and I considered him one of my best officers. He was always conscientious and painstaking in his work, never complained, no matter how hard things might be going; ever ready to help; solicitous regarding his men and beloved by them. **In all his life as a soldier I never heard him utter an oath** or speak harshly of any one. **He was a true Christian soldier.**

"Bascom had been associated with me in highway work for six years and enlisted in my battalion. I was very much attached to him and feel his loss greatly.

"He was buried in the Tinecourt military cemetery, the American plot, row A, grave 25. We placed a cross at the head of his grave, facing the enemy.

"At the time of his death Captain Field was superintending the reconstruction of a road at the front, so that our troops and artillery could go forward. He was killed by a piece of shell that exploded near him. I do not think he suffered the least pain.

"He was a great help to me in my work with the regiment, and was an officer I always liked to have near me."

Captain Armstrong, of the same regiment, wrote:

"I am all broken up that he could not continue with us. He was a born commander, an inspiration to us all, and he will always be cherished with the warmest affection by Company D and a host of friends throughout the 30th Division."

Master Engineer Blythe wrote:

"He was very popular with his men, and will be missed by the entire regiment, and especially by me."

"BOYS WILL BE BOYS."

The bad boy is a problem with which the Mexicans as well as the Americans have to deal. One mother found herself hopelessly unable to cope with her fourteen-year-old son and she sent him to us. He was fearless and as strong as a young ox. He had a keen sense of humor, a high ambition and a fine sense of honor. The trouble seems simply to have been that his faults had been recognized and magnified while his virtues had been passed over as unworthy of notice. Consequently he reveled in his badness and being perfectly able to do it he established his reputation as a pugilist among Americans and Mexicans in his home town. He has changed wonderfully since he came to us last year. He has been trusted and he has proved himself trustworthy. He has begun to discover himself as thousands of other young Mexicans would do if they but had the opportunity. The fighting spirit, we are glad to say, is not gone, but it is being directed into other channels and his energies are consecrated to the Master's use. Here is material for leadership. It should be developed.—From Over the Border.

THE LAST APPEAL

For Foster Parents for 60,000 French War Orphans.

One of the most appealing of the after-the-war campaigns will be launched this month, asking for foster parents for 60,000 little war orphans of France. Mrs. Walter S. Brewster, wife of the Roumanian Consul to Chicago, Chairman of the Chicago Committee and Vice-President of the National Committee of The Fatherless Children of France, has charge of the promotion of this campaign.

Mrs. Brewster has just returned from a tour of investigation through the devastated regions of France.

The highest French officials provided her with military escort and bestowed upon her every courtesy during her visit to the war zone. She lived with the appalling conditions of these children and their mothers—she knows that thousands of children "over there" are undernourished, starving, and succumbing to sickness.

"In all the northern country," says Mrs. Brewster, "there is no village untouched, and scarcely a house with a roof. There is not a bridge that has not been dynamited, a factory that has not been ruined. The tales that are told of the boche invasion are unthinkable—shocking. Still the people of the north tell them dispassionately. They have borne so much they have no energy to show excitement over their suffering. They are coming back into these terrible towns as soon as they are allowed. They bring their pos session with them in two string bags, us ally. Possibly they have enough to fill a r cotton tablecloth knotted at the corners. Cambrai 17,000 out of a pre-war populat of 29,000 have returned. They live ten twelve in a room, and many of the ro have no roofs.

"For two days we motored over this nor ern country before we saw a cow, a chic or a horse. The country is stripped bar everything that makes it livable. But to French it is still lovable. As you ride thr it your pity for France is infinite. B your mind are no words to express you ings toward Germany. There are mil miles of grayish-brown dust where we tile farms, pleasant villages, forests a chards. About Verdun, as far as you ca are heaps of sand, no sign of life tha no promise of any life to come.

"Here and there is a cross where soldier, killed in the last days of the fig is buried.

"Those who died in the frightfuln the earlier battles lie somewhere benea awful heap of dust. All along this s dead country are soldiers' graves, si the middle of plowed fields, in grou the roads, or row after row in so cemetery. The fathers of many of t children for whom we are seeking to buried there, and more have left no

Every day of her stay in the war was made vividly clear to Mrs. Brewst "we must work harder and faster tha before," for thousands of children ar ishing in France.

Under the plan of the campaign being dertaken, each American foster parent pl es ten cents a day, which makes $3 a month, or $36.50 a year, and this added to a tiny allowance of the same amount allowed by the French Government, means saving grace to a French child, allowing it not only to remain in its own country, but with its widowed mother instead of in an institution. Thus are the broken remnants of the little war families kept together. Each foster parent is put in direct touch with the child for whom she has pledged the necessary 10 cents a day, and with its mother through correspondence. Every cent subscribed goes to the child. The expenses of this philanthropy are borne by generous friends of the organization. To adopt a child or to make a donation, large or small, write for information to Mrs. Walter S. Brewster, Room 634, 410 South Michigan Ave., Chicago, Ill., with whom all local chairmen of The Fatherless Children of France, in every community, are co-operating.

CHILDREN'S CORNER

BOYS' AND GIRLS' CONTEST.

(This story is sent us by a minister to be corrected by our boys and girls under thirteen years of age. He will pay one dollar to the one that sends in the best corrected copy of this story. He says you may get help, but must write out the paper submitted yourself. Both errors and inelegant expressions should be corrected. Send your papers to the editor of the Herald and he will send them to the minister who is to send the prize. Time limit, July 25.)

Jo and Jim's Visit.

Jo and Jim were two brothers, of which Jo was the oldest. Neither of them were bright, but Jo was brighter than Jim who was so dull his teachers couldn't learn him nothing. These two boys took a little journey whose destiny was a public sale. As they proceeded along together on their way they met three boys who were helping each other toll two white and one black pig with beans falling from a busted sack. I don't know how many beans there was in the sack: I calculate some three pounds. A farmer man from a field across the fence asked the boys where are you going to and told the boys I don't doubt but what I'll make the best crop this year I have ever made, and the Hickory King corn makes the best roasting ears of all other kinds and nobody never saw such fine seed wheat as the Kivett. He also said it has been a good while ago since I have seen my stray dog which has left home and if any body finds him I wish they would return him back home to me. Jo said I expect I saw your dog along down the road and if I had of knowed it was your dog I should of brought him along home to you. The boys met a ragged man whom they suspected was Peter Pike, but it was not him. Jo said he's no account but Jim said because he is shabby dressed is no reason you should suspicion him for being a vagabond. All shabby dressed men are not vagabonds. Jo then was silent and said no more.

The boys had been detained and kept back so much on their way that they wondered if they would arrive at the sale promptly on time or not. They hoped they would though they feared they should not. Jo persuaded Jim to try and get some apples of'en a tree near by the roadside but Jim wouldn't try for awhile because he was afraid he might be bit bad by a dog under the tree. But finally at last Jim did try and was bit by the dog although Jo had convinced him the dog would not bite. Both the boys thought the dog was bigger than it was. They met a lot of their school mates at the sale: most every one of them were there. Jo said to one of them I hope you are well and that your father may have recovered from his past sickness with pneumonia though I heard he was expected to die every day. Thank you said the boy I'm pretty good and my father is getting better and convalescing: the doctor says he has no temperature at all. The boys were invited to a seat by a man playing on a Nickleodian, but they said no we're very pleasant here where we are at.

The boys stopped three hours at the sale and for a hour enduring their stay a heavy rain fell making the road on their return back almost impossible. Neither one of them couldn't walk very fast. Jim could not walk so fast as Jo being as he was the youngest. It was awful hot too: the thermometer was 100. They got back home alright, promptly on time, and said Father we are exhausted and very tired but we were very glad to have gone to the sale and we should love to repeat the trip over again sometime.

THE ROBIN'S VISIT.

Once a robin flew into a pretty room; and just as he went in, the wind banged the window blinds so that he could not get out again.

At first he did not mind, but flew about and lit on the bright picture frames and wished his pretty wife were with him to enjoy the pleasant place. Then he rested on the back of a small chair, and then he saw another robin. "Oho," sang he to himself, "here is some one else. I must speak to him. Whew! Mr. Robin, glad to meet you. My name is Cock Robin. What do they call this place?" But the other robin did not answer. He only opened his mouth and jerked his head from side to side just as Mr. Cock Robin did. You see, the other robin lived in the looking-glass and could not speak.

"A rude fellow," chirped Mr. Cock Robin to himself. "Ah! yonder are some cherries. I'll eat some." The cherries were in a bowl on the table. Mr. Cock Robin helped himself. Then he decided to try the other bird once more. "My friend," said he softly as he caught the stem of a fine cherry in his beak and flew to the chair again, "here is a fine cherry for you. Oh, oh!" Well might Mr. Cock Robin say "Oh," for there stood the other robin on just such a chair, offering him a cherry in the most polite manner! "Thanks," said Mr. Cock Robin; "but, my deaf and dumb friend, as we each have one, we need not stand on ceremony."

So both began to eat. "He is a fine, sociable fellow, after all," said Mr. Cock Robin. The door opened and in came a little girl. "What's that?" cried Mr. Cock Robin faintly to himself. The girl clapped her hands for joy and ran toward him. Up flew Mr. Cock Robin in a great fright. He whisked past the looking-glass and saw that the other robin was badly scared also. Then he tried very hard to fly out of a closed window where there was no blind, but he dashed against some very hard air and hurt his sides. If he had been like you, he would have known that it was window glass and not hard air.

"Poor birdie!" said the little girl, as she threw open the window. "You shall go out if you want to."

In an instant Mr. Cock Robin was flying through the sunlight to his little wife. "Where have you been?" she chirped as he reached the nest.

"Oh, I've been on a visit," said Mr. Cock Robin; and he told her all about it.

Soon Mrs. Cock Robin said softly: "I should like to see that other one. Was he very handsome, my dear?"

"Handsome!" cried Mr. Cock Robin. "Handsome! Not at all, my dear, a very homely bird, indeed, a very homely bird, and as deaf as a post."

"How dreadful!" sighed Mrs. Cock Robin. —Exchange.

NOTICE, CHRISTIAN ENDEAVORERS.

August 20 to 27 the Ohio Conference Union of Christian Endeavorers will conduct a School of Methods at Sabina Camp Grounds, Sabina, Ohio. Preceding this, August 5 to 10 the International Christian Endeavor Conference will convene in Buffalo, New York. This, too, will largely be a school of methods. Both these meetings will be made up of just the things you as a Christian Endeavorer want and need to make you an efficient worker for the Master. If you can at any sacrifice or under any condition get to either or both of these meetings you will be doubly repaid for going. This is a day when business men and professional men are sparing no expense or trouble to make themselves efficient and proficient in their particular line and only employ those who are capable as assistants. You as a worker for the Master should be just as eager to qualify for the very best service possible and should not let an opportunity like the two above pass you by unless it is absolutely impossible for you to take advantage of it. The committee at Sabina has a fine program and will be glad to welcome every Methodist Protestant that will come. At Buffalo on Saturday morning from eight o'clock to 9:30 we are planning to hold a denominational conference. Most of the other denominations will be well represented. You be there to represent yours. May I look forward to meeting you there?

Yours in His service, A. G. Dixon.

—Germany agreed to sign the peace terms dictated by the allies, though their agreement is accompanied by a protest. This may mean that they intend to evade full payment, if they can. It is not such a peace as one could desire, but the spirit of the Gospel is the only spirit that can bring a true and lasting peace. Let us spend more for the Gospel that we may spend less for armies and police forces.

(Begun on page ten.)

bling feet of the world. In this he was but one of a dozen with whom I have conversed since leaving New York Harbor—a much decorated British general in a high administrative post confessing himself baffled unless there shall arise a great spiritual leader for the race; Venizelos, the one man who is Greece's greatest asset, speaking wistfully of a spiritual rebirth; another, a romantic figure from the desert, a hero and a champion, talking not of battles but of whence and how we may expect a new interpreter of the Eternal; another, a powerful and wealthy business man with whom I dined in Paris, freely declaring that the social tangle of the times cannot be unravelled unless there shall come a clear Voice calling to the spirits of men, "This is the way, walk ye in it;" others, American officers in France, ripened by their own great deeds, musing upon the possibility of a Personality who may merge the distracted and divergent minds of men into one common purpose of good will; still another, himself a soldier saint, troubled in soul because in his America there had arisen no great spiritual leader to call in prophet tones the nation back to God.

It would be less than honest journalism did I fail to report that amid the welter and turbulence and discordance of world politics which is my present assignment I find among thoughtful men of every creed and country a decided note of spiritual wistfulness and expectancy. We are too serious now for the mercenary and mechanical methods of a noisy evangelist uttering only safe and remunerative sensationalism; we want a man from some Patmos who can say, "Thus saith the Lord." As democracy and its imitations spread the world's need of the one King becomes greater. New York Herald.

—A case of attempted burning "to make good" a prediction of fire, was brought to light recently through the prosecution of a Jersey City fortune teller, who prophesied that the flat house in which she was a tenant would be visited by fire. She was found with burned matches in her hand stooping over a pool of kerosene oil.

—Since 1859 Baltimore has suffered nearly $95,000,000 in losses resulting from some 40,000 fires, according to annual reports of the Fire Board. The heaviest loss, $60,000,000, was recorded in 1904, year of the conflagration, and 1917 held second place with a fire damage of $2,000,000.

—A total of 6,225,192 automobiles and motor trucks were registered in this country at the beginning of the year and it is estimated that there will be an annual output from one and one-half to two million cars for several years to come.

THE NATIONAL DEBT.

During the month of May the nation's public debt increased $1,096,000,000, a treasury statement just issued shows. The total national debt has now reached the high mark of over $25,921,150,000.

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J. W. Fry, President. W. E. Allen, Treas.

GREENSBORO LOAN AND TRUST COMPANY

BLINDED SOLDIERS.

The number of soldiers in the American army who were blinded during the war totals 125, according to an announcement by the war risk insurance bureau. Over 60 of these men were recently discharged from a hospital in Baltimore where they have been undergoing treatment. Some of them, it is stated, are able to see objects dimly but all are classed as totally blind in an industrial sense. Under the provision of the war risk act each man will receive compensation of $100 a month and in addition $57.50 a month from government insurance.

PRONOUNCES LOCUSTS FINE FOOD.

Prof. A. E. Allen of Johns Hopkins university, Baltimore, declares that the 17-year locusts are an especially delicious food. The professor has eaten a number of them and he says that they taste like shrimp. "If there were a scarcity of other food," he states, "persons who had tasted them would probably think nothing of eating them in large quantities. Those of us who have eaten them find the flavor pleasant. It is important, of course, to pick them just after they come out of their shell, while they are still white and tender. After a few days they become hard and unsatisfactory as food."

A Scottish countrywoman was taking her son to the school for the first time, and after impressing the schoolmaster with the necessity of the boy's having a thoroughly good education she finished up by saying: "Be sure he learns Latin."

"But, my dear lady," said the schoolmaster, "Latin is a dead language."

"So much the better," replied the woman. "Ye ken, he's going to be an undertaker."

"I see Henry Ford is running a news paper. Does he know anything about publishing a newspaper?"

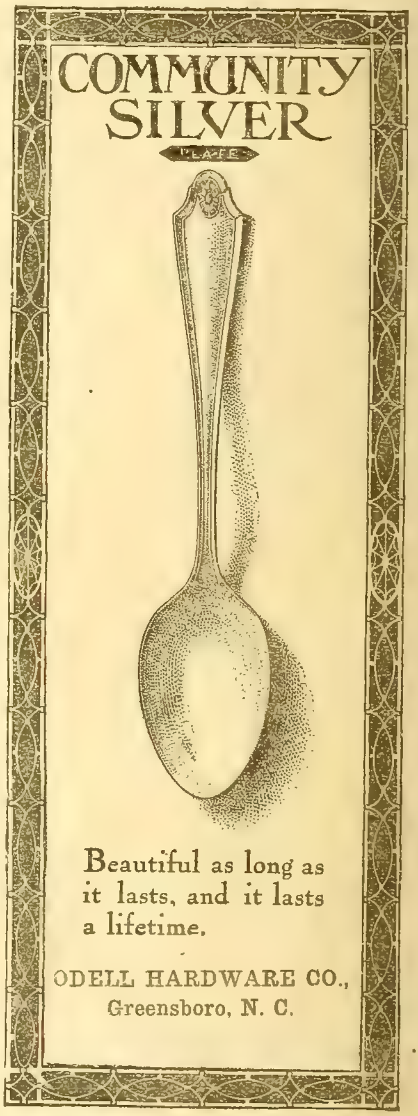
"Must know a heap. I notice he waited until he got $40,000,000 before arranging to run one."—Kansas City Journal.

—Frank Gaffney, of New York, is credited with capturing 80 prisoners on Sep. 29, 1918.

—Bro. J. H. Siler of Staley, now has his paper directed to Raleigh, N. C.

—Mrs. Fannie Kirkpatrick was a visitor at the Summer Conference.

—Minnesota was swept by a cyclone last Sunday. Many houses were wrecked. A train was blown from the tracks. Death was found in its wake.



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—Bro. Joe Snotherly, of Stanly circuit, was an attendant at the Summer Conference.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXV. GREENSBORO, N. C., JULY 31, 1919. NUHBER 37.

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J. F. McCulloch, Editor and Publisher.

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THE SIN OF RACE HATRED.

Last week the country was startled by the report of race-rioting in Washington, whites and black in deadly conflict. This week Chicago is the scene of more extensive and more destructive rioting. Already 30 people have been killed in Chicago, and hundreds have been wounded. Soldiers have been sent, but still the trouble does not cease. Passenger trains are fired upon by negroes and sometimes negroes are taken from street cars and beaten by infuriated whites This is dreadful to read about and is truly alarming.

War always results in demoralization. This rioting may be attributed in part at least to the effect of the war in Europe. Men in war become accustomed to killing men and the crime of homicide loses something of its ordinary heinousness.

But the clash between different races of men in this case is doubtless due to race hatred, and all right-minded people will deplore the existence of such a feeling. It is wrong. It is sinful. No human being has a right to hate another, whether of his own or of a different race. God made the different races and desires that they should live upon the earth in harmony. Present relation between the races may not be the best, it may be that some different agreement as to the bounds of habitation would be better. But in no case is race-hatred justified. You should not hate a man merely because he is different from you. He does not differ from you any more widely than you differ from him. If you do right in hating him, then he would do right to hate you. You should not hate a man because he is inferior or superior to yourself. The inequalities among men constitute no ground for hatred.

We have natural antipathies, some of which are mere prejudices and none of which, however justified by fact, can form the least warrant for hatred, the desire to injure.

Has Christianity no word about this matter? To be sure it has. "Thou shalt love thy neighbor as thyself." No human being is to be despised. The meanest specimen of humanity bears the lineaments of God. God has breathed into him a divine breath. He is a creature of God and God owns him and is jealous of His rights. In fighting our fellowmen we may be fighting against God. We should have a care.

We may wish that the negroes had been left in Africa. It was through the cupidity of white men that they were brought to America. They are not to be condemned for being here. God in His goodness permitted the wrong of African slavery, and it may be that He had a good purpose to be served by that oppression. Certainly the will of God should be regarded first of all in our present treatment of every alien race, and God commands us to love all men and as far as in us lieth live peaceably with all men. We are not to retaliate. We may invoke the orderly processes of law, but we must not usurp the office of the magistrate or the sheriff. We should leave vengeance to God who will mete out exact justice to all. We should love men of all races and colors, and in the great majority of cases they will repay us with love.

USING WORDS ARIGHT.

The exercse given to the boys and girls by a minister in "Jo and Jim's Visit" illustrates many comman errors in soeech and writing. The cause of most of them is loose and incorrect thinking. Our thoughts go astray led by our imagination. We are not careful to observe facts, but yield to fancies Things always maintain true logical relations and should be our guide in thinking. Then if we know the true meaning of words, we may use them aright.

We often hear the expression, "the past year." But there are a great many "past" years. What is meant is "the last year".

Again, we frequently read in marriage notices: "The bride is the accomplished daughter of Mr. A. B. Jones," when Mr. A. B. Jones has other daughters just as accomplished as the one referred to. When there are other daughters or other sons, we should say "a daughter" or "a son".

Think before you speak and before you write whether you are following fact or mere habit or fancy, and you will be better able to speak or write correctly.

COLLEGE FUND.

Boosters' Club Fees.

Rev. N. G. Bethea $2.00

—"We are having a Forward Movement for the simple reason that God is calling our church to do its work better than in the past, and is calling us to a larger task. The new day has come. The opportunity and responsibility of the Christian Church are greater than ever before in its history."

—Montana legislature votes almost anuanimously for woman suffrage.

—Special meeting at Tabernacle begins next Sunday. This week Bro. Millaway is at Shady Grove, Bro. Paul Kennett assisting.

—Bro. Gerringer is attending the Ministers' Summer Conference and Young People's Conference at Westminster, Md., and will go to Buffalo, N. Y., next week to International Christian Endeavor Convention. He is making the trip that he may get some help for young people's work in North Carolina.

—Bro. Bethea is battling with nettle rash this week, but hopes to be on hand at Eden next Sunday for his revival campaign. Bro. Troxler is to help him there and at Union.

—Rev. J. E. Pritcharrd has had 192 Sundays since he became pastor of Burlington church and has received 191 persons into its membership. A splendid record, we think.

—One of our preachers writes: "I went to plowing my garden with garden plow this a. m. just as it was light enough to see the rows. How is that for a preacher's Monday morning?" And that preacher preached twice the day before. Guess who.

—The minister who gives the prize for best correction of "Joe and Jim's Visit" asks us to say that all the competitors did well and every one of them deserves a prize.

"Our prison-trained men outnumber our college trained men more than two to one, as do the men from the jails those from the high schools."

—Mrs. J. M. Stone recently enjoyed a visit from her sister, Miss Mabel Pugh. Miss Mabel recently won a prize in a Philadelphia art school which will give her a period of travel and study in Europe when conditions become more nearly normal.

COLLEGE BOOSTERS' CLUB.

I hereby pledge my services to the college committee of the North Carolina Conference, Methodist Protestant Church, promising to assist them in every reasonable way I can in raising the $250,000 set by our last Conference for buildings and endowment. As an evidence of my purpose to aid the committee I am enrolling in the College Boosters' Club, paying the fee of one dollar.

750 Mrs. E. N. Perkins
751. Miss Nora Mabry

"OUR FATHER."

Hector was going to his last battle. His wife, Andromache, went with him as far as the gates of the city, and with them was a nurse carrying an infant child. When he was about to depart Hector put out his arms to take the child and embrace it in an affectionate farewell, but the little one was terrified by the burnished helmet and the waving plume, and with screams of fear clung to the neck of the nurse. In a moment the father divined the cause of the child's alarm and took off his armor; then, smiling through his tears the little fellow leaped into the father's arms. When men interpret the heavenly Father through the revelation that is sometimes made they take alarm, and, like the children of Israel, ask that he speak to them no more. But to see him as he is revealed in Christ Jesus shows him as a pitying, tender and loving Father, full of grace and love. Through Christ they may come boldly to a throne of grace and find help for every time of need. One of the grandest and most comforting truths that Christ taught the world is embodied in the simple but sublime prayer, "Our Father, which art in heaven."—Methodist Protestant.

LACK OF PRAYER.

The great lack of our life is that we do not pray enough. And there is no failure so disastrous or criminal as this. It is very difficult to account for it. If in all times of discouragement and vicissitude we could have access to one of the wisest and noblest of our fellow-creatures, or to some venerated departed saint, or to the guardian angel deputed to attend our steps, or to the archangel that presides as vicegerent over this system of worlds, how strong and brave we should become. Whatever our need, we would at once seek his august presence, and obtain his counsel and assistance. How extraordinary is our behavior, then, with respect to prayer, that we make so little of our opportunities of access into the presence of our Father, in whom wisdom, love and power blend perfectly, and who is always willing to hear us—nay, is perpetually urging us to come!—F. B. Meyer.

THE DAILY ADVENTURE.

Day by day we do actually and literally go out and come in. The phrase marks the ordered sequence of our ordinary existence—that daily life of the trivial round, and the common task of which we sometimes complain that nothing ever happens; that it is wholly commonplace. And yet the commonplaceness of it is surely in ourselves. The ordinary daily life is, if we be spiritually alert, far less certain and far more adventurous than we conceive. To the spiritually alert the street is as hazardous as the wilderness, and the office and the shop are to us as foreign lands. We meet, every day, men and women who surprise us with the revelation of unexpected possibilities, and of unhinted thoughts, and whose action is a thousand times more difficult to forecast. Spiritual gold may wait for us at the corner of any street, and the words that alter the destiny of a life be spoken in the clamor and rumble of a railway platform. We may meet spiritual adventures within a few yards of our own door. And God may come to meet us, supreme, in the street that our feet have trodden every morning. The path where we have enjoyed such quiet communions may be changed in a moment into the scene of temptation and disaster. Any morning and any hour may bring to us the opportunity either of denying or entering into, and sharing the larger and fuller communion of our Lord. And it is just that which sets an expectation upon the threshold of the morning,and sends a man forth with a thrill that is partly of hope and partly of fear.—W. C. Piggott.

THE DECISIVE CHOICE.

Mrs. Langdon opened the library door and entered. The Judge sat at his desk writing with swift pen. An ominous frown rested on his strong, rugged face. His manner indicated that his thoughts were elsewhere than on his work.

"You sent for me, Mark?" As she spoke, his wife dropped into a chair near her husband's desk. The smile on her face vanished as she observed the Judge's stern aspect.

"Yes, Mary; I did." The man turned and faced her. "That precious scamp of a Rowland has gotten into debt again. I shall use heroic measures this time. I shall disown him."

Mrs. Langdon met this outburst with a calmness that rather staggered her husband.

"I agree with you, Mark, that Rowland must be checked in his unbridled extravagance. Send him a peremptory summons to come home at once." Mrs. Langdon furtively studied the Judge's face while she spoke.

"The rascal came home after the first offense. Our kindness then was misplaced, for the same thing recurred three months after. Let him suffer banishment. See how that works!"

"Mark, were your parents very strict with you when you were growing up to manhood?" was his wife's seemingly irrelevant question.

"Not too much for my good, Mary."

"Did you never get into any kind of scrapes or difficulties, when you were in college, my dear?" persisted the determined mother.

"Yes, I did," replied the Judge with frankness; "but never about money matters." Then a blush of honest shame suffused the man's cheeks.

"There are two or three things, Mary, that I always recall with great humiliation of spirit. Father was for turning me out of doors at once, but I remember how mother pleaded for me." With characteristic touch the Judge drew his hand over and through his hair, while his gaze wandered off to the landscape visible through the adjacent window.

A strange smile of understanding illuminated his wife's face. "Just think," she remarked with innocent calmness, "in spite of those youthful lapses, what a strong and upright character you became!"

"Not any too good, Molly-bird; not any too good, my dear," returned the man, somewhat mollified by her adroit speech.

"Mark, it is only recently that I have conceived an intelligent appreciation of the meaning of mercy. Shakespeare's statement that "the quality of mercy is not strained," always fell with dull, monotonous effect upon my heedless understanding; but last month when I was visiting at my sister's, I heard a wonderful sermon by her pastor. His theme was mercy. For the first time in my life I learned its actual significance. He showed me what God's mercy meant over against man's exactingness. Why, Mark, it was a revelation to me to get hold of the idea what would happen—say, to you and me—if God should treat us just as we have deserved! But that would be mercy. Ah! ever since, my husband, mercy has assumed a gracious guise to me." Mrs. Langdon paused. Her serious words and rapt expression moved the man. He stirred uneasily in his chair.

"Mary," he asked with altered tone, "you think I should give that boy of ours a last chance?"

"Not only one more chance, Mark, but every time he fails it is our straight duty to attempt to win him back to righteoousness. He clearly needs discipline; but our loving kindness should be never failing. Our Master has set us the example."

"Go away, dear, quick, that I may write to the young scamp while my heart is tender towards him."

Judge Langdon opened the door that the mother might pass out.

Yet when the young man arrived at home it was Mrs. Langdon's tone that was severe. More than once, the Judge, who had given his son a bluff, off-hand greeting, looked at her with surprise.

Closeted with his mother some hours later, the boy learned what he owed to his mother's tactful mediation; and surmised what might be expecteed for the future, unless he made a radical change in his way of life.

Seriously alarmed at the thought of banishment from a home and family whom he had never before appreciated at their value, Rowland broke down. His irresponsible gayety deserted him.

"This time, my son, I succeeded in averting your father's just wrath. I doubt the efficacy of such an attempt on my part again. In that event you and your family would exist as strangers apart. I am sure that you would be entirely dependent on your own exertions for bed, board and clothes!"

"Do you mean that I could never come again? That I could never be near you, mother, nor my sister Louise? nor—nor my—my father?" The youth's face was white from intensity of feeling. He grasped his mother's hand in a nervous clasp as he strove to comprehend the significance of the facts she had enumerated.

"Rowland, the lesson of self-restraint must be learned in youth. There is no escape. He who seeks to evade its teachings becomes entangled in the meshes of inexorable law."

With tortured face the youth walked the

floor. It helped him not a whit to excuse himself by reflecting that he was pursuing the same course as a score of his college associates. His eyes traveled to the table where a great bowl of fragrant roses spoke eloquently of his sister's affection. Just beyond he caught a glimpse of a set of O. Henry's short stories, his father's last birthday gift to him, entertainment for many a leisure hour. As his restless step paused before the bureau from an oval frame there, the sweet frank face of his mother confronted him. He turned sharply to her living presence beside him.

“Is it possible, mother, that I am hesitating between the fleshpots of Egypt and the treasures of home love? My vision is clearing, thank God. Rather would I renounce my associates and their convivial habits a thousand times over than lose sight of your dear face.” He spoke with a finality of tone that augured a viewpoint for the future.

“My boy, my Rowland!” Mrs. Langdon's arms were extended in yearning, and her self-control gave way. “If you had decided otherwise it would have broken your mother's heart.”

“And that shall never be,” was Rowland's emphatic rejoinder. He bent down and kissed his mother's forehead, ere with hasty step he left the room.—Nettie Lounsbury Curtis, in Prebyterian Advance.

THOUGHT.

Every day we are becoming more and more like our thoughts. What we are today is the outcome of the thoughts we have cherished in the past, while the thoughts that we are cherishing today are determining what we shall be in the future. If our thoughts are low and base and ignoble, then we ourselves are becoming low and base and ignoble. If our thoughts are pure and clean and Christ-like, then we are becoming pure and clean and Christ-like. If we could look into the chambers of your imagination and observe what is taking place there, the thoughts you carry about with you, the desires and ambitions of your heart, the stuff of which your dreams are composed, we could prophesy with the utmost confidence the kind of person you are becoming and therefore the kind of person you shall be. It is in the light of such a fact as this that we see the significance of Paul's exhortation: “Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.” Think on these things, and we ourselves will become true and honorable and just and pure. It is particularly important that parents realize the truth of this. And yet how few of them apparently do! How many parents there are who are careful as to the food their children eat and the water they drink, but who are indifferent to the books they read, the movies they attend, the companions with whom they associate. No doubt we should exercise due care as to what we take into our bodies, but it is infinitely more important that we take heed to the thoughts that enter our minds.—The Presbyterian.

COMFORTABLE TO LIVE WITH.

“There is one serious objection to the place,” exclaimed the house-hunter, “neighbors so close on our left that, as one humorist put it, ‘we could almost hear them change their minds.’ ”

“Yes,” was the laughing retort of the agent, “but there are neighbors and neigbors, you know, and, my word for it, the little woman who lives in that house is the right sort.”

“But those two children I see playing outside might be very annoying, nevertheless.”

“Y-e-s,” drawled the agent, “but what I said about neighbors applies to mothers as well. That one has too good sense to allow her children to make a nuisance of themselves. You just try the place, ma'am, for a month, and if at the end of it you find I have not told you the truth I will refund your money.”

And so, with many misgivings, the quiet-loving woman moved into the house in question, which resulted in the following, six months later:

“Yes,” rejoined she, as aguest remarked on the closeness of neighbors, “I, too, thought that an objectionable feature at the start and hesitated about renting because of it, but now I would regret exceedingly to part with them. The mother is a veritable sunbeam. I have never once heard her nag. fret, or scold. Some might dub her ‘easy,’ yet she is a model mother, withal, and keeps such a firm hand on those littls boys of hers that they never cross the boundary line.

“The father is rarely at home, as he is a traveling salesman. That old gentleman? Oh, that is his father, though for some time I supposed it was her father, because of the harmony between the old genttleman and daughter-in-law, and especially the latter's indulgence of every whim of the former. For instance, when I remarked upon the turning over of sod, my little neighbor replied, laughingly:

“ ‘Oh, yes, grandpa took a notion to make a little garden, so I told him to go ahead, though, really, that grass plot is worth far more to me as a playground for the boys; but grandpa's happiness comes first with me, for he's getting old, and naturally his good times are ‘most over’.

“ ‘I expect, though,’ added she, with a happy laugh, ‘that his daughters will take me to task when they hear of his making garden, they caution me continually to watch their father, while, on the contrary, I let the dear old man do whatever he takes a notion to do, for he is too sensible to be treated like a child, and is still robust.’

“So I understood the situation when, a few weeks later, grandpa, with whom I had exchanged but passing greetings before, as he is a man of few words, held out his hand, saying: ‘I want to say good-bye, as I am going back to my old home in Kansas and will, doubtless, never return.’

“I expressed my surprise and regret, which met with a shake of the head and:

“ ‘I don't want to go, for a fact. California seems just made for old folks. But my daughters insist on my going back—write that one of them will come after me if I don't go right off. You see,’ added he, lowering his voice, ‘I felt so proud of my garden, and helping 'round—seeing my son is gone so much—that I foolishly wrote about it, and now the girls are up in arms, and so I must face about. Will have it that I am too old to wait on myself, even’.

“His daughter-in-law expressed genuine regret, aside, at his leaving, but her only comment was:

“ ‘Perhaps I don't know how to treat old people, for I was orphaned at so early an age that I can not even recall my parents; but it has always seemed to me that it is better to err on the side of letting old people overdo, if the overdoing is their own choosing. And so I tried to make father forget his advancing years. instead of continually reminding him of them.’

“And now, just two months later,” continued the story-teller, “you can see that very same grandpa making a new garden, for, as he put it this morning;

“ ‘I'm glad to be back where I can make gardens four times a year, if I want to.’ ”

“But why did the daughters consent to his coming back?” queried the interested guest.

“Well, I fancy that they found it a case of ‘vinegar made of wine,’ from what the old gentleman told me when I expressed surprise at seeing him back.

“ ‘I know it seems contrary to nature to prefer to live with a daughter-in-law to my own daughters,’ replied he, with a shake of his head, ‘but I do, for a fact. It seems mighty good to get back again, I tell you. My girls are as good as the average, too—fine housekeepers, good cooks and all that, but they are mighty uncomfortable for an old man to live with.’

“ ‘I don't know,’ continued he, hesitatingly, ‘as I can make you understand, not knowing 'em, but it was “Don't! don't” continually. They meant well, of course, but just as sure as I felt my blood stirring and started in to do something, one or the other of my girls—one a widow and t'other single—would cry out, “You are too old to work!” and, honestly, the only way to keep peace was for me to let 'em cuddle me like a baby. I stood it just as long as I could—after the liberty I'd had here for a spell—and then I made a bee-line back to the place where I can act young when I feel like it, for I'm not so old but what I can draw checks, and here I'll stay!’

“ ‘Good for you!” exclaimed I; ‘your daughters, I fancy, would have shortened your life with mistaken kindness if you had not had the courage of your convictions.’

“ ‘Sure they would!’ was the hearty rejoinder. ‘Why, they made me feel like I was a hundred years old and nothing but the grave ahead of me: but now that I've got where I can handle an axe or a hoe when I take a notion, I feel like I've got a new lease o' life.’ ”—Herald and Presbyter.

PRESIDENT'S LETTER.

SEVEN GOALS FOR 1919.

A revival in every church.

A family altar in every home.

A Sunday school in every church.

Every school contributing to the Home.

A Church paper in every M. P. family.

Every cent of every claim paid by Nov. 12th.

One superannuate bond to every charge.

THAT SECOND GOAL—

Those charges and churches that have raised their allotment in the million dollar campaign are now ready to put on that other campaign—the evangelistic campaign. The two goals set by our last general conference, the million dollars and twenty-five per cent. net increase in our membership is yet to be reached. About three-fourths of the million has been pledged, and we are urging that all churches that have gotten this money campaign out of the way, begin at once to plan this spiritual awakening campaign.

We are asking that more than the usual efforts be made, the usual efforts are not enough to put forth. More than usual must be done, if we are to reach our goal this year. It may requires more plans to make this possible; it doubtless will. It may require more work to accomplish, it more than likely will; it will doubtless require more prayer to put this campaign over than it has ever required of us before; but if it does, we must give up that which is needed to make it a success. Give up that vacation this summer; sacrifice your leisure upon the altar of service; make that start in doing personal work which you have promised the Lord you would make. WIN ONE NOW for the Master.

Do not let the revival meeting become an ordinary thing. It is greater than the usual service because most preachers and church members do not expect conversions at the regular services. Therefore, continue to make it greater than the usual service until the regular service becomes a revival service.

But the danger threatening many people is, that the revival services become a social affair. A good place to go to see friends, to renew old acquaintances, to get a good dinner. A good place to loaf at, to enjoy oneself. Really, that is all some people make of the protracted meeting held at their churches. **It should be so no more.**

It must be a revival meeting; it ought to produce conviction of sin and ought to see souls converted. The great objective,—saving the unsaved should never be lost sight of for a single moment; it must not be lost sight of, if we are to succeed as we can and should succeed.

The whole church should enter into this campaign. The campaign might well begin with prayer first; secondly, the appointment of a committee of spiritually-minded people to help plan and carry on the meeting. Personal workers selected and trained to do personal work might greatly aid your meeting. Get people interested enough before the meeting begins to have a good start. This might be done by the personal work of the pastor and his assistants by giving a few days to house-to-house visitation.

PAGELAND CHARGE, Rev. J. W. Quick, Pastor.

I visited Bethesda, Rose Hill, and New Hope churches on this charge. There is one other church, a small church, but no appointment was made for me there. Bethesda, Rose Hill and Bear Creek are in South Carolina and New Hope is in North Carolina.

The revival services had just closed at Bethesda, but the condition of the streams, bridges, roads, etc., kept people from attending the services and doubtless kept some from the service we held on Saturday. This church is in a poor farming section and our people here are not of large means, but some of them are liberal and much interested in the work of the church. A movement was put on foot that day to raise money to paint the church, which is badly in need of paint. This and Bear Creek churches are rather far from the other two and are most inconvenient to reach, thus making it expensive for the pastor to travel the work.

Rose Hill church, at Pageland, had raised its allotment in the million dollar drive, so they were happy over it. This is the strongest church on the charge and the parsonage should be built in this place, when one is built. Pastor Quick lives here, is postmaster besides being pastor, but I heard no one complain that he was not giving sufficient thought and time to the work.

New Hope church has been enlarged since my visit last year. It has been greatly improved and when completed will afford a more comfortable place for the membership and and their friends to worship in.

The people have increased the pastor's salary from four hundred to seven hundred dollars fos this year and will doubtless make it more for the next year. This is a good sign, it shows that the people are prosperous and are willing to share their prosperity with their pastor. Pastor Quick is serving his fourth year and the people speak well of his services and the evidences of growth I saw are indicative of a hearty co-operation between pastor and people.

Within the bounds of the old Monroe circuit were many more churches, I am told, but these went the way of all the earth, those that did not go into the Methodist Episcopal Church, South. One church, Grace Chapel, doubtless was taken by one of the members and turned over to the Methodist Episcopal Church, South. Our conference has done well in that it has refused to recognize or receive church property with strings to it that may be worked for the benefit of interested parties. This church and the Gastonia church have been lost to us by such a method.

I urge all of our pastors to FIND THE DEEDS to ALL your churches, read them carefully and if the title is not clear, get it cleared up or buy a lot and move the church upon it while you can. R. M. Andrews.

A SONG OF TRUST.

Lord, Thou has been my sunshne,
  Through days of toil and care—
The brightness of the moonlight,
  In nights of dark despair:
The shadow of a mighty rock
  In many a weary land,
A beacon light to lure me on
  To that celestial strand.

Through sunny days I wander,
The nights bring thoughts of Thee;
From fleeting mist of earthly love
I to Thy bosom flee.
From phantom of earth's friendships
  That seek for wealth or fame,
I come to Thee, my Saviour,
  And all Thy mercies claim.

And now to Thee, my Father,
  My Brother and my Friend,
I lay upon Thine altar,
  All things that Thou dost send;
The past with all its pleasures,
  The present and its pains,
The future with my hand in Thine
And all that it contains.

—United Presbyterian.

GROWING OLD.

The days grow shorter, the nights grow longer;
  The headstones thicken along the way;
And life grows sadder, but love grows stronger
  For those who walk with us day by day.

The tear comes quicker, the laugh comes slower;
  The courage is lesser to do and dare;
And the tide of joy in the heart falls lower,
  And seldom covers the reefs of care.

But all true things in the world seem truer,
  And the better things of earth seem best,
And friends are dearer, as friends are fewer,
  And love is all as our sun dips west.

Then let us clasp hands as we walk together,
  And let us speak softly in low, sweet tone,
For no man knows on the morrow whether
  We two pass on—or but one alone.

—Selected.

CHILDREN'S SERMON.

A New Suit.

"Be clothed with humility." 1 Peter 5:5.

There are some children, particularly boys, who are very careless about their clothes. Once I heard a mother say to her little boy, "I wish you would think more about your clothes. You don't care how you look." Most boys do not think enough about their clothes, and most little girls, I imagine, think too much about them. But we must all think sometimes of what we wear. There are some clothes that we do not wear in the summer, because they are too heavy, and there are others that we do not wear in the winter because they are too light. Today we are to think of a suit that you can wear all the time, summer and winter. It is the kind of a suit that Paul meant when he said that we were to be clothed in humility.

We have seen soldiers clothed in khaki;

and the ladies are often clothed in silk, and your father is clothed in wool, but humility, you say, is a very strange thing for a person to be clothed in. Let me tell you what he means by being clothed in humility.

Maybe in your home hung up in the closet your mother has a long apron that she puts on when she is busy getting supper, or doing something about the house. When you come in and find mother wearing that apron you know that she is doing something for you. That is her robe of humility She only wears it when she is doing something for you or someone else. Now you know what the verse means when it tells us to be clothed in humility. We are to be always ready to do kindnesses for others.

We ought to do it because Jesus did it, and if we are true Christians we will try to be as much like Jesus as we can. At the Last Supper when Jesus and his disciples were together, he put on an apron and served the others to show them that they ought always to be willing to serve others. Long after that if those men were tempted to be proud, they thought of Jesus wearing that apron and serving them. and then they knew that they must never become too proud to serve others.

Another thing to remember is that if we are ever to amount to anything in the world we must be clothed in humility.

Long ago in Persia there was a good shepherd named Dara. He became the head man of his village, and ruled so wisely that at last the king made him governor of a large province. But by and by there were strange stories about this man Dara. They told the king that he took money from the people unjustly, and then hoarded it away in a huge iron chest that he carried around with him wherever he went.

The king made up his mind that he would find out the truth about these stories, so he made a journey to the province where Dara ruled. The governor came out to meet him with a number of soldiers. Close beside him was a camel with a great iron chest fastened on his back. When the king saw that iron chest he was very angry and commended that it should be opened immediately. Dara had it opened and what do you suppose was inside? There was nothing there but an old, ragged shepherd's coat.

The people who had been accusing Dara were very much ashamed, and the king demanded to know what the coat meant. Dara told him that it was the coat he had worn when he was a shepherd It had helped him to be thoughtful and kind to other people. When he became governor he was afraid that he would become proud and selfish and mean. as so many did when they had money and power, so he carried that old coat with him wherever he went to remind him how poor he had once been, and to keep himself humble and kind.

There is no robe that is so becoming and fits so well as the Robe of Humility.—Rev. Stuart Nye Hutchison, D. D., in The Presbyterian of the South.

INTERCESSION AN ELEMENT IN ALL TRUE PRAYER.

A Good Man's Prayer.

The relation between all men and God, as taught by our Lord, places intercession in the very heart of prayer. When the disciples asked Him how to pray He said: "When ye pray, say, Our Father." That is, make your prayer at the very outstart include all men and, by implication, all needs.

Thinking on these words, a certain good man went alone to pray. Conscious of many personal needs, he rejoiced that a moment of respite had come when he could talk to his Father, who had assured him that even the hairs of his head were numbered, and tell all his needs to God, who had promised to supply them all. He comforted himself that he, an individual unworthy as he knew himself to be, could come undaunted into the very audience chamber of God and tell Him even imperfectly all his wants. Having sympathy with all men, today he felt his own needs insistent, exclusive. He would pray for himself.

An Intrusion.

His lips framed the word, "Father," when he heard at his side a footfall, and, turning, saw kneeling beside him a soldier from the battlefield of France, wounded unto death, who said: "Take me into your prayer." Once more, with doubled meaning, he began, "Father," and was once more interruptted. He heard, in a strange tongue, which, nevertheless he understood, the voice of a wretched man from darkest Africa, saying, "Take me in." And they kept coming from every continent, from the islands of the sea, from prisons and palaces, hospitals and asylums, all sorts and conditions of men, they came like doves to their windows, a great multitude whom no man could number, and they said. "Take me in." Then the good man heard again the words of Jesus, "When ye pray, say, Our Father," and knew that even as no man liveth or dieth to himself, so no man can pray for himself alone.

A Changed Prayer.

Once more he opened his lips to pray, but the words he had thought to utter strangely eluded him. A kind of aphasia laid hold upon him. Many of the needs which had seemed to him most insistent were lost, submerged in a new world consciousness and sense of human brotherhood. And, strangest of all, while part of his purposed prayer had sunk into oblivion, other parts stood out with distinct and startling clearness. He had not meant to be forgetful of others, but now he saw, as with new understanding he said "Our Father," that he had been thinking too much of himself alone, unmindful that many of his petitions had quietly assumed for himself a favored relation with God and could not be granted except through the deprivation or active suffering of others. Then he knew the meaning of the words. "Ye ask and receive not because ye ask amiss," and began to understand the brotherhood of man as he whispered "Our Father."

Jesus and Intercession.

The life and teachings of Jesus give intercession a central place. He is the great Intercessor, who gave His life for the world. He lived a crowded life. Few were the moments when He could be alone. If He sought respite from the crowds on the mountain side or in the desert the multitudes pursued Him even there. He could not escape from men because He is the Son of man—of the very substance of humanity, friend and brother of all men. How, then, can prayer in His name be narrow, merely personal, selfish, less than universal?

Prayers of Jesus.

The recorded prayerers of Jesus are models of intercession. He prays for Himself, "Father, glorify thou me," but the glory which He asks is to be shared by those who are redeemed through Him. He and they are to be glorified together. Without them He asks nothing for Himself. The men about His cross spoke more truly than they knew when they said, "He saved others, Himself He cannot save." It was impossible for Him, being what He was, to save Himself alone. Therefore, Gethsemane, Calvary and the tomb. The world was ever in His thought.—Rev. Chas. W. McCormick, in N. Y. Advocate.

THE FAILURE OF REGULATION.

Great Britain during the war made the most ambitious and conscientious attempt to solve the liquor problem by regulation that has ever been made. That attempt is just now breaking down completely because of two things:

1. The trade will not submit to restrictions
2. The shortening of hours of sale, the weakening of the product and limitation of output allowed the people to get enough alcohol to preserve and irritate the appetite without getting enough to satisfy it.

Because of these two things almost the entire press of Great Britain is denouncing the Central Board of Control of the Liquor Traffic. There have been "more beer" riots and "stronger beer" riots, and the government has yielded to disorderly demands by increasing the output, increasing the hours of sale and increasing alcoholic content.

The only way to stop the drink evil is to stop it.—The Voice.

Samuel Gompers, president of the American Federation of Labor, in his New York speech declared that "Prohibition was breeding Bolshevism." That is a fair sample of Sam's ground and lofty tumbling. He overlooked the important fact that many states have been dry many years without any Bolshevism whatever. and further that most of the rampant Bolshevism is to be found in the wet states.—American Issue.

—China appeals for help to prevent the pernicious liquor traffic from being transplanted in China. American liquor capital is financing a propaganda to induce the Chinese to use liquor as a cure for the opium habit.

CHILDREN'S CORNER

LITTLE BOYS AND LITTLE SHEEP.

Joe came home with his clothes, and even his curly hair, all wringing wet. "Just knew the ice wasn't strong enough!" he grumbled.

"Then why did you slide?" asked Auntie.

" 'Cause all the other boys did," said Joe; "so I had to, or they'd laugh."

His aunt gave him dry clothes, set him down by the fire, and made him drink hot ginger tea. Then she told him a story.

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things—where one went, all the rest followed.

"One day the big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped, without looking where he was going. And down he tumbled to the bottom of an old, dry well, where father used to throw stones and rubbish.

"The next sheep never stopped to see what had become of him, but just jumped right after, and the next, and the next, although father tried to drive them back; and Watch, the sheep dog, barked his loudest. But they just kept on jumping till the well was full. Then father had to pull them out as best he could, and the sheep at the bottom of the well were almost smothered to death."

"My! what silly fellows!" exclaimed Joe. Then he looked up at his aunt and laughed.—Sunday School Times.

FISHING IN THE WATER TROUGH.

Katie's mother had been very sick, so they moved into the country. Their house was an old farmhouse. Close to the barn stood a big wooden pump. A trough was half-full of water that had stood so long it was not fit to drink.

"Maybe there might be fish there," said Katie. So she fastened a crooked pin to a string, tied a nail on to sink it, and waited patiently for the fish to bite.

Brother Will had been to college and knew almost everything; so Kate felt sure he could help her find the fish, for there was water, and only yesterday mother declared that the pretty speckled trout they ate for breakfast lived in the water.

"Yes," said Brother Will, "that trough is brimful of fish, but they are so tiny you could never see them unless I should lend you my microscope. Get your tin pail, and we'll capture a few. What do you see?"

"Nothing but some green, shiny stuff."

Gazing through the microscope, she found that the green stuff was made up of thousands and thousands of little cells, each one was a fish curled up asleep.

Brother Will stirred the mass with a stick, and the busy creatures darted here, there and everywhere.

They were shaped like a pear and moved with the small end first. Two tiny threads came out of a little peak at the small end, and with these thrashed through the water just like a boy swimming.

"These are berryfish," said Brother Will. "They have a long Latin name, too."

Katie half filled her tin pail with the water that held these odd fish and carried it back to show mother, who set it on the low mantel to watch the changes that would be sure to take place. In a few days the whole inner part divided in two. Then each half divided again until the inside jelly was cut up into a great many parts. These grew round and made a cluster of berries. Now the outside shell grew very soft and melted away; and then, instead of one green mother fish, there was a whole flock of baby berries that scattered themselves and swam about merrily.

"There is a large family of these berry fish in Greenland," said Brother Will; and instead of living in water, they stay in the snow. They are of a bright red color, and people who have never heard of them say the snow is red."

"But we know better," said Katie, "and I shall always be glad that I went fishing in the old pump trough."—Zion's Herald.

A DEAR LITTLE GIRL.

Her name was Pauline, and she came to visit her Grandma Dexter by the latter's invitation.

"She'll be lonesome here, won't she?" inquired a dear old white-haired lady the day that Pauline arrived.

"No," was Grandma Dexter's smiling answer; "I don't think so. She isn't the kind that gets lonesome. She is different from a good many children."

Grandma Dexter's home was only a boarding house. The boarders, for the greater part, were elderly people. and there were no children. The only child in the house was the little daughter of the cook, and she never ventured farther from the kitchen than the back yard; in fact, none of the boarders knew there was such a child until after Pauline came.

Pauline's coming to the boarding house was like a ray of sunshine after a dark day. She seemed to fit in everywhere. She was hands and feet to her Grandma Dexter as long as she was there, which was a month. It seemed to Mrs. Dexter and to those who saw the child's devotion to her a wonder how she had ever done without her and how she would do without her after she had gone.

Mrs. Dexter was not old, only a little past fifty, but she was greatly afflicted. She could manage to get about a little with the aid of a chair and a cane, but most of her time was spent in her wheel chair. She could use her hands part of the time, but there were many weary days when they were so stiff and painful that they lay idle in her lap.

There was nothing like servitude in the little ministering things Pauline did for her grandmother. And her loving ministry was not entirely confined to Mrs Dexter. It would be a difficult, if not impossible, task to enumerate the small, loving acts of just one of Pauline's days. They were such as these—the picking up of an old lady's handkerchief that had been accidentally dropped or the lifting up and gently wrapping about the shoulders of a light shawl that some feeble hands were trying in vain to arrange; the opening of a door for some afflicted one who wanted to pass out or the closing of it if a draft made some one shiver; the bringing of a glass of cool water to some one who needed it and was not able to get it; the unfolding of a paper for weak hands or the reading of items here and there if requested.

One day while Pauline was tossing her ball over the lawn it suddenly disappeared through a thick hedge which divided the front from the back yard. Pauline went in search of her ball. She found it and something else—a small, pale-faced girl leaning on crutches, who looked at her wistfully. Pauline instantly lost all interest in her ball.

"I'm Pauline Dexter, who are you?" she said, by way of introduction.

"I'm Katie Runyon, the cook's daughter," was the timid response.

Presently they were talking together as if they had known each other for years, Pauline, naturally, taking the lead. They yere sitting near together on an old settee. On the same settee were an old doll with a broken nose and a torn picture book. Pauline, observing the doll and book, drew her own inferences and a great pity for the crippled child took possession of her.

"Oh," she said to herself, "I must do something for her—I must!" and then aloud to Katie, "Would you like to see my dollie?"

"Indeed I would," Katie said, eagerly.

"Then I'll get it right away," and Pauline disappeared. Presently she was back with a smile on her face and a doll in her arms. The latter she handed to Katie, who took it shyly and looked at it longingly.

"Oh," she cried, "isn't it beautiful?"

"Yes; I think it is. I love that doll."

"So do I," said Katie, gleefully, touching her pale lips to the doll's yellow hair. "She'd keep the pain away, wouldn't she?"

"What pain?"

"Oh," exclaimed Katie, "the pain that comes on in the night."

"Do you always have pain at night?" asked Pauline.

"Yes, always—in my leg. It hurts and hurts. Oh, how it hurts! And poor mamma has to get out of bed and rub it."

"Why do you say 'poor mamma'? Is she sick?"

"Oh, no; mamma isn't sick. But she has to work so hard she gets tired, and I hate to call her up in the night. That's why I said 'poor mamma'."

"I'm sorry for you," Pauline said with ready sympathy. "I don't believe I could stand it if my leg should ache every night. You said you thought my dollie could keep the pain away, so she isn't my dollie any more—she's yours."

Katie looked at Pauline wonderingly. Then she held out the doll to her, but it was not taken. Pushing the hand that held it back with gentle insistence, Pauline said:

"It's yours, you know. I must go now, but I'll see you again tomorrow."

Pauline was as good as her word. Consequently, "tomorrow" found her there again. This time she found Katie with face alight sitting on the old settee with the beautiful doll in her arms.

"Oh!" Katie cried at sight of Pauline, "she (patting the doll gently) slept with me all night. Oh, I love her so (holding the doll close), and I love you, too, for giving her to me. Mamma says you're a 'dear little girl,' and I think so, too."—Mrs. Helen Hall Farley, in Ex.

BOYS' AND GIRLS' CONTEST.

Concerning "Jo and Jim's Visit."

It may interest and benefit the children who read the Herald to study some of the errors in "Jo and Jim's Visit," fifty-five of which were corrected by Miss Jennie Dale Pickett In some instances there were two or three errors in one word, as in "busted," which should be "burst." I must present errors and their corrections as succinctly as I can.

"Jo and Jim's visit" should be, "The visit of Joe and Jim"; "were two brothers," "were brothers"; "of which Joe was the oldest," "of whom Joe was the older (or elder)": "neither of them was bright, but Joe was brighter"; how could either be "brighter" if "neither was bright"? Better say, "Joe was not as dull". Three boys helping one another," not "each other." "How many beans—three pounds" should be how much beans". "Many" applies to things counted; "much", to things weighed or measured. "I don't doubt but that," "I don't doubt that". A farmer "across a fence" could not raise a crop; and no farmer could "raise the best crop this year he has ever raised". He may raise a better crop than he has ever raised. Nor can any crop be "The best of all other kinds"; it may be "better than," etc. "Nobody never saw such fine wheat as," etc., has three errors and should read, "Nobody ever saw other wheat so fine as", etc. "Because he is badly dressed is no reason," etc., has an error of frequent occurrence in even good writing. It should read, "His being badly dressed is no reason," etc "All shabbily dressed men are not vagabonds," has an error of which almost all writers are guilty. Let's find this error: when we say of a man, he is not white, we mean he is black. Then when we say of ten men, all of them are not white, we seem to mean, all of them are black, although we may mean to say some of them are black. So it is better and strictly correct to say, "Not all shabbily dressed men are vagabonds." "I expect I saw": we can expect future things only. We don't "wonder if", but "wonder whether". A man is not really "persuaded" to do what he refuses to do, nor can one be "convinced" of anything but actual fact. A dog will not bite a man who is convinced he will not bite him Nor, precisely speaking, can we think a dog, or anything else, "larger than it is." Suppose somebody were to say, "That dog is larger than he is." You would know the statement untrue. Nothing can be now larger than it is now. But a thing may be larger or smaller than you think it is. We "stop" instantly, we may "stay" indefinitely. The patient who "has no temperature" hasn't anything else in this world. The spelling of "nickleodian" is not improved by substituting "melodian", If "a rain fell during a stay of three hours" it fell for three hours; "during means "the whole time of." "Impossible road" is miscorrected to "impassible road," a very different word from "impassable road" and meaning an entirely different thing. And why do people say, "The thermometer is 100?" It registers 100. These are a few of the 105 errors submitted for correction. The little ladies competing for the prize did well, all of them. And by careful reading, and constant critical study of their everyday conversation, and frequent peeps into a dictionary they may, without going to college, acquire an excellent command of good English—something worth far more than all the dollars I could give them.

(We thank the kind minister for this interesting exercise. He informs us that Miss Jennie Dale Pickett, of Liberty, N. C., wins the prize.)

THE THIEF OF THE CRICKET CLUB.

The summer breeze shook the honeysuckle by the walk and sent down showers of petals from the crimson rambler that clambered over the big white pillars on the Brownell porch. Here fifteen girls swayed in rocking chairs, swung in hammocks and lounged against sofa pillows. The Cricket Club was holding its usual Saturday afternoon meeting. Suddenly little Doris Day's scissors came to the floor with a crash. "My pink velvet is gone," she screamed. Wildly she tumbled the contents of her workbag into her lap and searched through the pieces of velvet, silk, and lace. "Yes, it is gone," she said with a sigh. "And I had just started to make mother the dearest pincushion out of it."

"Perhaps you did not bring it," drawled Minta Howard, a tall, blond girl in a ruffled blue gown.

"Brought it? Of course I brought it!" flared Doris. "I showed it to Rita not five minutes ago and told her where I was going to embroider a rose. Where do all the things go?" Doris was on the verge of tears.

"All of you look and see if you have lost anything," cried Beth Brownell, rapping with her thimble on the porch railing. She was a slender girl with brown eyes and closely coiled brown hair. Although she had lost nothing she was vaguely disturbed. Six months before the Cricket Sewing Club had been founded by Miss Brindell, their Sunday-school teacher, and now, suddenly and mysteriously, at three consecutive meetings, pieces of silk, scraps of embroidery and short lengths of velvet with which the girls had been working had disappeared.

"Ach! I have what you call luck. No time have I lose anythings!" A smiling little German girl stood before Beth. Her fair hair, quaintly parted, fell in two thick, smooth braids below her waist. Her cheeks were pink and her eyes were blue and merry.

"Always early I must go," continued her sweet voice. 'Mein fader he ees not well. I cannot leave him long."

Beth watched her as the heavy shoes clumped stolidly along the walk. "She is a dear, isn't she?" she said, turning to the girls on the porch; "so kind always to her old father."

But Minta Howard shrugged her shapely shoulders. "I call her dowdy," she said. "Really she hardly ought to belong to our club. She isn't exactly in our set anyway. Her father is a fiddler."

The uncomfortable silence continued. Minta was the leader in their set, the president of their club. She had the most beautiful clothes and gave the biggest parties of any girl in town. Now her eyes narrowed to mere slits and a crafty smile played around her lips. "Isn't it strange that Gretchel never loses anything?" she said, softly glancing around the circle of listening girls. "And do you know—she always goes home early?"

"Of course she takes them." It was Hazel Onslow, flushed and eager to take sides with Minta.

But Beth stood up very straight and tall against the white porch pillar. "Girls, I know she doesn't take them." Then her trembling voice became strong. "Her mother is dead and Gretchel has been so lonely. I just know she is good and true." She stopped with a queer little catch in her voice.

But Minta Howard shrugged her shapely shoulders. "I have nothing more to say," she said with an injured air, drawing on her long white gloves. Then with head held high she hurried away, Fluff, her little dog, close at her heels.

As they passed out of the shade of the cottonwood trees into the white glare of the sunlight, Beth saw something that made her catch her breath sharply. "I know who the thief is," she said, turning to the astonished girls on the porch. Some of them looked at her curiously and Hazel whispered to Mae Combs: "Do you hear that? She means Minta is the thief. I shall tell Minta."

The next Saturday the members of the Cricket Club held their meeting on Beth's porch.

Chattering merrily the girls sewed or crocheted or embroidered. Only Beth was idle. Sitting quietly in the low rocker she gazed out across the garden to where a field of grain rippled golden-yellow in the sunshine. Back and forth among the girls trotted Fluff, stopping often to be praised and petted.

Suddenly like an animated white ball she sped away across the garden and disappeared through a hole in the hedge. An instant later Grace Marshall waved her sofa pillow excitedly and cried: "My embroidery silk is gone I had it only a moment ago Where can it be? But what is the matter with Beth?" cried Grace, suddenly forgetting her embroidery silk. "Has she gone crazy? All of a sudden she jumped up out of her chair and went tearing across the garden."

Then suddenly they heard Beth's laughter and heard her call: "Girls, come. I have the thief and the stolen goods." Over the porch railing vaulted Grace. Down the steps tumbled Mae and Elizabeth. Close after them crowded the others. Breathless they went through the gap in the hedge. They found Beth sitting on the ground, Fluff clasped tightly in her arms. When she saw the girls she tucked the dog under one arm and reached into the hedge. Triumphantly she drew out a tangled and soiled mass of velvet and lace and silk. Eagerly the girls fell upon it. Yes there was Doris's pink velvet, Ena's silk, Edith's swansdown, spools of thread that nobody knew that they had lost, and bits of embroidery silk.

Every one began saying: "Oh—how clever!" "How did you ever catch her?" But Beth laughed a glad little laugh. "You remember last week when Minta was going home—how I said that I knew who the thief was."

"Yes," said Doris Day. "We thought you meant that Minta took the things."

"No," laughed Beth. "I meant the thief was Minta's dog. I saw a pink string like Doris's velvet caught fast in Fluff's teeth. And then I happened to think what Minta had told me about Fluff's having belonged to a professional pickpocket. I was sure then that she was the thief, but she was so clever —no one saw her take the things. And I had no idea where she had hidden them.

Apart from the others stood Minta. "Fluff —oh—Fluff, how could you disgrace me so!" she cried with a queer little catch in her voice.

"Never mind," whispered Beth comfortingly.

Suddenly a pair of strong young arms clasped Beth and drew her up on a big, vine-covered stump. "Now, three cheers for Gretchel," cried Grace's voice. Every one cheered.

"Now three times three cheers for Beth—defender of the stranger and the friendless—wise unraveler of mysteries!" And then every girl in the Cricket Club cheered until she was hoarse.—Congregationalist.

All true religion consists in obedience. And therefore however much you may approve of Christianity, you have no religion unless you obey it.—Finney.

Have not you and I the power to live more unselfishly today because of the unselfishness of the great, monumental lives of devotion? —Phillips Brooks.

"Say, Pat, phwat is dis ting dey call a chafing dish?" asked Tim.

"Why, man, don't ye know? It's a frying pan dat's broke into society."—Pleasant Hours.

A Steubenville, Ohio, citizen was recently relieved of $7,500 worth of booze which he had stored in his cellar against the day of drouth. Officers have been unable to find any trace of the stolen liquors. Two people have been arrested suspected of having committed the robbery. A tunnel was dug from an adjoining lot to the basement and 1,488 quarts of bonded goods carried away.

YOUNG PEOPLE'S WORK

REV. A. G. DIXON, General Secretary.

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 10.

Speech, wise and unwise. James 3: 1-18.

M. Judged by words. Matt. 12: 33-37.
T. Backbiters. Jer. 9: 1-11.
W. Slanderers. 2 Sam. 10: 1-5.
T. Jesus, Master Pleader. John 6: 57-71.
F. Rash words lose a kingdom. 2 Chron. 10: 1-11.
S. A God-taught speaker. Isa. 50: 4-11.

There is scarcely a member of our body that is of more service to us than the tongue. We use it from morning until night. It works so perfectly that it can aid us in making any number of sounds with such ease and perfection that we are seldom ever conscious of the tongue being tired. Indeed the tongue is useful and is a great convenience to us. Try for a minute to get along without your tongue and see how you are handicapped. Now the tongue is so closely connected with our speech that we give it credit for the good things we say and condemn it for the evil. St. James says if any man offend not in word the same is a perfect man.

Our subject is "Speech, wise and unwise." What is the wise and what is the unwise? By unwise speech we mean:

1. False Words. The scripture says "Speak the truth in love." So that we are not only urged to speak the truth but we are to speak it in a certain manner—love. Sometimes it is very easy to tell the things that are untrue but the world has learned long since that such never pays. There is a stanza of poetry something like this,

"Truth crushed to earth shall rise again
The eternal years of God are hers;
But error, wounded, writhes in pain
And dies among its worshippers."

2. Unkind Words. Many lives have been crushed by unkind words. Sometimes parents in the home speak roughly to the children and sometimes the children speak roughly to the parents. And sometimes when we feel that our fellow man has not played fair with us we write him a rough letter and say unkind things to him, but after all it does not pay. It is said that Abraham Lincoln's secretary had a grievance with a man and wrote him a very severe letter. Before sending it he showed it to Mr. Lincoln for his approval, whereupon Mr Lincoln said, "That is fine, just the thing, but do not send it." "Why?" said his secretary. The great president said, "You have relieved your feelings by saying it, and that is all that is necessary."

But the Bible teaches that we are to be judged for the things that we do not do as well as for the things we do. What then should we say—wise speech?

1. Words that Cheer. A great many people are fainting by the wayside and need a little bit of help. Some of these could overcome by just a little word of encouragement. In this field perhaps was where Jesus did his greatest preaching. It is true that sometimes he was severe but the very next moment he says, "Come unto me, all ye that labor and are heavy laden and I will give you rest."

2. Kind Words. There is a song which says, "Kind words can never die." I am sure that we all would like to utter something which shall live on after us. For life is short and it takes only a little while to live out all our days, so if we can utter some truth that shall live on after us it will be well with us. Solomon says, "Words fitly spoken are like apples of gold in pictures of silver." He must have been speaking of kind words. Then let us as young people resolve that we will speak kind words instead of harsh ones, true ones instead of false ones and our lives will be happier and the lives of others will be happier.

Questions from Our Topic Card.
What disasters come from harsh words?
How can we gain control of our tongues?
How can we pactise kindly speech?

JUNK.

"Junk." That's an odd word, isn't it? You have used it again and again. Sometimes you couldn't think of any better word to use when you emptied your pockets of the stuff that was there in the suit you've been wearing, or when you dug up an old suit that you had almost forgotten.

"Junk was the only word you could use when you looked through that desk drawer of yours the other day, and found a lot of things you had once stowed away as treasures. They don't look nearly so valuable now as they did when you put them away.

You used that same word when you threw away the basket of old playthings you used to have when you were a little fellow. Many of them were broken, all of them pretty well used up. Yet while you were just a little sorry to see them go out of the house, you realized that you had no further use for them.

Every now and then the door of a little section of a fellow's life swings open, and he is surprised to find how much stuff there is behind that door that he is ashamed of. The boy is rare who can take a stranger into his room and say, "Just look about this place, and I'll be glad to have you count whatever you see as showing the kind of fellow I am." Somewhere there is likely to be hidden away little heaps of rubbish that show a weakness, or point to a streak of carelessness in the boy's life. That's the thing that happens when a boy opens up some of the doors into his own life and examines frankly what he finds there. If he is honest with himself, he will take a good look, and then perhaps utter just one short word—"junk".

Rubbish takes a good many different forms. Sometimes it exists in the form of pictures that the boy has in his mind, the kind of things that he thinks about, and which he would not want to describe to his mother. Sometimes he finds a lot of broken promises scattered around, promises that he meant to keep when he made them; but somehow they got smashed up. Then again he discovers some broken resolutions that no one but himself knew anything about, but gets disgusted about them. How many times he said he would, and then he didn't!

It cannot be that having a lot of stuff of this sort around is good for us. Each day ought to begin with a new, clean determination to have every part of the life so open that if the doors should suddenly be flung wide, no junk would be found. The thoughts as well as the desk ought to be clear of things that are in the way.

Do you suppose a fellow could start his day with Jesus and walk with Jesus throughout the day, and close that day with a little talk with Jesus, and at the same time gather up a great lot of rubbish in his thought and in his life of which he would be ashamed? In military schools, boys have both their rooms and their belongings inspected. Everything must be in its right place. There are some things not allowable, and there are things that must be on hand. The boys don't always know when inspection is coming, and therefore they must keep things in shape all the time, so that if an officer looks into their rooms, there will be nothing for which they will have to apologize as affecting the rules.

Could you today swing the door of your life wide open and say to father and mother, "Come right in and look around. There isn't anything here that I don't want you to know about?"—Kings Treasuries.

OUR CHARGES IN THE MILLION-DOLLAR DRIVE.

	Quota	Pledged
Alamance	$1,917	$1,200
Albemarle	567	
Anderson	1,278	490
ASHEBORO	800	1,000
ASHEVILLE	800	922
Bess Chapel	873	
BURLINGTON	3,159	3,336
Cabarrus	567	
CHARLOTTE	300	325
Cleveland	1,412	632
Creswell	693	475
Concord	1,421	
Davidson	1,247	
Denton	756	
FALLSTON	1,421	1,851
Fairview	504	341
Forsyth	1,260	
Flat Rock	2,303	
GIBSONVILLE	504	505
Granville	2,750	2,284
Graham and Haw River	1,000	
GREENSBORO	5,040	6,400
Greensville	1,200	1,055
Guilford	818	
HALIFAX	3,612	4,000
Haw River	2,300	
HENDERSON	5,040	5,100
HIGH POINT	4,860	6,362
Lebanon	1,443	308
Littleton	2,628	835
Mebane	1,354	825
Mecklenburg	945	
Midland	450	
Mocksville	1,000	
Mt. Hermon	2,596	1,074
Mt. Pleasant	2,168	
Lexington Mission	450	
N. Davidson	2,735	1,037
Oak Ridge	1.979	
Orange	2,105	1,304
Pageland	756	350
Pensacola	140	
Pinnacle and Mt. Zion	2,098	
Randolph	2,032	
REIDSVILLE	824	1,021
Richland	883	231
Rockingham	860	
Roanoke	905	806
Saxapahaw	1,775	
Shelby	927	
SILER CITY	1,487	1,497
Spring Church	1,487	
ST. PAUL	504	504
Stanly	504	
TABERNACLE	2,795	2,829
Thomasville	1.091	
Uwharrie	1.024	
Vance	1,525	1,519
West Forsyth	1,055	
Why Not	1,055	
Winston	2,475	1,240
WELCH MEMORIAL	700	over
WHITAKERS	769	769
WEST GREENSBORO	400	400
YARBOROUGH	1,458	1,569

Burlington, Halifax and Orange advance this week.

THE VOLSTEAD ENFORCEMENT CODE.

The lower house of Congress deserves and will receive the heartfelt gratitude of all people of this nation who are anxious to see Prohibition given a fair test, for the enactment of the Volstead enforcement bill.

It is especially gratifying to note the overwhelming majority vote this measure received, a majority of 187. This majority does not signify any lack of opposition from the liquor interests. They fought every inch of the way, especially the brewery advocates who were intent upon securing an exemption for beer and wines. But it does signify an intelligent interpretation of the will of the people whom the Congressmen represent.

When the Legislators of 45 of the 48 states approved the Eighteenth Amendment they did it in response to the demand of their constituents. There was no mistaking that demand. It was a demand for the complete abolition of the liquor traffic. There has been no evidence that the people have changed their mind or nothing to show that they were not in earnest when they pronounced the death verdict upon John Barleycorn

Several events have transpired to show that dry sentiment, if anything, is on the increase. The elections in Michigan, Texas, and Ohio are notable instances. It is not surprising, therefore, that the House did what it did, earnestly devote itself to the task of enacting an enforcement code that would be just to all and carry out the clear intent of the people with reference to National Prohibition.

The Judiciary Committee had given weeks of careful thought to every provision of the measure and it is worthy of note that the bill as reported by the committee was not weakened in any particular when put to the vote of the House. In several instances it was strengthened.

Perhaps the most perplexing problem was that presented by the search and seizure clause. As finally passed, this clause is not so drastic as search and seizure provisions in many of the state Prohibition enforcement codes. The fear of violating the sanctity of the home deterred the Representatives from making it as drastic as it would otherwise be. However, under its provisions a home may be searched if there is good reason to believe that the home has been converted into a speak-easy or a place for the carrying on of the sale of liquor illegally. Severe penalties are provided for the issuance of search warrants without just cause and for any abuse in executing them. Thus the home is protected from unwarranted search and invasion and at the same time a barrier is raised against those who would turn the home into a speakeasy.

The definition of intoxicating liquors fixing the alcoholic content at one-half of 1 per cent. blasts the hopes of the brewers.

The measure now goes to the Senate where the Prohibition advocates plan to call it up for consideration at the earliest possible opportunity. Friends of Prohibition should not fail to let their Senators know that they have the support of the folks back home in the approval of this House enforcement bill or its equivalent.—The American Issue.

Caroleen, Shelby Circuit.—Bro. Fogleman was with us Sunday evening and preached an able sermon. His subject was, Our Responsibility to God. We were glad to have a number of the Baptist people to worship with us. We are always glad to have visitors come and worship with us. Bro. Fogleman will be away this week; he goes to Yarborough circuit to help Bro. Harrison in a revival meeting. Our prayers go with him. Our Sunday school is moving along nicely. The prayer meetings are good. In fact, everything is going well with us here. The Ladies' Aid society, which has just been organized by Bro. Fogleman, is getting along well. The officers are as follows: President, Mrs. W. O. Williams; vice president, Mrs. R. J. Tate; secretary, Miss Josie Nancy; treasurer, Mrs. D. W. Smith. They have a membership of about 25 of the best ladies of our town

J. T. Sisk.

July 27.

TO PROTECT HORSES FROM FLIES.

Through a valued correspondent of Our Dumb Animals, Mrs. Sarah A. Turle, of Duluth, Minnesota, we are able to present the following prescription for protecting horses from flies. It was obtained by her through a state experimental station:

Resin, 1½ pounds
Laundry soap, 2 bars
Fish oil, ½ pint
Water enough to make 3 gallons

Boil resin, soap and water till dissolved. Apply with brush. If spray is used, a half pint of kerosene may be added.

BOARD OF HOME MISSIONS

Rev. C. H. Beck, Sec.

OUR NEW PROJECT.

Missionary work in India differs in some important features from that in other lands. This arises from the caste system which originally divided the people into four great classes, but now there are numerous castes.

One breaks caste by eating, etc., with any of another caste and is degraded, suffers ostracism and persecution as a result. Hence, when ane renounces his idols, has the cue which binds him to Hinduism cut off, and accepts Christ he turns from all his past, loses caste, is persecuted by those of his caste and village or town. It follows that he cannot labor as formerly and invites hardships and privations. Of course, when a whole community accepts Christianity, all labor, etc., goes on as usual, and this is taking place in India now, and is known as the ''mass movement''. Our missionaries report it is reaching into our territory.

The converts already secured have had to be helped to maintain themselves, and with whole families recently baptized, and more seeking to be, and the growth of the movement being clearly indicated, some provision was demanded for the care of our people.

To adopt any plan which would tend to make them mere dependents could not be considered, but to the vision and good judgment of our missionary, Miss Williams, is credited the plan which has met with the approval and support of the government officials, and with the unanimous endorsement of the members of the Board of Foreign Missions. These are the salient features of the project:

''Now settlement work is very successful, and is looked upon favorably by the government. There is a great stir going on among the Mang Garudis (criminal tribes) of this district, and there is going to be a mighty turning away from idols to serve the living God. These poor people have nothing, the men wander about shaving buffaloes, etc., while the women and children beg.

''For these people I have made an appeal to the government. The Collector of West Khandesh told me to make it strong so it would have weight with the government. I was so wrought upon by the project that the officials, too, caught the spirit, and several were quite enthusiastic over it. My petition has been sent up, and the Commissioners favor the scheme.

''Now this is the plan. About four miles from Dhulia there is a tract of fine forest land. I have asked for one hundred acres (more to be given as the need comes) for our new converts. The first thing a church is to be built, then their grass covered huts, later on houses as our dear people prosper, and a school house. The Mission to furnish bullocks, plows, a cart or two, and the first year's seeds, then these dear people will be independent, industrious, law-abiding citizens.

''So you see we will have our fields, gardens, church, school, a master-teacher there, and a headman of the village. Last foreign mail brought $225 for the church there from a dear, godly, hard-working girl out in Texas.

''So we will need one thousand dollars right away to open this Christian village. I believe by the time you send that, enough will be sent us here for the church building. The government wanted to know if our Mission would stand by the project. I vouched for your faithfulness. You will not fail in this great work, for God is back of it.''

The Board's decision to send out the thousand dollars is being carried out, and further details are, of course, expected shortly, but it is felt this is really the kind of work that should be done, and ''in fact a realization of our purposes,'' as Board members wrote. I call upon the church to pray for the success of this great project, and all our missionary work.

Remember the famine still rages, the needs are great. Send your help to the editor of the Herald. Fred C. Klein, Cor. Sec.

TALKING WITH CHRIST.

In every great city there are scholarly, eloquent, popular preachers, who draw big crowds, but are almost totally unacquainted with Jesus Christ If I had a son or brother, or other dear friend, thoughtful on personal religion, but undecided, about the last place I would take him to would be to hear such a preacher. Such a man counts as trivial the awful themes of heaven and hell, and hardens the heart of every soul that listens to his voice.

In Acts 4:13 we find the secret of how a handful of ignorant fishermen turned the world upside down. ''When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled, and they took knowledge of them that ''They had been with Jesus.''—Henry W. Adams.

A NATION MOURNS.

The Evangelical churches of Germany set aside Sunday, July 6th, as a day of mourning, because of the sad condition into which Germany has fallen. Even the church bells chimed a hymn of mourning. It was requested that quiet prevail and that all Germans help their fatherland to recuperate by consistent, self-denying work. With little hope of a better day tomorrow, there is an increasing disposition in Germany to stop work or to do work half-heartedly. The Ruhr miners, Mr. H. N. Brailsford says, have worked barely half the period from November to May; by the end of April the coal mined in Germany had fallen to a fraction of the normal quantity. The double burden of war taxation and foreign tribute has made the chance of personally enjoying an appreciable profit seem slim indeed. If the church can arouse the Germans from their deep depression, she will do well, and every person who sincerely wishes a better world will hope for a response to the appeal of religion. No man nor nation liveth or dieth unto himself. No Christian can rejoice over the spectacle of Germany in collapse. The world's welfare is conditioned on the welfare of each nation. We need a new concept of nationalism. ''Break, beam of light, into our disordered dwellings and merge our faint and feeble crosslights into broad and endless day.'' This is no time for vainglorious boasting, but rather for penitence and prayer, and that the spirit of God may be poured out on all flesh, and human brotherhood become a glad reality. No League of Nations is worth the name unless the erring nations are included in the brotherhood when they have shown works meet for repentance.—Rev. George Wailes King, D.D., in Markham Memorial.

THE ANNUAL CONFERENCES.

The following is a schedule of the Annual Conferences and the secretaries assigned to visit them with the approval of the Eexecutive Committee:

August—
19. Onondaga, Lakeview, N. Y.: Dr. Miller.
20. Indiana, Greenfield, Ind.: Dr. Beck.
26. Michigan, Midland, Park, Mich.: Dr. Beck.
27. Ohio, Sabina, Ohio: Dr. Johnson.
27. West Virginia, Clarksburg, W. Va.: Dr. Miller.
27. Kentucky, Fullerton, Ky.: Dr. Dixon.
Kansas: Dr. Dixon.
September—
2. North Illinois, Weldon: Dr. Miller.
3. Iowa-Missouri, Downey, Ia.: Dr. Dixon.
3. Pittsburgh, Uniontown, First Church: Dr. Beck.
4. Missouri, New Salem Church: Dr. Dixon.
South Illinois, Lewisville, Ill.: Dr. Miller.
October—
8. Eastern, Shickshinny, Pa.: Dr. Beck, Dr. Klein.
9. Colorado-Texas, Chapel: Dr. Dixon.
16. Texas, Smithfield: Dr. Dixon.
Colorado-Texas Col, San Antonio: Dr. Dixon.
23. Tennessee, Lewisburg, Ky.: Dr. Dixon.
29. Ft. Smith-Oklahoma, Hugo, Oklahoma: Dr. Dixon.
November—
6. Alabama, Montgomery, Albama: Dr. Miller.
8. Arkansas, Salem Church, Ark.: Dr. Dixon.
Georgia, Waco, Ga.: Dr. Miller.
12. Georgia Col., Poplar Springs, Ga.: Dr. Miller.
13. South Carolina, Stix, S. C.: Dr. Miller.
14. Louisiana, Jonesboro: Dr. Dixon.
North Mississippi: Dr Dixon.
19. North Carolina, Concord, N. C.: Dr. Dixon and Dr. Miller.
27. Charleston Miss. Col., Zion Church: Dr. Dixon.
December—
1. Mississippi, Mt. Olive, Miss.: Dr. Dixon.
Virginia: Dr. Miller.
April—
Maryland, First Church, Washington, D. C.: Dr. Beck.

—Rev. J. E. Pritchard will leave Saturday morning for Cross Anchor, S. C., where he will assist in an evangelistic meeting.

FROM PASTORS AND PEOPLE

Burlington—The Burlington Sunday school registered 259 in attendance last Sunday. Announcement was made that the annual picnic for the school will be held next Saturday, August 2nd, at Piedmont Park. This was good news to the children. The members of the school who can attend, are requested to meet at the church at 3 p. m. They will be conveyed to the park by autos and autotrucks.

The morning church service was well attended, and a helpful sermon was delivered by the pastor on a subject that was of special interest to the old people. Opportunity was given for persons to unite with the church, and two young girls were received into the church.

The evening church service was attended by the usual size congregation and an inspiring sermon was delivered by the pastor.

The Christian Endeavor societies held their meetings as usual, the juniors at five p. m., and the intermediates and seniors at seven p. m.

Next Sunday morning the senior Christian Endeavor society will conduct the church service in the absence of the pastor There will be no church service in the evening. Bro Pritchard will be assisting Rev. N. M. Harrison, Jr., in a meeting in South Carolina, commencing next Sunday.

C. B. Way, Reporter.

Orange Circuit.— Attendance at regular church services for the past month has been very good, however, there are still some vacant pews which are open for those who wish to be accommodated. Those who get the most good out of the church services and church work are those who are accustomed to attend regularly all the various services afforded by the church. There are some people it seems who make it a point to be present during the special meeting and then they are never seen until the next season's meeting. They content themselves with a few days of meeting and let this supply their need for a whole year. If this condition should prevail or this idea become universal, there would be no need of a pastor holding regular prescribed services, but only an evangelist would be necessary who would make a call once every year and then pass on But this is not the true way. All services throughout the year are special opportunities for worship, and hence to derive the highesst good for self and to cast a favorable influence upon others it is imperative to attend every service conducted in our church unless providentially hindered, and too, be sure that the "providentially" is correctly interpreted.

Our special meetings for Orange Circuit will be conducted as follows: Union Grove, the first Sunday in August with Rev. H. F. Fogleman in charge; Efland, the fourth Sunday in August, Rev. L. W. Gerringer as help; Chestnut Ridge, the fourth Sunday in September, conducted by Rev. J. D. Williams. If you have not been praying for the special services, then let us begin to pray that these meetings shall be a great uplift to ourselves and a wonderful blessing in bringing souls into the Kingdom.

The third quarterly conference was held last Saturday at Chestnut Ridge Church. Business was transacted in the spirit of harmony and reports were quite favorable. Bro E D. Thompson of Efland Church was elected delegate to the Annual Conference. The 4th quarterly conference will be held with the Efland Church, the time to be announced later

H. Fred Surratt.

Vance Circuit.—We have just closed a good meeting at Flat Rock. Rev. R. M. Troxler was my help. We had floods of rain, but we stuck to it till finally it cleared away and interest and congregations increased to the close. Friday night, some ten conversions and a number of reclamations; eight joined the church. The membership was stirred as I never saw them. Bro. Troxler preached the word with power and it was gladly received. Bro. Troxler is a good singer and doesn't seem to tire—a forte that not many of us have.

Our next meeting is at New Hope beginning first Sunday in August.

Third quarterly conference at Flat Rock on Saturday before second Sunday in August: 10:30 is the hour. I hope to see all officials present. Don't fail.

H. L. Powell, Pastor.

Matthews Chapel, Greensville Circuit.—We do not want the readers to think we have gone asleep, for we have not. Our Sunday school is still doing nicely, very good attendance every Sunday. Bro. Morgan did not preach for us first Sunday, as we held our circuit rally on that day at Wesley's Chapel. All the Sunday schools on this work were represented excepting Hobbs Chapel and Ebenezer. The programs were carried out very nicely, and all seemed to enjoy them. To our delight we had with us that day, Superintendent H. A. Garrett of the Children's Home. He gave us a short talk on the Home, which was very interesting. And we had with us also. Bro J. B. O'Briant of Pleasant Hill, N. C. He gave us a talk on the million dollar drive. We were glad to have them with us. Come again.

Our special meeting will begin next Sunday. We hope to have good attendance, and also a good revival.

We are still behind in the million dollar drive, but guess we will go over, by and by, as the old saying is, "slow but sure".

Sunday was our regular preaching day, but the weather was so unfavorable we failed to have any services. Best wishes to Herald and readers. Reporter.

July 21, 1919.

Bess Chapel Circuit.—The nominees for delegate to annual conference are: Bros. A. M. Little, Sherrill's Ford; M. W. Leonhardt, Crouse, N. C. Both are good men. Our meeting at Bess's Chapel will be second Sunday in August. Rev. G. L. Reynolds as help. Our meeting at Bessemer City, third Sunday in August, Rev. A. M. Hamilton as help. We are praying for good revivals.

W. B. Surratt, Pastor.

Bethesda, North Davidson Circuit.—Our church held its annual children's day services last Sunday; had a good service, children doing their part well although the practices were hindered very much by rain. Dr. Yokley from Denton made a short talk and Hon. W. F. Brinkley of Lexington made the address. Both were good. Collection, $24.25 for foreign missions.

On Saturday, the 12th, our third quarterly conference met at Bethesda. Preaching at 11 o'clock by pastor Cecil. After dinner conference assembled for business. Of the officials 53 were present and a large crowd of members and visitors. We were very glad to have them come. Reports were good. There were four preachers present: Pastor Cecil, Rev. W. T. Totten, Rev. Otho Stone, and Bro. Geo. Berrier. Bro. A. H. Evans was elected delegate to next annual conference. Our protracted meeting begins next second Sunday at eleven o'clock; preaching by Rev. Mr. Brown of High Point. Let's pray for a good meeting.

Our organist, Miss Alta Leonard, went off after our children's services Sunday evening and got married to Mr. John Everhart, one of Uncle Sam's soldier boys from the Philippine Islands. Miss Leonard is the daughter of Bro. P. F. Leonard of Bethesda, and is a good Christian girl. Mr. Everhart is the son of Mr. Andrew Everhart, of Midway Methodist Episcopal church. May they have a long and happy life together.

Mrs. C. M. Yokley is in Charlotte at the bedside of her sister, Mrs. M. F. Grimes, who underwent an operation a few days ago.

Relatives, friends and neighbors numbering about two hundred and thirty-five gathered at the home of Mr. Mathew Hanes on last Sunday to celebrate Mr. and Mrs. Hanes's 60th and 58th birthday. Mr. Hanes lacks six days of being two years older than Mrs. Hanes. May they live to see many more birthdays. Chas. M. Yokley.

Stanly.—Two weeks ago, we sent to the Herald report announcing our third quarterly conference to be held at Friendship on Saturday before the first Sunday in August. Also, a long list of those who had remembered us with gifts. Among others was a nice lot of honey given by Miss Ruby Marley; but since it has not appeared in print, we presume that it has found its way to the waste basket, or it may have been within the range of possibilities that the "sweetness" contained therein was taken too literally by the editor and he may have devoured the whole thing; since unfortunately and unjustly editors are never pounded.

(Must have melted in the mail-bag, Bro. [illegible]. Not even one scent of it reached us.—Editor.)

Had a splendid children's day service at Plyler Sunday. Mrs. J. H. Snotherly was responsible for the splendid program rendered by the children; Miss May Hatley for the fine music. Collections, $12.15.

We were pleased to have Bro. Brack Furr and wife from Stallings church, once a member here, worship with us.

Bro. Furr is enthusiastic over the rebuilding of Stallings church—such zeal cannot fail.

Our special meeting at Plyler will follow the quarterly conference. Rev. B. F. Huneycutt of Cabarrus will be our help. We are hoping for great results. W. D. Reed.

Mt. Pleasant, Mt. Pleasant Circuit.—Henry Shepherd has returned from over seas. So far as we know, nearly all of the twenty-seven young men who went to the various camps from our church and Sunday school have returned. Not any were slain in action, one or two were slightly wounded. One contracted pneumonia in camp, came home on furlough, took a relapse and died. We believe that God preserved our boys in answer to earnest prayer for their safety.

Floyd Amick conducted prayer meeting last Sunday, using 55th chapter of Isaiah.: made practical talk.

The quarterly conference is to meet Saturday before the first Sunday in August.

Our revival services to embrace third Sunday of August. Oh. Lord, revive us again.

S. A. A.

High Point.—Dr. Brown delivered a splendid sermon on Sunday morning at 11 o'clock from the text found in 2 Peter 1:5, "Add to your faith virtue."

The Sunday school will hold their annual picnic next Thursday, July 31, at Hayworth's Memorial Spring, about three miles from town. The children will go out in trucks and automobiles about three o'clock, followed by the grown-ups at six. A pleasant time is anticipated.

The Woman's Home and Foreign Missionary societies met Monday, July 21st, with Mrs. L. J. Diffee.

We regret to state that there is more sickness than usual among the members of our congregation. Mrs. J. D. Newton has been quite ill for several weeks, also Mrs. Dora Braswell. Mrs. Newton's condition is regarded as very serioous.

Henry Koontz, of the U. S. Navy, has been here on a recent visit to his parents, Mr. and Mrs. J. D. Koontz.

Mr. W. P. Pickett returned Sunday morning from Richmond, Va., where he has been taking treatment in a hospital for several woeks. His health is now quite good.

Miss Helen Bartlett, a schoolmate of Miss Margaret Rankin at Westminster, Md., is now her guest for a few days.

Mrs. J. H. Slayden and daughter, Hazelle, of Fayetteville, N. C., who have been visiting their cousin, Mrs. R. T. Pickens, returned home last Saturday.

Mrs. Herman Meredith and children of Wilmington are guests of her parents, Mr. and Mrs. W. P. Pickett, on North Main street.

Miss Kathleen Welch is attending the summer school at State College, Greensboro, and will teach in Mechanicsville graded school the coming session. Reporter.

July 28.

Pensacola Station.—We have held our third quarterly meeting and find that S. M. Wilson was duly elected as delegate to annual conference. Brother Riddle has held another protracted meeting at Eskota, at a large saw mill plant, with some 40 or more professions and renewals, and as a result we received three members yesterday. One is a young man, Bro. E. Stepp, who wants to preach the gospel; he was converted a year ago at Mr. Riddle's meeting and has been superintendent of their Sunday school and helping in prayer meetings and is still making good; he seems to be a bright, intelligent fellow, and we are hopeful that he will prove to be a success. We are very hopeful of him. Our meeting at the station is still to hold. Pray for us that itmay be a great success. With love and good wishes for yourself and all Herald readers, I am, yours truly, M. P. Ray, Reporter.

P. S.—We are going to try to get more of our people to take the Herald. We ordered 8 disciplines, I suppose today. M. P. R.

Welch Memorial.—Last Sunday was a warm day but quite a large number at Sunday school and preaching. No preaching at night as the wires are disconnected and we can't get lights while work is being done on the church.

The church when it is finishhed will look lots better, will seat more people and will be more convenient in many ways. We hope to have it finished before our special meeting, which will be in September

Rev. Raleigh Hunter and family of West Greensboro were up visiting at his father's and he preached for us the third Sunday night, giving us a most helpful sermon, which all present enjoyed very much. We trust he will come again.

Mrs. Browning, sister of Rev. A. L. Hunter, is spending some time at the parsonage.

Glad to have Miss Dorothy Hiatt and brother Lawrence from the Children's Home worship with us last Sunday, visiting at their uncle's Mr. C. A. Hiatt's.

Next Sunday morning we will elect delegate to annual conference. The candidates are Bros. Easter and Eldridge.

Much love to the Herald and readers.

Reporter.

Gillburg, Vance Circuit.—Pastor Powell filled his appointment here Sunday morning. A large nongregation were out to hear him. Some said it was the best sermon he had ever preached, at this church.

We were very sorry that one of our old members could not be out on account of sickness, this being Mr. G. M. Stainback. Let us pray for his early recovery.

Our children's day service will be given on the second Sunday night in August.

The special meeting will begin on the fourth Sunday in September here. Bro. W. F. Kennett will be Bro. Powell's help.

We, the people of Gillburg, wish to extend our thanks and appreciation to Mr. H. A. Garrett, superintendent of the Children's Home, for the picture of the Children's Home for our church.

With best wishes to the Herald,

Lottie Moss, Reporter.

Saxapahaw, Saxapahaw Circuit.—Our report must necessarily, bear news both of joy and grief. But such is life and it is Christlike to make the best of every situation, however disaggreeable.

Dr. R. G. McPherson is to leave our town and congregation very soon to take up regular service with his medical skill in a neighboring county. To say we are grieved to see him depart is not enough. The whole village and community stand in a debt of love and appreciation for time to come. Mrs. McPherson, also, will be no less missed. We appreciate her, too. In township and local Sunday school reunions her official service has been marked. And while our own church and Sunday school will be minus this high type of leadership, a people without a physician, a Baraca class teacherless, yet we are certain that the community so fortunate as to receive such a family will be elevated by their ideal of helpfulness.

Last Sunday morning we were much gratified to receive Miss Ola Mae Smith as a member of our church. She is a real girl for service in a Philathea class, Christian Endeavor representation or for musical talent. We greet her with a glad welcome and sincere congratulations.

Of course it is useless to state that Pastor Williams is effecting a great work here. His messages are inspiring and educating, while continually he is endearing himself and family to the people he lives among.

Reporter.

Lexington Mission.—The third quarterly conference met at Mt. Carmel church Saturday, July 5. The usual business was transacted. Preaching at 11 a. m., dinner served 12 m. Quarterly conference business in the afternoon. Bro. Carl Gibson was elected delegate to the annual conference. After the usual business of the conference had been transacted, superannuate bond was introduced by the pastor, and after some discussion it was decided we would take one superannuate bond of fifty dollars and divide it equally between the three churches. It was decided that we would work up the interest in the million dollar campaign. None of my churches have decided to raise their part of the million dollars except Yadkin College. They have acted their part well. Mrs. Flora Dale and Mrs. Lucile Oaks were the committee to see our members at Yadkin College, and they did their work well. We thank them for their faithful work. I do not believe my other churches are willing to lag behind and I believe they will do their part. The finance of the quarterly conference was shown to be in good condition.

We were glad to have Rev. C. A. Cecil

with us in our quarterly conference. Bro. Cecil was a very great help to us in the conference. My people know him and they like him. I am hopeful of our work. We hope to have some good news to write about our work at Lexington soon. Our meeting will begin at Mt. Carmel the first Sunday in August. Pray for a good meeting. Yours in His name. D. A. Braswell.

Death and Burial of Miss Ora Frances Gallimore.

The death and burial of Miss Ora Frances Gallimore, which occurred on June 1 was a shock to the family and many friends. But the grim hand of death is no respecter of persons and seems to follow thick and fast in the wake of the terrible malady that is now stalking about so mighty in our land. Ora was sick only a few days with typhoid fever.

We do not understand why she was taken so soon in life, when there was such a bright future before her. But God knows best, and doeth all things well. He makes no mistakes when he calls his earthly gems home. While we shall greatly miss her, we feel that our loss is her gain. Ora was a good girl and loved by all that knew her. She always met her friends with a smile and words of encouragement. She was a member of the Missionary Baptist church at Walters Grove and will be greatly missed in the Sunday school and community. She was only sixteen years, five months and twenty-eight days old at her death.

The funeral service was conducted by her pastor, Rev. Mr. Chrisman of High Point, and followed by Rev. W. H. Neese. The remains were laid to rest at Piney Grove cemetery. The flower girls were Nina Neese, Jessie Swing, Betty Williams, Lizzie Beck, Maud Ward, Clara Yates and Myrl Hill.

The beautiful Christian character and exemplary life of Ora will ever be remembered and will live long among us.

The deceased leaves a father, mother, five brothers, and two sisters, to all of whom we extend our greatest sympathy. "Blessed are the dead which die in the Lord."

Her Cousin.

Orange Chapel, Saxapahaw Circuit.—Very sorry we couldn't have our children's day service the 20th as we had planned. It was such a rainy day lots of the children could not come; they live so far from the church. We were all disappointed. Bro. Williams came with the intention of being a listener but he had to preach for us, said he didn't have a sermon prepared, but he certainly preached a good one anyway. We intend having our children's day service the third Sunday in August in the morning and our revival begins in the afternoon. If nothing prevents Mr Lester, the Christian preacher of Graham, will be the pulpit help. He helped in the revival at Orange Chapel last year and he preached soul-stirring sermons. We feel that he accomplished much good and we are so glad he is going to be with us again. Let every one begin praying now that many may find Jesus precious to their souls and we all may be drawn closer to God. Another one of our boys has gotten home from overseas, Oscar Thompson. We are glad to say all of our boys have gotten home but one. We hope he will soon be home. Didn't but four of our boys have to go to France: Reid Thompson, Ernest Williams, Oscar Thompson and Clyde Ferguson. Reid and Ernest came home in the spring; all are home now but Clyde, and we are so anxious to have him with us again. Boys, we cannot express how glad we are to have you home again, for you went over and fought for us, and helped win the war, and we will always be proud of you all.

Reporter.

July 28, 1919.

Clark's Chapel, Buncombe Circuit.—It is encouraging to note the increasing attendance in our Sunday school Sunday. The general collection was $5.88, all of which goes to the Children's Home at High Point; $2 was from the Philathea class and $1.00 from the Baraca. These classes are creating great interest among the girls and boys of our Sunday school. We think that much good can be accomplished by the efforts of these classes. We are glad to see our pastor, Bro. Lindley, taking so much interest in these classes. And by his help we hope for good work.

We were delighted to have with us Sunday, Mr. and Mrs. H. A. Garrett of the Children's Home, and the splendid talk Mr. Garrett gave us about the work of the Children's Home was enjoyed by all present.

The revival meeting started at our church Sunday. Bro. Lindley held services Sunday evening at 8:00 o'clock and gave us a splendid sermon. Rev. J. H. Moton will be with us tonight (Monday) and hold services. He will be the pulpit help during the meeting. We ask the prayers of all for a good meeting.

An enjoyable day was spent by all last Wednesday, when our Sunday school went on a picnic. Everybody took well-filled baskets. And in the afternoon we all had a good time eating watermelons. A very pleasant day was spent by all.

Margaret Kennedy,
Reporter.

THE CHURCH IS NO EXPERT IN ECONOMIC QUESTIONS.

The relations that exist between employers and employees today are acute. For two decades or more the country has heard much of predatory wealth. Corporations have been called soulless, and laborers have been educated in the belief that they are being robbed by the great organized industries for which they have worked. Labor in many of its phases has been organized and has been constantly increasing its demands for shorter hours and increased pay. With the entrance of this country into the great war this movement was greatly accentuated. Wages have gone soaring and the cost of living has climbed to unprecedented heights. The situation between so-called capital and labor is tense, and the controversy is waxing hotter continually. Shall the church take up the battle-cry of either the capitalist or the laborer? Is the church an expert in determining the merits of such matters? Manifestly it is not. Men whom God has called to the high vocation of the gospel ministry have had no training in such matters. The leadership of the church has had no opportunity to know just where right lies as between the parties of the controversy. It is easy enough to say that labor should have a just wage, and there is nobody to dispute it; but what is a just wage in any particular instance? Neither the church collectively nor any particular leadership of the church can qualify to give expert testimony here. It is perilous to undertake it.

A Concrete Example.—The bishops of the Methodist Episcopal Church have recently promulgated an address that undertakes to deal with some of these social questions. We are not referring to it primarily to condemn or approve, but a concrete example is more tangible than abstract argumentation. In discussing this question of wages they say among other things: "An equitable wage shall have right of way over rent, interest and profits." It sounds good, doesn't it? A fine academic statement! But Mr. Frank McDonough, Sr., gets hold of it, and here is what he says about it: "If we understand this conclusion and declaration in precisely the terms of its expression, it means nothing but plain Bolshevism, which is an advanced step in Socialism, to which apparently our bishops would commit us." A fine terminus at which to arrive, is it not? Mr. McDonough is a lawyer prominently connected with business interests and with the church, judging from what is said of him in "Who's Who in American Methodism." He proceeds to analyze the conclusion of the bishops to show that it leads to the destruction of business, the stopping of all wages, and the consequent starvation of the laborer. The trouble is the bishops stepped beyond the field in which they are experts and attempted to give expert conclusions. It is not surprising that they were caught among the thorns. In commenting upon this address the editor of the Central Christian Advocate, while commending the bishops for making it, says: "We consider the pronunciation of the Board of Bishops one of the most dangerously loaded pieces of explosives ever laid at the basis of industrial society." Speaking in general terms with no particular reference to this special deliverance, we cannot follow the learned editor of the Central. It is no business of the church to be laying "dangerous explosives" at the "basis of industrial society."—N. C. Christian Advocate.

—Dr. F. H. Washburn, reporting on the sanitation of a popular hotel, makes several complaints, concluding with this paragraph: "Because of the condition of the kitchen I do not believe that food is served in a sanitary way. This belief is strengthened by the fact that I took supper at the hotel on the evening of July 22 and was served with a glass of ice tea containing a dead fly and with a helping of spoiled fish."

IN MEMORIAM.

Miss Margaret Whitaker Beavans.

In the passing of Miss Margaret Beavans, on July 7, at her home near Enfield, Whitakers Chapel has lost its oldest member, and the Methodist Protestant Church one of its staunchest supporters.

She was a woman of the old school, of rare intellectual type. Modest, but strong for the right, unwavering in principle, and a lover of pleasure through duty well done. Unselfishness was her motto, service, her creed. Her seventy-five years of life were truly spent for others.

She believed the true, plain path of life to be well-doing—not brilliant doing for effect—but doing the every-day commonplace duties, the things sometimes thought small, with a willing, cheerful, mind and brave, loving heart, earnestly.

Her deft fingers for a period of over fifty years so frequently plied the needle for the poor and needy, for friends and loved ones, that she won the name of "Dorcas."

She loved to study her Bible and read her church literature. From its first year she was an enthusiastic subscriber to the Methodist Protestant Herald, often influencing others to take this organ of the church—and if financially unable to do so she frequently subscribed for them.

Since an operation in December she was never so strong, but active and energetic until her final illness.

Although her suffering was at times intense, she bore it bravely—feeling God's will is best—retaining a lively interest in things, thinking of and encouraging others to the last.

Looking back over nearly fourscore years of time her philosophy may be summed up in her words, "Love and friendship are all there is to life."

In the home her cheerful, loving helpfulness will be sadly missed, in the community her encouragement and good deeds are long to be remembered, but "to live in hearts we leave behind is not to die."

She leaves two sisters, Mrs. W. D. Bustin and Mrs. L. T. Whitaker, and one brother, Mr. Walter Beavans, and a host of other relatives and friends to grieve at her departure.

A Loved One.

In Memoriam.

Sarah A. Rightmyer, daughter of Wm. Arden and Nellie Overbough, was born near Catskill, N. Y., and died July 7, 1919, aged about 84 years.

She was married to F. O. Rightmyer Feb. 22, 1858. She was the mother of five children, four of whom survive her. George O., Miss Lizzie A., and Mrs. Nellie O. Squire, of Littleton, N. C., and E. M. Rightmyer of Vaughan, N. C. Mrs. Ada H. Brown, of Vaughan, N. C., preceded her in death.

After she and Mr. Rightmyer were married, they lived in the town of Catskill, near New York until 1870, when they moved from there to a farm three miles south of Vaughan, N. C., where her husband died one year later.

She continued to live on the farm until the children were grown. She went through many hardships in order to raise her children up together.

Like many other mothers who are left with a houseful of children to provide for, often without the real comforts of life, in order that she might help some one else who was more unfortunate than herself, she was liberal and often gave much to others, helping the sick, and feeding the poor in her community, both white and black.

She was one who believed in doing all things well.

She gave to the Master's cause, and what she gave was the best of the kind she had.

After her many years of toil and hardships on the farm, she and the two children, George O. and Miss Lizzie A., came to Littleton, N. C, where they have lived for about twenty years. And it was then that George took her place as provider, and Lizzie as manager of the housekeeping, and they have both performed their duties well.

Although the mother was full of energy and did not want to give up the work in her home, and she continued to help keep up the work in the home until two years and a half ago, when she was confined to her bed until death

Mrs. Rightmyer was one of the sweetest spirited old ladies I ever knew. I often called to see, and have a talk with her. She often spoke of heaven and loved ones gone before The last time I talked with her, she said, "I long to go and be at rest with my husband."

She seemed to be very patient all through her sickness, and bore her affliction with Christian fortitude.

She joined the Dutch Reformed Church when a young girl and her membership was never changed.

She leaves a host of relatives and friends to mourn their loss of an affectionate mother and a loving friend.

Her remains were laid to rest to await the resurrection morn in Vaughan cemetery on the 8th of July. The floral tribute was beautiful. The services were conducted by the writer.

May the Lord bless the children and grandchildren and help them to so live that they can say, I long to go and be at rest. Peace be to her ashes.

D. M. Loy.

Littleton, N. C., Puly 23, 1919.

—Rev. Homer Casto, of Eskota, has resigned the pastorate of the church at that place and will go to Weaverville, N. C., where he is establishing a home for tubercular men. Rev. Mr. Casto has been a pastor in this county seven years and has made many friends while here. He has been Chairman of the Yancey County Red Cross Chapter since its organization and has taken an active part in all war work. He will move to Weaverville the first of June and devote his time to this new work. His many friends here will regret to see him leave the county.—The Eagle.

(We wish Bro. Casto success in this good work.—Editor of the Herald.)

OUR PROGRESS.

You read that a western ranchman buys an airplane for locating strayed cattle. Another farmer installs a wireless outfit to keep in touch with the Chicago grain market. Italion government is operating 1700 motor plows; they do the word that required 20,000 yoke of oxen a year ago.

Wonderful is the progress of agriculture. Dramatic, in the march of time, the invasion of soil tilling by chemists, bacteriologists, scientists.

Not long since plowing was done with a crooked stick. Even as recently as 100 years ago all plows were made of wood. Grain was cut with a sickle, gathered in the arms, thrashed by flail and winnowed in the wind.

Even Abraham Lincoln probably would have had heart failure at sight of a tractor hauling five plows.—Christian World.

WAR ON WOODCHUCKS.

Gassing woodchucks is the latest method of exterminating them Elbert L. Fargo of New Marlboro, Mass., was bothered by groundhogs. Elmer King motored to Fargo's farm, attached a hose to the exhaust of his automobile engine, ran the pipe far down a woodchuck hole and started the engine, using a liberal mixture of gas. This operation was repeated at all the woodchuck holes found Not a woodchuck has been seen since on the farm.

SPOILING GOOD MEETINGS.

I have noticed that after one hour of concentrated attention on a church service, an audience begins to lose interest, not because the subject is uninteresting, but because the mind cannot concentrate much longer. Let us cut out the unnecessary "preliminaries" and simplify our speaking programs. There is "a time for every matter under heaven," but there is not time for the padding of time which ought to be used, and not wasted in giving speakers a chance to exploit an audience at the expense of the convictions they ought to be getting.—Rev. Charles M. Sheldon, in the Christian Herald.

THE FLAG AND THE CROSS.

Beside the flag must stand the cross
The pitying Christ revealing.
For bitter grief and cruel loss
His love alone has healing.
O Christ, to Thee the world must turn,
To Thee is our appealing:
Thou dost o'er all Thy sadness yearn,
The world to Thee is kneeling.

Jessie Brown Pounds.

—Hab yo' any medicine dat will purify de blood?" a coal-black Negro inquired of a druggist, as reported in a medical journal. "Yes," answered the druggist. "We keep sarsaparilla, at one dollar a bottle. It purifies the blood and clears the complexion." "Well, boss hasn't yo' sumfin fo' about fifty cents, jes fo' de blood? I don't keer about de complexion."

SOME UGLY LITTLE IMPS.

If you don't believe in fairies, and the elves are not your friends,
And you have no faith in brownies or in gnomes,
Let me give you just a glimpse
Of the ugly little IMPS
That invade today so many happy homes.

IMPoliteness is an IMP whom every child should try to shun,
And older people too, without a doubt.
IMPatience is another
Who will cause you lots of bother
'Less you send him quickly to the right-about.

IMPertinence and IMPudence are naughty little twins,
And, oh, it is astonishing to see
The mischief that they do;
And, my dear, if I were you,
Their comrade I would never, never be.

One little IMP will sit astride a pencil or a pen
Whene'er there is a problem hard in view,
And draw his mouth 'way down,
And whine out, with a frown,
"IMPossible, IMPossible to do!"

IMPrudence and IMPenitence and IMPulse are three more
(Though the latter is not always under ban);
And there are more, no doubt,
Who are hovering about
To get us into mischief if they can.

Of little foxes you have heard, who spoil the lovely vines.
These ugly IMPS are dangerous too, you see.
Let us raise a battle-shout!
We may put them all to rout!
Oh, what a glorious victory that would be!

—Pauline Francis Camp, in St. Nicholas.

THE HOME OF AN ANT COLONY.

Being very much annoyed by the frequent visits of our neighbors—the ants—to my flour bin and sugar jar, one day I determined to sweep away their home and see if they would not find a new location which would be far enough away from my premises to dispense with their visits, says a writer in Our Dumb Animals.

I had never thought that the mounds of loose dirt, which we see on the surface of the ground and call ant hills, were anything extraordinary. When I swept off the loose dirt a small gully or path attracted my attention and I proceeded to examine the ant hill. I found that this little ball or path led to four or five different rooms or holes dug deeper into the earth. As the ants came and went they seemed to know exactly into which room they wished to go.

I dug into one of the rooms, or holes, and found that it was stored full of bread crumbs and small bits of food, which they had carried bit by bit and deposite there. I at once decided that this must be the ant's kitchen.

I dug into another room and found that it was full of little white eggs and baby ants. The other rooms into which I dug were vacant and I suppose that the ants that were away working and carrying food occupied these rooms when they were not working.

When I saw that the ant hill was built so nearly like our own houses (though in a very crude and imaginary way), I felt very much ashamed that I had torn it up and decided that the ants should never be molested by me again but that I would visit them and learn some of their habits.

In tearing down their house several of the ants were killed. I watched and the ants formed in line, two by two. The first two picked up a dead ant and the next two did not, the third two picked up another dead ant and the fourth two did not, and so on until all the dead ants had been picked up. When the first two were tired they laid the dead ant down and the next two picked it up, and in this manner they carried the dead ants to an ant hill some distance away. This hill had evidently been deserted, for there were no ants living there at this time. When all the dead ants had been placed in this hill, the other ants returned to their home..

They began carying little grains of dirt, and as I did not have the time to watch them longer and knew that the rebuilding would be a slow process I went back to my work. In a day or two I went again to visit my neighbor ants and they had heaped the loose dirt high above their house again and from all appearances had rebuilt it in the same manner as I had found it the morning I swept it away.

They work continually, carrying bread crumbs and small bits of food, and as I watch them I often think that if our housekeepers of today had half the thrift of that ant family, their houses would have a neater appearance and their families would be better satisfied with their homes.

The ants are still my neighbors and I have never molested their home again but have found that they visit me less frequently since I have scattered black pepper about the kitchen and used oil rollers on my kitchen cabinet.

Even the smallest creatures may teach us lessons that the great professors fail to instil in our minds. My neighbors—the ants—have taught me a lesson of thrift that I could not have learned from a text-book.

Building Fund, Stallings, Mecklenburg Charge.—Rev. Geo. R. Brown, $5; W. L. Ward, $2.50; Ayner Haywood, $25; J. R. Ported, $12.50; W. J. Craig, $5; J. E. Bost, $5; B. T. Kidd,$5.

The following cards received from Bro. Reynolds, Midland church and Sunday school. Rev. Geo. L. Reynolds, $10; J. M. Boger, $1; W. B. Boger, $1; C. F. Garmon, $5; J. H. Pinyon, $1; J. H. Carrike, $1; J. S. Gray, $1; J. S. Gray, $1; F. E. White, $1; J. H. Howell, $1; A. P. Widenhouse, $10; J. S. Howell, $1; M. D. Hagler, $1;Frank Blake, $1; P. J. Hartsell, $10; D. W. Margam, $1; J. T. Hartsell, 50c.; C. M. Barbell, 25c.

Mill Grove church and Sunday school. J. S. Garmon, $5; J. T. Fincher, $5; Robt. L. Hartsell, $10; Lester Helms, $5; S. N. Garmon, $15; R. L. Furr, $1; M. A. Haithcock, $1; O. B. Furr, $2.50; Lura Morgan, 50c; Nealie Howard, 50c; Emma Fincher, 50c; Ethel Kiser, 25c; J. P. Howard, 25c.

Total, $153.25; previously reported, $3,097.15; grand total, $3,250.40.

It is hardly necessary to say that each of the above contributions is deeply appreciated. Bro. Reynolds certainly deserves our heartiest thanks as do all the good people from Mill Grove and Midland. "Small but loyal." What about it, Sunday school superintendent, are you giving your school the chance to prove that they are loyal to their church? Have you asked for that special collection? This appeal may be getting old, we know that it is, still we are not hearing from the Sunday schools as we had hoped; they seem to think that we do not need their collection. Some probably think that it is not their duty to help build a church a hundred miles away. I don't know. How do you feel about it, superintendent? We believe you are going to help us yet, but listen! We have our church plans, are ready to buy our brick and lumber, and will be ready to start building in less than thirty days, yet we need about three thousand dollars, we are going to get it! Still we want ONE SPECIAL COLLECTION FROM EACH SUNDAY SCHOOL.

Truly, A. Ridge.

GOD IN THE NATION'S LIFE.

There is a ring in the following verses from the Baltimore Sun which should awaken a cordial responsive echo in every Christian heart. Surely we need their sober devotion.

"Putting God in the nation's life,
Bringing us back to the ideal thing—
There's something fine in a creed like that,
Something true in those words that ring.
Sneer as you will at the 'preacher air,'
Scoff as you will at the Bible tang,
It's putting God in the nation's life
That will keep it clear of the crooked 'gang'.

"We've kept him out of its life too long,
We've been afraid—to our utter shame—
To put him into our speech and song
To stand on the hustings and speak his name.
We've put all things in that life but him,
We've put our selfishness, pride, and show;
It is time for the true ideal to come,
And time for the low desire to go.

"Putting God in the nation's life,
Helping us think of the higher thing—
That is the kind of speech to make,
That is the kind of song to sing.
Upward and forward and let us try,
The new ideal in the forthright way—
Putting God in the nation's life,
And putting Him there in a style to stay."

—The train was just disappearing around an Arkansas bend as the drummer reached the depot.

"Say," he asked the station agent, "how did that train happen to be ahead of time?"

"It wasn't," explained the agent. "That was yesterday's train."

FOUR PER CENT. FOUR PER CENT.

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GREENSBORO LOAN AND TRUST COMPANY

WHY IS THE BIBLE THE BEST SELLER?

In the special Bible number of the World Outlook, March, 1918, appeared the following concise but excellent statement by Dr. Frank Crane in answer to the question, "Why is the Bible the Best Seller?" A careful perusal of the article will strengthen the faith and fire the zeal of God's people for a more careful study of the Bible and for its dissemination throughout the world:

Why is the Bible the best seller? Because it is the most universal in its appeal—it knows no class, race, sect or cult; it is humanity's book.

It is the common reservoir from which all men draw their supplies.

It is the community power house of the spiritual world.

It is read by the white man and the negro, the Oriental and the Occidental, the proletariat and the aristocrat, the college professor and the hod-carrier, the ruddy-cheeked boy in the Sunday school and the pale and wasted old man on his dying bed.

Nobody, no group, no organization has been able to box it or fence it or own it as exclusive property.

Churches are founded upon it, rise, increase, and in time decay; theologies are constructed from its texts, and they flourish and dissolve; it abides as the mountains abide whence flow the inexhaustible springs of human hope.

It is a book that reaches back into gray antiquity, forward to the golden age.

It is like the great tree Yggdrasill, whose roots are in the past and whose branches wave in the sky of the future.

It contains the only program of civilization.

Its principles constitute the only practical basis of commerce; it is the cornerstone of business.

Only by its teachings can we come to the parliament of men, the federation of the world.

It is not the Jew's book, nor the Catholic's, nor the Protestant's, nor the orthodox's nor the heretic's; it is man's book: and wherever a soul is born into the world this book is for him.

It contains the rarest traditions, the noblest poetry, the most convincing preachment; it is the world's greatest literary masterpiece.

It portrays for mankind the Hero of history, rightly called Wonderful.

A myriad of Magdalenes have wept away their shame at his feet: myriad soldiers have lisped his name with their last breath upon the shotted field.

The Bible utters the soul of man. It is mysterious, as he is full of mystery. To its commands he responds with an instinctive "Amen". To its vision of holiness his heart turns, as a flower to the sun. Its appeal to conscience lays upon him a ghostly, compelling hand.

It restrains crime more than all the police. It solves more problems than all the philosophies. It wins more wars than all the armies. It promotes progress more than all the reformers. It is the terror of the oppressor, the liberator of the slave, the solace of the disillusioned, the morning star to them that overcome, and the cup of comfort to them that fall by the way.

It is the pledge and proogram of the millenium.

It is the secret source of the world optimism.

And in that final hour that comes to all men, when the spirit shudders forth into the unknown, this book alone brings the word, like a bell in the fog, of Him who says: "I am the resurrection and the life."

HERALD SUBSCRIPTION RECEIPTS.

Rev. W. C. Lassiter, $3. Rev. C. C. Lindley, $1.50. Rev. J. E. Pritchard, $1.50. Rev. L. W. Gerringer, $1.50. Rev. J. H. Stowe, $1.50.

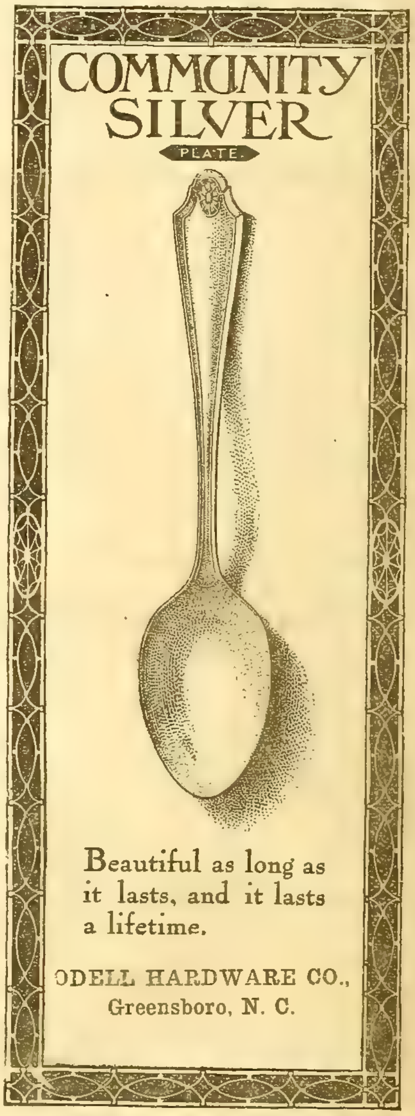
SHE KILLED HER KEEPER

She was a lioness. In spite of her being caught in the jungle where she was born, and caged and carted around a strange country behind iron bars, she had become a mother. Two cubs nestled against her breasts, and the fierce passion of a wild mother's love guarded them from man's approach. It was in Woodbury, N. J., they tried to separate her from them. She flung herself against the door of the compartment they had put between her and her children, seized the keeper by the neck, and crushed him to death. Attacked by a score of attendants with iron bars, tent stakes, hooks and clubs, she finally broke from her cage, escaped into the crowd, till, riddled with bullets, she dropped and died. Why shouln't she have killed her keeper? It was the natural thing for her to do. Generally, after one of these outbreaks of anger when the last strand in the cord of patience snaps, the caged lion or tiger is again beaten and cowed into submission, and the keeper continues to hold his prisoner in restraint through fear. Not often does the strength of the caged captive triumph over the cunning and the cruelty of man.

A friend writes us, "I lack eloquence to express adequately my sympathy as well as admiration for the magnificent maternal courage of that poor lioness, who, though riddled with bullets, still fought to her last gasp for her litttle cubs.

"The pity is our small and defenseless animals have not the size and strength of a lioness when cruelties are practised upon them, in order that they can perform for the laughter of inhuman humanity."

Some day an enlightened public conscience will put an end to the cruelties of the circus and the zoo with their imprisoned victims doomed to that eternal pacing back and forth that sickens the heart of every humane spectator.—Our Dumb Animals.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THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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J. F. McCulloch, Editor and Publisher.

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Entered as second-class matter at the post office at Greensboro, N. C.

MAKE THE STALLINGS FIRE A BLESSING.

Lightning destroyed the house of worship built laboriously by our people at Stallings. On some congregations the effect might have been utterly discouraging. The superstitious might have said: "The Lord burned the church—He doesn't want us to worship there." The faint-hearted might have said: "We haven't recovered yet from the effort of building the other church—we can't think of building again now." But our people at Stallings showed themselves superior to that. They said, "We will build again as soon as we can; we will begin to move at once." Pastor Ridge encouraged them, expressing his faith that brethren and sisters elsewhere would help them. Led by this faith, Bro. Ridge has made appeals. There have been gratifying responses and will be others. Note Bro. Ridge's appeal this week. Stallings' loss may become a gain and a blessing to every church in the district. How? By every church's responding to Bro. Ridge's appeal. It won't take much money from each but the effort to help, the assertion of sympathy, will bring a blessing to both the church that helps and to Stallings church. The result will be that Stallings will have a better house of worship than before, the people of Stallings will have more interest in their church, more faith in God, more love for the Methodist Protestant Church, and our people who help Stallings now will have greater joy in seeing her go on to prosperity as a church. Mecklenburg county is good soil for the Methodist Protestant Church. The men of Mecklenburg were the pioneers in the American declaration of independence.

Let us help make Stallings' fire a great blessing. The Lord knew what He was doing when He permitted the lightning to burn that church.

A WONDERFUL APPARITION.

We refer to nature, especially at this season of the year. If you would get an especially good view of the wonderful sight, rise early and go out under the open sky. Then look out around you and above you. Trees, fields, hills, valleys, sky, clouds, stars or sun—all you can see in every direction are parts of the great apparition. Ask yourself whence all this came and what it all means. If this does not awaken in you a feeling of adoration for Him whose wisdom and power produced the stupendous picture about you, then your soul must be dull indeed. The scene is not merely magnificent,—it is wonderful for beauty. It meets an insistent demand of your own spirit. You feel that you have found your other and larger part. You have come into your own. You have entered into the joys of your Creator. You look and rejoice in the wealth of your Heavenly Father. He has placed you in the midst of a marvelous garden surpassing Eden in glory as in grandeur.

ONE OF MR. BRYAN'S STORIES.

W. J. Bryan spoke here recently on Prohibition. To illustrate the readiness of certain lawyers to serve the saloon men in the effort to annul the prohibitory law, he told this story:

Two Irishmen were on the way to London. They came to a bridge where the sign was displayed: "Five Dollars Reward for Rescuing a Drowning Person." As they needed money, they agreed that one of them should fall into the stream below and the other should rescue him and that they would secure and divide the five dollars. The one who was to fall in could not swim, but the other was a good swimmer. The first man proceeded to carry out his part of the contract. When he had been struggling in the water for some time, having gone under twice, he looked up and called for an explanation of the inactivity of his friend. The man on the bridge explained by saying: "I have read another sign which says, 'Ten Dollars Reward for Recovering a Dead Body'."

—The fate of the daylight saving law seems in doubt yet. It has strong advocates and strong opponents. It would seem, however, that it is not a matter for much contention either way. People can set their watches and clocks any way they choose and can adopt any hours they please for beginning and stopping work. It is a great convenience, however, for all to have the same time; that is, have their watches and clocks set to run together. Then we can know our neighbors' time as well as our own and can meet social and business engagements promptly.

"Socializing for the New Order" is an illustrated book of over 100 pages by James Franklin Page, M. A. It contains a resume of 14 youth organizations: Boy Scouts; Camp Fire Girls; Woodcraft Indians; Queens of Avalon, and ten others, enough being given of each to enable a leader to determine which organization is best adapted to his particular locality. An ample discussion is given of character building and of the psychology of boys and girls. Price, 85 cents, postpaid. Order from The Methodist Book Concern, 740 Rush Street, Chicago, Ill.

COLLEGE BOOSTERS' CLUB.

I hereby pledge my services to the college committee of the North Carolina Conference, Methodist Protestant Church, promising to assist them in every reasonable way I can in raising the $250,000 set by our last Conference for buildings and endowment. As an evidence of my purpose to aid the committee I am enrolling in the College Boostrs' Club, paying the fee of one dollar.

749. Wade M. Ward

INDIA FAMINE FUND.

C. E. Society, Saxapahaw, per R. G. McPherson	$11.10
Mrs. T. J. Ogburn	10.00
Rev. L. W. Gerringer	5.00

—The Christian Sun comes out in mourning for the death of John Barleycorn. We are surprised at Editor Riddle. But we don't believe his sorrow is very deep or very genuine.

—Rev. J. E. Pritchard assisted Bro. Whitaker in the meeting at Asheboro. There were 14 professions and a good meeting otherwise.

—We are glad to know that Bro. Highfill has improved in health since returning home.

—Bro. I. W. Barber, of Mt. [illegible] spent Sunday night in Greensboro. He attended the evening service in Grace church.

—Bro. W. S. Jobe, of Grace church, has made quite a reputation as a machinist. He is "trouble man" for the Craven Road Machinery Company, and goes far away to make machines go when they balk. And it must be a very balky machine that he can't make go. Then he is sent for to set flour mill machinery right, and when any printing press in the city is out of order, Bro. Jobe is the doctor sent for.

—At the Summeer Conference, Rev. T. M. Johnson bore testimony to the splendid work Rev. J. S. Williams is doing in Asheville as chaplain for the Mission of the Good Samaritan. He has a large place and fills it. Many who come to Asheville sick carry away to their distant homes grateful recollections of Bro. Williams' helpful ministration.

BETTER MUSIC FOR THE SUNDAY SCHOOL.

(A Paper Read by Mrs. W. A. Delbridge, of Hollister, at Halifax Circuit Rally.)

In the average country church you seldom find more than ten or a dozen hymn books. As it is not now customary to "line out" the hymns, it is utterly impossible for a person to sing should he not know the song by heart. There should be more money invested in the purchasing of hymn books.

Begin with the children. It is wonderful how quickly they grasp the words and tune of a hymn. Children naturally love to sing. In most of our Sunday school song books we find the music too classical for the average person to enjoy. Insincere singing should have absolutely no place in our Sunday-school worship today. It has thrived altogether too long at such centers. Put a stop to it! If no other way presents itself withdraw the privilege of singing for a season. Whet the appetite for it by cessation, then bring it back with renewed vitality and skillful leadership. Like most other good things that people do, effective Sunday school music is of value in proportion to the amount of time, thought and heart put into it.

We adults treat song as altogether listless. Hymn No 10, first and last verses—this is all there is to average hymn singing: nothing more than a bad dime in the collection plate, or a vain repetition in prayer—all are alike a mockery of the Most High. God would have the best we are and have and we give Him laziness, indifference and cold heart in the way we sing our hymns.

We are prone to sing the same old hymns in the same old way and that old way is utterly unprofitable. How are boys and girls to realize there is high privilege in singing when superintendents and choristers use hymns as they would burlap or packing material—capital padding for the parts of an ill-arranged service of worship. Give song high status, behind closed doors, with quiet attention, interest, inspiration, and it will yield magnificent results.

Every hymn has its own peculiar message. Seek it. Let the telling be a part of the worship. Study the text absolutely apart from the music. Hold the words up to the light—look through them, and between them and behind them. Note, for instance, that certain hymns carry their messabe in their names, as in "O Love that wilt not let me go," "O Light that followest all my way." Or in the nouns and verbs, as "We've a story to tell to the nation, We've a song to be sung to the nation." Or in the verbs alone, as in "Christian, dost thou see them," "Christian, dost thou feel them," "Christian, dost thou hear them."

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But most hymns are sung too lazily and slowly, as "Onward, Christian Soldiers," "Nearer, My God, to Thee," "Jesus, Lover of my soul."

Hymns need to be of certain length in order to create their own mood. To sing one or two stanzas is to build nothing to grip no where, to touch young hearts not at all. Hymns will never seem long if sung with expression, with variety, with the play of light and shade, of fast and slow, of soft and loud. Be in dead earnestness in all that is sung. Express fully what is in text, music, history and devotional content.

THE GREATEST WORLD NEED.

So much is being said today about the great world needs, and looking about us, we might ask—What is the greatest world need? Think-about which revolve national and internationtional strife; the tottering and fallen empires, and dethroned rulers, we might think the greatest need may be, for capable leaders, for men, who with brains trained in political affairs, with spirits fired by patriotic zeal; who understand the intricate machinery about whch revolve national and international affairs; such will be able to adjust affairs and bring order out of chaos. Just so far as we think of and look for adjustment and reform through man's self-sufficiency, just so far will we be following a delusion. True—men must be trained for leadership, we must have leaders of nation, state, church and domestic life. But upon man's intellectual, political, or economic efficiency, we dare not trust for satisfactory reforms. The greatest world need, as the greatest thinking men of the age see it today, is summed up in two words—brotherly love. Remembering the 13th chapter of I. Cor. we understand something of the importance of the words, "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass and a tinkling cymbal. Though I have the gift of prophecy and understand all mysteries, and all knowledge and though I have faith that I could remove mountains, and have not love I am nothing. Though I bestow all my goods to feed the poor, and I give my body to be burned and have not love, it profiteth mem nothing." This being God's message to man, we can plainly understand what is of first and greatest importance, we cannot fail to see that all things grow into insignificance when compared. You see, we may have all knowledge, and have power to understand all mysteries; may be very wise, and possess all charms of manner and speech; give lavish gifts to the poor and benevolent causes; may even sacrifice our bodies to be burned, and yet, and yet, unless embedded in our hearts we can find the rarest of all gems, godly love—it profiteth nothing. To love means to lift up and help on the struggling ones by the way.

To love means that we must be busy in brightening some one's little day. It is not Christ-like to befriend those who befriend us most. If we do good only to those who do good to us, what thank have we? Even sinners do the same. There must be a great oversweeping tenderness in our hearts for humanity. So powerful that we can think of the people across the sea, even, with heartfelt interest; we must think of humanity as a friend, and not gauge our devotion to our favorites in a small realm. It is quite an easy thing to help, or care for those who come up to our standards. Indeed, we delight to linger in a congenial atmosphere. But the Christian's call is to service. It is a humanity call. And there is instilled in a true Christian's heart, a great new kind of sympathy for the needy ones. They can say to you:

Love, not because one seems worthy,
Nor yet, because one loves you;
But because the greatest need of the world
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And because where sin and sorrow is rife
There the heart's best blood is due.

The churches throughout our fair land are failing along this line. There are wrecks all down the shores of time where there might have been beauty, light and peace, made sublime through Christian love. The blood-drenched battlefields of Europe, the wrecked homes, and starving millions testify to the statement. Too late to avert the catastrophe now; too late to restore life to the slain; too late, too late, and the saddest words—it might have been. But while we still live we may be a star of hope to some struggling life, we may be an inspiration to the lives about us. When we think of human influence ever widening and reaching on throughout eternity, then we will realize something of the stupendous importance and value of life and the opportunities which are ours. Every day as we go forth, we place a moulding hand upon our destiny and leave a deathless impression upon our characters. The kind word, or the bit of tenderness shown to some struggling soul of today, may help to make of him a leader of men of tomorrow. For who can measure God's transforming power? His power is as limitless as the blue of heaven. And when He is allowed to lead a life we dare not measure the attainments of that life. The ones who have on the armor of God need not fear the fiery darts hurled by an enemy's hand. God will protect them, and it will be sent back with redoubled force to the heart that sent it. The greatest need of the church today is not man-made efficiency. Such must fail, for remember, "Whether there be prophecy it shall fail, whether there be tongues they shall cease, whether there be knowledge it shall vanish away." But love never faileth. The church need have no fears of its future when it is clothed with the immaculate robe of brotherly love. "Perfect love casteth out fear."

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A RECIPE FOR HAPPINESS.

Man was created to be happy. He was placed in Eden where his every need was supplied. One of the chief purposes of redemption is to restore to man his lost happiness. God has a plan, or purpose, in every life. To find out that plan and carry it out conscientiously and completely is the whole duty of man. And the carrying out of this plan will always bring happiness. The recipe for happiness, then, is, **Let God have His way always**, or, **Take God's way to be your way.**

God's way is **the right way.** "Just and right is he.' And He has prescribed this way of righteousness for man. A right character and righteous conduct will invariably yield happiness. The good man is happy even in the midst of misfortune and affliction. Nothing can stop the joy that flows from a pure heart and a right life. It is a mistake to think that real happiness can be secured from indulgence in sin, or by conformity to the world. To seek pleasure in sin is a device of the evil one. Sin intoxicates. And the pleasure of intoxication is not worthy to be compared with the joy of righteousness.

God's way is **the unselfish way.** All creation, universal providence, and the entire scheme of redemption are overwhelming evidence of God's unselfish conduct in the universe in which we live. He made all things for His creatures, and particularly for man. The sun shines and the showers fall for the benefit of breathing life. And it is recorded that the Son of God, "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Christ died, and now intercedes, for others. And He found great joy in doing so. But God is more than unselfish. His abounding and unceasing care is a manifestation of His passionate devotion to the fallen race. He could not be otherwise. It is His nature to love even the unlovable and the unloving. For "God is love." And God's eternal blessedness flows from His infinite love. The man who loves deeply and constantly has within him an ever-flowing spring of joy. And the unloving, greedy, grasping man is reaping a harvest of unhappiness every day.

God's way is **the helpful way.** This is quite a task in a world of sin and of retribution for sin. Sin must get its wages, which is suffering, sorrow, and death. God must be just to, and the Justifier of, the ungodly. He must kill and make alive. This is not double dealing, but the working out and the weaving together of one great plan. There is nothing too hard for the Lord. He makes even the retribution of the wicked to supply a powerful motive to a religious life. "He maketh the wrath of man to praise him." He makes "all things work together for good to them that love God." He is helping everywhere. A blessing is wafted upon every wind. Every bitter has its sweet; and every sorrow uncovers a hidden joy. And how supremely blest the kind Father must be in dispensing so much help to men! And appreciative man, following in the footsteps of the Man of Galilee, finds unending satisfaction in scattering kind gifts and deeds along the way of life.

And God's way is **the better way.** —— much better than man's ways. Says the prophet Isaiah: "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." God is supremely wise, man is largely ignorant. God is infinitely good, man is inherently and practically sinful. God loves so much, man loves so little. How much better it would be to take God's way instead of ours!

The world is full of misery. Wretched lives, unhappy homes, joyless churches, and troubled nations are the monumental fruits of sin, selfishness, and self-seeking. Individuals, churches, and governments persist in having their ways instead of letting God have His way. Let us banish all this unhappiness. It can be done. Let righteousness, love, and a desire to serve others rule in every heart and life. Pray, "Thy kingdom come, Thy will be done." And do your part in bringing a full answer to these petitions.—The Word of Life.

AN EMERGENCY CASE.

"Why has that case no door that can be opened?" asked a boy of the conductor of a train, pointing to a case covered with glass, which contained an axe, a saw and a sledge hammer. "Suppose you should have need for one of those tools on account of some little mishap on your run today!"

"I couldn't get it," replied the conductor.

"Then of what possible use can they be?" asked the puzzled boy.

"Look at that sign," replied the man: " 'In case of emergency, break the glass,' it reads. And that's just the reason the case has no door. If it had one, the chances are that every man in the train crew who thought he had a use for one of those tools, would borrow it, and likely not return it. That is an emergency case, and will stay there undisturbed unless there is a wreck; then we'll need the tools, and we'll find them there without fail."

"It seems to me rather useless to have those fine, shiny tools nailed up waiting for a wreck before they can be used," the lad persisted.

"Just the reverse," smiled the conductor. "Did you see the word 'emergency?' That means when we've had a wreck and the passengers are pinned under the coach, we'll have tools with which to get them out." The man mused a moment while he observed the changing expression on the boy's face.

"Here's something else for you to think about," resumed the conductor. "You ought to have an emergency case, and I'm going to tell you what to put in it: some money you've earned and saved, some plans for the future, a good bit of energy, and a liberal amount of time. Put these things in your emergency case, and be sure to have a glass front, so that you can see what you have there, then keep them till a great big emergency comes. When it does come, smash the glass and use your emergency stores. Lots of people use up everything they have, and when the emergency comes, there is nothing to fall back on."—Selected.

—Truth is better than gold.

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God's way is **the unselfish way.** All creation, universal providence, and the entire scheme of redemption are overwhelming evidence of God's unselfish conduct in the universe in which we live. He made all things for His creatures, and particularly for man. The sun shines and the showers fall for the benefit of breathing life. And it is recorded that the Son of God, "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Christ died, and now intercedes, for others. And He found great joy in doing so. But God is more than unselfish. His abounding and unceasing care is a manifestation of His passionate devotion to the fallen race. He could not be otherwise. It is His nature to love even the unlovable and the unloving. For "God is love." And God's eternal blessedness flows from His infinite love. The man who loves deeply and constantly has within him an everflowing spring of joy. And the unloving, greedy, grasping man is reaping a harvest of unhappiness every day.

God's way is **the helpful way.** This is quite a task in a world of sin and of retribution for sin. Sin must get its wages, which is suffering, sorrow, and death. God must be just to, and the Justifier of, the ungodly. He must kill and make alive. This is not double dealing, but the working out and the weaving together of one great plan. There is nothing too hard for the Lord. He makes even the retribution of the wicked to supply a powerful motive to a religious life. "He maketh the wrath of man to praise him." He makes "all things work together for good to them that love God." He is helping everywhere. A blessing is wafted upon every wind. Every bitter has its sweet; and every sorrow uncovers a hidden joy. And how supremely blest the kind Father must be in dispensing so much help to men! And appreciative man, following in the footsteps of the Man of Galilee, finds unending satisfaction in scattering kind gifts and deeds along the way of life.

And God's way is **the better way.** It is so much better than man's ways. Says the prophet Isaiah: "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." God is supremely wise, man is largely ignorant. God is infinitely good, man is inherently and practically sinful. God loves so much, man loves so little. How much better it would be to take God's way instead of ours!

The world is full of misery. Wretched lives, unhappy homes, joyless churches, and troubled nations are the monumental fruits of sin, selfishness, and self-seeking. Individuals, churches, and governments persist in having their ways instead of letting God have His way. Let us banish all this unhappiness. It can be done. Let righteousness, love, and a desire to serve others rule in every heart and life. Pray, "Thy kingdom come, Thy will be done." And do your part in bringing a full answer to these petitions.—The Word of Life.

AN EMERGENCY CASE.

"Why has that case no door that can be opened?" asked a boy of the conductor of a train, pointing to a case covered with glass, which contained an axe, a saw and a sledge hammer. "Suppose you should have need for one of those tools on account of some little mishap on your run today!"

"I couldn't get it," replied the conductor.

"Then of what possible use can they be?" asked the puzzled boy.

"Look at that sign," replied the man: "'In case of emergency, break the glass,' it reads. And that's just the reason the case has no door. If it had one, the chances are that every man in the train crew who thought he had a use for one of those tools, would borrow it, and likely not return it. That is an emergency case, and will stay there undisturbed unless there is a wreck; then we'll need the tools, and we'll find them there without fail."

"It seems to me rather useless to have those fine, shiny tools nailed up waiting for a wreck before they can be used," the lad persisted.

"Just the reverse," smiled the conductor. "Did you see the word 'emergency?' That means when we've had a wreck and the passengers are pinned under the coach, we'll have tools with which to get them out." The man mused a moment while he observed the changing expression on the boy's face.

"Here's something else for you to think about," resumed the conductor. "You ought to have an emergency case, and I'm going to tell you what to put in it: some money you've earned and saved, some plans for the future, a good bit of energy, and a liberal amount of time. Put these things in your emergency case, and be sure to have a glass front, so that you can see what you have there, then keep them till a great big emergency comes. When it does come, smash the glass and use your emergency stores. Lots of people use up everything they have, and when the emergency comes, there is nothing to fall back on."—Selected.

—Truth is better than gold.

PRESIDENT'S LETTER.

SEVEN GOALS FOR 1919.

A revival in every church.

A family altar in every home.

A Sunday school in every church.

Every school contributing to the Home.

A Church paper in every M. P. family.

Every cent of every claim paid by Nov. 12th.

One superannuate bond to every charge.

THOSE SUPERANNUATE BONDS—

Many of these bonds have already been taken; we want to sell one hundred. We set out to raise $5,000 for this cause and we should not raise a cent less than this amount. Most of our people know that the average preacher has not been able to lay aside enough money to provide his and his family's needs when he is old; this amount we are now trying to raise is intended to increase the permanent fund, the increase on which is to be used for the superannuated preacher and his dependent family.

It is now just four months until conference, so that what is done in this conference year must be done quickly. Therefore, if you have been thinking of this cause, now is the time to rise up and act; if you have not been thinking about it, you have still the opportunity to put into operation plans by which this amount can be secured. Any individual or church or charge can take one or more of these bonds in memory of any deceased loved one or friend, not necessarily a pastor. The bond will be inscribed to them with the name of the contributor upon it, and may be hung up in the church or put among the sacred mementoes of the family. The amount to be raised for each bond is fifty dollars.

BEING A PASTOR—

The name "pastor" is the Latin for a shepherd, one who feeds. The Christian pastor occupies a large place in our present order of life. We could not very well get on without him. What would we do when troubles come, when sorrow comes, when death enters our home and bears our loved ones away? We need his ministering care then as never before. His words of helpfulness and sympathy, his knowledge of God, his hope of heaven, his expectation of the final reunion of separated loved ones and friends; ah, he is our true friend, counsellor and guide.

But what shall we say of that preacher who has not this conception of his calling? That one whose interest in preaching is keen, but who has little or no interest in shepherding his flock? He enjoys making and preaching sermons more than he does practicing them. He delights in making high standards for his flocks, he enjoys making the church as an organized institution run smoothly, but he has little or no interest in visiting his people.

Well, he is missing his chance. He must decrease. The structural character of his sermons may never be less splendid, but he will not speak out of a warm heart long unless he stays close to the suffering of his people. It should be the joy of the preacher to go with his people through the valley of disappointment and of sorrows and of failures; to stand between them and temptation; it will make life richer and sweeter and holier thus to shepherd his flock.

And his flock should follow him. The shepherd's crook should be little used in keeping the flock in the right way. Discipline ought not to be necessary in a well ordered church. Respect for those in authority and reverence for the house of God with all the things of God, should keep the church members walking in love with one another and in the fullest co-operation with their pastor.

MAKING THE REVIVAL COUNT—

The writer has often been impressed with the lack of interest some pastors and their churches apparently had in the results of their revival. In the first place, they seemed not to care whether there were any converts. No definite plans were formed to this end other than preaching and singing. There was no house-to-house visitation in order to secure attendance upon the services. No publicity was given of the services. Things remained normal in so far as the activity of the church was concerned. And it usually happens that such churches never are crowded, nor are their altars filled with penitents.

Then, too, there are those who seem to desire converts and get them in their services, but never seem to care whether these converts join the church or not, It is not an infrequent thing to see people converted and no one ever invites them to join the church except it be done in a public appeal by the pastor. That pastor will usually fail to get members into his church who pursues this plan. If there happen to be other churches that do invite them personally, they will go there, but if not, then it usually happens that the new convert backslides. Our pastors will do well to visit and talk privately with every person making profession of faith in their meetings. In fact most of the ingathering of churches have comes through this kind of personal effort on the part of the pastor and members of the church.

SAXAPAHAW CHARGE, Rev. T. A. Williams, Pastor.

I held the third quarterly conference of this charge at Salem on Saturday and visited Orange Chapel, Concord, and Saxapahaw churches on Sunday.

All the churches were represented at the conference and showed an interest in the work of the church. Some of the churches were not up with pastor's salary, one of them, Orange Chapel, having paid about 25 per cent. of their assessment. I found that a mistake had been made in the report of this charge as to the amount raised on the million dollar drive. Saxapahaw charge has not gone over the top pet; Saxapahaw church and Concord church are over, and Salem is trying to get over; but Orange Chapel is about as contented with its present status as a fat pig in the shade on a hot summer day. They refused to co-operate with the general church on this drive when the pastor and a visiting preacher presented it to them, and unless they have changed their minds, the church as a body is occupying the same position to the general church that a slacker did during the world war. But I am glad to report that there are some of the members who now feel that something ought to be done and I am trusting that they will yet decide to put on the canvass and raise their allotment of $512, for they are fully able.

Pastor Williams has had the experience of living in a new parsonage, building a barn, cutting down trees, grubbing the ground for a garden and getting things generally in shape. He has succeeded well in all these things. There yet remains one thing needful: he must have a well; the one there was not dug deep enough and soon dried up, so the pastor and his family have been forced to carry all the water used quite a distance; but we are expecting them to be relieved of this job soon.

The salary paid on this charge is not adequate for the support of their pastor. Most of the official members see this and they will doubtless raise it two or three hundred dollars by the next year.

Saxapahaw charge is like many other of our rural and semi-rural charges, it is able to do larger things for the kingdom of God and when it does them with the whole heart will experience a deeper joy in their hearts.

R. M. Andrews.

SIXTY THOUSAND WAR WAIFS.

The Aftermath of the World War in France.

"A charge to keep I have!" This line of the old revival hymn is the tocsin of the campaign being launched by the Fatherless Children of France for the foster adoption of 60,000 little French war orphans who are refugees in their desolated country, their mothers numb with grief and dazed with fear, and still striving to keep the breath of life in their children.

Mrs. Walter S. Brewster, vice-president of the organization, which since the beginning of the war has co-operated with a similar one in France of which Marshal Joffre is head, recently returned from France, and has just been appointed chairman of a special campaign committee to provide for these 60,000 little war waifs. She has emphasized the great need of this help in a ringing message to those who were her co-workers in the previous drives which have provided American aid for 150.000 of these war-ravaged children.

"We must work harder and faster than ever before, during the next few months!" Mrs. Brewster declares, though before her trip to France she had meant on her return to settle into a quiet adjustment of her life to peace conditions.

What the terrible sacrifices France made for the cause of freedom meant to the homes of the United States, she realized more keenly than ever before during the three months' intimate association with the conditions surrounding the thousands of fatherless families who had been cast into the wilderness of ruin and poverty by the war, mothers and children living in suffering as their sacrifice for the homes in the rear. Mrs. Brewster and all the other members of The Fatherless Children of France are serving in the spirit of "A charge to keep have I", while asking for the willingness of the loyal men and women of America to become foster parents of these fatherless children through the contribution of only ten cents a day to add to the tiny pension of the same amount allowed by the French government for each war orphan.

The children are scheduled, name and address, and name of the mother, at the organization headquarters, and for a pledge of $36.50 for one year, which enables a child to remain with what is left of its own people in France, foster parent may choose a child. Each foster parent is expected to write occasionally to the mother of the child, or to the child. The children want these letters, for they mean a friend in America. And grateful letters come back from France with clock-like regularity.

"We must work harder and faster!" repeats Mrs. Brewster—she has seen children perishing, "These little ones must not be made a sacrifice to freedom, but saved for the future of the world. We need donations—even very small ones—as well as 'adoptions'."

The campaign is on, and all information will be given by Mrs. Walter S. Brewster, Room 632, 410 S. Michigan Avenue, Chicago.

ANNA HOWARD SHAW.

In the death of Anna Howard Shaw the women of America have lost a wise and brilliant leader, and the progressive forces of civilization are one heroic soul poorer today. Semiramis and Victoria had their visible thrones and their jeweled crowns. But democracy finds her kings and queens in the common realm of manhood and womanhood, crowning them with the riches of their own genius and enthroning them in the hearts of the people in the ratio of their service to mankind. Anna Howard Shaw served her generation with the moral enthusiasm of a martyr: and while the times were ultimately favorable to the cause she espoused, and while other great leaders shared the glory of her final victory, yet she would have fought the battle alone against all the world, on her own initiative; and if the cause had demanded the supreme sacrifice, she would have gone with jubilant feet to a martyr's death.

Born at New-Castle-on-Tyne, and coming to America with her parents in early childhood, Anna Howard Shaw was a full-rounded Anglo-Saxon, uniting in herself the genuine spirit of both hemispheres; possessing at once the dogged persistence of the Briton and the unfailing optimism of the true American. Her sense of humor,, the saving quality of every fighter in a good cause, became in the career of this noble reformer still another kind of genius; and she laughed off many a burden which would have broken other hearts. This gift divine always came to the aid of her patience, her tolerance and her generosity, in every crisis of her embattled life, and even as it aided her in winning the victory, it surely sweetened her triumph at the last, and added not a little to the sunset glory of her great life.

The crowning gift of Dr. Shaw, the one talent which was clearly reflected in all others, was her straightforward common sense. But hers was a common sense endowed with vision, and with a boundless hope for humanity. In her logical grip on the great questions of the age, as well as in her rugged readiness at any moment for the hardest kind of a battle in a worthy cause, gave a masculine tinge to her genius. And yet she was the soul of gentleness; and all womanly graces were angel-big in her every thought and action. She fulfilled in herself something of Tennyson's prophecy of a progressive kinship between the souls of men and women:

"And in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She, mental breadth, nor fail in childward care:
Till at the last she set herslf to man
Like perfect music unto noble words."

In the Beekman Avenue Methodist Protestant Church, at Tarry-town-on-the-Hudson, October 12, 1880, Anna Howard Shaw was ordained to the gospel ministry. The present editor of The Methodist Recorder was then pastor of the Tarrytown Church, and he rejoices in the part he was permitted of the Lord to take in making possible this happy event. Dr. Shaw in her autobiography has given us all too much credit for her final victory in the long struggle for recognition. It is indeed true that we opened wide the doors of the local church; and, with the eager help of the progressive laymen of the congregation, we secured the necessary recommendations; and we also had the pleasure of bringing forward the argument of the hour. But in all this the pastor was simply a co-worker with other progressives; with such men as Rev. Dr Mark Staple and Rev. Dr. Charles Edgar Wilbur, both of whom, together with other leaders of the ministry and the laity, contributed in a most essential way to the final result. It may be of interest to our readers to know that on this occasion there was no extended debate on the abtract question of the ordination of women. In our support of Anna Howard Shaw we emphasized, not the universal rule of the church up to that hour, and not our desire to reverse these precedents of the ages, but rather we emphasized the notable exception which we truly believed it right to make. Our argument was something like this: if a candidate for the ministry appears before this conference, and gives evidence of having "all the gifts, graces and acquirements" essential to the office of an elder; if this candidate possesses natural talents for the ministry which, taken together constitute a perfect genius for the ministry; and if, as a training for these natural powers, the candidate has received the most thorough education, at once in the field of science and in the field of theology; and if there is superadded to these gifts and acquirements a self-consecration which is so vital and sincere as to become a living sacrifice—given such a candidate, shall the ordination be refused simply because this candidate is a woman? We encamped around this one argument and sought no other; and the ordination followed on the day after the decisive vote was taken. We clearly foresaw that our candidate would fully justify what we did that day at Tarry-town-on-the-Hudson. Anna Howard Shaw not only justified the day of her ordination, but she even glorified it. Her whole life, from her earliest childhood in the woods of Michigan to the end of her great career, was one long battle for the right. She finally resigned her pastoral office to devote herself entirely to the achievement of the equal rights of women; and her last triumphal years, though accompanied with many personal afflictions, must have been very comforting to her ardent soul, as she approached, by swift stages, the final goal of the Olympic race. And so great and elemental was her sense of justice that, if she had lived in some land of the Amazons, where women alone held the scepter or the ballot, Anna Howard Shaw would have fought there for the rights of men.—Methodist Recorder.

$500 IN CASH PRIZES!

For Overseas Experiences.

Nearly every lad who went overseas has an interesting story to tell—pathetic, amusing, or tender—of some child in France. Perhaps it is little Pierre who crept in to eat with him at mess; or Marcelline whom he found, white-faced and terror-stricken, in the cellar of a ruined house; or Henri, whose father was killed in the trenches and whose mother was taken to Germany by the enemy; or it may have been Aimee who insisted upon being adopted by the "Americaine." At any rate, there is always a story and a child.

For such stories as these, or simple ones telling of the friendship between the French child and the American soldier, 178 cash prizes are offered, Soldiers, sailors, marines, men and women who were in France during the war in any capacity, or their families, sweethearts or friends, are invited to compete for these prizes. Literary ability is not required. Anybody who can write a letter home can write well enough for the purpose of this contest. Conditions of the contest can be secured by writing "The Fatherless Children of France, Room 634, 410 S. Michigan Ave., Chicago." There is no expense attached to entering the contest, which is open to anybody who wants to compete. Mothers, sisters, sweethearts and wives should turn over their letters from Bill or Tom or Jack which they have been so proudly treasuring, and hunt up the references to the little French children. Just some one little incident told simply in a letter may win a prize!

IN SERBIA.

The Red Cross in Serbia is supporting the Society for the Protection of Jugoslav Children and has established a modern and well-equipped orphanage in Belgrade, in a barracks once used by the Austrian army of occupation.

—A drinker's wife, wishing to cure her husband of coming home late at night from the inn, induced her brother to frighten the tippler. "Who are you?" said he to the spirit, when he found in his way on the appointed night.

"I am the devil," replied the apparition.

"Oh, you're the devil, are you? Well, shake hands, old chap. I married one of your sisters."—Pathfinder

—Try before you trust.

EXECUTIVE COMMITTEE MEETING.

At the call of the president, Mrs. Geo. R. Brown, an executive committee committee meeting of the North Carolina Branch of the Woman's Foreign Missionary Society was held at the home of Mrs. C. W. Bates. At this meeting many matters of interest to the work were discussed, some of which will come out soon in leaflet form and be sent to every auxiliary. At the board meeting at Pittsburgh in May the North Carolina branch was assessed an additional $50 in order to help "go over the top." This $50 is to be apportioned to the various auxiliaries in our branch. So plan at your next meeting to meet your part of the fifty dollars.

Keep in mind the thankoffering service and the missionary share plan which will be used again. At the board meeting the missionary share plan sheets were absent.

And finally, dear women of the North Carolina Branch, when plans and leaflets and anything of interest is sent to your auxiliary, please take it to your auxiliary meeting and pass it around. The committee may plan, but unless you each one help, our planning will be almost a failure.

"It ain't the gun and armament
Nor funds that they can pay,
But the close co-operation
That makes them win the day.
It ain't the individual nor
The army as a whole,
But the everlasting team work
Of every blooming soul."

Harris Glascock, M. D.,
Cor. Sec.

OUR WORK.

We deal today with the same human nature, the same diversified needs, and we have the same commission and agencies as those who extended the kingdom in apostolic times. But wonderful progress has been made in all departments of life and labor, and the best we have must be made to render the largest and farthest-reaching service to uplift mankind.

There can be, however, no change or modification in the essentials which made possible the expansion of the church in former times, for the Gospel in its fullness and power must remain preeminent.

Enormous sacrifices were made for the liberties of the world, and the end was secured by unparalleled bloodshed.

To the church has been assigned the peaceful conquest of the world, and just as new strategy, larger armies and armaments and new inventions were utilized to secure victory in the world war, so must the church use to make more effective and successful its work among the peoples of different attainments in civilization, and increase its working powers through the addition of missionaries and money.

The church never faced such times as these, for the imperative demand is that the foundations, not merely the superstructure, of democracy be accepted and incorporated in the lives and affairs of all peoples of earth, to insure abiding world peace and the progress of the nations.

But those foundations are Christian, there is but one way for them to be laid, and only one authorized, sufficiently empowered agency to accomplish it—the church.

The church has sent its heralds to proclaim deliverance from the shackles of ignorance, sin and superstition through Him who sets men free indeed. But it has been only a picket line facing millions, and while great victories have been won, the true mission of the church must be fully realized, and large reinforcements sent out in this crucial hour of the world's history.

Preachers, in increasing number, through the dark lands must go living and proclaiming the glad tidings, organizing churches, and establishing Christian communities.

There must be Christian education to lay aright the foundations, and the church can render invaluable service to tribes and nations by its missionaries, reducing their language to writing, preparing books, etc., and establishing schools that will lay the basis for largest development.

It is impossible to estimte the value and work of mission schools in pagan lands, where ignorance is dense, home life is crude, and where a mighty transformation is needed and must come from without. In all such schools the spirit, example, and teaching of Christian men and women are uplifting to the thought and life of thousands.

Then medical missions are a great necessity in lands like China and India, where our Board now operates, and the most insistent needs in those fields are for doctors, nurses, dispensaries, hospitals, etc.

There is scarcely a field in the world where a life would count for more in real service to mankind than in either of those lands.

Medical missions have added lustre to the great achievements of the church, whose self-sacrificing laborers have gone forth to distant lands to bring healing to the bodies, and salvation's joy to the souls of those He would have us help and save. We can only be true to Him as we do His will in extending His kingdom. Fred C. Klein.

AN AFRICAN CUSTOM.

One morning I heard the baby crying as if his little heart would break. I went to see what could be the matter with him in front of her house. And do you think she had a nice little bath-tub and scented soap and warm water? Oh, no. She was holding the little baby on his little feet, and was pouring cold wateer over him by the handfuls. The poor baby was screaming at the top of his lungs, and fighting against the cold water as hard as he could; but the mother paid no attention to that, and went on with the washing. Did she have nice, warm flannel cloths to dry him with, and others with which to wrap him? No; but when the washing was over, she lifted the baby up and with her mouth blew vigorously into his eyes and ears to drive out the water, and that was all the drying he got. Then she proceeded to dress him. The dress consisted of a string of beads around his waist, one around his neck, and one around each one of his wrists and ankles. The air and the sun did the rest of the drying. —The Lutheran.

THE CHOICE OF HYMNS.

The influence and power of our hymnology is incalcuable. Compilers of our church hymnals have an unenviable task, since it is quite impossible to include all the worthy selections and, of course, equally impossible to exclude those that, in the judgment of some, should have no place. Perhaps the average hymnal is as remarkable for the hymns it does not contain as those that it does. Not every compiler would elect to include "The Old-Time Religion," and yet at least two of our presidents counted this old-time song as a favorite, and while McKinley "liked it," it was asserted that "Garfield liked it immensely."—Western Christian Advocate.

CHILDREN'S HOME.

Report of Superintendent.

Sunday schools—	
Rehoboth, Granville	$ 16.60
Clarks Chapel, Buncombe	5.00
Ashboro	7.99
Mill Grove, Midland	1.25
Pine Bluff, Midland	1.58
Siler City	1.77
Concord, Saxapahaw	1.67
Stony Knoll, W. Forsyth	2.50
Rose Hill, Pageland	5.90
Glen Raven, Graham and Haw River	5.25
Gibsonville	16.50
Porter, Stanly	3.45
Reidsville	4.64
Midway, W. Greensboro	2.00
Corinth, Littleton	1.25
New Hope, Vance	4.00
Friendship, Mt. Hermon	6.77
Friendship, N. Davidson	2.08
Whitakers Temple, Whitakers	3.00
Shelby	2.35
Corinth, Littleton	4.80
Bethany, Randleman	1.55
Bethesda, Halifax	2.44
Union Grove, Orange	2.50
Perseverance Circle (class young ladies), Mt. Vernon, Ohio	6.25
Sunday eggs—	
Concord, Saxapahaw	5.15
Bethesda, Halifax	2.81
Mrs. D. T. Gaster, Bethany, Randleman	1.95
Union Grove, Orange:	
Mrs. J. M. Lloyd	1.35
Miss Mittie D. Blackwood	.65
	$125.00

The following have our thanks:

Mrs. Baynes, Bethany, Reidsville, one pair pillow cases and one quilt; Mrs. W. E. Swain, Brown Summit, one suit clothes; and Phil S. Dixon, Graham, one year's subscription to the following: Pictorial Review, Etude, Modern Priscilla and Needlecraft. H. A. Garrett.

—Newton D. Baker, secretary of war, issued an order last week for the demobilization of the army by Sept. 30 to the peacetime strength of 233,308 officers and men authorized by the national defense act.

—The Post Office Department cleared $17,000,000 for the fiscal year 1918. Postmaster-General Burleson turned over to Secretary Glass last week a check for $15,000,000, retaining $2,000,000 for a working balance.

YOUNG PEOPLE'S WORK

REV. A. G. DIXON, General Secretary.

CHRISTIAN ENDEAVOR TOPIC FOR JULY 27.

Confessing and Denying Christ.

(Rom. 10:9; Luke 22:55-61.)

The question, How do men confess and how deny Christ? is a practical one. It is a question not only for those who are seeking Christ or who have never known Him, but for those who profess to be His followers. Let us consider the former class first. How does the sinner confess or deny Christ?

The question is answered by the first reference given us: "If thou shalt confess with the mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." But confession is only a superstructure built upon a foundation. That foundation is repentance and conversion; a sorrow for sin and a turning away from it. Here is where much of our modern evangelism is at fault: it seeks to erect the superstructure without first laying the foundation. Lips that have been purged from sin only can confess. Saul sought to confess through the offering of sacrifice; the prophet met him with the stinging rebuke, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." The tongue that seeks to praise without having first been pardoned will give a most uncertain sound. Certainly the world will not accept the testiony of lips whose confession does not accord with its profession.

On the other hand, the sinner denies Christ when he refuses to believe on Him. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Note that there is a vast difference btween believing "on" and believing "in" Christ. Belief "in" Christ is intellectual; belief "on" is experimental. One accepts Him as a historic personage, the other receives Him as a personal Savior. Peter says of the Jews, "They denied the Holy One and the Just," and they did it when they refused to let Him come into their lives.

But we are concerned most in this discussion with the question, How does the Christian deny or confess Christ? The reference given is to the incident of Peter's denial. From that we may get lessons.

1. Peter denied Christ because he was overconfident. I give him credit for sincerely believing that his loyalty to Christ could stand any test that it might be put to. The spirit was willing but the flesh was weak. We ought to deny ourselves the things that would tempt us to deny the Christ. The best way to prove our loyalty is to stay away from the place of temptation.

2. Peter denied Christ because he sought his own comfort. The warm fire is a dangerous place for the Christian when that fire is in the presence of the enemies of Christ. Sodom was a poor place for Lot. We must give Peter credit for wanting to be near Christ; but if he followed John to the fire, he ought to have gone on with him farther —out of reach of that temptation.

3. Peter denied him because he lacked the courage to confess. He was a man afraid of a maid. I do not know what would have happened to Peter had he said in answer to the maid's question, "Yes, I am a follower of the Nazarene." But it is very evident that John was present through all the trial of Jesus, and was not molested. I think the same would have been true of Peter. His denial was all the more culpable because unnecessary. And I suspect that is true of us today. The world admires the Christian who is not afraid to speak for His Lord, and has a supreme contempt for him who is afraid to own his Christ.

And how do we confess Christ? Certainly by our words. The mouth that confesses has no place for idle gossip, for vulgar speech, for sharp words. He who desires to honor his Lord will be constantly praying, Let the words of my mouth be acceptable in thy sight, O Lord, my strength and my redeemer.

And by our lives as well. The peril of this day is inconsistent living. With the line between the church and the world so loosely dawn, it behooves us to walk circumspectly, and to let men know by our conduct on whose side we stand.

WHAT IS IT TO BE FREE?

Not merely to have one's hands and feet unbound, and the doors unlocked, and no guard in front. Not to have no "boss" over one and no rules to obey. The man who hates is not free. The man who fears is a slave. The man controlled by petty prejudices is worse than manacled with steel. The man whose life is shaped by a false theory, or a narrow view, or an erroneous doctrine, is like one whose ship is guided by a compass whose needle is in error; he is not free. The open mind, the sincere heart, the clean conscience, that Jesus gives are the only true freedom. The boy who kicks up his heels as soon as school is out is not free if he goes home with some unconfessed wrong on his mind, some thing he is afraid the teacher will tell to his father.—Rev. John F. Cowan, D. D.

—The variety of "tangle-tonge" called "Spoonerism" originated, probably, with the earliest attempts at human speech, but though so well known, it is not yet defined in the dictionaries. The association of it with Professor Spooner is recalled by a newspaper paragraph which says that in a sermon to Oxford undergraduates he is reported to have said: "Brethren, have you never felt within your heart a half-warmed fish to be good?" His little son came by the failing honestly, for he is credited with saying at breakfast, "Mamma, please pass the parlor maid." Another case mentioned is that of the young curate who, basing his first sermon on the text, "The cock crew and Peter went out and wept bitterly," said solemnly, "The cock wept and Peter went out and crew bitterly—no, I mean Peter crew and the cock went out and wept bitterly."—Outlook.

—A traveler asked a boy standing by a well to give him a drink of water. He complied very promptly and when the gentleman had satisfied his thirst the boy remarked innocently, "Pop got a rat outa this well yistiddy and it was bald headed."

—A little boy who was not treated as well as he thought he deserved to be ran away. After going about twenty miles he returned home, expressing his surprise at the bigness of the world. "If the world is as big every way as it is the way I went, it's a whopper."

He said he had gone so far that he found a place where the people called "sop" "gravy."

THE FIRST CANDLESTICK.

The first candlestick was a boy. He sat in the corner of a Scotch kitchen holding a piece of fir candle in his hand, from time to time cutting and trimming it to make it burn brightly.

The fir candle was a length of wood cut off a kind of fir tree, which is found embedded in the peat. This kind of candle is still used in some parts of Scotland.

It usually fell to the lot of the "herd-laddies" to act the part of candlestick, but should a beggar ask for a night's lodging, he was expected to relieve the "herd-laddie" of his duty. A candlestick is still called, in Aberdeenshire, a "puir man"; or poor man."—Selected.

POPULAR CHAPTERS OF THE BIBLE.

What is the most popular chapter in the Bible? Of course, answers would be different, as there are many tastes.

Recently, at the Georgia Normal and Industrial College, President Parks asked the members of the Freshman class to indicate in writing what they considered to be the five most popular chapters of the Bible. There were 345 members. Each one voted for five chapters, and here is the result:

327 votes for the 15th chapter of 1 Cor.
217 votes for the 14th chapter of St. John.
178 votes for the 23rd Psalm.
138 votes for the 1st Psalm.
77 votes for the 5th chapter of Matthew.

Most Popular Proverb. And what is the most popular proverb? When the Freshman class of the Georgia Normal and Industrial College voted for the five most popular Proverbs, as the votes indicate:

223 members of the class voted for Prov. 15:1 (A soft answer turneth away wrath; but grievous words stir up anger.)

225 members of the class voted for Prov. 22:1. (A good name is rather to be chosen than great riches).—Wesleyan Advocate.

Reidsville Christian Endeavor.—Our new officers that were elected at the previous meeting are as follows: President—Mr. J. W. Dixon; vice president, Mrs. W. E McCollum; recording secretary, Miss Florence Williams; corresponding secretary, Mrs. M. A. Jones; press reporter, Miss Madge Thompson; treasurer, Miss Lola McCollum.

We held our business meeting with Mr. and Mrs. M. A. Jones on Thursday night, July 3rd.

The following committees were appointed — prayer meeting, look-out, information, missionary, social and visitation.

Other matters of importance were discussed. After the business transactions Mrs. Jones served delicious refreshments. We adjourned to meet at the church on Sunday evening for our regular prayer meeting.

Madge Thompson, Press Reporter.
Reidsville, N. C., July 14, 1919.

FIRST KHAKI UNIFORM.

Far up in India not so many years ago, a body of English troops grew weary of exposing themselves in white uniforms to the fire of the enemy snipers. So they adopted nature's good old law of protective coloring and daubed their uniforms with mud from the banks of one of the sluggish streams.

Those that direct the affairs of the army in India heard of this camouflage and proceeded to make some interesting experiment. What they discovered evidently pleased them, for eventually a uniform of this color as a standard was adopted for all troops in active service in the East. Khaki, the name given the color of the new uniforms, is the Hindu word for muddy. While the original khaki was cotton, the soldiers campaigning in France wear wool of this muddy gray-brown color.

The mud-colored tinge is not obtained by immersing the piece of woven material in a bath of khaki dye and then cutting up the fabric to be made into uniforms.

The regulation color is purely and simply the result of the skillful blending of wools. No fewer than eight distinct colors enter into the preparation of our khaki, some of which, when seen individually, have a very vivid tinge, such as a brilliant red and a bright orange. It is the cunning combination of these colors which produces the ultimate mud tone.—Western Journal.

SINGING FIXED HIM.

Benny was just seven. He had been playing where men were digging for a cellar and had fallen into the hole. Now, he was in a big hospital and the doctor was finding his hurts.

"I wish I could sing; I think I'd feel weller," said Bennie.

"All right, laddie, you can sing," said the doctor, "if you will sing something nice."

Bennie didn't wait a minute. His clear voice rang out through the room and into the other wards. He was singing, "Nearer, my God, to Thee." The nurses and doctors came in softly till a hundred folks were listening.

"Well, little man," said the doctor to Bennie, "I guess you are all right. I can't find any broken bones."

"I guess it was the singing that fixed me," answered Bennie. "I always sing when I feel bad."

Let us be ready to sing our songs of Jesus. It is the way we can show our love for him.—Exchange.

CARD OF THANKS

We kindly thank our good neighbors and friends for being so good and kind to us during the sickness and death of our dear wife and mother. May God's rich blessings rest upon every one.

John B. Rogers and Children.

THE KAISER'S TRIAL.

Lloyd George's statement in the House of Commons last week that the former German Emperor would soon be tried for his crime against civilization, opens another chapter in that drama through which the world has been passing since that fateful day in August, 1914, when the dogs of war were unleashed. Future generations will look back to these years and events with the awe that attends the study of the great turning-points in history. William Hohenzollern is to be tried in London by a tribunal of five judges representing Great Britain, the United States, France, Italy, and Japan. Lord Sumner, lord of appeal in ordinary, is to preside. Chief Justice Edward Douglass White is expected to be the representative of the United States. Dutch newspapers have been discussing the proposed trial, the ground being generally taken that Holland cannot surrender the former Kaiser, as his crime, "a supreme offense against international morality and the sanctity of treaties," does not come under extradition treaties. It is to be presumed, however, that this phase of the question has not been ignored by the Allies. It is expected the trial will take place in the fall. Attempts made by Bethman-Hollweg, former German chancellor, and Hindenburg, the chief of staff, to assume responsibility for the war and its conduct, will be futile. They were simply instruments of the Emperor, who ruled "by divine right," which carries with it the corollary that "the King can do no wrong"—a doctrine abolished in England with the execution of Charles I and in France with that of Louis XVI. The world will now get rid of it. The report is that not execution but banishment to some lonely island will be the fate of William Hohenzollern. The statement concerning the trial of the former Kaiser was made by Lloyd George in the course of an address in which he made a plea for the treaty of peace, which he described as "the most momentous document to which the British Empire ever affixed its seal."—Zion's Herald.

—Bro. Dixon was with Bro. Ashburn at Gray's Chapel last Sunday and spoke on the million dollar campaign. Bro. Ashburn, when asked how he was getting on with that, replied: "We haven't reached a million yet." But Randolph charge may surprise us, as others have.

—Pres. Andrews and Rev. T. M. Johnson are in Pittsburgh to attend a meeting of the Executive Committee. They will tarry only a day or so.

—Bro. Bates and family have gone to Asheville for ten days. Bro. Johnson is to preach for us next Sunday.

—The July number of Munsey's Magazine contains a very readable story by Mrs. Joy Kime Benton, a grand-daughter of Rev. C. F. Harris. She has unusual talent for writing.

NOTICE, ENDEAVORERS.

The Burlington Methodist Protestant Christian Endeavor society will be glad to assist any church within easy reach of Burlington in organizing a Christian Endeavor society. The society has some of the best and most experienced members in Christian Endeavor work who will be very glad to help any church organize a society.

If there are any churches in Alamance or adjoining counties that wish to organize a society, let the pastor, or some one interested, communicate with Ferry Lee Gibbs, president, 700 E. Morehead St., Burlington, N. C.

—Lloyd George as prime minister will be called upon to nominate very soon four new bishops of the Anglican Church, the sees of Chester, Oxford, Truro, and Lincoln being vacant. Much interest attaches to this in the fact that the premier is a Baptist. The Christian World, commenting upon the incident, says, "There will be not a little excitement in Anglican circles as to the choice that will be made."

A SERMON TO PREACHERS.

I am greatly disappointed with some preachers of today,
With their logic and their ethics; their aristocratic way;
With their science and their theories, and their new Theology,
Full of everything but Jesus and His love for you and me.
There is plenty in the Bible for the preachers of today,
If they will but search its pages and for help divine would pray;
For God's World is everlasting, and it will never grow old—
'Tis, indeed, a priceless treasure—far more precious e'en than gold.
What we want is consecration in a good true man of God,
With a Bible education, and a love for God's dear Word;
Who can lead us and direct us to the truth, the life, the way,
Which brings peace to soul and body through the burdens of the day.
If the preachers in our churches would preach Jesus crucified,
How through love for us He suffered, and through love for us, He died,
Then our pews would not be empty, as so many are today,
But be filled to overflowing, in a pentecostal way.
What we need is just plain Gospel, in the good old-fashioned way,
Place of Emerson or Shakespeare, or some topic of the day.
What care we for all their sayings, or their teachings true and tried?
We want just the dear old story of the Saviour crucified.
That alone can make men better, that alone can make men free—
Just the precious, dear old story, of God's love for you and me;
That is what the people's wanting, there is where the crowd will be;
Where they hear the same old story, which they heard at mother's knee.

Luetta Cummins, in The Christian Herald.

—West End congregation have given their pastor a vacation. We were glad to see some of them in Grace last Sunday night.

STATEMENTS HARD TO BELIEVE.

The average age at which smoking is begun today is eleven years. Seventy years ago it was at the age of twenty-two.

We smoke each day in this country 3.788 miles of cigarettes, or enough to reach from Boston to San Francisco and then back to Great Salt Lake.

Four out of five adolescent and adult men use tobacco in some form. The habit is easy to form, hard to break.

Our annual tobacco bill is said to be twice that which we give for both education and the church.

A former head of the American Tobacco Company is said to have left his grandson the sum of $50,000 on condition that he abstain from the use of tobacco and drink until thirty years of age. Why these conditions?

Major Webb, of Colorado Springs, a member of the War Tuberculosis Board, reporting on 3,288 cases in which there was lung trouble, found that of those who did not use tobacco 73 per cent. were free from bronchial trouble; of occasional users, 17 per cent.; of moderate users, not more than two cigars a day, 14 per cent.; but that of heavy smokers, 91 per cent suffered from this ailment, or in other words, 9 per cent. were free, or eight times as many heavy smokers were affected as were those who did not smoke.

Cancer of the mouth or throat is practically unknown among women, while among men it has in creased in proportion to the use of the pipe, cigar and cigarette.—Presbyterian Board of Temperance.

OUR CHARGES IN THE MILLION-DOLLAR DRIVE.

	Quota	Pledged
Alamance	$1,917	$1,200
Albemarle	567	
Anderson	1,278	490
Asheboro	800	1,000
Asheville	800	922
Bess Chapel	873	
Burlington	3,150	3,300
Cabarrus	567	
Charlotte	300	325
Cleveland	1,412	632
Creswell	693	475
Concord	1,421	
Davidson	1,247	
Denton	756	
Fallston	1,421	1,851
Fairview	504	341
Forsyth	1,260	
Flat Rock	2,303	
Gibsonville	504	505
Granville	2,750	2,284
Graham and Haw River	1,000	
Greensboro	5,040	6,400
Greensville	1,200	1,055
Guilford	818	
Halifax	3,612	3,985
Haw River	2,300	
Henderson	5,040	5,100
High Point	4,860	6,362
Lebanon	1,443	308
Littleton	2,628	835
Mebane	1,354	825
Mecklenburg	945	
Midland	450	
Mocksville	1,000	
Mt. Hermon	2,596	998
Mt. Pleasant	2,168	
Lexington Mission	450	
N. Davidson	2,735	
Oak Ridge	1,979	
Orange	2,105	1,294
Pageland	756	
Pensacola	140	
Pinnacle and Mt. Zion	2,098	
Randolph	2,032	
Reidsville	824	1,021
Richland	883	231
Rockingham	860	
Roanoke	905	806
Saxapahaw	1,775	
Shelby	927	
Siler City	1,487	1,497
Spring Church	1,487	
St. Paul	504	504
Slanly	504	
Tabernacle	2,795	2,747
Thomasville	1,091	
Uwharrie	1,024	
Vance	1,525	1,519
West Forsyth	1,055	
Why Not	1,055	
Winston	2,475	1,240
Welch Memorial	700	over
Whitakers	769	769
West Greensboro	400	400
Yarborough	1,458	1,560

Some gains reported this week. Charlotte has gone over, Greensville has moved well up, Littleton has gone nearly one-third way, while Orange has moved up a notch or two. Littleton's advance by churches is as follows: Corinth, $297; Vaughan, $185; Littleton, $106; Weavers Chapel, $77; Hawkins Chapel, $170. Bro. Surratt hopes to keep forging ahead on Orange.

Bro. Bowman reports good progress for his charge, Fairview. At Fairview church $150 was pledged on a quota of $314. At Carolina, $191 was pledged, exceeding the quota by $1.

COMMUNTY SERVICE.

By T. A. Wigginton, D.D.

The recent experiences through which we have passed have served to emphasize anew the importance of making any social service at least community-wide. In the great military camps it was deemed impracticable to attempt as many programs as there were different types of men and shades of thought. The camp was considered as one great community, and the effort was made to put on a program of instruction and recreation which was comprehensive enough to meet the needs of the entire camp. In the communities adjacent to these camps organizations were effected which sought to bring the resources of the community to bear at the points of greatest need, and in the various drives for funds, the community was made the unit of organization.

All these things have naturally served to quicken the interest in community service. Before the war there were numerous individuals who had caught a vision of social service the program of which would seek to embrace the needs of the entire community, thus securing united community action; and there were cases here and there in which such programs had been put on, with varying degrees of success. The experiences of the past few years have quickened the interest and enlisted the sympathies of a greatly increased number of people in this form of service, and various organizations are seeking to capitalize this quickened interest for the perpetuation and improvement of the plans and methods which served us so admirably in the days of crisis.

This is as it should be. It would be a tragedy for us to ignore, or forget, any of the great lessons of the war, especially any of those which have to do with social efficiency. It should be said, however, that there will have to be painstaking investigation and careful instruction before we shall be able to realize all that we have dreamed of community service. It is not impossible that some costly mistakes may be made before we have brought this form of social service to the highest efficiency. Even so, it is better to make mistakes in the effort at worthy accomplishment than to make no effort at all.

Of the things which seem already to be quite clear one of the first is, that true community service must seek to serve the community. To do this it must seek to understand, in order that it may meet the real needs of the community. There are not lacking evidences that there are some persons and organizations whose idea of community service is to give a community what it wants rather than to awaken it to a sense of its need and to assist in meeting the same. Communities need wholesome recreation, but they need much more to be brought to an understanding of the real needs of the community and to a knowledge of the ways in which those needs are to be met. They do not need a sedative to make them content to let well-enough alone, but a stimulus which will fill them with a noble discontent.

Another thing which would appear to be quite clear is that any adequate program of community service must secure the co-operation of all those agencies which seek the welfare of the community. This will require great skill and patience in making nice adjustments, but it is a price which will have to be paid. It has been more than hinted that some organizations would avoid these difficulties by ignoring them, but to proceed in that way would be to invite failure, or a form of success which would be worse than failure. No successful community service can ignore the industrial, social or religious interests of a community, or the agencies through which it is sought to advance these interests.

It is very gratifying that the churches are showing a commendable interest in this form of social service and a readiness to be instructed more perfectly in the ways thereof. That this interest shall be increased, and that they shall consider with open mind any proposition looking to the increased efficiency of such service is greatly to be desired. They should be warned, however, that there is need for them to give careful consideration to the program of any movement, or organization, seeking their co-operation; that they should beware of those which have no program; that they should reject, as inadequate any program which offers nothing more than recrea-

(Continued on page 16.)

CHILDREN'S CORNER

HELP MOTHER NOW.

Said Peter Paul Augustus: "When I am grown a man,
I'll help my dearest mother the very best I can.
I'll wait upon her kindly; she'll lean upon my arm;
I'll lead her very gently, and keep her safe from harm.

"But while I think upon it, the time will be so long,"
Said Peter Paul Augustus, "before I'm tall and strong.
I think it would be wiser to be her pride and joy
By helping her my very best while I'm a little boy."

—The Brown Memorial Monthly.

THE PRINCESS FANNETTE.

Fanny was a very unhappy little girl. She couldn't have beautiful clothes, and ride in a wonderful carriage like the little Princess did. That was the reason Fanny was so unhappy. She even hated her name, and made up her mind that she would change it some day. Sometimes she wondered what kind of food the Princess ate. She knew it must consist of lovely, pink-frosted cakes and ice cream.

One day, when she was longing most to be just like the Princess, she suddenly found that she was walking in the palace grounds. She felt a little bit afraid at first, but there was a lady with her, so she knew she was safe. It was a very, very beautiful garden, and she wanted to pick some flowers, but the lady said:

"No, no, Princess, you are forbidden to touch the roses. You might prick your fingers."

So she was a Princes. Oh, how beautiful! Still, it would be nicer if she could pick just one rose.

A beautiful butterfly was winging its way from flower to flower. The little girl darted after it, but the lady called out:

"Oh, oh, you mustn't run like that. It is very undignified in a Princess. Come, let me take you to the palace."

The palace! She was really going to the palace! On the way she passed the gardener, and smiled very sweetly to him. The lady Scolded her about it, but she couldn't understand just what she had done that was wrong.

In the great hallway, another lady met her, and bowed before her. How funny. No one had ever bowed like that to her before.

"I have orders from the Queen Mother to dress you for a ride."

Dress her! Why, she had been able to dress herself for years. Anyway, she was already dressed. What a bother to do it all over again.

"The Princess Fannette will please lead the way to her boudoir."

Of all things! What was a boudoir? But somehow she seemed to know the way. At last she was gowned in a wonderful blue velvet robe. It was quite long and heavily trimmed.

As she stood at the top of the stairs, and looked at the shiny banister, she thought what fun it would be to slide down it. She got ready to do it, but the two ladies threw up their hands in horror, and she knew that she had made a mistake. Couldn't a Princess do anything?

The carriage was waiting, and she saw her mother sitting in it. She ran delightedly to meet her, but her mother frowned as she said:

"There, there, you will wrinkle me all up. You must learn to control your emotions."

Oh dear, she couldn't even kiss her own mother. She sat very quiet in the big carriage, until she saw a little girl whom she knew. Then she jumped up and waved both hands to her.

"Princess Fannette," said her mother, in surprise, "I have told you repeatedly that it is not becoming in a Princess to wave her hands. You must just bow."

Fannette didn't enjoy the ride very much, because there were so many things she couldn't do. At last they were back in the palace, and the ladies had to dress her for supper. This dressing business was a nuisance, but now for the pink-frosted cakes and ice cream. They led her to another beautiful room, and she sat down at a little table. A man in wonderful clothes, with shiny buttons, brought a bowl of milk, and set it before her. Then he brought some slices of bread on a plate. As she was very hungry, she soon finished them. Next, a tiny square of sponge cake was given her. That was the end of her supper. Oh, how disappointed she was! No pink-frosted cakes, no kind mother to tell her she mustn't eat too much jelly! How she longed to see her mother. The tears began to burn in her eyes. Then, from away off somewhere, she heard a voice calling:

"Fanny, Fanny, come in to supper."

She opened her eyes, and there she was lying under the apple tree. Had she really just been dreaming?

"Fanny, I've made you a dear little tart."

She jumped up quickly. It was her own mother's voice that called her. Oh, how glad she felt that she was Fanny, and not the Princess Fannette! On the way to the house she stopped to pick a wild rose. There was no one to tell her she might prick her fingers. She ran happily to the kitchen, and tucked the flower in her mother's dress. Never again would she wish that she was a Princess!—Exchange.

CHILDREN'S SERMON.

By Rev. Stuart Nye Hutchison, D.D.

A Morning Prayer.

"I laid me down and slept: I awakened; for the Lord sustained me." Psalm 3:5.

Every night when we go to bed we kneel down and say that little prayer,

"Now I lay me down to sleep;
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take."

I wonder how many of us when we wake up in the morning remember to kneel down and thank God for keeping us through the night. We have a prayer for the night, but most of us have none for the morning. So I am going to try and tell you about a little morning prayer that David used to say, when he woke up.

David is said to have been the man after God's own heart, and I think that one reason why God thought so much of David was because David never forgot to say "thank you," when God had done something for him.

When David woke up he knelt down and thanked God for keeping him during the night, and this was his prayer, "I laid me down and slept; I awakened; for the Lord sustained me."

That is a very short prayer, but there is more in it than in many very much longer prayers. He thanked God for three things that we ought to thank Him for every day.

First, he thanked Him for a place to sleep, for a good home and a comfortable bed. There are millions of boys and girls today who have no homes and no beds to lie on.

A good woman was telling of a man who stopped at their house one evening. They took him in and gave him a good bed to sleep in. But the next morning she found that the bed had not been slept in. He said that he had not slept in a bed so long, that he was afraid he could not sleep, so he took the blankets and curled up on the floor.

When Jesus was here there were a few times, when he stopped at the house of Mary and Martha and Lazarus, where he had a place to lie down at night, but for most of his life he had no place to lay his head. Think of that when you get up tomorrow from your good bed, in your comfortable home, and thank God that you have a place to sleep.

Then we ought to thank God every day for sleep. One of the greatest blessings that you enjoy is sleep and as you never think at home of eating your dinner without thanking God for it, so you ought never to begin the day without thanking Him for sleep.

I heard a man say that he had not been able to sleep a night through for months, and what a dreadful feeling it is. You have no trouble to sleep. You come in at night and undress and go to bed and almost before the light is out you are sound asleep. You sleep till morning, and when you get up, your weary eyes are bright, your tired muscles are rested, and you are ready for another day of school or play.

The third thing for which David thanked God was that he had awakened. He might never have opened his eyes again. He had enemies that were watching to kill him, and he never knew when one of them was near.

None of us when we lie down to sleep at night, know exactly what will happen during the night. That is why we pray our little prayer when we go to bed. And so when the morning comes and everything is bright and happy, we must not forget to thank Him.—The Presbyterian of the South.

—If you want to read up on the question of Protection vs. Free Trade, send postal card request for free sample copies of THE AMERICAN ECONOMIST, 339 Broadway, New York.

FROM PASTORS AND PEOPLE

Creswell Circuit—

As there has been no word from this circuit in the Herald for some time, I guess I would better write a little for fear our people will forget we are a part of them. I want to tell a few things on my people any way. They are all hard at work these days remodeling their different churches, and some of them are now looking fine. Creswell church has on a new coat of paint inside, a new carpet, the pews worked over, and electric lights. Woodley's Chapel has a new tower with bell, new coat of paint inside and out, pews worked over and so on. Mt. Elma, new carpet and some other improvements. Rehoboth is planning to remodel soon, and Mt. Hermon will begin soon also. But while they have been doing all this, they have not forgotten their pastor. They have done many things that have made his heart glad, and then they were not content with things already done, so they decided to do a bigger thing, and they gave him a fine suit of clothes The very thing he needed most. Now if they will come across with the rest of their allotment in the million dollar drive, I will be one of the happiest pastors in the North Carolina Conference.

Our meeting at Mt. Hermon closed Sunday night, July 6th. We received in our church eight new members with four or five more to come. Bro. S. W. Taylor did our preaching, and did it well. I think Bro. Taylor was at his best. His sermons were food for the church member that I am sure we all fed upon with great profit to our souls. The meeting will be bearing fruit for many days to come. Our church was unable to accommodate about one half the people who came, so we are planning to lengthen our cords in this respect as in others.

R. L. Hethcox, Pastor.

From a Traveling Man

Newton, Kans., July 5, 1919.

Dear Editor:

After spending all of the afternoon in hunting "jack rabbits", and in thinking of home, and home folks, I have decided to write you a letter to tell you something of the religious life as I have seen it in Kansas.

Last Saturday I registered in one of the leading hotels in a large city in this state. The manager asked me if I would be in town for Sunday. My reply being "yes," I was asked to attend Sunday school and church with him the next morning. Sunday morning found me in a large class in the M. E. Church known as the "young men's business class." Don't think I ever enjoyed a Sunday school class more. Almost every man in the class shook hands with me, and asked me to attend their class again. After listening to a good sermon I met several other people, and was also introduced to the pastor who invited me to attend his church any time I might be in the city.

On the Sunday before this I attended church in the country. Arrived too late for Sunday school. However I was given a royal welcome by the pastor and the members of the church. I believe almost all of the men on the church ground spoke to me.

Wonder why we cannot have more of this spirit in North Carolina churches? Is it not a fact that we do not make a stranger feel at home in our M. P. churches in N. C.? Did yo uever go to church where there was not a person who spoke to you? Give the stranger a smile, and good hand-shake and he will not feel like you did when you attended church in a strange town or community and no one spoke to you.

Hope you have already gone "over the top" with the million dollar campaign.

Yours truly, J. D. Hardy.

Roseneath, Roanoke Charge.—Rev. R. C. Stubbins filled his regular appointment Sunday, July 6, and delivered a very noble and inspiring sermon. We had quite a large congregation, and every one seemed to enjoy thoroughly the sermon. Our congregations are growing larger at every appointment, and it goes to show that his work with us is very impressive. We are very sorry to say that we haven't gone over the top in the million dollar drive, but we hope to soon. We shall all look forward with the deepest interest to our meeting on next 3rd Sunday afternoon at 5 o'clock and hope to have a large congregation out to hear the splendid sermon that I am sure we will have. I wish to express through the Herald my feelings when I read the nice pieces written by the Eden people: it seems almost like a hearty handshake and a pleasant smile from some of the good people of that section. I wish for Eden and its people much success. I also wish to say we were very sorry to hear of Mrs. Stubbins' illness; we earnestly hope she will soon be in her usual health again.

Joseph G. Gray.

Building Fund, Stallings Chuurch, Mecklenburg Charge.

Mrs. M. E. Stough, $5; Rev. J. H. Stough, $5; W. A. Lemond, $2; Rev. J. F. McCulloch, $5; E. P. Gatling, $10; D. C. Hemby, $5; L. F. Phifer, $1; K. C. Craig, $3; Mrs. K. C. Craig, $2; W. C. Davis, $1; Wesley Plyler, $5; H. J. Holt, $.25; W. D. Smith, $.50; T. J. Holland, $.25; Cephas Brown, $.50; W. G. Wagoner, $.50; Roy Wagoner, $.50; Arthur Davis, $.25; L. E. Teagm, $2; P. E. Lindley, $1; A. O. Barber, $1; A. R. Winningham, $1; W. K. Dickens, $.50; Vester D. Sale, $1; O. R. York, $1; Jack Lame, $1; Chas. M. Fox, $1; Howard Hillarrd, $1; E. G. Neoms, Jr., $1; E. L. Emmick, $2; E. A. McLeod, $25; T. B. Hooveer, $10; J. T. Hollaway, $2; A Friend, $1.50.

The following cards were received from Bro. Alexander: Love's Grove church—Rev. J. F. Alexander, $10; Mr. and Mrs. D. M. Dry, $25; Chas. W. Misenhammer, $10; Miss Maie Misenhammer, $1; Silas Whittley, $2; Geo Furr, $1; M. D. Furr, $1; P. P. Sell, $1; Baxter Furr, $1; J. H. Furr, $1; J. A. Love, $1; Mrs. Mimmie Hunnecutt, $1; J. N. Smith, $2; H. M. Tarleton, $1; J. W. Tarleton, $1; R. C. Garmon, $1; Eline Ywn, $1; T. W. Stinson, $.50; J. E. Love, Jr., $.05.

Total, $166.15. Previously reported, $2,890. Grand Total, $3,056.15.

Again we thank the kind friends for the kind contributions, especially Bro. Alexander for the nice one from Love's Grove. We are still hopefully waiting for the Sunday schools and churches to start out for our cause; as yet we have had only a few contributions from our Sunday schools. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." If your church was burned, would you like for us to help you rebuild? Would you like to help us? Pastor, what about it? Truly, Atlas Ridge,

Pastor.

Buncombe Circuit.—The writer has at last visited every church on the above-named charge, and has found some encouraging features at each place. All the churches have very good Sunday schools, and some of them have excellent music. These splendid singing classes speak well of any church or Sunday school.

There will be two special meetings held on the work in this month. The first will be at Mt. Zion the third Sunday, with Rev. C. J. Edwards helping. The other at Clark's Chapel the fourth Sunday, with Rev. J. H. Moton as help. Think, talk, and pray that these meetings may be successful and see the results.

Our third quarterly conference will convene at Weaverville on Saturday afternoon before the fourth Sunday in this month.

Charles C. Lindley.

Decision Day at Liberty.—On last Sunday Decision Day for the Liberty Sunday school was observed in connection with the morning preaching service. Preparations had been made for some two months through various channels and the children of the Sunday school had become very much interested. After a sermon emphasizing Friendship with Christ the invitation was given and ten boys and girls between the ages of eight and fourteen made a public confession of Christ and united with the church. It was a beautiful sight to see these children come forward during the singing of one stanza without the slightest hesitation and without any perconal work whatever during the service. The ten are Dorothy Curtis, Frances Curtis, Charles Elkins, Ralph Garrett, Addie Hudson, Frank Shepard, Margaret King Shepard, Herman Slack, Cora Wheeler, and Lillian Wheeler.

Paul S. Kennett, Pastor.

Hawkins Chapel. Littleton Circuit.—Dear Herald: We are still at work for the Master. Our pastor has preached twice since I last reported; both sermons were good and helpful to each of us as we sat and listened. How it thrills our hearts with joy to the Master! We are preparing to have Children's day.

My brother has been confined to his bed for some time with a stroke of paralysis; he is getting along very well, I am thankful to say. He has no use of one side. He has a family. The people here have been so kind and obliging; he wishes to thank them through the Herald. They took up a collection in the church for him: now the people are carrying on his farm. He says he can't do anything for them, only he can pray the Lord's blessings to rest upon each of them.

Vannah Shearin, Reporter.

Shelby, Shelby Circuit.—To say our revival was a success would be mild It was great and glorious. There are still some unsaved that we have prayed for; we will still trust God, for he does hear and answer prayer; 25 added to our church, more to join later. We feel so grateful to God for what He has done for us.

But listen, friends! Bro. Moton preached soul-stirring sermons We don't think he left anything unsaid he ought to have been said. We pray that God may bless him with good health that he may preach the Bible truths many years to come. We were so glad to have him in our home part of his stay here. We were pleased to have the good people from Caroleen and Lawndale, also two preachers from Fallston, Bro. Morris and Bro. Edwards, to be with us some of the time in our revival: feel they were a lot of help.

Bro. Fogleman filled the regular appointment here Sunday night. Would have been glad for more of the wayward boys to have heard him.

Pray for us, dear Herald readers.

Reporter.

Charlotte Over the Top, Plus.—When we learned that Dr. Dixon was not to be with us on last Sunday we were very sadly disappointed. But knowing that the Central Committee had to consider the interest of the whole denomination and not simply one church, we tried to be charitable and wish Bro. Dixon Godspeed as he went to help our good Brother Ashburn. With us it turned out to be another case of a people helping themselves when they were thrown upon their own responsibility. After the cause of the million dollar campaign was presented to the very attentive congregation the pledge cards were passed through the congregation and when results were made known it was found that we had pledges for $324.80. This means that we have a margin of $24.80. We are quite sure we will receive other pledges. This was another great service for Charlotte and one that will long be remembered. We are happy.

On last Wednesday night our good Bro. Braswell was with us and preached a most excellent sermon. It will be remembered that a little over six years ago Bro. Braswell was the pastor who organized the Charlotte church. I have many times wondered, had it not been for the untiring efforts of this good servant of God, if we would now have this splendid church in the city of Charlotte. Some of those who were faithful in the days of Bro. Braswell are still faihtful and true.—even more so today than ever, if such a thing be possible. We were indeed glad to have Bro. Braswell with us. Come again.

On last Sunday the four persons who had previously declared their intentions to become members were received into full membership. Mr. and Mrs. Charles Daughtry and Miss Hattie McCall come to us from the Methodist Episcopal Church, South, while Master James Daughtry joins us on profession of faith. These are four good members and we are glad to have them.

We very much miss Misses Lillie and Inez Hinshaw, who are spending some time in Worthville visiting parents and other relatives. Lillie and Inez are among our best and indeed we miss them. Their return is expected in the near future and their sister, Miss Nora, who is also a member of Charlotte church, but who has been spending some months in Worthville, is expected to return with them.

A recent improvement, which was overlooked in the report of last week, is a sanitary drinking fountain which has been placed at the north side of the church. Why not have a sanitary fountain at a church? They are placed on the streets for the use of the public, they are in our schools, in the train and in other public places the law prohibits the use of the common drinking cup and the church should be just as good or a little better than any one else. Our Ladies' Aid bears expense of this splendid improvement. Thanks.

Geo. L. Curry, Pastor.

Concord.—Our attendance at Sunday school for the past two Sundays was 214 and 205 At the first Sunday morning's service our pastor baptized six children. At this service a cradle roll department was organized with Mrs T. F. Robbins president and Mrs. D. A. McLaurin secretary.

Bro. Lowdermilk preached a splendid sermon Sunday morning to a large congregation from the text, "And he brought him to Jesus."

In the afternoon; Rev. Charles G. Lynch, district superintendent of state Christian Endeavor work, of Charlotte, spoke to the Christian Endeaverers on the duty of officers and committees. And at night a Christian Endeavor union meeting was was held in our church, at which time the officers were elected for the Cabarrus county Christian Endeavor union, which has lately been organized with eight societies as charter members.

The officers were as follows: Mr. E. G. Cowan, president; Mr. S. A. Perkins, first vice president; Mrs. E. G. Lowdermilk, second vice president; Mr. J. C. Query, secretary and treasurer; Mr. D. A. McLaurin, superintendent of young people's work; Miss Melissa Montgomery, superintendent intermediate work; and Miss Margaret Query, superintendent of junior work.

Rev. Mr. Lynch made a short speech on "The Pledge" and Mr. G. M. Beaty of Charlotte made a talk on "The Importance of the Christian Endeavor Societies," and he also conducted a short conference, at which time questions were asked and answered. We feel sure that Christian Endeavor will go forward in Concord now, and we trust much good will be accomplished.

Miss Bessie Hamilton has just returned from the Concord hospital, where she underwent an operation. Her condition is improved somewhat, and we hope she will soon be able to worship with us again.

Mrs. D. A. McLaurin, Reporter.

Burlington.—During the warm and sultry summer days the attendance upon Sunday school and church services decreases. So it has been with Burlington Sunday school and church during the last few weeks. Last Sunday we had 237 present in the Sunday school. The senior Christian Endeavor choir rendered a special selection to the Sunday school. Bro. Pritchard presented to the school a certificate which was awarded our school in recognition of the donation of an acre to our Children's Home, the amount donated being $146. The men's chorus rendered a special selection of music.

The morning church service was conducted by our pastor after an absence of one Sunday. The attendance was not as large as usual, owing to the warm and sultry condition of the weather. Bro. Pritchard brought us a helpful sermon on the theme, "The Man Who Stands Alone." The text was from Matt. 26:56.

The junior Christian Endeavor held their regular meeting at 5 p. m. with the usual attendance and interest. The intermediate society met at 7 p. m.

Owing to the extreme heat there was a small congregation at the evening church service. Bro. Pritchard delivered a very helpful sermon, using as a theme, "God's Message to His People."

The senior Christian Endeavor society held their meeting at the Reformed church at the request of the pastor, for the purpose of organizing a new society in that church. After the discussion of the subject, "Some of the Best Things in Christian Endeavor," the new society was organized with ten members.

The regular monthly meeting of the Burlington-Graham Christian Endeavor union was held in the Presbyterian church at Graham Monday night. The senior society of our church won the banner for the best work done since the previous meeting of the union.

Services next Sunday will be as usual and we hope to have a good attendance at all the services of the day.

C. B. Way,
Reporter.

High Point.—The members of the Ladies' Aid society motored to Greensboro on Monday afternoon, July 7, and held their regular monthly meeting with Mrs. Geo. T. Penny at her handsome home on Church street. There were 27 members present, and the meeting was altogether delightful. We were pleased to meet Dr. and Mrs. A. G. Dixon and Vista again. During the meeting the question of support of our French orphan for next year was discussed. The sum of $22 was quickly raised, with pledges amounting to $28, and a committee, Mrs. J. R. Reitzel, Mrs. C. L. Gray and Mrs. R. T. Pickens was named to decide whether to continue this donation to the French orphan, or contribute it to some other of the many worthy causes now pleading for assistance. After the business meeting and the reception of two new members, Mrs. H. U. Oakes and Mrs. A. L. Cecil. Mrs. Penny, assisted by Mrs. J. M. Millikan, of Greensboro, served a delicious salad course, followed by an ice course. The return trip was made at 6 o'clock, and everybody voted this meeting a very delightful one in every particular.

Last Thursday evening the Christian Endeavor society motored to Hayworth's spring, where they were joined by the Christian Endeavor society of Grace church, Greensboro, and enjoyed a splendid picnic supper. The spring has been greatly beautified recently by the owner, thus making it an ideal place for picnics and outings. It is about five miles from High Pont, and is proving to be quite a popular resort during the warm days. The young people had a merry time, as well as Mr. and Mrs. Bates and the chaperones.

Miss Margaret Rankin has returned from Westminster, Md., where she attended school last year.

Miss Lucille Pickens has as her guest Miss Alice Trogdon of Toccoa, Ga.

Little Miss Virginia Pickens has returned from a visit to the family of Mr. T. F. Wrenn at Marion, N. C.

Mrs. Emma Cummings

On Tuesday morning at 1:40 o'clock, July the 8th, the death angel entered the home of Bro. J. R. Cummings of Winston-Salem and the gentle spirit of his loving and faithful wife was released from a body of suffering and triumphantly passed into the saints' eternal rest. Before her marriage she was Miss Emma White, the daughter of the late Mr. and Mrs. J. A. White of Winston-Salem. She was happily married to J. R. Cummings May 30, 1895. To this union two children were born; one died in infancy, the other survives. She leaves to mourn their loss her husband and daughter, Miss Edna White Cummings, her stepmother, Mrs. Mary J. White, one brother, Mr. J. O. White, two sisters, Mrs. J. C. Bessen and Mrs. J. W. Hester, all of Winston-Salem.

Sister Cummings professed saving faith in Jesus Christ when she was 14 years of age and united with the Winston Mthodist Protestant church where she remained a faithful member until God called her to her heavenly home. She proved the genuineness of her profession by an upright life and her wholehearted devotion to her Lord and her faithfulness to the church and to every good cause. For a number of years she was president of the Ladies' Aid society of her church and it was in this capacity that she did some of her best work for the cause that was so dear to her heart. We believe a good woman has gone to reap a rich reward and her loss we deeply feel, but the memory of her faithful life will remain to bless those who were so fortunate as to know her.

May the grace of our Lord Jesus Christ abide with the sorrowing husband and daughter who feel more keenly than any one else the passing of this good woman from labor to reward.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal.

"Yet again we hope to meet thee,
When the day of life is fled,
Then, in heaven with joy to greet thee,
Where no farewell tear is shed."

J. D. Williams, Pastor.

Bethany, Randleman Charge.—I will try to make a report once again though we do not do any big things to boast about, but after all it is not the big things that count the most every time. Our Sunday school is still on the increase both as to number and interest. The teachers are busy organizing their classes, putting on the cradle roll and home department.

We held our children's day service Sunday; the children did their part well. The offering amounted to $25, which is an improvement over what we usually receive as an offering for foreign missions. Also our part of the parsonage debt was paid off Sunday; this was $25.00.

Our annual protracted meeting will begin Sunday, August 10, so let every one begin to prepare for this meeting now. Pray that God may help us to make this one of the best meetings in the history of our church.

Reporter.

Whitakers.—Since our last report we have held communion service at both churches. Our service at Speights Chapel was not as well attended as usual, yet I consider it a very sweet service. Some one said that it was too hot to go to church that day, yet with the faithful the day is never too hot to attend to the King's business.

Yesterday a goodly number commemorated the death of our Lord around his table here at Whitakers Temple.

Our Endeavor societies are moving on splendidly under the leadership of Mrs. J. M. Cutchin as president of the senior society and Miss Ruth Battle, superintendent of junior society. Each society seems to be growing in interest. Yesterday afternoon Miss Ruth Battle had a very interesting meeting of the junior Christian Endeavor. After the little folks had been together for an hour or more, something was said about going home, but a number of them wanted to stay longer. Our churches need more leaders like Miss Ruth. The subject under discussion for the juniors was "Building."

Recently the Whitakers church has finished paying for an acre of land at the Children's Home. The church is greatly indebted to Bro. J. M. Cutchin in doing so much to make this possible. Those that have not had a part in so splendid an enterprise, please see Bro. Cutchin. This is my request, not his.

We are glad to see our Bro. J. M. Cutchin, Sr., who has been in the Rocky Mount Hospital for treatment of the eye out again. We hope for him a speedy recovery in his sense of sight.

On our return from a visit to home people a little over a week ago I found my little friend, Henry Cutchin, Jr., carrying his arm in a sling by reason of a broken collar bone, which was caused by falling from the porch. Dr Cutchin tells me he expects to take his arm from the sling this week, which I am sure will be to the great joy of our little friend.

The death angel visited the home of our sister, Mrs. Mary Outerbridge, on June 24th and took from her her beloved companion. May the Lord comfort the bereaved. The deceased was a member of the Baptist church at Scotland Neck where he was making his home at the time of his death. His bereaved companion is a member of my church here at Whitakers. He leaves a companion and five children to mourn his loss.

In closing I feel that I should give some expression of my appreciation of the kindnesses shown me since I have been in the midst of the good people both at Whitakers and Speights Chapel. I could call them over by name, but it would take too much space here. I must say this, however, that I am truly grateful to each individual that had a part in the purse that paid my expenses to the Summer Conference. By this kind act the pleasure of the trip was very much increased. Furthermore, I feel that I must express through the columns of the Herald my deep appreciation and gratitude to Bro. Henry Johnston, a member of the Presbyterian church, for the privilege of using his nice horse and buggy free of charge. May the Lord truly bless these good friends for their many kindnesses.

J. Clyde Auman.

July 14, 1919.

Caroleen, Shelby Circuit.—Sunday was a good day for us. The Sunday school was very interesting. The attendance was 139 with $8.66 collection. However, we feel sure we haven't reached the top yet. Pray for us that we may reach the wandering ones and bring them into the Sunday school. Bro. Fogleman was with us at 11 o'clock and preached for us. His sermon was specially adapted to the church and made us feel that he was deeply interested in our spiritual growth; we are glad to hear such sermons as these: they do us good. It was encouraging to see so many of the young converts at church Sunday: there was a largeer per cent. of the young converts there than of the other members. We have prayer meeting each Thursday evening. We have splendid prayer meetings conducted by the lay members, as our pastor cannot be with us all the time. We are beginning to feel the need of more pastoral work. May the benediction of God the Father rest upon the Herald and all its readers is our prayer.

J. T. Sisk.

—In response to an appeal from the school authorities of the country, Secretary of the Treasury Glass has announced the intention of the Treasury Department to make the issue of government securities a permanent institution. By this announcement it has made clear that the Treasury Department looks to the sale of Thrift and War Savings Stamps and Savings Certificates not only as a means of aiding the financing of governmental operations and of building up the new capital now sorely needed by industry and trade, but also as a means of fostering thrift as a permanent, American habit.

—He who dies for virtue does not perish.

—Bro. J. P. Boroughs changes his address from Kemps Mills to Coleridge, N. C.

IN MEMORIAM.

Mr. and Mrs. R. E. Patterson.

The following memoirs were read at the burials of Bro. and Sister R. E. Patterson by their pastor, Paul S. Kennett, and are published now in lieu of obituaries.

Mrs. R. E. Patterson.—The dying words of Lady Selina Huntingdon, the devout English countess, were: "My work is done; I have nothing to do but to go to my Father," How sweet the comfort of rest after labor well done! How comforting the asurance that after "It is finished" one may go to the Father.

Our friend has had a long life as days are measured. But life cannot be estimated by dates; it must be judged by ideals and service; and viewed from this standpoint, the standpoint of things which really matter,, hers was a life of peculiar richness. It possessed that abundance which our Master shed his blood to make possible. She was a true disciple; a follower of the lowly Galilean.

Mary C. Fleming was born Jan. 9, 1837, and fell on sleep April 8, 1919. She was united in marriage with R. E. Patterson Nov. 24, 1869 and for nearly fifty years served as the queen of his home. Five children came from God to bless this union, two of whom preceded the mother into the great beyond: three are with us today, and they with the grandchildren and bereft husband mourn their loss; but not as those who have no hope, for we lay her to rest in assurance of the resurrection morn.

Mrs. Patterson's life has been closely connected with children. For some years prior to her marriage she was a teacher of ability helping to shape the lives of many little ones. Not only there but as a teacher of small children in the Sunday school for long years she wielded an almost inestimable influence for good. Since the organization of the Methodist Protestant church in Liberty no small child has attended the Sunday school without coming in touch with this good woman, and hundreds of useful men and women today rise up to call her blessed.

It has been remarked that her life was controlled by a spirit of unselfishness, a spirit which manifested itself in the home, the community, the church. She thought of others and was ever ready to sacrifice her own desires in order to be helpful.

Her work is done, it is done well and she has gone to her Father. "Blessed are the dead who die in the Lord: Even so saith the Spirit; for they rest from their labors and their works do follow them." "And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying: neither shall there be any more pain: for the former things are passed away."

R. E. Patterson.—On March the 14th, 1841, Robert E. Patterson was born. For seventy-eight years he made his home in this world and then "he was not, for God took him." Slightly more than three weeks ago we laid the companion of nearly fifty years to rest in this cemetery and yesterday his spirit joined hers beyond the sunset. It is idle to speculate upon the joy of that reunion, for though the separation was short, yet it was a crushing blow to him. Let us think of them as beginning life anew in that land where the years leave no imprint upon our spirit and where they may again labor together with God.

Fifty years ago this spring Mr. Patterson first established a business at Liberty, afterward moving away, and later returning. During these years, you, his friends have known him and many of you have loved him. Since early manhood he has been actively connected with Sunday school work, laboring many years ago at Liberty Grove and Tabernacle, and having served almost continuously for the past twenty-five years as superintendent of the Methodist Protestant school in Liberty.

During the past year his heart has been very fully in work of remodelling the church building and his interest in that work has meant much. He did not live to worship in the new structure.

Never have I seen a man grow old more gracefully. Nearly four score years in this world and yet of a progressive spirit which would have put many a younger man to shame. A man of amazing cheerfulness, his smile was almost always in evidence, and his ever ready jokes were the joy of his friends. There were certainly times of discouragement and hours of deep sadness but no bitterness marred his life; no hatred found harbor in his soul. Truly, "The hoary head is a crown of glory, if it be found in the way of righteousness."

Mr. Patterson was a veteran of the Civil War and took great pleasure in telling the tales of camp life and of the battlefield, but I never heard him boast about his own exploits or call attention to himself. His was a modest disposition; a quiet life. He loved his home; wife and children meant more to him than to many men; and methinks that heaven will mean more to him than to some.

On this glorious spring day we lay him among the flowers that he loved so well. His life was peaceful; his sleep is calm, and it is fitting that his burial should be characterized by simplicity and neatness. He would have had it so, for he never wished great ceremony. Ripe for the harvest he came to his "grave in a full age, like as a shock of corn cometh in in his season." We will miss him sorely. To many will come lonely hours because he has gone, but let us find comfort in the hope which we have for the future. For

"It needs not that I swear by the sunset redness,
And by the night with its gatherings,
And by the noon when at her full,
That from state to state ye shall be surely carried onward."

"The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years,
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crush of worlds."

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hand, eternal in the heavens."

—Mrs. W. A. Teague, of Siler City, was in Greensboro recently, the guest of Mrs. Garland Daniel.

Rogers.—Mrs. Sarah C. Mann Rogers was born May 27th, 1863, and died July 6th, 1919.

She was married to Mr. John B. Rogers December 27th, 1877.

In early life she professed faith in Christ and united with Mt. Pleasant church, but later transferred her membership to Concord church, Saxapahaw Circuit, where she remained a faithful member until death.

Mrs. Rogers was a true example of a Christian mother. No one who knew her can fail to realize her deep and sincere interest in the Christian teaching of her children. She told her pastor just a few days before death that her prayer had always been that she might live to see her dear children grown and that it had been answered.

She was a great sufferer, having been sick for a long time. However, she bore her affliction with patience, and we feel sure she has reached her reward.

She is survived by a husband and ten children, six boys and four girls, and several grandchildren. She also leaves many friends who will always remember her kindness.

The funeral service was conducted by her pastor and she was laid to rest at Concord cemetery. The grave was covered with beautiful flowers from her many friends. The pall bearers were ladies.

"Dear mother, the image of thy loving face,
Whose radiance cheered us on life's way,
Shall always live in memory's fond embrace,
To cheer us through life's gloomy day."

Mrs. T. A. Williams.

Rogers.—Mrs. Sarah C. Mann Rogers is survived by three sisters, three brothers, husband, and ten children, as follows: Miss Callie, Messrs. Bun and O. T. Rogers who live with their father; also Mrs. Robert Mann, Chatham county; Mrs. Robert Harris, of Siler City; Messrs R. H., Kerney, and Clyde Rogers of Orange county; Mrs. M. S. Guthrie of Alamance county; and Mr. J. A. Rogers of Norfolk, Va. All were present at funeral except last named. The telegram failed to reach him in time for his mother's funeral, but he came, and spent a few days with his people.

Mrs. Rogers was always in her place, and quietly did her duty in the church and community. In sickness she was ever ready, and willing to lend a helping hand, and there was no night too dark or distance too great for her to visit a sick friend.

It has been my pleasure to visit her many times. She was always cheerful, and seemed to enjoy life, and always made others that were with her have a good time.

She was sick for a long time, having been confined to her room for about nine months. She bore her suffering quietly, putting her trust in a Higher Power. Everything was done for her that loving hands could do, but the love of earthly friends could not prolong her stay among us when the Savior said, "Come; it is enough."

The funeral was held Monday afternoon at Concord church conducted by her pastor, Rev. T. A. Williams "There'll be no dark valley", being one of her favorite songs, was sung, a duet by Misses Beulah Johnson and Beulah Guthrie.

Then amid sorrowing relatives and friends the beautiful casket containing her body was lowered into the earth. The pall bearers were Mesdames T. H. and R. F. Moore, A. N. Roberson, M. W. and B. S. Curl, and W. J. Riddle. Then after the family came Mesdames W. M. Lewis and Monroe Smith with flowers, little girls following. The mound was covered with beautiful flowers. One of her daughters, with weeping eyes, said, "The grave is so pretty; if she could only see it." She was a great lover of flowers; it seems that there was nothing but the good and beautiful connected with her life.

It was so hard to give her up, and a vacant place which cannot be filled is left in the home, and our hearts. But we grieve not as one without hope, for we know that she is standing at the right hand of God ready to welcome with him, her husband, children and other loved ones as they, one by one, enter that beautiful home where cometh no sorrow, no care. While we weep with those who weep we rejoice that she is safe in the arms of Jesus, and we point the sorrowing ones to him who is able to bear all our burdens.

Dear mother now from us has gone,
Into her long, eternal home;
Her smiling face we see no more,
Until we reach that shining shore.
Then why should we lament and mourn,
Since God our Father thought it best,
To take her from this world of sin,
Into a world of happiness?

Lena Roberson.

MARRIED.

Ingold-Phillips.

On Wednesday morning, July 9, at nine o'clock at the Methodist Protestant parsonage the writer united in marriage Mr. Hubert A. Ingold and Miss Leona Phillips, both of Saxapahaw. The young couple left on Wednesday morning train for High Point. They will make their home in Saxapahaw, N. C. We wish for them a long and happy life.

T. A. Williams.

Crutchfield-Thompson.

On Sunday morning, July 13, at ten o'clock Mr. Robert A. Crutchfield, and Miss Alice Thompson were united in marriage at the parsonage by the writer. Both of these young people are members of Salem Methodist Protestant church, Saxapahaw Circuit. Best wishes go with you, are the wishes of your Pastor, T. A. Williams.

Birthday.

On July 4 Mr. Johnson Paris's many friends gave him a birthday dinner in honor of his 83rd birthday.

Grandpa Paris is a member of Salem church, Saxapahaw circuit, and has been for many years. He is one that is loved by all that know him. He seemed to enjoy his dinner so much and I wish for him many more happy birthdays, and as the years come and go may he become stronger in the faith and ever lean on the strong arm of our Lord and Savior, Jesus Christ.

The pastor and family were invited and we enjoyed it very, very much.

Mrs. T. A. Williams.

"RICH TOWARD GOD."

There is no limit to the possibilities of grace. "It doth not yet appear what we shall be." Heavenly riches in reward for faithful service on earth are abundantly promised in the Holy Scriptures. But the Christian can be rich toward God even in this world. The rich fool was a pauper in God's sight. Lazarus was a spiritual millionaire.

The child of God should aspire to be rich **in faith**. For faith is the Christian's working capital. Little can he do that is worth while without it. Jesus said, "This is the work of God, that ye believe on him whom he hath sent." This means that faith is the means of condition whereby God performs His wonderful works, in the world. And he is richest in faith who can thereby bring down the largest measure of blessings from above.

The believer should be ambitious to be rich **in good works**. Now good works are the products of invested capital, which is faith. The highest and best of good works is the winning of souls from sin to a better life. "I will give thee the heathen for thine inheritance." Saved souls are a very choice treasure. And they are to be won mainly by faith in prayer.

And the Christian should strive also to be **rich in glory**. The Master exhorted, "Lay up for yourselves treasures in heaven." Now treasures in heaven are in proportion to good works on earth. Men are rewarded according to their works. People don't get a rich reward simply by getting to heaven. They must lay up treasure there by good works here if they receive any reward at all.

Few can hope to be very rich in material things. Spiritual riches are within the reach of all who trust in Christ. Spiritual poverty is a greater reproach than material poverty. There is far less excuse for it. May the gracious God help all to strive to be rich in faith, good works, and everlasting reward.—The Word of Life.

MANY IN ONE.

John, Jack and Jean were three of the happiest, merriest, liveliest laddies any teacher ever had in her Sabbath school class.

John was English, Jack was Yankee, and Jean was French, but whatever their country, they were one and the same in their love of fun. They seldom squabbled, but if they did it never lasted long, an hour or two at most saw them all three trailing along bound on some new play.

One day, the last day of June, Jack came to me and asked:

"Please, Miss Erda, may I ask you something?"

"Go on, Jackie."

"Say, Miss Erda, what are we boys to do for the Fourth of July? Do you s'pose John and Jean will want to celebrate with me?"

"Why not, laddie?"

"Well, you see Jean is French, and John 's English. Jean might not care so much, but somehow it didn't seem as if John would want to 'hurrah' for a day that saw his country beaten by us. 'Twould seem too much as if I was crowing over him, and I wouldn't want to do that, you know."

I looked at his honest little face and answered:

"Of course you wouldn't. Now let us see. Jean would surely join in your cheering, because his great Lafayette came over to our help, but I don't know about John. Does he really care much about something which happened so long ago, when the two countries are fighting on the same side against Germany?"

"Well, I don't want to parade without John."

"I'll tell you what, Jackie. Do you know our motto of the United States?"

"No, Miss Erda, what is it?"

"Here's a quarter in my work basket. Now, Jackie, what does it say on the pennant which is caught in the eagle's bill?"

"'E Pluribus unum.' What does that mean, Miss Erda?"

"That is Latin, and means, 'Many in one' —that is, we have made one country out of many states, one people out of many nationalities all protected by our grand old flag. Now, John may not feel like cheering as loudly as you do on the birthday of your own particular country, but he certainly ought to be willing to parade under the flag which is protecting him now, even if his ancestors way back didn't like the idea of your having a flag and country separate from theirs."

"That sounds pretty good, Miss Erda, and I'll just give him a try with it. You always help us boys out of a fix."

I was interested to see if my explanation helped out the parade with a third member, so on the Fourth when I heard a loud drum coming down by the driveway, I looked out and there were the three. John very important with the drum; behind him, Jean with plumed helmet, sash and horn; and last little Jack, the American flag proudly borne over his shoulder.

When I saw Jack the next day I asked: "Why, Jack, were you the last one yesterday? I thought the flag always took the lead."

Jack smiled his dear little smile as he said: "It was just this way, Miss Erda, John wouldn't march unless he could go in front, and he does play the drum lovely, you know, and really it wasn't his day, so we wanted to make it nice for him. Then Jean had such a pretty cap and sash and, after all, I had the flag and I was the only one to carry the flag, you know, and I played that the others were guarding it. It really didn't matter so long, as we were all there. The one thing was the parade, and remember the 'E Pluribus'—well, you know what I mean if I don't know the rest of it."—Child's Hour.

When God speaks, He likes no other voice to break the stillness but His own, and hence the place that has always been given to solitude in all true religious life. It can be overdone, but it can be grossly underdone. And there is no lesson more worth insisting on in days like ours than this: when God wants to speak with a man, He wants that man to be alone.—H. Drummond.

—Between the hand and the mouth the soup is often spilt.

(Begun on page 9.)

tion or amusement; and that they should shun any organization proposing to supersede, rather than co-operate with existing agencies for social welfare. The difficulties in the way of uniting the churches in community service should not tempt them to withhold their co-operation, thus permitting the establishment of a service which is essentially godless.

HERALD SUBSCRIPTION RECEIPTS.

Rev. B. M. Williams, $3. Rev. D. A. Highfill, $1.50. Rev. A. Ridge, $1. Rev. W. F. Ashburn, $3. Rev. W. M. Pike, $1.50. H. A. Garrett, $1. Rev. N. M. Harrison, $1.50.

WASHING MADE EASY.

To save labor in washing, make a good fluid by mixing eqqual parts of liquid ammonia and turpentine. When boiling the clothes, use about two tablesponfuls of the mixture.

TO KEEP LEMONS.

Put into a stone jar some dry sand and be sure to sift the sand so that it cannot contain any sticks or anything that will hold moisture, for that will spoil the lemons.

Place the lemons in the sand and do not allow them to touch each other. Lemons will keep for weeks if they are packed this way.

Only Temporary Removal.

Dear Editor: I wish to correct a mistake in the Methodist Protestant Herald, July 10, stating that I had moved from Charlotte to Worthville. I am only spending my vacation here with my parents. The reason I had my paper changed, I did not want to miss a copy of the church paper while I was gone.

Lily Hinshaw.

THE ORPHANAGE AT MT. ZION.

Upon a hill that overlooks the Holy City, the Mount of Olives, the mountains of Moab, and the hills back of Bethlehem, is the home for children orphaned by the war. The Mount Zion Home was founded several months ago by the American Red Cross Commission for Palestine, but has since been entrusted to the Juniors to maintain. They have adopted the home fully equipped with orphans. The running expenses are to be provided for by the school children of America out of the milion dollar fund which they have pledged to carry on their works of relief this year for children throughout the world. Their little proteges have seen months, even years of hardship, cruelty and fear. But their future will be one of rosy promises, as the dream of their proud American sponsors, the Juniors, gradually unfolds. First, there is the home where they have care and love and laughter that they may become physically normal girls and boys again; second, a school and a church where they may study to become powers for good in the world. This is only one of the many undertakings of the Junior Red Cross to start European children on the road to a happier life.

—Bro. I. O. Hauser is spending his vacation at Elon College, working in the president's office.

Dr. M. W. Ball, who has been visiting his sisters, Mrs. W. T. Spencer and T. B. Riddick, has returned to his home at Newport, N. C.

—Mrs. W. C. Ogburn and son, Saunders, who have been spending some time at Piedmont Springs, have returned home.

Next the women are going to attack that stronghold of masculinism, the Episcopal church. Under the existing rules of that church no woman in the church may bring charges against a minister or bishop, but any charges must be brought through "10 or more male communicants in good standing." The women are beginning to ask what reason there is for having that word "male" there. Now that the whole nation is to recognize women as on the same footing with men in the political capacity, the question comes up, can the churches afford to be less just and less progressive? When the politicians have got to the point where they recognize the equality of the sexes, can the church leaders continue to uphold the old idea of male ascendancy? And if the churches insist on suppressing the feminine element are they not going to drive this element largely into other activities in which there is no such unjust sex discrimination? The women now are the main support of the churches; can the churches afford to treat them as inferiors to the male sex? In short, when this issue of feminism has forced itself on all the secular world, is the religious world going to be able to suppress it? Is the soul of a woman of less value or of lower grade than that of a man? On what grounds can the males assume that they are authorized to speak for and represent the females of the species in matters religious? These and other equally pointed questions are being asked by the women, and they are going to have satisfactory answers or know the reason why. They will no longer be put off with the fiat that things are "so because they are so." The National Woman's Suffrage Association, the National Woman's Party and other big women's organizations have endorsed the movement that is now under way for striking out the offending little word "male" from the Episcopal rules, and the issue is going to be put up to the church leaders at the next convention, to be held in October. It is no business of ours, but we predict that the women in due time will gain their point in this as in other cases.—The Pathfinder.

ISN'T IT SO?

"Nearly everybody has a well developed bump of curiosity."

"And what does it lead to?"

"Why, in this case it leads them to turning this paper upside down."—Successful Farming.

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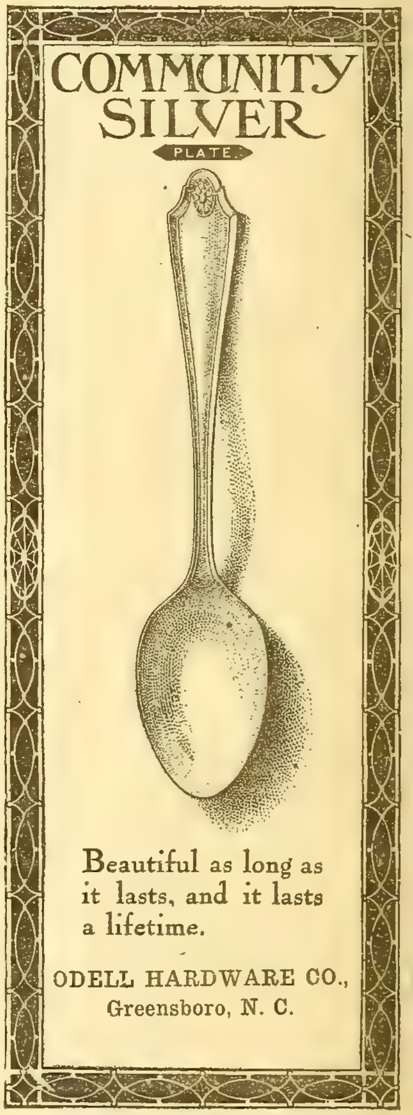

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of God for men. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." There are men who realize today the significance of that statement as they never have before. Many fathers and mothers, many households, have given their loved ones in behalf of the great cause. It was love that gave. We will not get very far with our social reconstruction, whatever the content may be that we may read into the term, unless something of this same love actuates us. A new world is impossible on any other basis.

We shall not reconstruct society simply by using force, whether it be in the industrial or in the political world. Strikes, lock-outs, standing armies, revolution, will not accomplish much in the final analysis of things.

It is only as society is controlled by that basic principle of love for one another which Christ Himself proclaimed, that permanent reorganization that will deal justly with all, is possible. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Love of neighbor is as important as love of God; and "neighbor," as Christ Himself taught us, is all inclusive. The cross of Christ with its revelation of the love of the Father for mankind, and of the love of the Son even to the point of death, is the preaching demanded by an age that is groping about for justice through social readjustment.

The preaching of the cross of Christ, as applied to the social needs of the age, is not an impersonal matter, as some imagine when they speak of social salvation. "Guilt is personal," asserted a noted statesman some years ago in a statement now become famous. We will save human relations by saving the individual first. Men must seek right relations with God personally, if they are to have also right relations with their fellowmen. The preaching of the cross, still foolishness unto some and a stumbling-block unto others, as it was centuries ago, is the power of God and the wisdom of God today as then to them that believe.

The world hungers and needs this cross because men have come to know as they never have known it, the exceeding sinfulness of sin, and have come to realize as never before the impotency of all human means for redemption. It is the cross of Christ which reveals to individuals, as it does to society, at once the sinfulness of the human heart and the power of God unto salvation, because of the great love which He bears for man.

If there is any one thing above all others which men need today both for themselves individually and for the race in its social relation, it is the preaching of the cross.

There may have come to pass a neglect of this preaching, as the Wesleyan clergyman has pointed out. If so, it is a condition fraught with disaster. The ministry owes it to the world groping about in darkness, seeking for a way into the larger life, to preach this cross as perhaps it never has been preached before.—Zion's Herald.

GERMANY'S NEW SEAT OF GOVERNMENT.

The German National Assembly appropriately convened at Weimar, and not at Berlin —Berlin, a hundred and forty miles away, the capital of Prussia and of Germany, a city of over 2,000,000 people; Berlin, the city of Bismarck and the Hohenzollerns; Berlin, Prussian, machine-made, metallic, hard, with its vast vistas of modern, monotonous edifices.

On the other hand, Weimar, though the capital of the Grand Duchy of Saxe-Weimar-Eisenach, is a quaint, quiet, irregularly built old town of some 35,000 inhabitants, nestling on the banks of the river Ilm, and sprawling about, running here and there, the antithesis of the machine-made metropolis.

Weimar is the "Athens of Germany," the home of German art and literature, where lived the Cranachs, Goethe, Schiller, Herder, Wieland, Schopenhauer, Richter, Liszt, Lassen, Strauss, and that fine old fellow Karl August, Grand Duke of Saxe-Weimar, and patron of art and literature.

On every hand you find something to remind you of these men. In the Stadtkirche is a masterpiece of the elder Cranach, who died here in 1553; in it you can see the face of his friend Luther looking at you from the canvas.

But before everything Weimar is the home town of two other friends who lived here later, Goethe and Schiller. Their manuscripts are preciously preserved in the massive Goethe-Schiller Archiv, which overlooks the Ilm. Rietschel's bronze statue of the two poets rises in front of the theater; they stand side by side on one pedestal. On the southern edge of Weimar is the cemetery in which both bodies are buried The memory of these two men dominates Weimar, and the famous "Briefwechsel," their correspondence, reveals one of the most precious alliances of all time.

For fifty-six years Johann Wolfgang von Goethe lived in Weimar. No wonder that the town's chief sight is the house of Goethe, where he resided for four decades. The house was erected by Karl August as a surprise present to the poet on his return from Italy. It is constructed around a court, and is now the property of the state. One sees the various rooms in all their original decorations, furniture, and equipment down to the smallest details just as Goethe saw them. In special one sees Goethe's study and bedroom and the old-fashioned armchair in which he died (1832). One sees his collection of paintings, drawings, pottery, medallions, coins, gems, the piano on which the young Mendelssohn played, and the delightful garden.

Then one seeks the charming little English park on the edge of Weimar with the stone altar erected by Goethe to the "genio hujus loci".

But Goethe was responsible for larger constructions. The Grand Ducal palace was built under his supervision. So was the theater, once managed by Goethe, and then by Schiller The building has now been pulled down, despite its associations with the "golden age" of German drama (among other productions there was the first of that unsurpassed acting play, Schiller's "Wallenstein"). In 1907 a new theater was built. The other day it was the scene of the birth of the German Republic.

Goethe was certainly a many-sided man; not only architect, dramatist, and theater manager, poet, and philosopher, but also a practical economist—he was Superintendent of Roads and Bridges and Minister of State; he was interested in agriculture, horticulture, mining, and in all natural sciences. It is not surprising that such a universal genius excited the jealousy of Court officials. Outside of the Grand Duchy Goethe is recognized as one of the greatest dreamers of great dreams for all the world, but we do not always remember that this dreamer was also a very practical person in his relations with the people of Weimar and the Government of Saxe-Weimar-Eisenach. Goethe was also the dictator of opinions in Weimar—not a dictator as we use the word, but, as he said, "we were content to let the people go their own way." His was a free, democratic, idealistic but rugged and practical regime, and largely due to him Weimar has remained to this day a prototype of the real Germany as opposed to false Prussia. Did the youthful Karl August foresee this in 1774 when, passing through Frankfort, he invited Goethe to visit Weimar? A year later the Grand Duke repeated the invitation and Goethe accepted, little realizing, doubtless, that Weimar was to be his home for the rest of his life. Since his death Weimar has been a pilgrimage place for all the world.

At Goethe's request, in 1789, Friedrich von Schiller, himself already a notable poet and dramatist, was appointed Professor of History in the neighboring University of Jena, where he remained for twelve years then resigned and came to Weimar, where he lived until his death (1805). There he wrote some of his best plays, "Maria Stuart," "The Bride of Messina", and, above all, that marvelous picture of Switzerland's longing and struggle for freedom, "William Tell". Hence one of the Weimar's sights is Schiller's house. It has now been converted into a museum. It is close by the traveler's lodgings at the Hotel zum Elephanten or at the Erbpriz or at the Russischer Hof—the last nam-prinz or at the Russischer Hof—the last nam-Russia.

In the year when American independence was proclaimed—thus a considerable time before Schiller's appearance in this part of Germany—Johann Gottlieb von Herder, also through Goethe's influence, was appointed Courst Preacher and Superintendent of the Church District of Weimar and lived there until his death (1803). In the center of the town arises the Stadtkirche, and close by is the parsonage where Herder resided. The church covers his grave, marked by a simple slab bearing his well-known motto, "Licht, Liebe, Leben" (the new German state might do worse than take this as its own motto). The square in front of the church has long been known as Herder-Platz. There stands Schaller's bronze statue of the man who was much more than pastor at Weimar; he was

Lessing's follower in the formation of German national literature and philosophy; he was great as an art critic, but greater as founder of the sciences of comparative philology and comparative religion.

The least famous of the four great men who took up residence in Weimar was the earliest to do so. Four years before Herder arrived came Christoph Martin Wieland as tutor to the young Karl August. Wieland was already poet, man of letters, and professor in the neighboring University of Erfurt. He lived in Weimar thenceforth until his death in 1813. He edited "Der Merkur", the most influential literary review in Germany, and exercised a needed and permanent influence on German literature. Of all the Weimar galaxy he was the most vivacious. He was almost Gallic in his touch-and-go. Of course one sees his house, too, and his statue.

These four were real Germans, real men. They lived and loved and labored in Weimar for the great democracy of humanity.

But Weimar has known other men too. In 1789 the famous essayist and humorist Johann Paul Richter, generally known by the name he himself chose, "Jean Paul," resided at Weimar to be near his friend Herder, and in 1813 the no less famous philosopher Arthur Schopenhauer came to be near his friend Goethe.

Much later Weimar was to be the scene of another historic friendship, that between Franz Liszt (for twenty-two years Kapellmeister, or conductor, of Court concerts at Weimar) and Richard Wagner. Without Liszt Wagner's success might have been indeed long deferred. Liszt it was who, after the younger composer's activity in political agitations, aided him in his flight from the country, who financed him, who produced his "Tannheuser" (1848) and "Lohengrin" (1850) at Weimar—productions so well done as to prove the turning-point in the German appreciation of the then revolutionary music of Wagner, an appreciation which was one day to culminate at Beyreuth in the establishment of the great Wagner Festivals at Wagner's own immense theater. At Weimar Liszt also discovered and aided many young composers and artists and there he wrote his own chief works, establishing a school of music of greater freedom than the old. Liszt was succeeded as Kapellmeister by Eduard Lassen, who held the position for thirty-four years. Then came Richard Strauss, who, like Lassen, also won fame at Weimar both as conductor and composer

Thus we begin to hear about Weimar first and last through the world of art—the domain of painting calling our attention to it in the sixteenth century and that of music in the nineteenth In the interim the world of literature and philosophy called supreme attention to it.

Weimar is a little city, but it has striven for the things that belong to all the world. Berlin is a big city, but it sands for narrower ideals.

Surely the government-makers who held a National Assembly and drew up a new Constitution for a new Germany must have been aware of this difference. It is a difference in manner as well as in matter, for in contrast to the serenity of Weimar Berlin seems a nervous place.

Materialism and militarism, greed and force, behind them, the government-makers came to this tranquil, intellectual, romantic, picturesque capital on the edge of the Thuringen Forest—the heart of the Germany of our old story books. The democratic humanitarian idealism of Goethe and Schiller still dominates Weimar. Perhaps is was of it that Herr Ebert, the President of the new Republic, was thinking when he invoked "the old German spirit of Weimar," and declared, "We will have a realm of justice and truth."

Only so will there be a new Germany and not merely camouflage for the old Junker gospel of brute force.—The Outlook.

A GREAT WORLD CONFERENCE.

By Larimore C. Denise.

The Third World's Christian Citizenship Conference which will be held in Pittsburgh, Pa., armistice week, November 9-16, 1919, will be in every sense a world assembly and promises to do much to aid in advancing the moral welfare of mankind and in bringing to the attention of the governments of the world the necessity for basing national laws upon Christian principles.

Dr. James S. Martin, the General Superintendent of the National Reform Association, Pittsburgh, Pa., under whose auspices the Conference is to be held, has just returned from abroad where he was successful in obtaining representatives to the Third World's Christian Citizenship Conference to the number of 87 from 47 allied and neutral countries. Of these 87, 59 are government officials.

Among those definitely secured are M. Pierre Chotch, Minister of Justice and also of Public Education in Montenegro; Dr. C. Telford Erickson, Albania; Bishop Nickolay Velimirovich, until recently ambassador of Serbia in London, England; Captain N. M. Bachman, native of Russia, and special envoy of the American peace delegation to Russia for data to be used by the peace conference; Senator Ruffini, Rome, Italy; Dr. Henry Anet, Brussels, Belgium; Bishop Stoelyn and wife, Christiansand, Norway; Dr. J. L. Pierson, Groningen, Holland; Dr. William Thomas, Vaud, Switzerland; Mr. W. J. Hanna, of Australia, for forty years a members of the Public Service Commission of New South Wales; Paul Bellamy, mayor of Nantes, Eugene Reveillaud, serving his ninth year in the French Senate, the distinguished Madame Avril de Sainte-Croix, of national and international fame, and Dr. Andre Monod, Secretary of the European Protestant Committee—all from France; Dr. and Mrs. Danjo Ebina, Tokyo, Japan, both of whom are recognized leaders of the new movement in Japan in favor of industrialism, democratization and internationalism; Ping-Wen Kuo, Ph.D., Nanking, China, President of the National Higher Normal School and also chairman of the Educational Commission, consisting of twenty presidents of Chinese universities, colleges and normal schools to visit European and American educational institutions; Mrs. Theodore Cory, London, England, the distinguished writer under the cognomen, "Winifred Graham," and alse a recognized authority on Mormonism; Dr. A. C. Dixon, for the past eight years pastor of the Metropolitan (Spurgeon) Tabernacle church, London; Henry Peel, Liverpool, England, authority on Mormonism in Europe; Rev. Norman McLean, D. D, Edinboro, Scotland a noted Scottish Highland orator thoroughly versed on all moral reforms and especially interested in subjects relating to the family; Joaquin Mendez, Uruguay; Policarpo Bonilla, formerly president of Honduras; Antonio Burgos, Minister Plenipotentiary to Spain from Panama and a noted international attorney, who had to do chiefly with the drafting of the constitution of Panama, and whose opinion on international law prevailed on more than one occasion in disputed questions in the peace conference in Paris; Alexander Hume Ford, of Honolulu, editor of Mid-Pacific Magazine, and an authority on the problems of the peoples of the Pan-Pacific countries.

More than two hundred of the statesmen, Christian thinkers and moral leaders of the world were interviewed by Dr. Martin, who worked chiefly through the peace delegations at Paris He was met cordially and assured of co-operation by practically all.

This Conference, by the blessing of God, seems destined to be a mighty factor in creating and strengthening throughout the world the Christian moral sentiment so much needed in this hour of world reconstruction. A cordial invitation is extended to all Christian laymen and ministers to attend it. Further information can be obtained from the National Reform Association, Pittsburgh, Pa.

—Every teacher in North Carolina schools this year must hold a certificate from a reputable physician stating that he or she has not an open or active infectious stage of tuberculosis, or any other contagious disease. This is in accordance with an act of the General Assembly of 1919 that was fathered by Representative Turner of Mitchell county.

The law provides that the teacher must secure such certificate each year before assuming his or her duties, the examination to be made without charge by the county physician. The law is entitled "An act to prevent public school teachers from infecting their pupils with tuberculosis."

AN ORPHAN CITY.

Gulliver's Travels have made famous in fiction the land of the Lilliputians, but it has remained for Mr. Bayard Dodge, son of Cleveland H. Dodge, the philanthropist, who has just returned from Turkey, where he spent the past six years doing relief work in Syria, to bring to the attention of the world the existence of the City of Orphans. This city is to be inhabited by the Syrian orphans who were left destitute by the massacres of the Turks and the ravages of war. The children are being gathered together already in temporary orphanages by the American Committee for Relief in the Near East

"Even if the best and wealthiest government in the world takes over Syria," said

Mr. Dodge, "it cannot care for the orphans properly. This is not so much the matter of relief as of reconstruction. The true horror of the famine in Syria has not been the physical death so much as the moral break-down. The horror of having thousands of neglected children growing up without homes or education, the victims of a demoralized environment, is awful to contemplate." Mr. Dodge said that in a small area of Syria for which he had compiled statistics there were 389 villages containing 4,364 orphans and 9,688 children with only one parent alive.

To meet this condition, Mr. Dodge outlined the plan of Dr. Stanley White and Major James H. Nicol, who have been in charge of the local relief work of the Red Cross and the Near East Committe. They propose to train a number of native children as farmers, mechanics, clerks, artisans and industrial laborers, thus forming a nucleus for further educational work in the generation upon which will fall the responsibility of creating a new nation. "As far as possible," Mr. Dodge commented, "the children should be trained as Syrians and the American influence should be just strong enough to develop efficient management and high ideals but not so strong as to breed dissatisfaction or lack of patriotism. In accordance with these principles, the Committee in Beirut hope to limit the number of children to five thousand, to group them into small families with self government, to teach them useful trades and to bring representatives of different sects together."

A site is to be chosen for the Orphan City, small houses are to be built so that they may be sold after ten or fifteen years, and American child experts, physicians and teachers are to be obtained to conduct this work.

BISHOP NEELY ON THE SHANTUNG MATTER.

"The revelations as to the taking of Shantung from China, with its millions of Chinese inhabitants, and giving the territory and the people to Japan, have shocked the moral sense of America. To do it at all was a terrible outrage on a people and a friendly people at that, but when it is admitted that it was done to buy Japan's vote, it becomes almost unbelievable. It has, however, been admitted that it was to secure the vote of Japan for the treaty of peace and for the league of nations. How many other trades there were to get support for the league of nations may appear later, but here is positive proof that there is a moral taint on the so-called league of nations which as yet has no legal existence. There could have been no enthusiastic demand for the league when support for it had to be purchased. Honorable America should reject the league resting on such a foundation, with such a corrupt taint, and especially when it proposes to rule the United States."

—The County Commissioners failing to appropriate money to continue to Guilford people out of Greensboro the privileges of the City Carnegie Library, Mr. E. P. Wharton generously proposes to provide the means out of his own pocket.

PHILOSOPHER'S WEATHER.

It ain't no use to grumble or complain,
It's just as cheap and easy to rejoice.
When God sorts out the weather and sends rain,
Why, rain's my choice.

In this existence dry or wet
Will overtake the best of men.
Some little slips o' clouds'll shet
The sun off now and then.

They ain't no use as I can see
In mortals sich as you and me
A faultin' Nature's wise intents
And hookin' horns with Providence.

It ain't no use to grumble or complain,
It's just as cheap and easy to rejoice,
When God sorts out the weather and sends rain,
Why, rain's my choice.

—James Whitcomb Riley.

OUR LEADER GOES TO THE LAND OF NEED.

Mr Charles V. Vickrey, Executive Secretary of the American Committee for Armenian and Syrian Relief, left on July 22nd for Armenia and Syria with four other members of the organization. They will make a general survey of the relief work to date, with a special interest in the merely relief work over into work of rehabilitation and reconstruction. The facts and pictures which they bring home will be used in the financial campaign in the fall.

In England Mr. Vickrey's party will confer with the Lord Mayor's Committee and the Armenian Committee; in France they will discuss the general food situation with Mr. Hoover of the Supreme Economic Council; and in Geneva they will interview Sir General Henderson of the League of Red Cross Societies with reference to co-operation with the Red Cross.

THE TWO STUPIDEST NATIONS.

No! Not Russia and Germany!

Nor even Nigeria and Timbuctoo!

But—Great Britain and the United States!

Now, what do you think about that? You don't believe it? They are the most enlightened nations?

They are and they are not!

In some things, Yes! In one great vital essential of these vital times, No!

For Great Britain and the United States are embarking upon the most colossal world competition in all history with the wrong kind of equipment!

They are tackling world trade with the wrong tools!

Two hundred and twelve nations and countries are doing business together under the simple practical and universally understood metric system.

Two nations are attempting to do business with the 212 under the old-fashioned, cumbersome, obsolete German system.

These two old-fashioned, behind-the-times, dozing nations are Great Britain and the United States!

And the system they are using was discarded as worthless by Germany half a century ago!

The two greatest (?) nations in the world are trying to do business with Germany's cast-offs!—John H. Gerrie, in San Francisco "Bulletin".

—When Sergeant Alvin C. York, of Pall Mall, Tenn., the world's greatest soldier, performed the feat in the Argonne forest whereby he killed 28 Germans, captured 130 prisoners and put out of commission 30 machine guns, he was not stimulated by liquor. That is his declaration. He said:

"I have not taken a drop of any sort of liquor for five years."

Sergeant York declared himself for Prohibition. What he has found beneficial in his own case he wishes to pass on to other people he said, until the whole world is dry.

Lieutenant A. C. Read, who commanded the NC-4 on the first ocean flight ever made, said that there was no drinking of liquor by himself or any of his crew, while preparing for the flight across the Atlantic, nor during that flight's progress.

"Everything was done," he said, "to make the flight a success."

Sergeant York and Lieutenant Read spoke from the same platform at the Centenary Celebration of the Methodist Episcopal Church in Columbus. Neither had a good word to say for liquor, and it is significant that the two men most noted for individual effort accomplished their work while sober.

"Were you 'fortified' with liquor when you made that fight in the Argonne?" Sergeant York was asked.

"I was perfectly sober, as I have been for years," he answered. "I don't touch a drop and haven't had a drop for five years. Liquor is no good."

At the Centenary Sergeant York's brother was with him. These two men have grown up in Prohibition Tennessee. In their county, Fentress, the jail has been closed by Prohibition, education has received a boost and good roads are being built.

Wilhelm told the truth at least once in his life when he said the nation that should win the next world war would be the one that used the least alcohol.

Noted Scientist Dead. Lord Rayleigh, an eminent scientist, died in London a few days ago following a long illness. During the latter part of his life Lord Rayleigh devoted much of his time to the study of spiritualism.

—There is one thing that this war has taught us, i.e.: the real man to be feared in a scrap is the Sunday school boy. The mild looking, gentlemanly, soft-voiced chap who is considered something of a molly-coddle in his home town, is very likely to be the one who will charge a machine gun nest and win the D. S. C. The "tough guy" is almost sure to be found with a white face and shaking knees when the guns begin to roar.—E. D. Pickett.

COLLEGE FUND.

Boosters' Club Fees.

Mrs. H. E. Vassar	$1.00
Rev. Edw Suits	1.00

YOUNG PEOPLE'S WORK

REV. A. G. DIXON, General Secretary.

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 17.

By Rev. J. E. Pritchard.

"How do men sell their heritage?" Gen. 25: 27-34.

Daily Readings..

M. Selling through bitterness Ex. 16:1-13.
T. Through weariness. Exodus 17:1-7.
W. Through suffering. Job 1:1-22.
T. Through love of pleasure. Isa. 22:1-13.
F. Through appetite. Num. 11:1-9.
S. Through ambition. 2 Sam. 15:1-12.

We have before us for discussion two very interesting characters, Esau and Jacob. These boys were twins, but Esau was the older of the two. In patriarchal times the elder son had what was known as the birthright which seemed to confer some special blessing upon the one possessing it. As the tribe expanded the elder one was the head of the tribe. Also there seems to have been some spiritual blessing conferred upon the elder. The two characters before us are very different. Esau was a rough wild man with very little thought for sober things. He is the type of man who thinks more about the present than about the future. He is the man who cares more about gratifying his appetite than his soul. Jacob was the more serious and looked more to the future. While neither of these men was ideal, yet Jacob seems the better of the two even from youth and in old age, after having passed through some bitter experiences he even seems to possess a real religious disposition.

At the time we see these young men there seems to be a scarcity of food and Esau who was a hunter came in very tired and hungry. Jacob had prepared some pottage which was very inviting to a hungry man. Esau buys some of this pottage by selling his birthright to his younger brother. The epistle to the Hebrews says that afterwards he found no place of repentance, that is of undoing the contract, though he sought it carefully with tears. How like people today.

Every one of us has been given a birthright. This birthright includes the best things God has to offer to His people and He is just as anxious to confer these benefits upon us as any one else, but not every one is willing to receive them. Some people sell them for that which temporarily satisfies. Men sell their birthright for—

A Life of Worldly Pleasure.

God has pleasure for those who serve Him, but some people seem to think that religion does not bring pleasure. A life of rowdyism and worldly carousing is what some people seem to look upon as being pleasure and they forget their soul for the sake of this. Others sell their birthright for—

That Which Satisfies the Appetite.

Strong drink has been the undoing of many a man who might have been useful in life. But because he preferred that which gave temporary satisfaction he lost the permanent satisfaction.

Still others sell their birthright for a life of ease. God has so ordained that before we can get the most out of life we must be active and alert. There is no place in the kingdom for a lazy man. By the sweat of our brow we eat bread. God helps those who are willing to help themselves. Those who are willing to pay the price may have the birthright, but some young people are like the heirs of great fortunes sometimes are; lazy, indifferent and extravagant and use up the principal rather than live on the interest and after awhile find themselves poor.

Finally we sell our borthright for—

Any Form of Sin.

Sin has always been an expensive proposition as men of all ages can testify. Sin and the birthright of God and from God cannot go hand in hand. The one is opposed to the other and the two can never be friends, the two can never dwell in peace together. If the man would accept the best gifts from God he must leave off the sin; if he clings to the sin he must sell the birthright.

"What is our birthright as God's children?"

"How do men despise their gifts?"

"How do men sell soul and heaven for sin's pleasures?"

CHILDREN'S HOME.

Report of Superintendent.

Sunday schools—	
Clark's Chapel Buncombe	$ 8.90
Union Grove, N. Davidson	5.31
Henderson	11.65
Pleasant Grove, Lebanon	6.27
Thomasville	6.05
Winston-Salem	6.38
Union Chapel, Granville	10.25
Albemarle	12.25
Bellemont, Mt. Hermon	4.77
Gillburg, Vance	4.00
Mt. Carmeml, Lexington Mission ..	2.00
Rehoboth, Creswell	1.34
Efland, Orange	2.00
Friendship, Haw River	3.00
Center, Alamance	2.56
Brown Summit, Haw River	2.44
Hawkins Chapel, Littleton	1.70
Love's Grove, Cabarrus	5.86
Hebron, Mebane	2.17
Mitchell's Grove, Guilford	1.20
Mt. Zion, Pinnacle and Mount Zion	.59
Lincolnton, Shelby	5.60
Charlotte	2.65
Mt Pleasant, Uwharrie	1.44
Maple Springs Forsyth	2.62
Fairview, Fairview	2.00
Mt. Carmel, Forsyth	3.14
Ashbery	10.65
Midway, Haw River	9.35
James Braswell, Kannapolis	2.50
W. P. Edmonds, Clark's Chapel, Buncome	1.00
Miss Alice P. Whitaker, Hampton Roads, Va.	10.00
C. E. Society, Reidsville	10.00
First M. P. Church, Cooper, Texas. Birthday Offering	2.92
Sunday eggs—	
Misses M. and S. Whitaker, Raleigh	1.17
Union Chapel, Granville	1.00
	$166.73

A Trip to Yancey and Buncombe.

On the morning of July 22 Mrs. Garrett and I started over the Southern, wondering whether we would make connection at Clinch Cross with the C. C. and O. as the connection is very close and trains hold only a few minutes. That was one of the days connection was not made. We missed our train just 15 minutes and that caused us to reach our destination 24 hours late.

Our first stop was Pensacola where we found a welcome in the homes of Messrs. Jake Bolling and M. P. Ray. The Carolina Spruce Co. is the biggest thing there. It owns an immense tract of timber land and has a big lumber plant. By invitation of Mr. Dolan, the general manager, we boarded his log train and rode up to the logging camp where more than 100 men were getting logs down to the road. A force is working all the time building or rather extending the railroad. After tramping through the virgin forest for some time we enjoyed a good dinner at the camp with Mr. Dolan.

The logs are either drawn down with horses or skidding machines. The men have no lifting as nearly all work from the loading logs to the lumber yard is done by machinery.

The spruce bark is shipped to the tan yards, the chestnut laps and all that can not be sawed into lumber is cut into cord wood lengths and shipped to make acid and the soft wood is shipped for pulp so the ground is left nearly bare.

This land is adapted to the growth of grass and there is a splendid opening for some man who has capital to engage in cattle raising. Stock raising is developing throughout our mountains.

Our next stop was in the pleasant home of Dr I. N. McLean, one of the busiest men in all that section. He is employed to do the practice for the lumbermen and covers a territory for more than 30 miles. He goes night or day through the mountains. He is popular with his people; they say he never puts them off but goes in a hurry.

On our arrival in Weaverville we found Rev. C. C Lindley holding the third quarterly conference for the Buncombe circuit. It was his first to preside over and he did it as though he was accustomed to presiding. Bro. Lindley has been on this work only a short time but seems to be making good impressions. The special meeting began at Clark's Chapel Sunday and Rev. J. H. Moton came Monday and preached deep spiritual sermons and when we left all indications were that they would have a real revival.

This church is composed of some of Buncombe's best people and they are beginning to realize there is something for them to do.

We enjoyed the hospitality of the following homes: C. N Pickens, Lucius and Albert Eller, Ben Watts and A. G. Webster.

It was a pleasure to find Rev. Homer Casto engaged in looking after Christian young men in his Sanatorium. He engaged in this work that he might make it pleasant for such. In many places Christians have to hear God's name taken in vain and see and hear many other things not pleasant or stay alone. In his place they can enjoy religion. We wish him great success.

In Asheville Rev. J. S. Williams, one of the best known men in that city and the Good Samaritan to the stranger, took charge of us. He is the right man in the right place. His good wife enters heartily into his work and with his system of records he keeps in touch with Asheville's visitors. He is called at all hours of the day and the night to visit the sick, the dying and the distressed. He is doing a great work.

The scenery was fine and in the trip we passed through 24 railroad tunnels. It was an enjoyable trip as we met many old friends and made a number of new ones.

H. A. Garrett.

REPORT OF TREASURER N. C. BRANCH W. H. M. S. FOR JULY.

Dues -	
Henderson	$ 3.80
Reidsville	5.50
Moriah, Tabernacle	3.50
For support child—	
Henderson	25.00
Winston-Salem	8 00
Children's Home—	
Flint Ridge, Alamance	2.68
Sunday Eggs—	
Bethel, Alamance	10.00
	$58 48

Mrs. H. A. Garrett.

AS TO RACE HATRED.

My dear Mr. Editor:

I write to congratulate you and to thank you for your recent editorial on the racial conflict which seems to be giving some trouble just now. I think it breathes the true Christian spirit, and only wish that our people as a unit could see it from the same Christian standpoint as that of yourself. This is not and should not be a political question, but one of a purely Christian character. The writer can truthfully say that he bears no malice or hatred towards any race or people on earth and would be glad to help any of them, regardless of race or color, to a higher and bĕtter plane of living, and can see no good reason why there should be any friction between the races. I sincerely hope and trust that we as professing Christians and as the superior race may divest ourselves of all prejudice and ill felings, if any exist, and help to restore good feelings between all peoples everywhere.

W. T. Dorsett.

Siler City, N. C.

DR. JOWETT'S SUGGESTION FOR HOLIDAYS.

Dr. Jowett told the evening congregation at Westminster Chapel, London, that whenever he went for a holiday it was his invariable custom to take with him a small Concordance, and he recommended the custom to his hearers. Wherever he might be, whether by the sea, a river, a mountain, or a forest out came the Concordance — quite unobtrusively; nobody knew what he was doing—in order to see what figures of speech were employed by the various writers in the Holy Book to describe those handiworks of the Lord. By this means he had drawn much inspiration.

PRESIDENT'S LETTER.

SEVEN GOALS FOR 1919.

A revival in every church.

A family altar in every home.

A Sunday school in every church.

Every school contributing to the Home.

A Church paper in every M. P. family.

Every cent of every claim paid by Nov. 12th.

One superannuate bond to every charge.

ROUNDING UP THE YEAR'S WORK—

With the coming of the 19th of this month we will be within three months of the annual conference. This is a reminder to you. Many things remain to be done in order to put your charge on the honor roll.

Last year there were a surprisingly large number on the honor roll considering the epidemic that broke out a month before the conference was to meet. We want to make a great effort this year to put all of our charges on the honor roll. It can be done and should be done. All that is needed to accomplish this is to pay your conference claims and your pastor what you promised him. You expect to do that anyway, so doing it before conference meets will work no hardship upon you.

But how about that INCREASE in your membership? There certainly has been a very small increase at this writing. Many charges have really lost instead of gaining. And while the last quarter is the most important quarter, insofar as securing new members is concerned, because it is during this period that most revival meetings are held,

But are we as much concerned about this important matter as we should be? If the increase in the mission churches in the heathen countries was no larger per member than it is in this country, we all might well despair of evangelizing the world within the next millennium.

THE PASTOR'S SALARY FOR NEXT YEAR—

The high cost of living is such a well-known fact that no one needs to be told about it. But one class of people have been victimized by it, it is the person who works for a salary, but whose salary has not been raised. The trader has traded and made more money than ever with which to meet the high cost of living. Recently I was told of a man who has made over fiftfy thousand dollars trading within the past eight months. He has not been hurt by the high cost of living. People who have anything to sell have not been hurt, it is the man and woman who has to buy and whose income has remained virtually the same it was four years ago. They are victimized by it.

Many articles have not only doubled in price, they have quadrupled. A pair of shoe lace cost as much as a moderately good pair of socks cost four years ago.

Now your pastor, brother, sister, has been caught on the point of this dilemma. I want to speak for him. There may be an exception here and there, but a large majority of them are finding it most difficult to live at present prices. I know some, who, although they are economical, have been forced to draw upon that little they put aside for the "rainy day" and for old age. This is **wrong**, it ought to be righted, if you can possibly correct it.

There are two things I want to urge you to do. OVERPAY your pastor this year. That is, pay him more than you promised him, and increase the salary for next year when the time comes for fixing his salary. Our pastors have never yet received an adequate salary for their services. But now when the unskilled labor makes a salary larger than the average of our pastors, and when it is known that his living expenses, such as board, room rent, house rent, etc., are much below what your pastor has to pay: it is plain that your pastor is an underpaid man. You not only handicap him by underpaying him, but you fail to secure his best services for yourself by such a policy. No preacher can do his best work on his charge and at the same time be compelled to help provide a living for his family.

RANDLEMAN CHARGE, Rev. J. A. Ledbetter, Pastor.

I visited all the churches on this charge. Bethany, Worthville, Mt. Lebanon, Level Cross and New Salem. I met with both surprises and disappointments. I was surprised to see the material on the ground for a new church at Level Cross. When I was there last year, I was not sure that the church was dead: it looked like it was dead, it acted like it was dead: and by other unmistakable signs I might have concluded that it was dead. I was therefore surprised to find that plans are on foot for a nice new structure and they expect to have it completed before conference. Rather vigorous activity for an invalid, much less a corpse. I rejoice with them in their achievements. And hope that their fondest hopes may be realized. There was a very good congregation present, although it was an afternoon service.

Bethany appointment was made Saturday afternoon. Not a good time for a congregation. But those present were interested and I felt that the service was not altogether in vain.

I was at Worthville on Saturday night. Some of the brethren thought we would not have hardly enough to hold a service, but there was a fairly good number present. This is a live little body of workers. Already they have paid all their conference claims and are quite well advanced with the pastor's salary.

I was disappointed at the congregation at Mt. Lebanon. It was entirely too small for our people there to be satisfied with it. I was told that it was not as large as usual. But the membership ought not to be satisfied with such an attendance at one of their regular services. This is a well established church, in the midst of the people and ought to be well attended. Post-war congregations have not been equal to those during the war, and may be explained by well known facts, but even these may be remedied by a live program and vigorous activity on the part of the people.

At New Salem there was a good congregation for the community. This church is situated just outside of New Salem village, and is also attended by some country people, I suppose.

The following things have been done during the year, aside from the regular services: One hundred and fifty dollars was raised on the Home farm; Worthville church has been repaired; New Salem is to be painted, $400 has been pledged on the million dollar campaign and the church is to be built at Level Cross. Paid off parsonage debt, $115.

Pastor Ledbetter is spoken well of by his people and has doubtless done a good work since he went there. Conditions seem favorable for growth at all the churches except one, and the people there can change these conditions whenever they have a mind to. The churches have not yet pushed the million dollar drive vigorously, they were left out by the committee working out the allotments, by some cause, and have therefore not gotten an equal start with some other charges.

But Randleman can yet go over the top, we are anxious that they shall.

R. M. Andrews.

THE PARSON AND THE ORGANIST.

The Parson and the Organist were walking side by side.
Said the Parson to the Organist, "Your tunes I can't abide."
"I'm sorry," said the latter, "that our tastes should disagree,
But I really must say frankly that your sermons don't touch ME."
And so they fell discussing from their different points of view,
The pulpit and the organ-loft, but quite forgot the PEW.
Till up came Deacon Johnson, who was passing by that way,
And hearing the discussion he just thought he'd have HIS say.
"See here," said he, "my brothers, you both are in the wrong!
One shows the way to Heaven and the other leads the song.
Let each to his vocation his best endeavors bring,
For when we get to Heaven we must all know how to sing."
This ended the discussion, for they felt that he was right,
So the Parson and the Organist shook hands and said "Good-night."

—H. Ford Benson in S. S. Chronicle.

Money maketh the mare to go;
Or as they say, and I guess it's so;
But it's different with an auto, though—
An auto maketh the money go.

—Judge.

THE SOLDIERS' ATTITUDE TOWARD RELIGION.

So many and so diverse opinions have been expressed regarding the attitude of our soldiers abroad toward religion and the church that the following reliable statement by an observer in Coblenz, Germany, is of special interest. The account covers the period of occupation, and shows how important the religious work of the Y. M. C. A. has been in this testing time of the army morale. The writer says:

Religious meetings on Sunday nights over here don't have the field to themselves. They have open, fair, announced competition with the movies. And the religious meetings win out. They gain the favor of the men of a mighty tired army, purely on merit, and therein lies the reflection that the men of this army are "hungry" for a word of Gospel, famished for comforting thought in these the most trying hours of their army life.

So great is the demand for men who can properly address religions meetings that Dr. Maitland Alexander, a preacher of Pittsburgh, and Dr. Reid Dickson, a preacher of Lewistown, Pa., who are directing the work here, cabled Y. M. C. A. headquarters in New York for twenty more men of striking power to hurry across and help the "Y" with its religious program.

The men summoned were not asked to come with prepared sermons or a preconceived idea of what is good for the soldier over here. They were first to sit at the feet of the religious men who through months of service with the A. E. F. had learned what not to do to gain the confidence and hold the attention of the soldier.

It used to be in days not so long gone by that a meeting would be billed as a cinema show, or perhaps a concert. After starting as per the billing it would be turned into a purely religious meeting. No matter how much the boy might like sermons he resented getting a sermon when he expected pictures or a concert.

"No camouflage," says Dr. Alexander. "We announce our meetings for what they are." And sure enough, the handbill announcing the Sunday Night Services at the Fest Hall in Coblenz has in the biggest type across the top of the paper:

"RELIGIOUS MEETING."

Then follows the whole program. It includes good instrumental music, perhaps a quartet out of the A. E. F., half a dozen interesting numbers, and then a sermon by one of the leaders in religious work over here. It is interesting to note how the religious meetings came about at the Fest Hall. This is the big municipal festival building without which no town is a town in Germany. When the Army of Occupation moved in, this place was taken over by the Y. M. C. A. It is the only gathering place of any size for the men stationed in Coblenz and for the thousands who come in on leave days from the various divisions radiating out of Coblenz. "I want to put on a regular religious service in the Fest Hall every Sunday night," said Dr Alexander to one of the real high-ups of the army.

"I am in sympathy with you," said the officer, "but it can't be dans; the boys are tired and homesick; they want amusement. You can't hold their attention or interest."

"What do you say to giving us one night's trial?" suggested Dr. Alexander. "If we fail, we'll stop. If we succeed, we will keep on, if that suits you."

The officer was extremely dubious. He agreed to the one-night trial. "But," said he, "I know what the boys want. You won't have any objection to the moving picture show being open Sunday in competition with your religious meeting."

Dr. Alexander said he had no objection, so one Sunday night early in January the cinema billed its program and the religious workers billed theirs, purely as a religious meeting. Here was direct competition; and the religious program won. The cinema house was comfortably crowded. The huge Fest Hall, which holds 2,000 and more persons, was more than comfortably crowded.

And not a man went out during the sermon. Dr. Alexander gripped his audience because he knows his boys, knows their life, knows their very thoughts. He satisfied their growing hunger for spiritual things. He gave them encouragement and optimism at the time when they need encouragement —at the time right now when they are more sorely tried than ever before in their lives.

After the meeting many boys came up to him. "Keep up these meetings," they said. "They really do us good; we need something to help us on."

Some of the soldiers said they hadn't attended religious services for four, six and even eight months. They were famished for the comfort that comes from the Scriptures, they said.

But the soldier boys alone weren't the only ones who were pleased. The higher army officers were there to observe. They were watching their army pretty colsely, striving and planning to make it happy in face of the eternal question written in every boy's face and spoken in every boy's words, "When are we going home?" They realized the value of any agency that builds morale. And if it be religious, so much the better.

They sensed the audience. They noticed how the soldiers bent forward eagerly to catch every word of hope and inspiration that came from the speaker's lips. They read the contentment that the boys felt as revealed in their expressions as they left the hall.

"It's fine," said the army; "these religious meetings. Let's have more of them." So the Sunday night Religious Service became a regular institution at this. the center of all activities of the A. E. F. in Germany.

Now and for some time back the Religious Department has been sending forceful ministers into each of the divisions comprising the Army on the Rhine. No circuit rider in his younger days ever had harder conditions, and certainly nothing like so much to do as these men who, with the aid of petrol at $1.25 a gallon, buzz about from camp to camp.

There is Dr W. Francis Irwin, pastor of a Presbyterian church at Irvington-on-Hudson.

for instance. His work was with the Fourth Division, scattered out in billets through any number of small towns. He filled thirty-two dates in fifteen days.

His talks were spiritual, ethical discussions of the problems that crowd the soldiers' minds. During the Argonne and St. Mihiel and all along the front they didn't have so much time to think. They were busy fighting. But after the armistice they were thinking—thinking very hard and very long. And they were wondering and puzzled and beset by conflicting emotions. Perhaps they were tired of themselves and tired of each other. Anyway, they were hungry for a voice from the outside, and seemed to hang on the speaker's every word. Often speakers were held in discussion and debate for an hour and a half.

The Y. M. C. A. started out as a morale creator and builder, rather than to be a quartermaster or canteen organization for the army. And after armistice came its greatest opportunity along religious lines. Now big men had their chance to help the boys by directing their thoughts along optimistic lines. And it must be admitted that a strong corps of men have been at work along these lines in the occupied area. Aside from the men mentioned the following have done much the same work with magnificent effect in the outlying areas: Dr. G. W. Truitt, a Baptist minister of Dallas, Texas; Dr. J. A. Francis, a Baptist minister of Los Angeles, Cal.; Dr. J. Ross Stevenson, president of Princeton Seminary; Bishop Edwin Holt Hughes of the Methodist Episcopal Church, Boston; Bishop Guerry of the Episcopal Church, South Carolina; S. W. Magill of Nashville, Tenn., and many others. The religious program has been carried out through literature, speakers, Bible study, and the Comrades-in-Service movement.

When this department moved up here just after the army came there were no hymnals. But some soon were printed by German printers and the books bear the fine inscription, "For the Army of Occupation." Dr. Stevenson got out a popular pamphlet on "Life Callings". In the absence of Bibles, New Testaments only being prevalent, W. I. Kelsey issued a wonderful leaflet as an aid to soldiers in reading the New Testament.

Not the least gratifying part of the work is the way the soldiers listen to the words of a good speaker, and the fact that the officers, seeing the effect, have supported with great earnestness the Y. M. C. A.'s Religious Program, even insisting that it be amplified and extended.

OUR CHARGES IN THE MILLION-DOLLAR DRIVE.

	Quota	Pledged
Alamance	$1.917	$1.200
Albemarle	567	
Anderson	1,278	490
ASHEBORO	800	1,000
ASHEVILLE	800	922
Boss Chapel	873	
BURLINGTON	3,159	3,336
Cabarrus	567	
CHARLOTTE	300	325
Cleveland	1,412	632
Creswell	693	475
Concord	1,421	
Davidson	1,247	
Denton	756	
FALLSTON	1,421	1,851
Fairview	504	341
Forsyth	4,260	
Flat Rock	2,303	
GIBSONVILLE	504	505
Granville	2,750	2,284
Graham and Haw River	1,000	
GREENSBORO	5,040	6,400
Greensville	1,200	1,055
Guilford	818	
HALIFAX	3,612	4,000
Haw River	2,300	
HENDERSON	5,040	5,100
HIGH POINT	4,860	6,362
Lebanon	1,443	308
Littleton	2,628	835
Mebane	1,354	825
Mecklenburg	945	
Midland	450	
Mocksville	1,000	
Mt Hermon	2,596	1,074
Mt. Pleasant	2,168	
Lexington Mission	450	
N. Davidson	2,735	1,037
Oak Ridge	1,979	
Orange	2,105	1,304
Pageland	756	350
Pensacola	140	
Pinnacle and Mt. Zion	2,098	
Randleman	——	400
Randolph	2,032	
REIDSVILLE	824	1,021
Richland	883	231
Rockingham	860	
Roanoke	905	806
Saxapahaw	1,775	
Shelby	927	
SILER CITY	1,487	1,497
Spring Church	1,487	
ST. PAUL	504	504
Stanly	504	
TABERNACLE	2,795	2,829
Thomasville	1,091	
Uwharrie	1 024	
Vance	1,525	1,519
West Forsyth	1,055	
Why Not	1,055	
Winston	2,475	1,240
WELCH MEMORIAL	700	over
WHITAKERS	769	769
WEST GREENSBORO	400	400
YARBOROUGH	1,458	1,560

It seems that Randleman, like the Grecian widows, was overlooked in the distribution, but she comes in anyway with a good amount already pledged. No charge could desire to be left out of a thing like this. Forsyth also is moving, but we have no figures.

"Behold I lay in Zion a chief corner stone, elect, precious." (I Peter 2:6). Christ is of precious virtue, which He lets forth and imparts to others; of such virtue that a touch of Him is the only cure of spiritual diseases. Men tell of strange virtues of some stones, but it is certain that this Precious Stone hath not only virtue to heal the sick, but even to raise the dead. Dead bodies He raised in the days of His abode on earth, and souls He still doth raise by the power of His word.—Archbishop Leighton.

Rattlesnake Kills Zealot. Cleveland Harrison, of Colbert county, Alabama, died a few days ago from the effects of bites by a rattlesnake which he allowed to strike him as a demonstration of his great faith in God. Harrison was a member of the sect called "Holy Rollers". During an evening service the minister announced that a man in the congregation had such faith that he would allow a rattlesnake to bite him, believing that he would be immune from any ill effects. A rattlesnake in a box was produced. Harrison came forward and grasped the snake just below the neck. The reptile struck him five times in rapid succession on the forearm. He became ill at once. Medical services were of no avail and after two days' intense suffering he died.

Huge Spots on Sun. Although it is now three years past the period at which disturbances in the sun were supposed to be at a maximum, the solar surface has been greatly disturbed lately. A few weeks ago the observatory at the University of Virginia found that a circular section of the sun's surface, approximately 45,000 miles in diameter, is in violent agitation. The great central spot was measured and found to be 28,000 miles long and 5,000 miles wide. Large sun spots may be observed by looking through a dense photographic negative or a heavily smoked glass.

LYING ABOUT AMERICA.

The character of the news being sent abroad by news agencies in regard to prohibition in the United States is an international disgrace. For instance: the British papers carried numerous and lengthy dispatches regarding the activity of Ernest Boehm in promoting a no-beer, no-work rebellion. When Michigan voted down the beer and wine proposition by a tremendous majority nothing was said about it. People of Europe are being led to believe that America will not go dry; that only a few long-haired fanatics succeeded in putting over a technical victory by means of reprehensible methods.

While in London I called on Reuters Agency, the Central News, and other agencies, and discussed this matter at length with their managers, pointing out how they were endangering good feeling between the two peoples by slandering forty-five—forty-eighths of America. These men showed complete ignorance of American conditions, but were greatly concerned and promised to take the matter up with their American agents at once.

The truth is that the average Englishman is much less informed as to America, than the average American is as to Europe.—E. D. Pickett.

—A secret fire is discovered by the smoke.
—He that is at sea must either sail or sink.
—One has only to die to be praised.

FROM PASTORS AND PEOPLE

Halifax.—The quota for our part of the million dollar drive secured in subscriptions and cash: we are now beginning our revival campaign and are expecting a gracious outpouring of the Spirit as a result. Our folks, many of them, are doing their part in a material way. By the time this reaches the press we will be in our special meeting at Eden with Bro. Troxler doing the preaching. The second Sunday we begin our meeting at Union with the same pulpit help. Then no more special meeting until September. Will all who read these lines pray for us that we may enjoy a great awakening and that many may be saved as a result.

We are still the recipients of many things to help in the wardrobe as well as the pantry. Bro. Spivey, the first pears and peaches of the season. Aunt Peggy Lee, fruit a number of times. Mr. and Mrs. Doc Aycock, a nice shoulder of meat and a lot of Irish potatoes. Mrs. A. G. Wilcox, pears. Mrs. Luther Neville, nice shoulder of meat. Mrs. Willie Aycock, butter beans and green corn. R. V. Neville, six gallons of gasoline. Charlie Knight, car work. Dr. Palmer, apples. Mr. and Mrs. W. R. Neville, fine shirt and tie, two pair ladies' white silk hose and first melon of the season, a nice one weighing 24 pounds. Miss Willie Cheek, fruit. We thank you all, friends. These continued acts of kindness keep us in good spirits when we are tempted to become discouraged. We are trying to show our appreciation by being faithful, but see every day the impossibility of one man's doing the ever increasing work of this large charge. Intensive work is what is needed at this day in everything and our people are beginning to talk a division for the saving of what is here as well as the strengthening of what we have.

May this revival season be one of great spiritual power to us as a church and may the goal set be far over-reached. Sincerely,

N. G. Bethea.

Postal Card, - - - W. F. Kennett, Editor.

Midway.

It was our pleasure to be with Dr. Swain in a four days' revival meeting at this church. Midway gets its name from the fact that it is at a half way point between Flat Rock and Reidsville. The present building was erected during my pastorate, Midway at that time being a part of Flat Rock Ct. The dedication sermon was preached by Rev. R. H. Wills. Bro. Wills was at that time president of the Annual Conference. It was in this church a few years later that Bro. Wills preached his last sermon and went to his home in Greensboro to die of pneumonia. His death was most peaceful and he entered upon a rich reward.

The Meeting.

The meeting last week was a most helpful one. Monday A. M. Mabel Butler, a very sweet and bright little girl, was converted Monday afternoon many people praised God aloud. It was a happy day and reminded us of the great revival which preceded the erection of the present building years ago.

Tuesday afternoon eight young people were converted. This was another happy day. The people gave such intense attention to the word preached as to afford a real inspiration and the preacher found great joy in preaching. We were sorry for the meeting to close on Wednesday evening. We felt like tarrying "certain days." The meeting was not only spiritual feast, but these Midway men are fine farmers and the Midway women fine cooks. They fed us on the best of the land. Fried chicken, ham fried and ham boiled, together with cakes, custard, pies, &c., &c. We preached eight times and perspired—well, the weather was awfully hot and we cannot estimate the quantity of perspiration. Wednesday morning as the very large number of children were gathering we said, "What a future for Midway church and what a work for the 'man of God.'" As we preached the mind at times would take a reminiscent mood and memories both sweet and sad would crowd the mind and color the sermon. We returned to Greensboro with a heart full of joy and with two pounds added to the body. May God bless Midway and lead the pastor in the great work committed to his care Let me add—God bless the children. Midway has a large choir and the young people furnished excellent music. The organists, Misses Nell Haynes and sister, selected songs appropriate to the spirit of the meeting which added much to the effectiveness of the services.

St. Paul's.

Friday P. M. we ran out to St. Paul's for a few calls. Bro. J. Norman Wills will speak to the people at St Paul's again the 4th Sunday in August at 11 A. M.

Union Grove, Granville Ct.—Our revival came to a close yesterday afternoon. Rev. R. S. Troxler of Graham was our pulpit help. He came to us on Sunday, and preached good sermons throughout the entire meeting. The singing was good. Bro. Troxler being a good singer as well as preacher. We appreciate his help very much, and I am sure we have all been benefited by his work. We are sorry the meeting closed with some that were not on the Lord's side. Bro. Troxler and Bro. Williams did their part, they worked earnestly to bring the unsaved to Jesus Christ: may they both be rewarded for all they did. We were glad to have Bro. Powell of Vance Ct. with us one day.

The Children's Day services of this church will be held the second Sunday afternoon, Aug. 10th. The public is cordially invited to attend. We are sure the children are going to do their part. We are sorry Bro. Williams, our pastor, cannot be with us for the services; he will be away helping in a revival.

The Sunday school of our church is not what it ought to be by any means; so many that should attend remain at home. We hope the parents will take a greater interest in the upbuilding of the Sunday school than they have hitherto done. If they will I am sure we will have a great Sunday school.

We are glad to welcome home some more of our boys from France.

Best wishes to the Herald.

Blanche Huff, Reporter.

Aug. 1, 1919.

Harmony, Yarborough Circuit.—Our revival meeting began last fourth Sunday and closed Friday night. It was quite a success. Bro. Fogleman was our pulpit help. He preached some stirring sermons; we don't think he left anything unsaid that ought to have been said. We pray that God may bless him with good health that he may preach the Bible truth many years to come. There were several conversions and four united with the church. There are several unsaved people yet around in the community which we hope will be saved. We were very glad to have Bro. Fogleman with us during the meeting. We wish him much success in his work.

We organized our Christian Endeavor Society last Wednesday afternoon; there were several that joined. The following officers were elected: Mrs. S. S. Beeks, president; Miss Ina Wood, vice president; Miss Sudie Medlock, secretary; Miss Mozie Knight, corresponding secretary; Miss Julia Medlock, treasurer. We hope we will do good work.

We are also glad to have our pastor, Rev. N. M. Harrison, with us every second Sunday night. We are glad to have him with us twice a month. Our Sunday school is progressing nicely, but there is still room for improvement. With best wishes to the Herald and its readers,

Mamie Caroline Reeves, Reporter.

Ware Shoals, S. C.

Spring Church, Spring Church Circuit.—As my last report found its way to the waste basket I will now try to write again; if this escapes perhaps you will hear from us more often.

The fact that we have been silent, however, does not indicate that we have been idle. We were a little late in getting the drive started for our part of the million, but we have it on now and hope to meet with success.

We have just had our church painted on the inside, which adds very much to its appearance.

Last fourth Sunday was a good day with us; we held our children's day service; quite a number were present: the church was filled to the utmost capacity, and many remained on the outside. The program was carried out very nicely, much credit is due Mrs. H. E. Vassar and Mrs. R. M. Robinson for training the children and music. Offering, $20.79.

Our special meeting will begin next fourth Sunday with Rev. R. S. Troxler, pulpit help. We hope to have a good attendance, and also a good revival.

The fifth Sunday in August we are expecting to have a circuit rally here; we hope all the churches on circuit will be represented. We are expecting to have President Andrews with us.

Nannie Massey.

REPORT BUILDING FUND, STALLINGS M. P. CHURCH.

Mrs J. W. Stallings, $25; Jas. S. Rust, $25; Mr. and Mrs. P. M. Linker, $2.50; Rev. J. F. Dosier, $1; Perry L. Garmon, $15; J. W. Stallings, Jr., $5; Love Joy Sunday school, by Bro. D. F. Hulin, $6.

The following received from Bro. Rec Friendship church. Stanly charge: J. W. Fink and family, $5; J. H. Moose, Jr., 75c; J. Wade Moose, 50c; D. W. Sicles, $1; J. W. Hatley, $1; J. A. Herlocher, $1; C. R. Hatley, $1; Miss Flora Snotherly, $1; J. F. Mason, $1; Walt Almond, 25c; M. M. Furr, $1; W. A. Hatley, $1; C. A. Harkey, $1; W. F. Hatley, $1; H. E Bost, $1; B. R. Hatley, $1; J H. Harkey, $1; Daniel Herlocker, $1; W. J. Mason, 25c; M. Hatley, 50c; J. A. Gande, 50c; R. H. Stowe, 50c; Zoar church, Mecklenburg charge, $38. Total, $140.75 Previously reported, $3,250.40. Grand total, $3,391.15.

Look out for Zoar, they had a big revival over there last week, got jam up full of brotherly love and decided that $129 was not enough to help us rebuild our church, so they took a special collection for us and the result was $38 Brother, sister, that is what I call real, genuine brotherly love; when Zoar helped us $129 we thought that they had done fine and now with $38 on top of that we feel just like writing a whole column about those good people. And did you see what Friendship over in Stanly did? Good, we were depending quite a lot on our big brothers to help us, but it begins to look as if, though, the small country churches are going to be our real standbys. And here comes Bro. Hulin with about the third real "honest to goodness" Sunday school collection we have had: God bless Love Joy Sunday school. If the other Sunday schools in our conference will just follow their example we are going to soon build and pay for our church

We have our lumber and brick bought and will soon be ready to start building. **Yet we must have almost three thousand dollars before we can complete our church and go in it,** and there are still about 150 Sunday schools that have not sent in that special collection. What about it?

Yours in Christ, Atlas Ridge, Pastor.

Mecklenburg Circuit.—Third quarterly conference convened at Zoar July 26th: all churches represented, all the usual business transacted. Spirit and plenty of it; old Mecklenburg is most certainly living in a new era, with plenty of new life. The financial report was just about double what it was this time last year. Bro. M. T. Stallings was elected delegate to the Annual Conference.

We just closed, August 1, our revival at Zoar. Rev D. A. Braswell was our help and when a small church like Zoar does down in its pocket and pays its help $34 for pulpit help for one week it is not necessary to say that he was highly esteemed by all the people, also not being satisfied with that they took a free-will offering for the pastor of $9.10, not to count on his salary. But the most glorious of all was to hear old church members with gray hair, who had never prayed in public, stand up and pray in public and let me tell you they prayed, and we had a good meeting; the church was greatly revived. Thirty-eight reclamations and conversions, with three new members received into the church.

I wish to thank the entire Mecklenburg charge for their kindness and love which they have shown me this year, while I feel unworthy of the many tokens and good things given me during the past year. Among some of the many good things given me during the past few months are: One stand of bees, about full of honey; one nice shoat, cabbage, ham of meat, shoulder of meat, chicken, one nice Sunday shirt, suspenders, pocket book with money in it, and to take time to mention all would be imposing on the goodness of the editor, but I might say that watermelons are plentiful Every Sunday school superintendent who has not replied to my appeal in behalf of Stallings church. I want you to get the spirit and do not delay. "Now is the day of salvation." With love to all,

A. Ridge, Pastor.

Forsyth Circuit.—The third quarterly conference will meet in the Methodist Protestant church in Winston-Salem Friday before the third Sunday in August, at 2:30 p. m.

The few who heard Bros Stone and Penny of Grace church, Greensboro, on the million dollar drive were pleased and benefited. The congregations were very small at all three churches. Some were waterbound, some mud bound, and some hide bound. Maple Springs is over the top, and Mt. Carmel is approaching the crest.

The Sunday school at the former church gave the children's day exercises last night. There was a fine attendance: the little tots did especially well, though all did well, and the offering was more than last year. Special meeting began yesterday. We are hopeful.

C. H. Whitaker.

Shelby, Shelby Circuit.—Present today at Sunday school, 95: this is very encouraging

Our prayer meetings on Wednesday nights are well attended; this makes us hopeful. I forgot to report in the last report the number converted and reclaimed in our revival: 67 was the number. Also Bro. Moton received $54

We are planning to repair our church in a few days.

Our third quarterly conference will be held at Lincolnton on Saturday evening before the fourth Sunday in this month.

Also on the fourth Sunday our church will be dedicated. That surely does make us feel glad. I, for one feel so glad I can't express it on paper.

The Ladies' Aid met at the home of Mrs J. T. Ramsey on July 25, 24 members present.

Bro Fogleman will preach for us next Sunday night; we are always glad when preaching days or nights come.

Listen, Herald readers: we had the pleasure of hearing the same text preached from twice in two months: the text being, "Nobody cares for my soul." The first Bro. Fogleman, the other Bro. Edwards. We attended a few days in a revival on Bro. Edward's charge. He would make you laugh and cry. Trust he may do much and lasting good.

Pray for us, dear Herald readers.

Reporter.

"FOLLOW ME."

Leaving all to follow Jesus—
What a sweet life that must be!
Looking only for His coming,
Precious Lord who died for me.

Died for me? Yes, died to save me
From a life of death and sin;
On the awful cross He suffered
To teach men to follow Him.

O that I might in His footsteps
Daily walk so perfectly,
That should He look down from Heaven
His sweet smile would beam on me.

I often long to be like those people
Who no earthly goods possess,
Who have sold their goods and followed
Seeking that eternal rest.

By God's help this very morning
I'll consecrate myself anew,
And in all life's trying problems
Try to do as He would do.

If we walk in love before Him
With Him ever as our Guide,
Though our feet be torn and bleeding
He'll take us through whate'er betide.

And give to us a crown everlasting
He has laid up for His own;
For those who have given their all and followed,
That they might gain that heavenly home.

(The writer of the above poem says: "I wrote it on the morning of July 4th, while I was preparing breakfast and getting ready to go on a picnic for the day. I think God gave it to me to show me the difference between the life of pleasure and the life 'hid with Christ in God'."

We thank her for giving it to our readers. It breathes a trustful Christian spirit.—Editor.)

Friendship, North Davidson Circuit.—Our regular appointment was filled by Rev. O. Stone of Thomasville with a very able and impressive sermon. He presented it in a plain, practical way. He has the prayers and best wishes of all for his success in life $9.61 on budget, $1 10 Children's Home. Glad to have the Misses Sink from Thomasville and Miss Lelia Byerly from Cooleemee worship with us. Our Sunday school is right good.

Reporter.

Zoar, Mecklenburg Circuit.—Our special meeting began the fourth Sunday in July with Bro. D. A. Braswell as pulpit help. On Saturday before the fourth Sunday we held third quarterly conference. Bro. Braswell preached us a fine conference sermon and the business was transacted in harmony, with Bro. M. T. Stallings elected delegate to Annual Conference All the churches were represented in the conference except Antioch. We had our new organ for the meeting, which helped us out very much with our singing.

We had a real good meeting. Bro. Braswell preached us soul-stirring sermons, which we all enjoyed very much. The church was greatly revived. We had thirteen professions and three accessions to the church, which were:

Mr. Sam Hargett,
Mr. Wesley Plyler,
Miss Ida Plyler.

Bro. D. A. Braswell had to leave us early Friday morning, which we all regretted very much. But our pastor decided to stay and preach for us Friday and Friday night. He preached us two fine sermons. There were 28 penitents at the altar the night the meeting closed. And we had a glorious meeting. We made Bro. Braswell a $34 purse before he left us, and we took a free will offering for our pastor, Bro. Ridge, Friday night, which amounted to $9.40. We also collected $18.75 on pastor's salary during the meeting, and Zoar people have pledged $38 more on Stallings church. Christian people, pray for us that we may move forward as we have never done before. Bertha Hartis, Reporter.

August 4, 1 19.

Yarborough Christian Endeavor.

Since July 6 we have had four meetings conducted by the following: Mr. General Lee Gossett, July 13; Miss Clara Jackson, July 20; Miss Julia Tinsley, July 27; and Miss Lilly Yarborough, August 3. The members seem to be taking more interest in the Christian Endeavor at each meeting. The meeting last Sunday was conducted by the junior superintendent, and Miss Gladys Wilson took charge of the junior society in Miss Lilly Yarborough's place. Sunday afternoon Miss Agnes Patton read the scripture lesson; seed thoughts on the topic read by different members of the society: we had a very helpful and interesting talk by Mr. Harrison on the topic, "How do Men Confess Christ and How Deny Him?" This seemed to be a very appropriate topic on account of the revival beginning at Yarborough Chapel Sunday. We now have topic cards in the hands of each member, and we have also received our pledge cards. We now have 28 members on roll. I hope that each member will keep their pledge and try to do their duty. Pray for us that we may be successful in our work: and that we may bring the unsaved to Christ.

Oak Grove, Cleveland Circuit.—I think it's time for a report to go in. We will have to beg to be excused for being silent so long. I have been ill most of the while. I underwent an operation for appendicitis on May 8 and stayed in the hospital for some time, and therefore I haven't attended church very much. And I find that no one has taken my place in reporting our work. But you may look for regular reports from us, for they are coming.

Last week we held our special meeting (with Bro. Curry for our help) and we surely did have a glorious meeting. We were all glad indeed to have Bro. Curry to help us, as he was with us eight years ago, and we had not forgotten the grand meeting we had that year.

We are looking forward to the third Saturday and Sunday of this month with much pleasure and anxiety. These are the days we are to have our singing convention, and we hope to have a grand old time. I wish it was so that every Herald reader could come and join us in our "singing praises unto Him." We want every one of you who is in reach of us to come.

Our second quarterly conference will be held Monday after the second Sunday of this month, and we hope to have a good quarterly conference this time.

Our Sunday school is moving along just fine. We are having a good attendance this year. But we hope to have more.

We want the prayers of all the good Herald readers. Willie Gettys, Reporter.

Mt. Hermon, Creswell Circuit.—Sunday was our regular "preaching day". Bro. Hethcox delivered a very helpful sermon to an interested congregation; his subject was. Lengthen thy cords, and strengthen thy stakes. Isa. 54:2.

Our pastor will not be with us next first Sunday; he will be away helping in a meeting. I know we will all miss him very much, although our Christian Endeavor will furnish an interesting program; every one is cordially invited.

Conference will be held at our church Saturday. We are all pleased with the opportunity of having it. I am sure dinner will be furnished for all who are there.

Our Sunday school is moving along nicely: we are not forgetting to take the offering for the Children's Home.

Callie Barnes, Reporter.

Lebanon Charge.—The third quarterly conference will meet at Pleasant Grove Saturday, August 9, at two o'clock.

Officials, please take notice and be present. We are behind with our reports some but hope to catch up soon. We have received many tokens of kindness since our last report, which we hope to report soon.

Edward Suits.

Concord.—We had a good day last Sunday. At the morning service we were pleased to receive the following persons who became members of our church:

Mrs. John L. Potts,
Miss Loula Herrin,
Mr. Roy Bost.

The sacrament was then administered and in this 63 persons communed.

The Sunday school has lately put on the Million Dollar Drive and at the present writing $148 is reported collected. The Philathea class was the first class to "go over the top". It is safe to say the next time you hear from the Sunday school it will be further up the road than it now is.

Mrs Robert Furr, Mrs. Gertrude Cagle and Miss Bessie May Hamilton all are sick, but all are now improving.

E. G. Lowdermilk, Pastor.

Fairfield, Guilford Circuit.—Our meeting closed Sunday at three p. m. with good results. The church is greatly revived and a good number of converts. Fifteen joined the church. I am glad to say that Fairfield church is in fine condition. They have already paid pastor every cent they promised for the entire year and are still paying him. We have a noble band of workers. May they remain faithful, and the Lord continue to bless them.

A. M. Hamilton.

Graham.—On Saturday evening, August 2, the Methodist Protestant Sunday school had their picnic at Harden Park and the Burlington school had theirs at the same time and place. We had a nice time and I think that all enjoyed themselves very much. At seven o'clock they began to move the baskets out to the long table in the grove and I wondered if Bro. John Amick was sick. I wish the editor of the Herald could have been with us on this occasion, for I am sure he would have enjoyed it. I want to say, however, that the Methodist preachers are not the only ones that like chicken. Getting back to the supper, when everything was ready we had a short prayer by Bro. Troxler and then the people were waited on by the Philathea classes from both schools. We had a plenty and to spare. We had a good Sunday school Sunday and a good collection for the Children's Home. We had a good congregation at the morning service and the following joined the church:

Mrs. John Parks,
Mr. John W. Parks,
Mr. Brucefield,
Mrs. Eula Swing Clapp,
Miss Mary Tom Hughes.

We appreciate all of them.

The Graham work is going along nicely and I think every one should rejoice in the work.

P. B. Core.

AN APPEAL FOR HELP.

(The editor does not know the lady who sent this appeal, but has no reason to doubt any statement she makes. Let us have testimony from some one who does know.)

Aug. 5, 1919.

Dear Readers of the Methodist Protestant Herald:

I am a member of this denomination. I hold my membership at Love Joy in Montgomery county. I have a husband and five little children. My husband is unable to work much: he has rheumatism and stomach trouble and head disease and the doctor says he will have to have an operation performed on his head before he is any better, and I am making up money to have him sent to the hospital, and I am writing to the readers of this paper to see if you all would help me some. I certainly would appreciate it, if you will. He has been unable to work so long, we are not able to send him without help. You know the Bible says the Lord will bless the cheerful giver. So I will close trusting in the Lord for help. May the Lord bless every one that will help me some. Yours respectfully, Mrs. Ola Hilliard.

Ramseur, N. C., R 1.

Changes of Address.

Bro. G. E. Matthews, Star to Hope Mills.

Mrs. R. A. Hudson, Bessemer City to Gastonia.

A POINTER.

It was more than thirty years ago. He was the star preacher in his conference. He had held a number of the most important stations in his conference. Was fascinating. Dressed well. But he became so idealistic as not to believe the "rib-story," and a lot of other things that less ethereal persons believe, as related in the old Book.

He was pastor in one of the leading cities of his state, at the time Rumors began to circulate of an unsavory kind. They did not "blow over". They would not "down". He was cited to trial on charges of immorality. He was convicted. His "credentials" were demanded—he was expelled from the ministry and the church. Some months after his downfall he published in one of the church papers a lengthy "confession," in which he attributed the beginning of his downfall to the reading of German rationalism and kindred things He tried to be "broad", and in trying to be "broad" he lost his faith. When he was assigned to G.—, he went with a "heavy heart"—miserable—he realized his "faith was gone". This continued for some years—going from bad to worse—but his star of popularity rising higher and higher. He fooling the people the while by his brilliancy, until the crash came. Then later his "confession" revealed the fact that rationalism was the cause of his downfall. Deterioration began in the heart. Belief in a fully inspired Bible died out. Human reason took the place of divine revelation. He tried to "keep up appearances". He was in a dilemma. But his brilliaant intellectuality could not save him. His unbelief culminated in criminality, dishonor, and shame.

Moral: Better keep on the main trunk line of an inspired Bible. Whoever rushes on the "bucklers" of Jehovah gets the worst of it. "Whoever falls on this stone shall be broken, but on whomsoever it falls, it will grind him to powder." J. F. Dosier.

THE PASTOR'S WIFE.

I am not a pastor's wife, but happen to be the husband of an ex-pastor's wife, and want to say that there is often a lot of unjust criticism indulged in, in regard to the pastor's wife.

When a man is employed to do anything else under the sun, but to be the pastor of a charge, nobody ever dreams this includes his wife, unless it is so specified in the contract. And of course it does not include the wife unless so specified No law, human or divine, so regards it. But often the church acts and talks as if in employing the pastor, his wife is under obligation to do a whole lot of work also, and if she does not do it, there is a whole lot of unkind criticism. She is under obligation to do her Christian duty just like any other woman—no more nor less. She is under no more obligation to do a whole lot of visiting than any other woman. Sometimes a pastor's wife has no children. Her husband receives a good salary, and she has the opportunity to do quite an amount of visiting. Not that she is under obligation to do it, any more than the wife of a railroad or cotton mill employee is under obligation to work for said company for nothing, just because her husband is employed. But it is oftener that the pastor's wife has a number of children to care for, and all the household duties of any other woman to look after, and no money to hire help. She is often the hardest worked woman in the community. And yet some are so ignorant and thoughtless as to say to the pastor's wife, "O, you have nothing to do: but we have to work." This is an insult and an outrage. Enough to stir the righteous indignation of any self-respecting woman.

When a pastor's wife does all of her work: cooking, washing, ironing, making, mending, house-cleaning, etc., she has no more time for out-side work than another man's wife. And this is the lot of many pastor's wives. But many of the people seem to expect her to do all of her work—keep a tidy house—see after her children, keep them neat, and—visit everybody at the same time. And if she does not do it, censure her severely. The whole thing is a piece of unreasonable nonsense and injustice. The pastor's wife is under no more obligation to visit the people than the people are to visit her. And this they seldom do.

We've felt somebody ought to say something in defense of the pastor's wife. We've had our little say. We've said it in kindness, though it may seem a little sharp to some. But the subject demands plainness of speech. Visit the pastor's wife occasionally and cease criticism. She's one. You are many. The many can visit the one easily, but it is a hardship many times, if not an impossibility, for the one to visit the many.

PULVERIZED LIMESTONE.

The North Carolina State Department of Agriculture has very large holdings of limestone in East Tenn—a tract of about 226 acres estimated to contain not less than 150,000,000 tons—and a small pulverizing plant that can put out about 50 tons a day. This limestone is given to the farmers of North Carolina at cost of production, plus the freight.

The stone is milled to pass a ten mesh screen and analyzes from 80 to 90 per cent. calcium carbonate and carries a small percentage of magnesium carbonate. It is known as a high calcium limestone.

The capacity of the plant is now being increased somewhat and we expect to run day and night, beginning about August 15th or 20th. This will double our present output. Orders reaching us early can likely be filled in time for use this summer and fall. Address all orders to

W. A. Graham, Commissioner of Agriculture, Raleigh, N. C.

CLOVER AND CORN

Should grow on the same land the same season. Sow the clover in the fall and plow it under in the spring, just before planting the corn crop. But the clover crop frequently fails from poor seed or from lack of proper inoculation. Both these causes of failure can be avoided by having the seed tested for germination in the State Laboratories, and by securing the proper inoculating fluid from the State Department of Agriculture at Raleigh.

FREE TO NORTH CAROLINA FARMERS.

The North Carolina State Seed Laboratory will examine and test all kinds of agricultural seeds for the farmers free of charge. Most crop failures are due to poor seeds—seeds filled with weed seeds or seeds of low germinating power. This cause of crop failure can be entirely eliminated by taking advantage of the seed laboratory at Raleigh and having all agricultural seeds—wheat, rye, oats, clovers, alfalfa, the grasses, and so on, tested before planting. Do not sow crimson clover seeds this fall without having them tested for germination. It costs nothing and may save thousands.

W. A. Graham,
Commissioner of Agriculture,
Raleigh, N. C.

—There were 921 students enrolled in the University Summer School, a gain of nearly 50 per cent. over last year. Of these, 273 were men and 648 women; 520 were teachers, while 112 more were preparing to teach; 87 were high school students. Those pursuing work of university grade numbered 352, while 569 pursued normal courses. North Carolina had 869 students, while 52 came from other states. Cuba and Japan also had students there. Of the religious denominations represented, 277 were Methodists, 274 Baptists, 147 Presbyterinas, 76 Episcopalians, 39 Christians, 22 Lutherans, and 16 Friends. The others were scattered.

"Why don't you get out and hustle? Hard work never killed anybody," remarked the philosophical gentleman to whom Rastus applied for a little charity.

"You're mistaken dar, boss," replied Rastus: "I'se lost fouh wives dat way."—People's Home Journal.

Hewitt—He wouldn't rent you that flat, eh?

Jewett—No; he said that I was so bow-legged that I would be continually rubbing the paper off the walls.—Washington Star.

"What is it, Sonny?"

"I'm tryin' to 'member what ma wanted me to git in this jug?"

"What jug?"

"Gee! I forgot the jug."—Browning's Magazine.

It appears that not long ago, at a gathering of artists a certain futurist painter approached Louis Wain and said: "Why do you always draw cats, cats, nothing but cats?"

"It is true that I draw cats," returned Mr. Wain, fixing the futurist with his eye, "but at least I do not call them landscapes."—Pearson's Weekly.

—He prepares evil for himself who plots mischief for others.

—There is nothing we receive so reluctantly as advice.

—For a web begun, God sends thread.

—Much worship, much cost.

CHILDREN'S CORNER

GEORGE WASHINGTON'S NAME.

For three years father had promised to take Jim on a trip all alone. Each year Jim had reminded him, father had replied, "Our trip will be taken when you are twelve years old, son."

Maps were studied, questions were asked of travelers, plans were made, plans were unmade, but on the very day when Jim was twelve, at the breakfast table father said, "Jim, this is your vacation, as well as your birthday; do you suppose you could pack this suitcase and be ready to start on our trip by twelve o'clock?"

Jim gazed at the brand new suitcase with his initials neatly painted on its shiny leather side then he gazed at father.

"Ready! You bet I'll be ready and waiting for you by eleven o'clock."

True to his word Jim sat waiting in the sitting room as the clock struck twelve. Beside him stood his suitcase, upon a chair lay his hat and coat, his umbrella and best kid gloves. He took up a book and tried to read but somehow he found himself reading over and over the same words. Next he tried his favorite magazine but with the same strange result. At length he decided to just sit and think, and for the first time he realized he had no idea where the trip was to be, nor had he the slightest notion what he was to see! A thousand questions filled his brain Before he knew it, mother was kissing them good-bye and he was hurrying down the garden path with father; each of them clasping suitcases; each of them swinging umbrellas each of them wearing best kid gloves Very much alike! Two men starting off together on a holiday!

The train trip was thrilling with its strange stuffy, sleeping berths, its delightfully dignified dining-car and its cozy comfortable tables. Instead of trying to be grown-up like father, Jim found father was changed, except in size, to a boy of twelve taking his first long trip.

I wish I could tell you about that trip, but it would fill pages and pages. Instead I will tell you about the day Jim went to the Natural Bridge Hotel in Virginia.

Jim had seen plenty of bridges, he had watched trains go under them, he had walked bravely over them but always they had been built by man's hand. To day he was to see a natural bridge, a bridge built by no man

It was hard eating breakfast, hard swallowing cereal and boiled eggs, but at last it was done and he stood ready by the front door to see the great sight with father. On the steps gazing into his face, sat a huge Collie dog, old and fat. Beside the father dog sat his son, young and frisky. As Jim started down the path, Father Collie stepped politely before him leading the way down the path. Son Collie jumped and bounded by their side. Father Collie turned now and then to hear Jim say, "Father, isn't this a perfect day," or "See how that stream tumbles and dashes through the ravine!" "Oh, there's the Natural Bridge! And there's George Washington's name carved on the stone just as you told me! But how could he ever carve it in such a place? How could he ever stand below the bridge long enough to do it without being swept away by this rushing stream,"

How indeed? Father Collie waved his tail triumphantly. Jim had asked just the question he should ask. Jim had wanted to know exactly what hundreds of people had wanted to know every single year since Father Collie was very young. He didn't quite remember what happened before that, yet dimly he felt his father had led strangers to this same wonderful bridge, just as he was doing; firmly he intended that his son should take up his life's work when he stopped. As they reached the bridge, Father Collie stood still while Jim and his father with Son Collie walked under. They turned at the other end of the bridge, precisely as he expected they would. It was father's voice this time which said, "Oh what a view! Look, Jim! It's like a wonderful picture with the bridge for its frame!"

That was enough. Father Collie beamed his thanks for their appreciation of his treasures, then turned with renewed dignity and walked slowly back to his post of duty by the front doorsteps, ready to escort the next visitors.

It seemed a delightful day for a long ramble. Father, Jim, and Son Collie started out to see all they could in one morning of this delightful corner of Virginia.

On and on they walked till of a sudden father cried, "Look at these dark clouds! We'd better hurry home." And hurry they did, over fields and through woods yet every path, every lane they took, landed them in waving green cornfields.

Son Collie enjoyed it hugely. He liked the rustle of the corn, he loved the sight of frightened rabbits jumping lipperty-lip, at the first sight of his bright eyes. He opened his mouth and barked with joy at their whisking tails and vanishing ears. On and on he sped! Darker and darker grew the sky, faster and faster blew the wind. The corn began to rustle excitedly in the storm.

Father and Jim would have enjoyed all this as much as Son Collie if only they had known which cornfield lay in the direction of home.

It was dark now. The storm seemed likely to descend in fury at any moment.

Suddenly, father had a new thought. "Stand still, Jim, our only way out of this is to make Son Collie stop chasing rabbits and attend to business."

That was easier said than done. Father uttered a shrill whistle. Son Collie bounded obediently to his side. "Home!" commanded father With an understanding nod, Son Collie started off at a dead run, father and Jim doing their best to keep up with him. Just as father was congratulating himself upon a safe return a grey rabbit jumped from their path. Off rushed Son Collie.

The only thing to do was to stand and wait for their four-legged leader to obey another whistle. The storm clouds hurried nearer and nearer; the sky grew blacker and yet more black. Father whistled, Jim whistled, but Son Collie did not return till the rain began to fall in great flopperty drops. He did not return till friend rabbit outwitted him and disappeared down the trunk of a tree. Then and not till then he pricked up his ears and listened to the far-away whistle.

Back he trotted and again father commanded, "Home!"

I don't know whether Son Collie dreaded the storm or his father's reproval most; I don't know whether all the rabbits were frightened by the oncoming storm and so hid carefully themselves, but Son Collie settled into a steady trot, a regular dog-trot, with father and Jim following close at his heels.

Just as the rain came down in buckets he looked back long enough to grin at his friends whose collars were turned well up, whose caps were pulled way down, for there on the front steps stood Father Collie wearing rather a worried air as much as to say, "What will these strangers think of our wonderful Natural Bridge if that son of mine can't be depended upon to bring them safely home?"
—Ethel Bowen White, in The Congregationalist and Advance.

FOR PARENTS—CAN YOU ANSWER YES?

1 Do you "make time" to play with your children, and teach them to play alone?

2. Do you read and tell stories to them?

3. Do you know what they study in school?

4 Do you use the public library so as to more wisely train your children?

5. Have you good books and magazines in your home?

6. Do you frequently visit your children's school?

7. Do you welcome their teachers in your home?

8. Do you heartily encourage worthy ambitions?

9. Do you develop self-reliance in your children by trusting them to do right.

10. Do you give them opportunity for self-development?

11. Do you teach your children the value of money by giving them a chance to make and spend their own?

12. Do you teach housekeeping to your daughter, and do you teach your son the dignity of honest toil?

13. Do you tell the story of life to your children?

14. Do you pray for divine help in training them?

15. Do you try to help other parents?

Parents should not make decisions for their boys and girls. Teach them to decide wisely for themselves. Parents are not to say, "I will conquer that child whatever it may cost me," but rather, "I will help him to conquer himself, whatever it may cost him." Learn to use your will power as you learn to swim—by using it.—Child-Welfare Magazine.

—Bro. Bates is preaching for Bro. Lindley in our church at Oak Ridge this week. They have night services.

GENERAL COMMISSION ON ARCHIVES & HISTORY,
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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—Quit glorying in Methodism and glory in Christianity. Whatever Methodism has that is good, it received from Christianity. The same thing is true of every Christian church. To Christianity belongs the credit for every virtue. The vices and weaknesses and incidental peculiarities that attach to organizations of men are not things to be gloried in. Paul said: "God forbid that I should glory save in the cross of our Lord Jesus Christ." That prayer is befitting Christians of every name.

—St. Paul's church had over 30 conversions in the recent meeting and a number of accessions. The meeting continued until Tuesday night of this week; Bro. A. L. Hunter returned home yesterday. Bro. Kennett has witnessed a good growth this year, an increase of over 25 per cent. in the membership. This church seems to be more alive in every way than ever before.

—Asheville was on the verge of a water famine when rain came. But there were prayers going up before the rain came down. God never forgets, but He sometimes waits until men remember.

"TWO-BY-FOURS."

This is often used as a term of contempt, but that is by people who don't know much about the subject. Really the term is one of great respectability. What could you build without some two-by-fours? You might have boards and shingles and nails in abundance, but without the two-by-fours for framing, you would put up a very rickety building. It takes the two-by-fours to give strength and durability. Compare a two-by-four with a plaster lath, and you will have more respect for the former. Two-by-fours figure very largely in the operations of the building world. They are not to be despised. They excel in usefulness. They are indispensable.

In our human world, the "two-by-fours" occupy a similar place. They are the common people. Lincoln said God must especially delight in the common people, for He makes so many of them. A common man is a great creation. Compare him with a stone and note the marvelous differences. The stone may have been there ten thousand years, but never once in all that time has it had a thought or a feeling. But the man is endowed with the wonderful power to say "I think, I feel, I will." He is conscious not only of himself, but of the world about him, and of God above him and beneath him. He is an actor in relation to the world and in relation to God. He is so wonderful a being that God hath chosen to give him immortality.

The feeblest human being is wonderfully endowed and is capable of a great and high destiny. Let us beware of speaking, feeling, or thinking contemptuously of any one. The incidental differences among men are small in comparison with the essential likenesses.

THE LAYMAN'S PART IN CHURCH WORK.

Too many laymen still hold to the old idea that their way of service is by proxy. They think they pay the pastor to do their work This is wholly false, and never was true. They pay the pastor to enable him to do his work—not theirs. Their work still devolves upon them and will not be done unless they do it. You can no more employ a minister to do your church work than you can employ a man to eat and sleep for you.

The aim in doing work—church work, especially—is not simply to get the work done, but also to get the benefit that comes from doing the work.. If the pastor does all the work, he gets all the benefit. The spiritual benefits of doing religious work are real and important. They are essential to our spiritual growth. Others may be helped by our religious work, but we are helped more.

The reason it is so hard for you to do religious work is because you have done so little before; also possibly because you are out of spiritual condition from other causes. Your spiritual health demands that you take the religious exercises of real church work—not mere gymnastic exercises Get in earnest about somebody's salvation. If you cannot, you may well doubt your own salvation. Let not your soul rest until you have done all you can do to bring that one to Christ. And then proceed in like manner with others. O, there is so much to do—so many listless, so many indifferent, so many wayward, so many antagonistic to the good purpose of God. The Lord is calling for the help of every man, woman, and child.

THE PLUS THINGS.

Every person who has achieved success has done it by paying attention to what are called the plus things of life. As someone said a long time ago, the man who never does any more than he is paid for never gets paid for any more than he does.

The worker who says, "I am not paid to do that," will never be promoted and paid for doing bigger work.

It has been demonstrated time and time again that the person who expresses himself in service, who is unselfish, who does things for others without thinking about his own personal reward, and who makes it his business to create friends for himself and for others, is the one who will achieve the heights.

It is the person who is a plus giver who becomes a plus getter.—Thomas Dreier.

—President Wilson continues his battle for the league of nations. Congress is much divided, apparently, and we may witness a prolonged discussion of the matter before the final vote is taken.

—Bro. Bates is laboring to prepare our people for the revival meeting to begin the first Sunday in October. Let all our people catch his spirit of earnestness and do their best. The time to work together is now. Let no one give himself cause of regret by failing the opportunity.

PURPOSEFUL READING OF THE BIBLE.

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory "doers of the word and not hearers only."—Theodore Roosevelt.

Resignation to the will of God is the whole of piety; it includes in it all that is good; and is a source of the most settled quiet and composure of mind. Our resignation to the will of God may be said to be perfect, when our will is lost and resolved up into His; when we rest in His will as our end, as being itself most just, and right, and good. And where is the impossibility of such an affection to what is just and right and good, such as loyalty of heart to the Governor of the universe, as shall prevail over all sinister indirect desires of our own?—Joseph Butler.

THAT SUPERANNUATE INTEREST.

The church is much like a modern army. It has many departments of operation. Each needs thought, care, attention. It is easy to become enthused about one or two interests, and forget, overlook, or neglect, some others interests to the detriment of the whole. An army may be quite efficient in one department, and fail because of inefficiency in some other department. So of the church. While all the departments are not equally important, yet no department is unimportant. None is to be neglected.

The claim of superannuates may not be as important from some view points as some other claims, but from the view point of justice and humanity it cannot be second to any. As a matter of aggressiveness, it may seem to be secondary, unimportant, or nil, in the estimation of some; but if we fail to properly care for our veteran ministers it may dampen ardor at the recruiting station and thereby impair our aggressiveness.

Let it be known that some conferences in the Methodist Protestant church provide well for its veteran ministers, while some others do not, this will surely have a favorable effect in the one case, and an unfavorable effect in the other. This cannot be denied.

Our last conference (the North Carolina), inaugurated a plan to increase our permanent fund $5,000. This if raised, will make our Endowment Fund $8,500. This invested at six per cent. will bring in $510 per year, being less than the amount paid by some conferences to one claimant per year. This is some advance in the right direction. But are we going to raise this relatively small amount? Suppose we get a Bond from each charge, this will give us less than $4,000.

Soon after the adjournment of our last conference there seemed to be considerable interest manifested for a while, but for the last six months we have heard practically nothing about this interest. Is the work finished, or is the leaven working slowly and silently, or is the matter largely forgotten? We trust the last supposition is not true—we can not believe it is. We've heard much about the million dollar drive, the college, the Children's Home, pastor's salary, etc.—all laudable and good—but not one word about this interest. Of course we've seen something in the Herald from time to time, but—nothing from the living voice.

On page 38 of Conference Minutes for 1917, the Committee on Superannuates says, among other things, "We feel that the claim of superannuates is one among the most important among all general assessments." And on page 49 of Annual Conference Journal for 1918, we find this as part of the report of the Committee in Superannuates: "Your committee feel that every claim of the church is of great importance, else there would be no such claim. Yet we feel these pressing needs of our spiritual fathers are not being emphasized by our ministers from time to time as they should be. Therefore we recommend that the pastors present this claim at each church throughout the Conference District."

I seems that we as a conference have never been fully awakened to the importance of this claim. We have an invested fund of $3,500 at present, and the effort to raise an additional $5,000, if successful, will make it $8,500. This investeed at six per cent. will yield $510, less than the amount some Conferences pay one claimant.

One of our sister conferences, having about 50 per cent. more members than we have, has an invested fund of $125,000, and is making an effort to add $100,000 to this fund. If we had a fund in the same proportion to our membership, instead of having $5,000 to $8,000, we would have $75,000 or $80,000. So while we are doing more than we once did, we are far behind the needs, and far behind the provision made by some other Conferences. The truth is, we've never been fully awakened as to the importance of this claim. One good, big-hearted layman said, soon afteer conference, that we ought to have made an effort to raise not less than $15,000. This added to what we already have, would have yielded us an income of $1,000 or more, and this added to our yearly collections, would have given us something approximating our needs. The largest appropriation made to any one claimant by us to the present is $300. Five years ago $150, or $125 would have been worth as much. So those who receive comfortable salaries have no conception of the straits and embarrassments of some of our superannuates.

Are we going to let the effort to raise $5,000 fall short of that amount? Surely not. But we must bestir ourselves. Had the amount been several times larger, in all probability we would have raised it as easily or easier. But being so small, we do not feel that need of special effort, and may thereby fall short of the goal, May it not be. Let us awake and make the necessary effort, and having succeeded, the way will be clear for still further advances.

An M. P.

A STATEMENT AND RECOMMENDATIONS ON THE PRESENT RACIAL CRISIS.

The recent race conflicts in some of our cities challenge the attention of the churches of Jesus Christ to their responsibility respecting an amicable and fair adjustment of race relations in America.

In the fellowship of the Federal Council of the Churches of Christ in America are included 3,989,852 members of the Negro churches. In speaking, therefore, at this time for humanity and justice we voice the mind and conscience of both races. The present situation is a challenge to the churches charged with the promotion of the brotherhood of man, which look upon all men as entitled to a footing of equality of opportunity. This calls for preaching the duty of economic and community justice for the Negro, thus securing peace and goodwill between the races. Beyond all else the present situation calls for confession on the part of Christian men and women of failure to live up to the standard of universal brotherhood as taught by Jesus Christ.

In the adjustment of race relations our country has in this crisis not only its own conscience to satisfy, but also to justify itself as a nation before the enlightened opinion of mankind. As a foremost exponent of the ideals of democratic government, the United States has been lifted to the full view of the world. Our present settlement, therefore, of race relations will influence in a very large measure, the settlement of race relations in other parts of the world.

We must face frankly the fact that a most dangerous inter-racial situation now threatens our country. The problems growing out of the presence of two races in America are clearly seen to be nation-wide and the adjustments must necessarily be made on the basis of national responsibility. The migration of thousands of Negroes to the North emphasizes this fact. The outbreaks in several cities and the persistence of the anarchy and treason of lynch-law imperil our democracy.

The actual practice of the principles of the brotherhood of Christ can prevent such conflicts and nothing else will. The church must offer the ideals, the program and the leadership in this crisis. The church must meet its obligations, or leadership will pass not only to secular agencies, economic or socialistic, but to forces that are destructive of civilization.

We must confess that the church and its ministry as related to the welfare of the Negro has been too little inspired by the fundamental principles and ideals of Jesus Christ. Communities that have expressed horror over atrocities abroad, have seen, almost unmoved, and silent, men beaten, hanged and also burned by the mob.

The Negro has ever shown profound faith in God and has always looked to the church for leadership, for counsel and for guidance. The church which for fifty years has a record of almost unmatched service in the education and betterment of the race will now be recreant to her trust and lose her birth-right of service if she does not meet this confidence with a full sense of responsibility and a full measure of service for injustice, peace and good-will. To this end we therefore urge upon the church, her ministry and membership this constructive program:

A Constructive Program for Just Inter-Racial Relations.

1. The Government, local, state and national, should impartially guarantee to all classes security of life and of property. Mob violence is becoming a crowd habit. When life and property are ruthlessly taken, when men and women are lynched with no protection from officers or courts, law and order are trampled under foot. We call upon the pulpit, the press and all good people to create a public sentiment that will support necessary legislation for the enforcement of existing laws, that life, liberty and the pursuit of happiness may be equally assured to all classes.

2. The Negro should have economic justice, equal opportunity to get and hold work on the same terms as other men, with equal pay for equal work, and with fair working and living conditions. The entrance of large numbers of Negroes into the various industries emphasizes the necessity of an immediate amicable adjustment of relations with white employers and fellow-workers.

3. We call upon men and women every-

where to protect the sanctity of home and womanhood. We record with satisfaction the growing enlistment of Negro leaders in a program of education and Christianization such as tends to prevent crimes that provoke mob violence. The home of the Negro should receive the same measure of respect and protection as that of other Americans, and the sanctity of his home relations should be safeguarded in every possible way. Swift and impartial action of the law should strike the violator of the sanctity of any home, white or black.

4. We recognize as fundamental to the welfare and efficiency of society that adequate recreational provisions be made available for Negro citizens,

5. We strongly endorse the plea of the Negro for equal traveling accommodations for equal charges.

6. Adequate educational facilities for Negro children and youth should be provided not only as a national obligation but also as a necessity for national welfare. We emphasize the urgency of giving to the Negro his full share of local and national funds.

7. Qualifications for franchise should be tered irrespective of race, creed or

LOUIS BOTHA.

The death of General Botha calls up recollections of a time and a world which, though less than two decades have since gone by, bear little resemblance to the present. The right of self-determination was yet to be invented, and British imperialism, being rampant then, trampled upon the freedom of the two Boer Republics. Lloyd George was in the opposition and attacked the Government and the jingo spirit it played upon with so much fierceness that he narrowly escaped stoning by an incensed London mob. Botha stood in the "veldt" at the head of his brave little army, winning by a successful though hopeless guerrilla war against the "Rooineks" (Rednecks), the admiration of the world, which was not yet aware of his abilities in the field of political action. And President Kruger had gone to Europe, in hope of moving the cabinets of the great Continental Powers to joint intercession with the Government in London on behalf of the two Republics in agony. His chief confidence was fixed upon Wilhelm von Hohenzollern, whose sensational telegraphic message to him justified those sanguine expectations.

Paris gave the President a generous, sympathetic reception, regardless of the impression which such a welcome might create on the other side of the Channel. Berlin came next on the President's program. On his way hither Cologne received him with a spontaneous outburst of feeling for him and his suffering people. But there and then his progress came to a sudden end: a telegram from Berlin requested him to quit the country and not to insist on an interview with the Kaiser. "Deutsche Treue" forsook the South-African "Stammgenossen" in their hour of direst need. General Botha was forced to give up a struggle which had become hopeless. Kruger remained an exile in Holland, and the Kaiser-Koenig in Potsdam made it his boast that he himself had suggested to the British Government the plan of campaign which brought the South-African War to a successful end.

And now Holland harbors again a famous exile, though not with the homage and love which she gave to "Oom Paul." The proud Emperor who requested old Kruger to quit the country has quitted it himself in deeper disgrace than his dismissal of the President could attach to the latter's departure from Cologne. Lloyd George is Prime Minister in London, and Botha, the defeated enemy of seventeen years ago, dies premier of the South African Union, not long after returning from Versailles, where he sat as one of the British Empire's councillors in judgment over the Kaiser's Germany.

It is fruitless to speculate on what the world might have been if that ominous telegram had never been sent to Cologne, and if the Emperor had dared, at that time, to draw the sword in defense of a just cause. "Gottes Muehlen mahlen langsam aber sicher," God's mills grind slow but sure, runs the German proverb. By fearing to do in defense of the oppressed what he afterwards dared do to oppress the defenseless, he dug his own inglorious grave.

But the grave into which, last week, the remains of General Botha were lowered will be a famous landmark for all time to come. It will be honored not only by South Africa, which indeed owed him the greatest debt, but by the gratitude and remembrance of the world. For his championship of freedom did not limit itself to the cause of his own people. Rising above the bitter memories of his own defeat, he gave his support wholeheartedly to the victor when the latter rose in arms to defend Belgium and the freedom of the world. The General's tomb will be a momument not only to himself but also to the wisdom and generosity of British rule, which made such a miraculous change possible. Botha had, it is true, his opponents among the Boers, who did not approve of his siding with the Briton. Hertzog's party, the nationalists, considered him a traitor to the injured cause of the Dutch in South Africa, which in their eyes, could be righted only by the restoration of the independent Boer Republics. Botha, however, like his friend and colleague Jannie Smuts, scanned farther horizons than fall within the scope of party politicians concerned with the immediate future. His leadership pointed the way towards a greater South Africa, an Anglo-Dutch dominion where under Dutch Roman law, the two white races would gradually unite into one Africander nation, a development which the war has precipitated beyond calculation or hope. The Dutch element is not in danger of decline in this fusion of the two races. On the contrary, there are unmistakable signs of a strong revival and extension of Africander Dutch all over South Africa. The speech of the Boer, no less simple in structure than the English, is gaining ground and bids fair to become the ruling language of the Dominion. Its rich vocabulary is proving its capacity for the expression of high thought and deep emotion. Botha, the hero and statesman, will survive himself in the verse of the poets who will sing his praise in his own Africander Dutch. —The Review.

—The War Department announces that 10,000 men are being held in France to care for approximately 40,000 German prisoners taken by the American army. This force will be retained until the prisoners of war are finally repatriated. The support of these Germans is costing the United States $1,000,000 a month.

—Dr. Paul S. Reinsch, American minister to China, has resigned his post. While it is intimated that ill health was the cause of his action, it is an open secret in Washington that disapproval of the Administration's policy toward China was the direct cause. Dr. Reinsch was the agency through which the American government induced China to declare war against Germany and Austria, and the minister has felt that his position, since the completion of the German Treaty, has been impossible.

—From far-away Oregon our good sister, Mrs. M. S. Ray, sends her subscription for the Herald as regularly as the years roll round. She is a sister to the late Rev. C. A. Pickens.

—Bro. G. G. Hendricks goes to Hot Springs, Arkansas, to be treated for rheumatism.

PRESIDENT'S LETTER

SEVEN GOALS FOR 1919.

A revival in every church.

A family altar in every home.

A Sunday school in every church.

Every school contributing to the Home.

A Church paper in every M. P. family.

Every cent of every claim paid by Nov. 12th.

One superannuate bond to every charge.

THAT MILLION DOLLAR CAMPAIGN—

Graham and Haw River Charge and Vance Circuit report "gone over" this week. These charges had been over for quite awhile, but the reports had not gotten in just right. That still leaves the following charges from which we have no reports: Bess Chapel, Cabarrus, Davidson, Flat Rock, Guilford, Haw River Charge, Mecklenburg, Midland, Oak Ridge Charge, Pensacola, Pinnacle Charge, Randolph, Rockingham, Shelby, Staniy, Thomasville and W. Forsyth Charges. I am confident many of these have done something on the drive but have failed to report progress. Will not some one on these charges see that we have a report in the Herald next week so we can know what yet needs to be done in order to finish up this campaign.

PASTORS' REPORTS ANALYZED, PART ..IV.—

Alamance Charge paid 40 per cent. on pastor's salary; paid 75 per cent. on conference claims during the quarter; 30 accessions to the church.

Midland Charge: About 35 per cent. paid on pastor's salary; $9.00 paid on general interests during the quarter; 17 professions; pastor reports 18 visits made.

Vance Charge reports 38 professions with 30 accessions during the quarter, about 35 per cent. of claims met.

Graham-Haw River Charge: All claims met to date.; 20 professions, with 10 accessions, new church at Glen Raven nearing completion.

This is the largest number of reports received this quarter, the largest received during any quarter during my administration. Some of the brethren have reported large numbers of professions and it looks like we ought to have a substantial gain in membership this year.

INFORMATION DESIRED FOR MY ANNUAL REPORT—

I shall soon mail out to all pastors a blank form for the report to me, taking the place of the fourth quarterly conference report. This will call for such facts as the amount pledged in the Million Dollar Drive; the amount collected; the amount raised in church debts and improvements; total amount raised for all purposes; number of professions and accessions during the year; number of families on your charge that have a family altar (approximately); the number of Superannuate Bonds taken; number of church papers taken; approximately, number families who do not take the paper. These facts will be needed in making out my report to Conference.

BE FRANK—

In less than two months there will be many pastoral changes made. In order that no harm be done, it would be a wise thing for both pastor and people to be fair and frank with each other. If the pastor has decided that he ought to move let him tell his official members so at the fourth quarterly conference. And if the official members feel it will be for the best interest of the charge to change pastors be frank to tell the pastor so. It will help to do this.

DAVIDSON CHARGE, Rev. J. W. Hulin, Pastor.

I visited the Chapel Hill camp meeting and saw more of the members of the churches of the charge than I did last year by visiting most of he churches. There was a large, unwieldy crowd present; but it was an orderly crowd. They listened attentively to the preaching and although I told them about the Million Dollar Drive, I did not get an opportunity to take any pledges. I regret this, as I have made this a part of my work of recent months.. But the pastor expects to present this claim to his people and get their pledge before Conference, if possible.

Davidson Charge has improved quite a good deal in recent years. The pastor expects to raise all claims this year. One or two churches were entitled to be on the honor roll last year. They should make the pastor's salary for next year not less than one thousand dollars. They are fully able to do this and we are expecting them to make an honest trial to do it.

This is Bro. Hulin's twelfth year and he is very popular with the people; they seem to think he ought to return for another year.

R. M. Andrews.

NOTICE.

The regular fall meeting of the Board of Education of the Methodist Protestant Church will be held in the Book Rooms, Pittsburgh, Pa., at 10 a. m., Thursday, October 9. It is expected that every member of the Board will be present at this meeting and anyone interested in the cause of Christian Education having any suggestions to offer to this Board will please mail them to the office of the Secretary, 507 Pittsburgh Life Bldg., Pittsburgh, Pa., on or before October 8.

George H. Miller, Secretary.

THE DISCREET ANSWER.

A somewhat whimsical rich man once called to him a servant who was noted for his contented disposition and genial humor. "John," he said, "you've been working for me a long time and never have received more than your board and clothes. Now how would you like to trade places with me?"

"I don't think I should like it," was the unexpected reply. "You have all the work and worry of your great property, yet you don't get anything more than your board and clothes out of it, either."

John was right. No one realizes so keenly the limitations of merely material things to broaden and enlarge one's life as he who gives his entire life to them. The saddest slaves are those who are bound to the revolving wheels of golden chariots, the wheels of which are forever turning but never going anywhere.—Selected.

HOW EDUCATION PAYS.

Boys and girls who go to work at the end of grammar school rarely get good jobs. The work they find to do is usually unskilled: it offers little training or chance for advancement. When they are older they find that they are still untrained for the skilled work which offers a future.

Many boys and girls when they leave school find work that offers a high wage for a beginner. But these wages seldom grow, because the work requires no training.

A position with a future and steadily increasing wages requires school training.

A table prepared by the United States Bureau of Education compares the wages of a group of children who left school at 14 years of age with another group who left at 18 years of age.

At 25 years of age the average boy who had remained in school until 18 had received over $2,000 more salary than the average boy who left at 14 and was then receiving over $900 a year more.

This is equivalent to an investment of $18,000 at 5 per cent. Can a boy increase his capital as fast any other way?—The Christian Herald.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR TOPIC FOR OCTOBER 5.

Our Relations to Others. IV. Toward World Brotherhood.—Luke 10: 25-37.

(Consecration Meeting.)

Daily Readings.

Mon. All men are brothers. Acts 17: 22-31.
Tues. All are under sin. Rom. 3: 9-19.
Wed. Saved nations walk in City of Light. Rev. 1: 7: 21: 21-
Thurs. A peaceable kingdom. Isa. 11: 1-9.
Fri. Brothers by faith. Gal. 3: 22-29.
Sat. Brought together in Christ. Eph. 2: 11-22.

No longer is the world a great expanse. It has been made small by modern communications which are so easy and rapid that within a very short period of time information can be sent around the entire globe. Even now the most remote nations are nearer than the adjoining tribes of only a few centuries past. So then the once great world has been changed into a mere family by modern conveniences.

The nations of the world being brought into nearness to each other can understand somewhat the needs that exist. Because of the needs of the people nations become interdependent. As in case of the individual who comes into constant contact with his neighbor and becomes [illegible] particularly true of the nations of the earth. The Samaritan saw the need of the Jew who had fallen by the way and this need became the means of helpfulness. Need constitutes a medium by which nations are made to feel their interdependence. The world was in need of a Savior, so Jesus came.

Need only presents the opportunity while service accomplishes the requirements for brotherhood. The road to brotherhood is service. Service is neighborliness and neighborliness constitutes brotherhood. After Jesus had related the parable of the good Samaritan he referred the lawyer's question back to him for answer and he said: "He that showed mercy on him." In this case service was the object of brotherliness. Jesus' sole mission on earth was to serve His Father—"about my Father's business." He administered to those who had physical ailments, comforted those in mental anguish and was the Savior of the world. In the service rendered there must not be any prejudice or else the brotherhood will not be complete. All fear and suspicion must vanish if true results follow.

Too, we must not expect anything for service. The recompense often mars the spirit of true service. In this age we often forget to practice the golden rule. To give an example of this kind of service, take the United States in the world war. As the spirit of brotherhood has been manifest in the great war, so may it be with reference to world brotherhood for Christianity. It seems that this idea of world brotherhood is growing and to my mind in accordance with the plan in which Jesus intended. Then with Burns:

"Then let us pray that come it may
(As come it will for a' that)
That sense and worth o'er a' the earth
Shall bear the gree an' a' that,
For a' that, an' a' that,
It's comin' yet for a' that,
That man to man the world o'er
Shall brithers be for a' that."

H. Freo Surratt.

MORE ABOUT CHRISTIAN ENDEAVOR.

I appreciate the response to my request for volunteers to organize new Christian Endeavor societies during the month of October, as well as the request for assistance in organizing societies where they are needed. But the response has not been so large as it should have been. Some of our best Christian Endeavor societies have not been heard from. How about it? Here is a chance to render a splendid service. Let me hear from you immediately, please.

The good work has already begun. The Reidsville Christian Endeavor society went out to Mizpah church Sunday night, the 14th, and held a service and then organized a new society. The young folks are going to Bethany the first Sunday night in October to hold a service and try to organize there. I hear of the Burlington and Graham societies going out and organizing. Please report all newly organized societies to me. I want the report to help me in the work.

Pastors of churches where there are no Christian Endeavor societies, please give us the privilege of coming and helping your work.

If any newly organized society is in need of supplies, write The Methodist Protestant Book Concern, 316 North Charles Street, Baltimore, Md., and Bro. Reiner will take pleasure in furnishing you what you need. Write me about the work. I will FIND time to help you if I can.

Altogether now for the young people and the kingdom of Christ! Sincerely yours,

L. W. Gerringer,
President Young People's Union.

Yarborough Christian Endeavor.

Our society held their regular meeting last Sunday afternoon at six o'clock. The topic for this meeting was "Truthfulness.". The meeting was conducted by Mr. Ashmore Donaway. This was a very good meeting. Every one did his part well. We had a splendid talk by Rev. N. M. Harrison as usual. He always adds much interest and help to the meetings when he is present.

There were 22 members present Sunday afternoon, and we also received four new members. This gives us an enrollment of 38 members in our society. I think this is a good record, but hope we can add and keep on adding new members to our roll. Our society is doing a great work, but hope we may do a greater work.

We are planning to pick cotton Saturday afternoon before the first Sunday in October The money we earn by picking cotton we expect to give to some good cause, we haven't fully decided yet, but may we give of our time and means to just what God world have us give. We will miss the following members that have left us to enter college: Miss Agnes Patton has gone to Columbia college, S. C.; Miss Margarette Dillard has gone to Winthrop College, Rock Hill, S. C.; Mr. Nat Yarborough has gone to Wofford College, Spartanburg, S. C.; and one of our members, Mr. Claude Jackson, has gone to Western Maryland to study for the ministry. Our prayers go with them all. With best wishes to the Christian Endeavor societies and their members.

Hattie Lou Bishop, Reporter.

A LOST LAMB.

An English minister who was spending the summer in Switzerland, gives an interesting account of a Swiss shepherd, one of whose lambs had wandered away from the flock, and was lost.

The shepherd went after it to try to find it. He wandered away off into a wild part of the mountains, where there was no beaten path. Then he looked around in every direction. He called aloud to the lamb, and then listened to hear an answer to his call. After calling many times he thought he heard a faint sound. And again he called and listened. He heard the sound again. It was the bleating of a lamb. It seemed to come from a distance, far below where he stood.

He went to the edge of a rock, and looked carefully over a steep precipice down into the valley, or chasm that opened beneath. There, far below, he saw the lamb on a little ledge, projecting from the steep side of the mountain. There was no path leading to it, either from above or below. After studying awhile and if he could only get [illegible] felt sure he could haul it up with a rope.

Then he went home and got some ropes, and took some friends along with him. On returning to the place, he fastened one of the ropes under his arms, and taking another rope in his hand, was lowered down over the edge of the precipice by his friends. There he was, for a while hanging by that rope, over the awful depth that lay beneath him. Gently they lowered him down, farther and farther. At last he reached the ledge, and landed safely on it.

Then he was about twenty feet above the lamb. It was impossible for him to get any nearer to it. Then he took the rope he had brought with him, and making a slip-knot, or noose, in the end of it he lowered it down, and tried to get it over the head of the lamb, that, in this way, he might draw it up. But the lamb shook its head every time the rope came near it, and was not willing to be caught in the noose. But the shepherd kept on trying, and finally the noose slipped over the lamb's head, and in a moment, before he could be much hurt, he was drawn up to the ledge where the shepherd was. Then taking the poor lamb in his arms, the shepherd signalled to his friends above.

They drew him safely up, and so the lost lamb was found and brought back in safety to the fold.—Pulpit Illustrator.

Make the best of the church, [illegible] do not expect to get out wher[illegible] put in.

and

BOARD OF FOREIGN MISSIONS

Rev F C Klein, Sec.

GETTING READY.

Our church, in common with all others of Protestantism, is called upon in these unparalleled times to meet the growing demands of the Kingdom.

To the kingdom, more than to any other organization, is assigned the high mission of ministering to humanity's greatest needs, and to impart its noblest agencies for the world's regeneration in the truest sense.

To rulers and statesmen is allotted the task of recasting, developing, governmental affairs, building up and enlarging industries, commerce, and all the great interests vital to the expanding life of the nations, and their policies and plans are formed to meet conditions as they are, and as they conceive they will become, and not as conditions were a few years ago.

The church is exactly in the same relation to the work of the Kingdom that knows no boundaries, no racial distinctions, but only those great human needs it alone can supply, and it must look forward, not backward, as it now lays its plans to serve monkind.

It is indeed gratifying that our church, through the action of the General Conference in authorizing the Million Dollar Campaign, had a vision of what we ought to be doing to rightly perform our share in giving the Gospel to the world.

This was based upon the tremendous need in all non-Christian lands, a need that can never be met from inside sources where false faiths shackle the people to superstition and grievous evils, but must be supplied in God's indicated way.

It was based also upon a realization of the limited work being done by our church as compared with the ability of our people to measure up to all requirements of Christian discipleship.

The time had come to arouse our people to the consciousness that gifts for foreign missions, and the other general interests of the church, ten or twenty years ago were not to be taken any longer as the standard of giving at the present time.

Our church membeers generally had shared in the general prosperity of the nation, their standard of comfort had risen, better homes were being built and better churches for themselves, and the call was for larger things in plans and gifts in doing the work of our church.

In many places it was deemed impossible for such a sum of money to be secured from our people, but the reasonableness of the proposition, the need of making a success of it, the added strength and power that would come to our institutions and boards and insure greater returns, the authority of the appeal—from the Christ to His disciples for the work of His church, the world's greatest need, and the efficiency of leaders everywhere and the loyalty of our members to Christ and the church brought us in sight of the goal and the end seems aassured.

Our board feels the responsibility laid upon it by the coming, in the near future, of its share of the campaign receipts, and for some time has been seriously considering plans for the wisest possible expenditure of such funds as will be set aside for purchase of land, erection of church and school buildings, hospital work, etc,, besides the 40 per cent. of the receipts which are to be placed in the Permanent Fund.

Now that it has added Rev. Mr. Heininger and the established work in China, by transfer from our Woman's Foreign Missionary Society, to its missions in Japan and India, the requirements are varied and pressing, and we covet the prayers of the church.

Fred C. Klein.

WHY THE INCREASE?

A Camouflage Propaganda; Good People Badly Deceived.

In proportion as the saloon has lost, tobacco has gained.

Why?

Because the country has been taken off its guard and does not realize the danger in this foe, especially cigarettes.

The Trust did not wish to see its profit lessened. It is capitalized at $131,000,000; its dividends last year were $14,000,000. That sum must be increased rather than lessened. In normal years one-third of our crop is exported. The war stopped this foreign trade. Something must be done, and was done.

The Trust started an advertising campaign among the greatest in the history of the world. Millions of money were used in buying pages of our magazines and papers. Alluring and artistic advertisements came into our homes; just enough of patriotic feeling was inserted to break down the barriers that otherwise would have been raised. The habit was not only not criticized—it was excused, condoned, encouraged.

Churches and schools and various organizations, not many, but too many, were deceived; unwittingly they loaned themselves to the Trust program. "Funds" were started everywhere. The cigarette was popularized. It was sent to the boys in the training camp and trench, though many preferred candy or chocolate. The Trust was not interested in that. It was wiser than the children of light. That is how our consumption has grown to more than 100,000,000 a day!—Presbyterian Board of Temperance, Tract.

LAST CALL FOR RALLY DAY

My dear Sunday School Workers:—This is our last call for orders for Rally Day programs this fall. If you wish the programs sent to your address please let us have your order as soon as possible. The day is almost upon us now when the Rally Day services should be held, and you will feel the loss of it throughout the entire winter's work if you do not hold some kind of a get-together day in your Sunday school this fall. Whether you have ordered the programs or not, be sure to hold some kind of Rally Service for your Sunday school forces.

We wish to express our very great thanks to the goodly number of Superintendents who have ordered the program, and to express the hope that you will have the best ever Rally Day.

The Board's Needs and Your Needs.

The prospects are the brightest this time they have ever been for good returns from the Rally Day services. About 10,000 more programs have been mailed out this fall than in any other one season, and all those who have gotten the programs are going to give their schools the privilege of making a free-will offering to the Board of Young People's Work. The Board is dependent upon this help to enable it to do its work, and each Sunday school needs to give its own Board this much help that all of us may feel that we are doing a mutual work for the Master among the young people of the Methodist Protestant Church.

If every Sunday school in the entire denomination will just give one Sunday's offering to this Board then the Board will be put on safe footing for its year's work. For this reason we are asking you to hold a Rally Day service, or a get-togethehr service of some kind, and on that Sunday speak of the work of your Young People's Board and give your school the opportunity of giving for its support.

Just as soon as you have taken the offering please send it the very next day to Rev. C. H. Beck, D.D., 507 Pittsburgh Life Building, Pittsburgh, Pa. and tell him it is your Rally Day money and he will do the rest. If you send it to me I must forward to Dr. Beck anyway.

With most sincere thanks to all who are going to help in this great work, and hoping you will have a fine Rally Day, I am,

Yours in the Master's service,

A. G. Dixon.

Baltimore, Md, 3919 Carlisle Ave.,
Sept. 19, 1919.

PLEASE NOTICE.

There will be a meeting of the Executive Committee of the Woman's Foreign Missionary Society Saturday, September 27, at the home of the president, Mrs. Geo. R. Brown. All members of the committee are urged to be present at three o'clock Saturday. Come with plans.

Harris Glascock, Corresponding Secretary.

Richland Circuit.—Our president, Rev. R. M. Andrews, will be at the following places at the hours below stated.

Brower, October 4, 11 a m.
Giles, 2:30 p. m. same day.
Cedar Falls, 7:30 at night, same day.
Charlotte, October 5, 11 a. m.
Union, 3 p. m., same day.

Joel B. Trogdon, Pastor.

—Rev. W. A. Ledford's new address is Monkton, Md. He has been in Ohio for several years.

—Mrs. Kate Kime has already gone to Florida for the winter. She went early that her grandson, who accompanies her, might enter school at the beginning of the term.

—Prof. D. T. Surratt is principal of Fulkerson High School, Hilton's, Va. His school year runs nine months. He seems pleased with his position.

he never lost his hold upon the congregation from the beginning.

Our third quarterly conference was well attended, every church on the charge being represented. Quite a number of interesting things were discussed and we may be able to tell you more about this by next meeting. Bro. J. R. Dickens was found to be elected delegate to represent this charge in the next Annual Conference. The following good people have remembered us with things useful since our last report: N. M. Harrison, lithia tablets, turnip seed, and a pair of shoes for the baby boy. Mrs. F. M. Taylor, 10 pounds sugar, apples and butter beans. Mrs. Madge Parker nice lot of apples. Joe Aycock, green corn for the table. Mrs. Sam Hammill, green corn and cabbage. Aunt Peggy Lee, six big young chickens and apples a number of times. Mrs. Thos. Taylor, apples. Mrs. J. C. Edward, corn, string beans, tomatoes and five pounds sugar. J. W. Hardee, fresh fish. Mrs. Charlie Avant, corn. Jesse Neal, five pounds sugar, Irish potatoes and grapes. Westry Harris, a big box of grapes. W. W. Knight, a bucket of home-made lard. Mrs. Willie Aycock, green peas and corn a number of times. Mrs. Irene Harris, a box of fancy soap. Mrs. Frank Avant, catsup and variety pickles. Mrs N. M. Harrison, suit of clothes for the baby. Rev. E. V. Neville, $2 in cash. Thank you, friends, these things help us lots and the spirit of the givers is worth more than the goods to us.

Our meeting at Harmony began yesterday with two services and we are expecting Bro. Suits in to-day to help there and at Ringwood next week. Please pray for us in these efforts for there is much to be done yet.

Sincerely, N. G. Bethea.

Prinkleyville, Sept. 22.

Uwharrie Circuit—Piney Grove.—We began our special meeting here with the drive toward a million. Canvassers had been at work, and had secured in pledges $152.50. Bros. Garrett, Idol and Shaw made their appeals on the afternoon of the beginning of our special meeting, and $60 additional were pledged.

We had a great meeting at Piney Grove from the beginning. Bro. A. Ridge was our help and did splendid work. There were seventeen conversions, and eight accessions, besides a general revival of the church. During the week of the meeting $28 was given to Bro. Ridge, and the pastor was paid $36 on salary.

Dr. Whitaker was our help at Mt. Pleasant, and Bro. Abernethy at Cid. Each did excellent work and won the esteem of all who heard them. There were three reclamations at Mt. Pleasant. Both churches were revived.

The president visited this work on Saturday and Sunday, and delivered helpful sermons at each church.

As Bro. Andrews wrote last week, this charge needs much assistance. It may be that God would like for some high salaried brother to step down and take this charge and supplement his salary with the savings of former years. Would God be displeased? I think not. Wm. H. Neese.

Mechanic, N. C., Sept. 22.

Piney Grove, Uwharrie Circuit.—Our special meeting has just closed. We had a good revival. There were 15 brought back to fold of safety, and eight joined the church, while there were some that could not be reached; we hope that they will turn before it is too late.

Bro. Ridge did some good preaching and earnest pleading, and the purse that was given of $27 shows the high appreciation of his work with us.

We were also glad to have Bros. Trogdon and Morgan with us, and Bro. Trogdon, former pastor, preach for us on Tuesday morning. Our president preached for us on Sunday night at the close of the meeting and gave us a good soul-stirring sermon.

Bro. Neese filled his regular appointment at Piney Grove last Sunday, but owing to the protracted meetings there were not very many out. But we hope that the Sunday school may increase every Sunday as it has started and that every parent and child in the community may attend Sunday school and church service regularly, and then we'll see a live church and Sunday/school.

We were glad to have Mr. G. C. Scott, of Ramseur, spend a night in our home last week; he has just returned from over sea, has been in the army for twenty-seven months and in service seventeen and did not receive a scratch. He made a splendid record as a school teacheer at Piney Grove and as a soldier over sea.

With best wishes to Herald and many readers I close. Mrs. J. C. Delk.

Orange Chapel, Saxapahaw Circuit.—Am glad to report that yesterday was a real good day for us. Bro. Williams opened the doors of the church before preaching. Mr. Murphy Thomas joined the church; we are so glad to see him step out on the Lord's side, and come into the church. That is the greatest step anyone has ever taken, just to step out on our dear Savior's side and follow in his footsteps. Bro. William preached a good, interesting sermon. His text was, "Follow me, I'll make you fishers of men." I'm sure all that were there enjoyed it. After the sermon we had the Lord's supper; a large number partook. Our Sunday school isn't as good as it should be, though it is better than it was last year this time; that is some encouragement.

Our fourth quarterly conference is to be held at Orange Chapel church Saturday before the third Sunday at two o'clock. We hope the churches will be well represented.

Bro Williams told us yesterday that Sister Williams has been ill for three weeks. We are awfully sorry; we sincerely hope she will soon be restored to health. Reporter.

September 22, 1919.

New Hope, Vance Circuit.—It has been some time since I had a report in our paper. I had so much to report and such little time to report I did not report anything, and will not say much this time, but I want to say we commenced our revival meeting the first Sunday in September. Bro Powell filled his place in the morning and after the morning service Bro. Fred Paschall preached the remainder of the week. And I want to say he gave us some good talks. I am sure we had a splendid meeting. I think the church was revived as much as I have seen it for some time, and I hope great and lasting good was done. When the meeting closed we had made up a little purse of $132 to give him. Not because he needed it so much, but because we feel interested in him. Fred is a good boy and deserves everything we can do for him. I am sure it takes a true soldier of the cross to start out to preach the gospel at this day and time when preachers' salaries are less than they can live on and then some of them not get all that. I want to ask that all the readers of this paper remember him in their prayers. I am sure he will appreciate it. He is leaving tonight for Westminster, Md., where he will re-enter school. May God's loving arms be round and about him until he comes back to us.

Our Sunday school is getting on very well, but it ought to be better, and we can make it better if we try.

I will try not to wait so long the next time.

Reporter.

Philadelphia, Greensville Circuit.—We held our special meeting last week with Rev. H. L. Powell as pulpit help. Bro. Powell was with us until Thursday night and then our pastor, Bro. Morgan, continued night service until last night. We were sorry that Bro. Powell couldn't stay with us longer as everybody seems to have enjoyed his sermons. There were several conversions during the meeting. In appreciation of having Bro. Powell with us, the church presented him with about $40.

There will be prayer meeting next Sunday afternoon at 2:30 o'clock, sun-time. We will also reorganize Sunday school next Sunday afternoon; we hope to have a large number out next Sunday. Best wishes to the Herald.

Carrie Chambliss, Reporter.

Spring Church Circuit—Our pastor, Bro. O'Briant, was with us again Sunday night and gave us another good sermon. Those who do not go to church are surely missing something. We hope that our services and Sunday school will soon be better attended as nearly all the special meetings are over and there will not be so many places to attract the crowds. We hold prayer services every Sunday night except the third Sundays, and have preaching then. We are expecting to hold our rally service next Sunday night. The children are busy practicing their songs and recitations.

Mrs. T. B. Vassar is visiting our old friend and neighbor, Mrs. T. F. McCulloch, in Greensboro.

Right many from here attended the burial of Mrs Meadie Dimick at Spring Church Sunday evening. We extend our sympathy to the family. Mrs. W. L. Alston, Reporter.

—Bro. Powell writes: "They are pounding me with ham again. Bro. Hugh Paschall fell in on me with one and it is not strange to say that made us feel profoundly grateful. The Lord bless him abundantly for this kind act."

CHILDREN'S CORNER

THE WORTZFORD STRANGER.

There was great excitement in Wortzford, a little village so far away from here, among the mountains, that no record of it has ever been made upon the map.

That morning the king's herald passed through the principal street of the town, crying with a loud, piercing voice a newly-issued proclamation of the king.

"To my worthy subjects in Wortzford," announced the herald, "greetings. Whatever young man of your village shall perform, during the next two months, a great deed each day, will be admitted free of charge at the royal university. And, furthermore, after his graduation he will be appointed to a life position in his majesty's service."

"But how will the king know who does the great deeds; who will act as judge?" a citizen remarked, quizzically; standing before a small group of eager men and women.

"Leave that to him," replied Lizette Brahung, quickly.

"A king who is so wise as ours will find a way, never you mind."

That forenoon many of the young men of the village, boys you would call them, laid plans to accomplish some great deed each day of the two months mentioned in the king's proclamation. Such a chance as that was worth striving for: a course in the royal university, and then a life appointment in the king's service. It seemed almost too good to be true!

In but one small cottage that night was there disappointment. That was in the home of Fritz Bezac, a poor cottage nestling at the foot of an overhanging mountain, at the farthest end from the village.

"I'm afraid my chances for winning are gone already," said Fritz, gloomily, laying down beside the hearth an armful of logs for the evening fire. "I had to go and shovel out Granny Rolfin's paths, and then go to the forest to chop her some wood to keep her from freezing, and so I had no chance to do anything great. When I got her work done I was almost too tired to get home."

"Never mind, Fritz," replied his mother encouragingly. "Perhaps the king didn't mean for the contest for the great things to be begun today. Tomorrow probably—"

"But all the other boys did something great today," interrupted Fritz, soberly, "all of them."

An expression of doubt on the mother's face quickly passed away. "I think the king will understand. He is very wise, they say."

From then on Fritz tried to do something great, and again and again he came home at night disappointeed. Hardly a day passed but that some duty, trifling, many would call it, prevented him from accomplishing what he had planned to do.

"It's no use trying any longer," he finally concluded, when a work he had in mind had been done by Theobald Fosin. "Before I could do what I had hoped today one of the other boys did it," he said, laying his mittens on the hearth to dry.

"Granther Edmund wanted me to help him mend his sled so he could get to work tomorrow, and it took twice as long as we imagined."

"But you did a good deed, son, if it wasn't a great one," replied Fritz's mother, proudly.

"But I've so wished to attend the university," and there was in the boy's voice a tone of intense longing. "It's been the ambition of my life."

"The opportunity may yet come," said the mother, gently. "You are young yet, Fritz; there are long years before you. And who knows what blessings they hold for my boy!"

The days of the two months following the king's proclamation slipped rapidly by. And the excitement caused by the royal herald's appearance in the streets of Wortzford began to give way [illegible] eager expectancy.

"I wonder who will win," was heard on every side.

"It will be Theobald!"

"I think Throda Woned stands the best chance!"

Every one of the simple villagers had his favorite, but no one thought to mention Fritz Bezac.

Finally the two months specified in the royal proclamation came to an end. One, two, three days came and yet no message was brought announcing the name of the fortunate winner. Expressions of doubt were heard by many of the citizens.

"I guess 'twas all a joke!" declared Theobald Fosin, dismally. "And I did so many splendid things! Now, I fear, the time I spent in doing them was wasted. I might rather have used it for my own pleasure."

"He was just fooling us," and Throda turned from the little group and walked disappointedly away. "That's all the good it does, trying to do things noble."

On the fifth day after the passing of the two months there appeared in Wortzford a stranger looking for work. He was poorly clad; yet in spite of his tatters and rags there was an air about him that caused the villagers to wonder.

In going from house to house he would linger for a chat with the good-natured inmates. In this way he became, it seemed, personally acquainted with every man, woman and child in the village.

A few odd jobs were given the stranger by the more well-to-do neighbors, and this out of pity for the man, rather than because they couldn't otherwise have the work done.

Finally, as quietly and as he had come, the queer-appearing stranger left the village. No one knew where he went, nor had any interest in inquiring.

Three days after his departure again the royal herald was announced to be nearing the village.

"He's coming to tell who won!" was heard on every side. There had never been such excitement in the peasant community.

The royal herald pursued his way, uninfluenced by the crowds on either side of the street, until he reached the unassuming town hall. Here he halted his tired horse.

"Citizens," he said, "I come to bring the greetings of his majesty, and to announce who of your youth met the conditions of the proclamation I brought on my former visit. Fritz Bezac received the royal favor, having more than accomplished a great deed each day of the past two months."

The silence was broken only by the low murmurs that went from mouth to mouth.

"Fritz Bezac! I never would have dreamed—"

"The stranger," continued the herald, "who came to your village but a few days since, was no other than the king himself. And he made personal note of the many deeds, humble, though great in the highest sense, unselfishly performed by the boy, Fritz Bezac. Among them I may mention shoveling the paths for Granny Rolfin and getting her wood to keep her from freezing; caring each night for a whole week for Edia Thorzin, who was so ill that he couldn't move from his bed; taking food to Wolfwin orphan children; helping to mend the sled of Granther Edmund. These humble deeds the king regards as among the greatest things a man can do."

"To think I should be the winner of the royal bounty," exclaimed Fritz, when he once more returned to the humble cottage at the foot of the mountain. "I regarded those things as simple duties."

"But what can be greater, Fritz," replied his mother, drawing her son toward her, "than to do each day, uncomplainingly, one's duty!"

"Nothing, I guess," returned Fritz. "But I never saw it in that light before."—Gertrude Hockridge in Congregatioonalist.

THE OLD SELFISHNESS TREE.

Donald's mother was ashamed of her boy because he didn't want to give away his old red sweater after his grandmother knit him a new gray one.

"It hasn't any holes in it yet," argued Donald, "and it is good and warm! I can wear it to school for two months yet! Maybe there'll be half a dozen sweaters for boys my size sent by other folks to the place where the clothes are going that you are all giving away!"

Donald's mother was so ashamed, especially as Donald took off the gray sweater and put on the red one before he reached for his skates, that she did just as she used to when he was a little boy.

"Will you please sit down, Donald," she said. "I wish to tell you a story."

Donald had no time to listen to stories but he was polite, and besides that, he understood that a request from the queen is equal to a command, so down he sat on the edge of a chair and watched his pretty mother knit. This is the story he was obliged to hear:

"Once upon a time there was a tree in the forest much like our maple trees. One autumn its leaves were far more beautiful than usual when they changed from gold to crimson. Said the tree:

"'I shall keep these leaves for another season. I may never have any as beautiful as these again. If I keep them for myself, my green leaves will look all the prettier another summer with these lovely colors fluttering beside them on the same stem!'

‘‘Came the East Wind and the West Wind and the North Wind and the South Wind and tried to shake the leaves from the gold and crimson tree.

‘‘ ‘Why, tree!’ said the West Wind, ‘something is wrong. I fear you will not be able to get rid of your old leaves; I’ve huffed and I’ve puffed but I cannot blow your leaves off!’

‘‘ ‘I intend to save them!’ answered the tree.. ‘That is why you cannot blow them off! I shall keep my beautiful leaves!’

‘‘The tree told the same thing to the East Wind and the North Wind and the South Wind. They told Mother Nature. Mother Nature sent the West Wind back with a message.

‘‘ ‘Tell the tree that it shall have beautiful new leaves as usual when all the trees appear in their spring beauty; but now, let the tree remember that others need the old leaves that the tree is keeping for herself. Tell the tree of the violets and all the little wildwood flowers that should be covered with a blanket of old leaves under the snow. Tell the tree of the many little creatures that need her leaves for their winter beds. Tell her that the brown earth needs the leaves, and mayhap she will listen!’

‘‘But the tree would not listen. She said she intended to save her leaves! She might need them sometime and wish she had not given them away!

‘‘At last, because she couldn’t understand. Mother Nature visited the tree, but argued with her in vain; the tree would not consent to part with her leaves.

‘‘ ‘They are mine,’ she insisted, ‘I unpacked and unfolded them carefully myself this spring. They have no holes in them and they are still too good to give away!’’

‘‘ ‘What is your name?’ inquired Mother Nature, who saw at once that the tree was no child of hers.

‘‘ ‘They call me old Selfishness,’ was the answer, but Mother Nature had fled.

‘‘In the springtime, all the trees of the forest unpacked and unfolded beautiful little new leaves; and when the South Wind came to flutter them, he saw that old Selfishness had no pretty new leaves, and no banners of crimson and gold. Only little dried-up old rags of leaves covered her as with a dingy, tattered garment. The South Wind was sorry, but down came the North Wind into the spring sunshine, frightening the trees with their little new leaves. But these he passed right by, and made straight for old Selfishness, howling as he came, ‘Her heart was bad all the time! Her heart was bad!’ And without any huffing or puffing, he blew her right over.

‘‘And in all the forests of all the world. the old Selfishness tree has nevermore been seen.’’

Mother was bending over her knitting when she finished, and she didn’t see Donald slip off the red sweater. Neither did she see him put on the gray one, because, laughing as he spoke, he wrappeed the old red sweater around his mother’s head, face and all, as he said, ‘‘Take it, Ma, take it!’’ Then away he went, whistling.

When big sister Maud came in from skating she laughed as she said to her mother, ‘‘Donald owned up to us out on the ice that he gave you his sweater for our box. We asked him how he ever came to part with it and he said, trying to be funny, ‘Forsooth the maple tree giveth up her leaves in the autumn, and observing her manner of life, I bethought me that it were wisdom to flutter off mine well beloved sweater, that, sorsooth, it may keep some little kid warm because, while it hath no holes, it is whole!’ Now, mother, own up! There is something back of all this nonsense. What is it?’’

Answered the mother with shining eyes. ‘‘Of course there is something back of it! That something is Donald’s kind heart!’’—Frances Margaret Fox, in Continent.

WHEN BILLY WAS TARDY.

This is the story of the way a nail in the fence of Billy Allen’s garden kept the fourth grade room in the Lincoln School from winning the beautiful flag that the teacher and pupils had set their hearts on. It really was not the fault of the nail, as you shall see, for the nail had its own work to do and would rather have been doing it than making trouble for the fourth grade room.

The story of that nail goes back to last summer, when Billy was helping his father fasten some boards that had worked loose in the garden fence. ‘‘I can drive nails, father; let me hammer some of them,’’ he suggested.

His father handed him the hammer, and Billy did very well indeed—for a time. But after he had driven three or four nails he sudenly tired of his task and dropped the hammer to chase a butterfly that was hovering near. It did not seem important to Billy that he had left one nail driven only halfway in, and his father did not notice the half-driven nail when he picked up the hammer and went on with the work.

That was last summer, as I said before. Since school began there have been weekly contests between the rooms of the Lincoln School, which Billy attends, for a beautiful silk American flag. The room that does not have a single tardy mark for the week holds the flag for the following week. Some weeks no room earns the flag, and then it remains locked up in a closet. Billy’s room, the fourth grade room, has not yet had the flag once; but there was one week when it looked as if that room were surely going to win. When Friday came, it was the only room in the big building that had no tardy marks.

Billy lives very near the school house, and he had not been late all the term. It was no fault of his that the room had not won the flag long before. Of course he would not be the one to fail it now.

But on Friday morning he slept a little later than usual. When he dressed, the buttons would not stay buttoned and there seemed to be more of them than usual. Then he wanted an extra slice of toast and had to wait while his mother prepared it. By the time he was ready to start it lacked only four minutes of nine.

‘‘Lots of time,’’ he cried, when he kissed his mother and put on his cap. ‘‘I’ll go through the garden; it’s a short cut.’’

Billy ran down the garden walk and climbed to the top of the fence. The school yard lay just beyond. The pupils were watching, and they clapped their hands when they saw Billy coming. But Billy did not jump off the fence. He sat there and acted as if he were trying to take something out of the pocket of his trousers.

His mother ran to the door. ‘‘Billy, do hurry,’’ she urged. ‘‘It’s already nine.’’

The teacher in the fourth grade room came to the window and called sharply: ‘‘William Allen, do not sit on that fence an instant longer. The last bell will ring in a minute, and you will be tardy.’’

Still Billy sat on the fence, although it was plain now that he was trying to climb down. His mother saw that something was wrong and ran down the garden path. Billy began to struggle harder. There was a sound of tearing and Billy fell to the ground with a big hole in his trousers. Just then the bell rang. Billy’s room had lost the flag.

‘‘It was an old nail,’’ complained Billy, crying bitterly, as he climbed back over the fence and walked to the house to have his trousers mended before he went to school. ‘‘It had no business there, anyway.’’

But later, when he and his father talked it over, he remembered about the nail that he had left half driven; and the lesson that Billy learned is one that he is not likely to forget.—Youth’s Companion.

—Attorney-General Palmer has announced definitely that the nation will remain dry under the provisions of the War-time prohibition law until peace is officially proclaimed by the President.

—The Rumanian Cabinet has refused to accept the Peace Conference decision in regard to the Banat and both Serbia and Rumania are concentrating troops in the Danube region. In the disposition of the Banat Serbia got much the greater portion over Rumanian protests, and efforts on the part of the Allied powers to smooth over the quarrel have been fruitless. Bucharest has just filed formal notice that the decision of the conference is not satisfactory.

—In spite of all Germany’s troubles, the development of airships is proceeding and a new Zeppelin passenger carrier has just made its first trip from Lake Constance to Berlin and back. The craft carried twenty-one passengers in addition to its crew and made the outbound passage of 435 miles in a little more than six hours.

—An American aviation squadron along the lines of the Lafayette Sscadrille is being organizeed in Paris to take service with the Polish army which is fighting Bolshevism. Already the squadron has enlisted half a dozen famous American aviators, who are leaving Paris for Warsaw about September 15.

—Bro. Braswell writes: ‘‘Yesterday was a good day with us at Yadkin college, 11 a. m., 3:00 p. m., Mt. Carmel, and Lexington 7:30 p. m. Our congregations at Yadkin College and Lexington are much better than have been in the past. They have been good at Mt. Carmel all the year.’’

Make the best of money, and to do so learn how to give it away.

—Bro. B. M. Williams is now at Duke, N. C.

IN MEMORIAM.

McAdams.

On Monday, September 1, 1919, Mrs. L. H. McAdams was called up higher by the angel of death. The death of this noble woman was a very sad and sudden shock to her friends and loved ones.

Early in life Mrs. McAdams professed faith in Christ, and united with Hebron Methodist Protestant church, of which she remained a member until the day of her death, when she was taken by her heavenly Father from the church militant to the church triumphant.

All that loving hands could do failed to stay the icy clasp of death. Why was she taken? God alone can answer. This clime was too severe for a flower so frail; hence she has been transplanted into that garden where she can bloom eternally. She was the light and joy of her home; the comfort and consolation of a devoted companion, a loving and devoted mother to her children. She leaves a little babe only two weeks old, which we trust will soon help to fill the vacancy that has been made, and help to heal the broken hearts. Her cheerful face and loving salutations will greet us no more; but she has only preceded us into the blessed haven; there to bask in the sunlight of a loving Savior; never more to feel the pangs of sickness, the sorrow of partings, and above all, there is no death.

Besides a sorrowful husband, eight devoted children, two sisters and one brother, there are a host of friends to mourn the departure of Mrs. McAdams. The funeral service were conducted at Hebron church on Monday afternoon, by Revs. Bingham and Kennett. The large number of people that attended her funeral, and the many beautiful flowers that covered her grave, gave sufficient testimony of her Christian character.

Mother dear, yes, thou art gone,
  But sweet is thy memory still;
Thy task, though great, was nobly done,
  No other could thy task fulfill.

There is no doubt, we have no fear,
  But thou art now an angel bright;
Although we pause and drop a tear,
  We'll murmur not, for God was right.

We'll ne'er forget your parting hour,
  And the warning to us given;
And often pray for heavenly power
  To meet thee safe, at last, in heaven.

A Friend, M. S.

Samuel F. Coe was born March 21, 1841, died August 19, 1919, aged 78 years, four months and 28 days. On February 23, 1870, he was married to Mary A, Staley, who survives him. To this union were born four boys, J. Claude, Charles F., Samuel S. and Jesse N. Coe, and three girls, Mrs. Vesta Medearis and Misses Alma and Herati Coe: all of whom are still living. He also leaves nine grandchildren. He was a confederate veteran, having served through the entire war, and being slightly wounded several times. He was converted and joined Moriah Methodist Protestant church early in life and remained a member till his death. It was his grandfather, Rev. John Coe, who presided over the first meeting of Moriah church, which is the second oldest Methodist Protestant church in North Carolina.

In the death of Samuel F. Coe we have sustained a great loss.

Resolved, therefore, Since he was a veteran of the war of the sixties, he was also a veteran of the cross of Jesus Christ, a veteran of the Methodist Protestant Church, of her polity, of doctrine.

Resolved, That because of this we will miss his council, his example, his influence.

Resolved, That we hereby express our sincere sympathy for the bereaved family and relatives.

Resolved, That while his wife and children are passing through a great sorrow, that we as a church have been made sad.

Resolved, That a copy of these resolutions be kept on record, and and a copy be sent to the bereaved family.

J. H. Sharpe,
Daniel Glass,
A. L. Plunkett.

De Marcus Elijah Witty, born February 16, 1869, died August 17, 1919, after an illness of over two weeks, aged 50 years, six months and one day.

He has been one of Moriah's leading members for 30 years. He accepted Christ as his Savior and united with the church when quite young. He was loved by all who knew him. He is survived by his mother, wife and one son. We know his life has been one of service to his God and fellowmen, and has made for him a host of loving friends who will miss him and his kind and cheerful way, but know he is at rest with God and believe we will meet him soon.

Since death has removed from us our Bro. Witty,

Resolved, That the church has lost one of its best members.

Resolved, That the community has lost one of its best citizens and neighbors.

Resolved, That we extend to the bereaved family, mother, wife and son, our deepest sympathy.

Resolved, That a copy of these resolutions be kept on record, and a copy sent to his family.

J. C. Coe,
Mrs. A. L. Moore,
J. L. Lewis.

Mr. E. M. Witty.

In the passing of Mr. Mark Witty on August 17, 1919, at Dr. Long's hospital, Greensboro, N. C., Moriah church has lost one of its best members, the Woman's Home Missionary Society one of its supporters and members, his neighbors a true friend. He was one that believed in doing things well. Liberal of his means to give to every good cause, ready in sickness to help in every way possible; and his cheerful disposition and kind manner made him a blessing in the sick room. In his community his good deeds and loving kindness will never die. His encouragement, cheerful, loving helpfulness will be sadly missed in the community and church. Those who knew him best loved him most.

Resolved, First, That we bow in humble submission to Him who doeth all things well, feeling that while the church and our Woman's Home Missionary Society has sustained a loss, it is his eternal gain.

Resolved, Second, That we extend to his wife and aged mother our deepest sympathies.

Resolve, Third, That a copy of these resolutions be spread upon the minutes of our society, a copy sent to the family, and a copy sent to the Methodist Protestant Herald for publication.

J. C. Coe,
Jno. M. Glass,
Mrs. J. L. Lewis,
Mrs. J. A. Kirkman,
Mrs. A. L. Moore.

Resolutions of Respect.

In the death of Mrs. Annie Yow, which occurred at her home on July the second, our church and Sunday school feels the loss of a loyal, valued member, one whose friendship was greatly enjoyed and appreciated by her associates.

May it not also be truly said that her sweet Christian disposition was ever in evidence?

Resolved, That while we bow in humble submission to the One who doeth all things well, yet may we not give expression to the love and high esteem in which Sister Yow was held, not only by the members of our church, but by all with whom she came in contact?

Resolved, That to the son and wife and children who are bereft of a loving grandmother, and to all of the other relatives we extend a heartfelt sympathy, with the added assurance that the members of Fairfield church and Sunday school share in the loss sustained by the removal from earth to heaven of a good Christian woman, whose life was worthy of imitation. May God's hand direct and his blessings ever abide with all the sorrowing ones.

Mrs. J. A. Gray,
Mrs. J. T. Suits.
Mrs. D. C. Marsh.

Hunter.

Emily Eudora Hunter departed this life September 8, 1919, age 53 years, six months, six days.

Mrs. Hunter had been in bad health since in the early summer. She was out on the porch when death struck her and she lived only about thirty minutes. All was done that could be done, but the Lord saw fit to take her from our midst.

She was a good wife and true and loving mother. She was one of sweetest spirited ladies I ever knew, and she will be missed so much.

She was married to C. A. Hunter 30 years ago. She was the mother of 11 children, eight of whom survive her.

Her remains were laid to rest to await the resurrection morn in Bethel cemetery, Alamance circuit. The floral tribute was very pretty. The services were conducted by T. A. Williams.

May the Lord bless the husband and children and help them so to live that they can say, I long to go and be at rest with our dear one gone before.

"We weep for her, no tenderer wife
E'er made man's fireside bright;
No more devoted mother love
E'er kept home altar fires alight.
And she is with the angel host,
With sinless heart and stainless hand,
Waiting to meet the friends to come
To that bright and happy land."

Written by one that loved her,
Mrs. T. A. Williams.

Resolutions of Respect.

Whereas, our merciful Heavenly Father has seen fit in his providence to remove from labor to reward, after one year and nine months of suffering, our esteemed and beloved sister, Mrs. Emma White Cummings, wife of Mr. J. R. Cummings, therefore be it

Resolved by the Ladies' Aid Society of the Winston Methodist Protestant Church that we have lost a faithful member and co-worker; one who was ever ready with heart and hand to do all she could for the cause of the Lord and the advancement of her church.

That we shall miss her wise counsel in our society and that we are profoundly grateful to our Heavenly Father that we ever had her with us, and while she is gone, we shall cherish her memory.

That a character so pure and a life so full of Christian virtues cannot but leave a lasting impression for good upon all who were so fortunate as to know her.

That we extend our deepest sympathy to the bereaved family and that these resolutions be spread on our minutes, a copy be sent to the Methodist Protestant Herald for publication, and a copy to the family.

Mrs. H. O. Sapp,
Mrs. O. W. Hanner,
Mrs. J. D. Williams.

Resolutions of Respect.

Whereas, God in his all-wise providence has seen fit to remove by death one of our highly esteemed members, Mrs. John C. Murphy, and therefore bringing sorrow and sadness to the society and to her grief-stricken family, therefore be it

Resolved, That the Ladies' Aid Society of the Winston Methodist Protestant church, mourns the loss of one who was ever faithful and true.

That we shall miss the inspiration of her presence and her cheerful disposition.

That we extend our heartfelt sympathy to the bereaved family and pray that our Heavenly Father may be very near the husband and motherless children.

That a copy of these resolutions be given to the family, a copy spread on the minutes of this society, and a copy be sent to the Methodist Protestant Herald for publication.

Mrs. H. O. Sapp,
Mrs. O. W. Hanner,
Mrs. J. D. Williams.

—Mr. Frank Hutton has returned to Western Maryland College to resume his studies.

—Miss Velma Paris, of Grace Church, this city, left last Saturday night for New Haven, Conn., where she will become a student in Yale University, specializing in the department of art.

CHILDREN'S HOME.

Report of Superintendent.

Sunday schools—	
Bethesda, N. Davidson	$ 3.11
Union Grove, N. Davidson	4.45
Liberty	4.50
Lebanon, Lebanon	3.25
Union Chapel, Mocksville	1.33
Salem, Saxapahaw	5.35
Harris Chapel, Vance	6.39
Hickory Ridge, Forsyth	5.50
Caroleen, Shelby	9.25
Level Cross, Randleman	.62
Laurel Hill, Fallston	1.80
Friendship, Fallston	1.67
Haw River, Gra. and Haw River	6.05
Shoals, Pinnacle and Mt. Zion	1.62
Concord	18.63
Burlington	8.28
Midway, W. Greensboro	1.00
Asheville	5.00
Charlotte, Richland	1.85
Mt. Carmel, Granville	5.00
Fair Grove, Haw River	7.00
Sunday eggs—	
Friendship, Fallston	.60
Cedar Cliff, Mt. Hermon:	
Mrs. J. C. Payne	1.15
Mrs. J. D. Payne	.75
Miscellaneous—	
Jr. Philathea class, Mebane	6.25
J. D. Payne	1.00
Aaron Routh, Mt. Pleasant, Mt. Pleasant	20.00
	$131.40

Miss Mazie Simpson, St. Paul S. S., has the thanks of the girls for half dozen hair nets.

We are most grateful to Dr. Forlines and the young people of the Ohio Young People's Summer Conference for a No. 15 DeLaval cream separator. Dr. Forlines represented the Home and made the suggestion that this gift be made and the conference responded gladly.

We are also glad to announce that the Woman's Home Missionary Society, Brown Summit, has decided to clothe two children here and the Junior Philatheas of Mebane have already sent in one payment toward clothing one.

We can't understand why our report did not appear in last week's issue when it was mailed on Monday morning. We thought it a good one. H. A. Garrett.

[Last week's report has not yet come to us. —Editor.]

Report of Financial Secretary and Treasurer.

Rev. L. B. Smith, Seattle, Wash.	$ 12.00
Miss Margarette Whittaker, Winston-Salem	5.00
Mr. G. W. Holmes, Jr., Mt. Hermon	1.00
Mr. J. A. Spence, Ex. of the estate of the late W. J. Teague	600.00
	$618.00

I have not sent in report for some time. Bro. Smith's contribution from far-off Seattle was received some time ago, also Miss Whitaker's. I am very glad to report the $600 from the estate of the late Bro. W. J. Teague of Asheboro, N. C. He remembered the Children's Home in his will, which shows very plainly that he loved the Home and wanted part of his estate to help this grand cause after his death. We hope many more will remember the "little one" when their wills are made.

Wishing you all the best success, I am,
Yours, A. M. Rankin, Sec.-Treas.

OFF TO COLLEGE!

By Rev. Percy E. Lindley.

This month is imprinting itself upon the souls of the young generation. This very autumn season will never fade from the memory of many a hardy lad and well deserving maiden. Parents, too, throughout the land are possessed of a peculiar consciousness these days. A sacred feeling, solemn, yet of pride, abides in their hearts. These hours are crucial. These days are extraordinary. They are the beginning of college days. September marks a specific occurrence, a point of turning, in the career of thousands. This is the time that boys and girls speak a farewell on the door-steps of home and embark for college. There be those of the number thus departing who will not see home again; others will return to find vacant chairs; while nearly all coming back will notice companions gone and school mates married.

True, it is serious, parents. The occasion reveals to us life in its earnestness. But unquestionably you desire, above all else, that your sons and daughters come to appreciate the proper significance of life. Now the college student can obtain such a view of life. When your boy reaches the college campus he has begun a new epoch in his course. He has turned a new page on which are pictured the richest paintings of his life. College spirit and association is the most wholesome, desirable, and refining that a young person can be placed in. It is just what he needs. Home has planted the seed of love and eminence, but it cannot nurture them there into full fruitage. A girl is of an ideal family, comforts, luxuries, pleasures and plenty, but she can never know the complexity of human problems until classed with a companion of hardships and want in the great quest for knowledge. While a boy "of sorrow and acquainted with grief", cast down and disfavored, will rejoice to find himself on equal showing with all men in the pursuit of education.

Of course when the last recitation is over, the valedictory given and the happiest bonds of friendship broken, the graduate, prizing his diploma, will not know it **all**. He will not have tried to learn everything. But by means of books and study he has let his talents grow, his powers unfold,—outlook upon life is broadened. His tools are sharpened with which to do the world's work. He has grown to be a leader among men, a servant of society, a living product of his father's rule and a token of his mother's love.

MARRIED.

Mr. Sam Varner and Miss Agnes Nance were married by the writer yesterday. The new bride is a member of our church at Piney Grove. Wm. H. Neese.

HOW TERRY USED HIS CHANCES.

Terry Dempster and a good many of the other boys were on their way to school. They passed the first fruit-stall at the corner. Terry said good-morning to the woman who kept it. He was glad Will Mace stopped to buy bananas, because he liked to look at her. Her eyes and her hair were so black and her cheeks so red, and she wore such big gold hoops in her ears.

She gave Will the bananas, and while he was putting them into his book-bag she held out his change. Terry took it for him. One of the pennies he shoved back across the counter.

"She was giving you a cent too much," he explained to Will, as he handed him the others.

"You are good at arithmetic, sonny," said Will. "A penny isn't very much of a mistake."

"Not if you are an Italian, anyway," agreed Terry, "and aren't used to changing money in English."

A big red apple had rolled off the stall and along the street until it had turned the corner. Terry picked it up and ran back with it.

"You might have taken that with you." said Will. "Nobody would have seen."

Terry laughed. He did not seem to think that Will expected any other answer.

Two or three days later Terry was playing croquet at recess. The game was getting very exciting. Terry's ball was in a bad position

"You can move it out from the hedge, Terry," said one of the boys who was looking on "Wait. Let me show you."

"Not so far as that I cannot," cried Terry. "That is very far!"

"Oh, yes, you can," said the big boy, easily. "You're all right now. Go ahead."

"It's more than a mallet's length," said Terry, measuring. "I was sure it was."

He moved the ball back six inches, and tried for his wicket. He missed it. He lost the game.

"Isn't it a pity," said the big boy, "that you can't cheat a little at croquet just for sport?"

"I don't think it is," said Terry. "It wouldn't be any fun if it wasn't fair."

"Don't you like to win?"

"Yes, when it's real," said Terry.

One day when school was out, Terry had got almost to the corner where the fruit-stand was. Suddenly he stopped short in dismay.

"Oh, dear! I'll have to go back! I left my copy-book. Miss Stone said I was to copy over at home the pages I blotted so much."

"Tell her you forgot it," said Bobby Price.

"But only for half a block," said Terry. "That wouldn't satisfy her, I guess."

"I guess not," said Bobby. And he didn't say another word.

The weeks and the months went by until the first school term was over and the second had begun. One Saturday afternoon Mrs. Dempster came home from downtown and hunted through the house for Terry.

"What do you think Miss Stone told me?"

"What?" aske Terry, who regarded Miss Stone as the most beautiful and delightful young lady in all the town.

"She said she liked to have my boy for a pupil. She thought the other boys were learning from him to be more honorable."

"I guess Miss Stone didn't mean me," he said. "I don't see how she could have meant me, because I can't remember ever being honorable before the other boys. I haven't had any chance."—Sunday School Times.

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"I DID MY DUTY FIRST."

An advance was ordered on a stretch of front occupied by the Canadians. Following a heavy barrage fire these soldiers went over the top, and despite great sacrifice took possession of their objective. As the men went forward one of the officers came upon a Canadian lieutenant with a ragged hole in his chest. With a great effort the wounded man spoke to the officer as he bent over his body, "Tell the colonel I tried not to fall down on him. Tell him I think all the trenches are taken and that I did my best not to fall down on him." And then, drawing in another breath, with a final effort he added, after giving the name and address of one who was waiting for him across the sea, "Tell her I thought of her at the last, but tell her I did my duty first."—Front Rank.

MAKE THE BEST.

Make the best of books, and to do so read sparingly of the latest.

Make the best of holidays, and to do so never let them be idle days.

Make the best of opportunity, and to do so find a way to create it.

Make the best of friendship, and to do so fail not in loyalty to your friends.

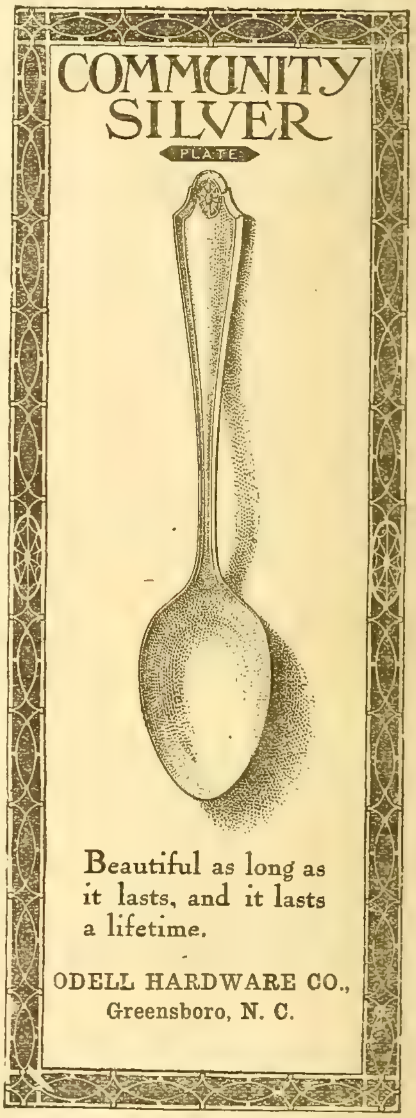
Make the best of time, and to so give portions of it to both play and prayer.

Make the best of failure, and to do so remember it is good tactics to learn from the enemy.

Make the best of education, and to do so be more ready to listen and inquire than reveal.

Make the best of the promises of God, and to do so accept them at face value: cash in on them.

Make the best of suffering, and to do so think more of the sorrows of others and try to assuage them.—D. W. Snider.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THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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A FORGED LETTER ASCRIBED TO CHRIST.

Three persons at considerable intervals within the last fifteen years have each sent us a copy of a letter purporting to have been written by Jesus Christ, and requested us to publish it in the Herald. The last request came a few days ago.

With all due respect to the person making the request, we must again decline to publish the letter. It is a fraud on the face of it, and we would feel that we were dishonoring Christ to publish this letter and ascirbe it to Him.

It is said to have been written by Jesus "just after his crucifixion," and signed by the angel Gabriel 99 years later and deposited under the stone at the foot of the cross.

What a collection of absurdities!

The letter contains threats against those who refuse to publish it, and promises "good luck" to those who keep a copy of it in their houses. We presume this explains why so many people go through the labor of copying all its eight pages. But it can appeal only to the superstitious.

It is true it encourages Sabbath observance and industry and plain living, but it contains much that in letter and spirit is very unlike the teachings of the Jesus of the Gospels.

The next time you run across the letter in your secular paper, pay as little attention to it as possible.

EDUCATIONAL DAY.

The Denominational Executive Committee has given permission to the Board of Education to issue its Educational Day program this year as a Christmas program. It is requested that the Sunday schools and churches, as far as possible, use this program on the Sunday preceding Christmas Day, December 21.

This is a new special day in the calendar of our church life, but it is one of great importance to the character of the church itself. Christian Education is one of the most important phases of church activity. The purpose of this program is to bring to the attention of the young people of our denomination the importance of education itself, the meaning of Christian education and the opportunity that is afforded them in our own institutions.

Great care has been taken to prepare a program this year that will be suitable to be used in the observance of Christmas. If it is not convenient to use it on Sunday it would be very suitable for exercises on Christmas Day itself. This program is featured with special songs, prepared by Prof. Charles H Gabriel. Christmas recitations and exercises of the highest order and at the same time has information concerning the great question of Christian Education in our denomination. Some of the conferences have planned to use this program in the interest of a particular institution. It is hoped that in addition to the proceeds realized in this way enough money will come into the treasury of the Board of Education to enable this Board to establish a new professorship in our Seminary at Westminster, Maryland. Perhaps the greatest lack in the Christian church today, in our own denomination as well as in others, is that of a sufficient leadership. More men for the ministry, more men and women for the missionary field is the need of every denomination. These men and women come from the Christian colleges and our interest in this vital matter should lead us to co-operate in every movement that has to do with the strengthening of these institutions that produce these leaders.

Remember that Educational Day is Sunday, December 21; that the Board of Education will send free to every church and Sunday school the Christmas programs to be used in observance of this day. Send in your order now or send for samples and begin to look forward to one day in our church given to the consideration of the great matter of Christian Education.

George H. Miller, Secretary.

CHILREN'S SAYINGS.

Rev. T. M. Johnson sends the following: "Some time ago our children went with me in the Ford to Weaverville, where I was helping Bro. Lindley in a meeting. When we arrived at the church Bro. Lindley had the congregation singing vigorously. On our return home our five-year-old told her mother that they were all singing in high gear when we went into the church."

—The Italian chamber of deputies has passed a resolution demanding that Fiume be made an Italian city.

—Last Sunday was a red letter day at West End church, being the second anniversary. Four new members were received into the church, making a total of 41, who have been received since the present pastor took charge.

—Revs. A. O. Lindley and R. A. Hunter will exchange pulpits next Sunday, Bro. Lindley preaching at West End morning and evening, and Bro. Hunter at Pine Grove in the morning and at Oak Ridge at night.

—President Wilson broke down on his speaking tour and had to cancel a number of his engagements. He is now back in Washington under treatment. He is still very "nervous" and restless. The task he undertook was too great for his physical powers. It is said he had the influenza while in France and has not wholly recovered from it.

—Bro. Morgan writes: "I am glad to say that conference has not asked Greensville circuit to do a thing since I have been over here, but what it has been done. The Herald is due right much credit for it.

"We are going to sell Ebenezer church today, and start on a new one right away."

New York Sun.—As to the union plan for "nationalizing" the railroads, nobody need lose a wink of sleep over the possibility of such a visitation falling upon this country while the national brain is not a vacuum and the national soul is not a disease. Nobody need think that it will be seriously considered in congress committee or on the floor. Nobody need doubt that the already abused and outraged American people now sweating traffic rates and taxes to pay railway wages would pulverize any government, any party, any organization that trled to press this soviet committee railroad program to action. But everybody may well grieve, everybody may be sick with shame, that at such a time as this, when the eyes of the world are turned to America for clear political light, for shining economic sanity and for sound business vision; when the eyes of the world are turned to America for honest, manly endeavor, for guiding moral example, brazen politics should spatter that bolshevist blot upon the legislative branch of the United States government.

"What can be the cause of that crowd gathering over there?"

"Oh, vulgar curiosity, I suppose. Let's go over."—Boston Transcript.

—Prof. G. M. Reed, after being released from government service, has accepted a position as principal of a high school, Burlington, Rooute 2. Clifton Reed has entered Elon College. Both of these are the sons of Rev. W. D. Reed.

A MOVEMENT OF SIGNIFICANCE TO CHRISTIAN EDUCATION.

There is another new movement on in the religious world of North America that is challenging the attention of all the Christian forces of America, and which must not be ignored by any denomination. This new enterprise of the kingdom is named "The Interchurch World Movement of North America."

No one has given a complete definition of the purpose and scope of this movement, but there are certain things that are plain to all. The name itself indicates the main purpose of this organization. In the name we see the suggestion that all the churches of North America are to discover the world task of all the Christian forces of the world. That in itself brings a great challenge to the united church. It is a challenge to face the truth, and it may well be asked—is the church ready to face the full truth about its task? No single denomination has machinery with which to discover for itself the full truth about the world's religious needs. It is doubtful, too, whether any single denomination would have the courage to face this truth, in all its significance, when once this truth is known. What no single denomination can do by itself, and that which no single denomination would have the courage to face if known, all the churches together can do if they feel the dominant impulse of the faith which they confess and realize the strength of him who, knowing the world's needs, giving them the assurance that all power was his and that he would be with them even unto the end of the world.

The first thing, then, that the Interchurch World Movement of North America proposes to do is to make a survey of the world's missionary and educational needs. It means to so visualize the missionary fields of the world that the church will be able to determine just how many missionaries are needed and just how much money must be provided to evangelize the whole world. In other words, to bring to the churches of America for the first time the full knowledge of just what their missionary task is. This, of course, is an ambitious undertaking. It would be supposed, however, that the churches that have just joined all their forces together in order to win a world war, giving their resources, both of man power and of money, would not hesitate to face the truth about their great spiritual responsibilities, and even venture to dare the accomplishment of that task in the name of their great Leader. It must always be remembered also that war at its best is a destructive program; that every dollar invested in war is for the purpose of killing men, and that every life given is for this same dire purpose. All this may be necessary, but all will be waste if it does not lead to a great constructive program that has for its purpose the saving of men—a program that is meant to make effective in the affairs of the world the great spiritual forces in the kingdom of God.

The need of such a survey as touching the foreign missionary field is apparent. It is true that every denomination knows something of its particular missionary field, and that every denomination has a somewhat definite missionary program, but no denomination knows all about the whole missionary field, and is therefore unable to comprehend the task of world evangelization. Moreoveer, it is probably true that no single denomination has an adequate knowledge of its own missionoary task, growing out of its own missionary field. As an illustration—who in the Methodist Protestant Church really knows what the missionary opportunity and responsibility is that rests upon our denomination in the fields given for our spiritual cultivation in China, Japan and India? It is true that our consecrated missionary secretary, Dr. Klein, has been trying to tell us through the years, but it is doubtful, even with all his earnestness, whether he knows the field in all the range of its opportunities and responsibilities. Our faithful missionaries also have been writing and speaking and undertaking to give us the information. Yet our missionary fields remain uncharted and unappreciated. What is true of us is true of every denomination: and, furthermore, no single denomination could completely and faithfully chart its own field. No denomination lives to itself in this missionary task of the world. Every denomination is obedient to a common missionary command, and all its work is toward the realization of a common purpose for the upbuilding of the kingdom of God in the life of the world. For these reasons the missionary task of every denomination is related to the missionary task of every denomination, and no true survey that will reveal all the facts can be made save by the whole church. It is significant of a better day and of the coming of the kingdom that the whole church, through a common movement, can unite in making this survey.

The united church of America not only has a foreign mission task, but it has a home mission task as well. In the field of home endeavor the Interchurch Movement has for its purpose the confronting of the church as a whole with the facts—all the facts—of the home field. Here again no single denomination is able by itself to discover all the truth about the home field, nor even all the truth about its own particular field of service. In America there are both many overchurched communities and many underchurched communities. This alone demands that all the churches face the facts concerning the work to be done in the home field. There are many other things in the social life of America that emphasize the fact that the united church has a task that is immediate in time and importance. This must be known and faced, and the forces, in terms of money and men, must be furnished in the interest of a Christian civilization, as well as in the interest of the church itself.

This Inerchurch World Movement of North America had its inception with the associated foreign missionary boards of the several denominations, but the movement had not proceeded far until it was clearly seen that the missionary task of the church was one, and was only separated into home and foreign departments for the convenience of administration: so the home boards were associated with the foreign boards in the work of discovering the truth and then of facing the truth with the purpose of meeting the needs of the world. Here a new discovery was made. It soon became evident that the world's Christian needs, if known, could only be met if Christian leadership was provided. It was already known that in America, with an ever-increasing church membership, there was an accompanying decrease in the number of young men giving themselves to the the ministry, and in the number of young women, as well as young men, looking toward a life of service in the missionary fields of the world. Always, from the very beginning of Christian missions, it has been difficult to secure missionaries enough to adequately man the mission fields of the various denominations. Where, then, is the human force to be found to meet the need of the home field and the foreign field, when once that need is faced in its entirety? The very purpose of the movement, therefore, and the need of the world as it was frankly faced, made it imperative that the educational institutions of America should have a place in this world survey and in this proposed world program. Education of the right sort is a missionary enterprise also and is a part of the Christian program for the world's civilization. This Interchurch World Movement therefore proposes to discover where the Christian leaders come from and to strengthen the forces of education in the interest of an adequate Christian leadership. This comprehensive survey, therefore, will include the educational institutions, having this main idea of discovering the coontribution that these institutions make to the moral and religious forces of the world, and of their financial needs in order that a greater number of leaders, thoroughly prepared, may be furnished for the realizing of a Christian program, world-wide in its extent.

This Interchurch World Movement of North America reflects the temper of the day in which we are living. This generation prefers to knows the facts, whether they are pleasant or unpleasant. It wishes to face the problems of life as they really are, however difficult of solution they may be. It wishes to know all the difficulties, however many of them there may be in the way. It wishes to know all the weaknesses as well as all the strength of the institutions and agencies with which it is working. No doubt the church will discover, and every denomination as well will discover, many things about itself that it would rather not face; and, on the other hand, will discover many resources of strength and many opportunities for service of which heretofore it has never dreamed.

This movement reflects, too, one of the most hopeful facts about the religious temper of our day. The church is sensing its real purpose. Its real purpose has always been the same, but sometimes that purpose has been obscure and almost entirely forgotten. The one purpose of the church of Christ is to build up the kingdom of God. In the light of that purpose, friction is wicked waste and must be eliminated. In the light of that purpose, it may be discovered that the very wealth and strength of the church has been concealing failure and neglect; and if that be true, there must be repentance. In the light of that great purpose, co-operation is inevitable.

One can not go far into the outlines of this Interchurch World Movement without appreciating the gigantic and overwhelming task that confronts the world. More than eight hundred million of the world's population are unconscious today of the spiritual power of the Christian faith. There is a materialistic spirit that has placed its deadening hand upon the very nations that have known most of Christian truth and power. There is a drouth of Christian leadership in comparison with the world's spiritual needs, and the change that has come about in the educational world in the last fifty years has made it increasingly difficult for the schools that give most emphasis to spiritual truth While the greatness of this task may overwhelm the church when once it is faced, it will lead to a new appreciation of the invisible spiritual forces of the kingdom of God and the new realization of the leadership and power of Jesus Christ. Eleven men faced an unevangelized world and went forth with faith and courage to their task. Paul had the ambitious purpose of bringing the gospel message to the whole Gentile world, and almost realized his purpose. It will be well worth while, in making this survey, if it brings to the church a new sense of humility and a new appreciation of its absolute dependince upon the spiritual forces of the kingdom, and a new consecration of its wealth of money and of manhood to the saving of the world. George H. Miller.

THE CHURCH AND WHAT IT IS, OR SHOULD BE.

No doubt you have heard people say, "If that fellow over there belongs to your church, I don't want to belong to it, for I am as good as he is and a great deal better." Now this may all be true; we will grant that it is. Was that what Christ said? Did he say he had come to save the saints? No, he said he had come to call sinners to repentance; so if Christ came to call sinners to repentance is it not the church's duty to continue this call?

Let us make a little comparison. Suppose this same man should become very sick, to such a point that an operation was necessary and he was carried to the hospital and on arriving at the hospital should find this same man was being treated at this same institution and possibly by the same surgeon. Would he say: "No, if you treat such a man as he here, I am going back home"? Or would he go on and have the operation performed like a sensible man.

The church is like the hospital in a great many respects, viz.: At the hospital under the skilled hand of the surgeon all those old sores are cut out and new skin grafted in, and that old poison blood removed and pure blood infused in its place and while you are weak from this operation you are watched over by those skilled nurses who know what you need better than you do yourself.

The church is none other than the hospital of God for the treatment and cure of all sin-sick souls. The worst cases need skilled and patient nurses to nurse them after the great physician Jesus has applied his own precious blood to the heart of the penitent to take out all the sores of sin; after the operation he is weak in faith and has to have faithful nursing lest he should have a backset and relapse into sin again. Even then sometimes he has fever in trying circumstances. It is our aim and purpose to cure these sin-sick souls, and there is but one way to do so, and that is to live right ourselves and teach them the way of salvation by every act and deed of our life, and then give them fellowship in our churches and throw the best possible influence about him that he may not be drawn back into the world and sin. The Great Physician says to bring them to him, for he can cure all manner of diseases.

So in the future let us be more patient with these sin-sick souls who come and join us, and let us apply the treatment Christ left for us to use; brotherly love, long suffering, patience, kindness, charity, and do not be too hasty in pronouncing the case an incurable one, for all things are possible with God if we only believe. Besides, we cannot know the inmost regions of the heart, therefore we must not be our brother's judge.

Peter, the most staunch of all the disciples, said he would never deny the Master, but he did deny him and cursed and swore and said he never knew him. Yet Jesus forgave him and made him leader of the little flock when he himself had finished his mission here on earth.

The church is the place in which to prepare ourselves and help others to prepare to meet the Judge of all judges, the Christ our Lord

L. M. Wilson.

INCREASE CAMPAIGN.

The Executive Committee at its annual meeting in July approved the proposed Increase Campaign and the Forward Movement Commission was strengthened for its work in connection with this campaign by the addition of the secretaries of the four general boards of the church.

An outline of the plan which will be followed in the conduct of this campaign is here given. The same stress that was put upon the Million Dollar Campaign will be placed upon this and the same active co-operation is sought of every church and pastor. The issues involved are just as fundamental to the life and work of the church, for both money and folks are essential to the progress of the kingdom. Now men are needed for scores of vacant pulpits, and for the mission fields at home and abroad. Future leaders must be found and trained for the work of the church Prayer lies at the foundation of the task before us. A day of universal prayer will be announced and all praying people enjoined to pray definitely for specific needs now so pressing and daily prayer is invoked for the success of the campaign in all its phases. The outline follows:

The Increase Campaign.

I. The program for the local church.
II. Its promotion.
III. Checking up the results.

I. The Program.

1. Prayer—League of Intercessors in each church—family altar promoted.
2. Survey of local church records to discover prospective converts.
3. Personal workers trained and with definite work assigned.
4. Increase of attendance on all church services. (Every-Member month.)
5. Evangelistic meetings in each church under pastoral leadership. Effort to provide help where needed.
6. Enlistment Day—day for presenting the claims of Christ upon young people for life service. This day the day of prayer for colleges, in February. Definite goals assigned.
7. Stewardship Day—to impress the doctrine of Christian stewardship and enroll new members in the Tithers' Legion.
8. The first Sunday of each month appointed for the reception of new members, with special attention to the young culminating in a great Ingathering Day on Easter, April 4, 1920.

II. How Promoted.

1. Conference Forward Movement Commissions; grouping churches into districts and placing chairman over each.
2. Meeting of Conference committee and district chairmen to plan the schedule and program for rallies in each district to discuss the whole program and get pastors and churches in readiness.
3. Local church committee in each church to assist the pastor and the Annual and General Conference commissions in working the program.
4. Literature and helps. Publicity through church papers, leaflets and tracts, some for sale, some for free distribution; Christian service flag; "God's Minute" for family altars.
5. Securing a list of pastors who will be willing to give ten days or two weeks, for expenses, to assist other pastors in evangelistic meetings.

III. Checking up the Results.

1. Pastor's co-operation card, pledging co-operation.
2. Results reported monthly on cards provided for the purpose.
3. Final and complete report to be made following Easter and tabulated in a report to the General Conference.

C. S. J.

A JOKE ON "DOC".

The Red Cross doctor was examining a doughboy who had been badly wounded in both hands.

The boy surveyed his injured members ruefully.

"Do you think I'll be able to play the piano when I get well?" he asked.

"Certainly you'll be able to play the piano," said the doctor emphatically.

"That's funny," remarked the soldier, "I never could play one before."

Springfield Union.—When it comes to complete characterization no one can improve on the newly installed Grand Exalted Ruler of the Elks' description of the parlor bolshevist, as "a soft-baked, maundering idiot, with half-digested radical theories and a ball-bearing tongue."

PRESIDENT'S LETTER

SEVEN GOALS FOR 1919.

A revival in every church.
A family altar in every home.
A Sunday school in every church.
Every school contributing to the Home.
A Church paper in every M. P. family.
Every cent of every claim paid by Nov. 12th.
One superannuate bond to every charge.

"HOW TO MAKE YOUR PASTOR SUCCEED"—

Recently I saw Bishop Fowler's prescription for making the pastor succeed, and I am passing it on to the readers of the Herald as being well worth your serious thought. I omit the comment on each topic, am just giving the ten things he mentions. First, **Hear your pastor**; second, **Back him**; third, **Pray for him**; fourth, **Pay him**; fifth, **Use him**; sixth, **Give him air**; seventh, **Support him**; eighth, **Encourage him**; ninth, **Recommend him**; and tenth, **Illustrate his gospel**.

How important all these points are, none but the preacher knows. Many a sermon failed because the people would not hear it, so has many a pastor failed because the people would not back him and pray for him and pay him. And there are some preachers who are classed as mediocre men for no other reason than that their people have never really given them a fair chance to demonstrate their all-round ability. It is wise, proper and right to do all that we are herein exhorted to do, and we might add some few other things which could be done to the great profit of the preacher.

But the majority of the folks are not out on the business of making the pastor a success. They have other things on the brain. Too full of their own affairs to hear the preacher oftentimes; do not even pray for themselves, much less the pastor. And these folks need the pastor. They need the religion the pastor has, need to know the Christ whom the pastor knows, need to have the hope in their hearts he has. So the pastor who waits for the people to "hang" on his words may never get an opportunity to preach a sermon. He must be able to so preach that the people will want to hear him, to so live and act that the people will stand "back of him," will so grip their hearts that they remember him at the throne of grace. And as to paying him, the preacher who makes his worth known to a people usually receives his "wages"; i.e., he who serves faithfully, patiently his flock, will hardly be forgotten at the throne of grace when the members of his congregation pray, nor will they enjoy the "fat of the land" without inquiring into the state of the preacher's larder. It is well, all right and proper to emphasize these things to the best members of our churches, but the majority of our people will not think of doing these things, or hardly do them if reminded that they should be done. Nevertheless, the preacher must preach the truth, live his life, serve the people of his day, give his life up for the uplift of the fallen regardle s of whetheer he is appreciated or not. It is a dangerous practice for us preachers to fall into, that of expecting our people to make it easy for us to preach the gospel. Some will do it, and we will praise God for them, but we must do our best in spite of their neglect, their apathy, their failure to support us. The cause of some failures in the ministry today may be traced to the disposition of the preacher to wait for the convenient season to visit, to work and to preach his best sermons. So while we do recommend Bishop Fowler's prescription to our people they are ten good points—but to us preachers, I would say, do not wait for any of them to be done. It won't do to wait; you may never get started at all, if you wait. "Preach the word" whether they hear or don't hear, whether they "back you" or not, whether they seem to pray for you or not, whether they pay or don't pay. If you faithfully do this, your day will come. God will not forget you, and there will surely come a time when you shall see your reward.

LOOK OUT FOR THOSE REPORT BLANKS—

Before this is printed I will have sent through the mails a roll with report blanks, a letter form, etc., for the use of the pastors. Please look for it, it ought to be there now. Use those letters wisely as directed by my letter, keep the blank form until November the 10th or 11th, then fill it out and mail it to me. Be sure not to hide this blank where you can't find it.

BURLINGTON CHURCH BLAZES THE WAY—

Our Burlington pastor and people are wide awake. What has been accomplished there is really wonderful. The increase in church membership, the increase in their contributions to all causes, the increase of pastor's salary, putting this church in the same class with our Henderson, Greensboro and High Point churches in the amounts paid the pastor is a feat they can justly feel proud of. We congratulate them in this splendid progress and shall keep our eyes on Burlington for yet greater things in the near future.

FALLSTON CHARGE, Rev. J. C. Edwards, Pastor.

This charge is having the first year's experience in the present group. At last conference Fallston Charge and Lincoln Charge were put together, making a rather large and unwieldy charge for the pastor to handle. Pastor Edwards is to be congratulated upon the way he has served the work, preaching three times on Sunday, he is giving all the churches splendid service. He could not do this without an automobile, however, but even with this, it is quite hard work for him. This charge has done splendidly in pledging for the Million Dollar Campaign. They went over their quota more than four hundred dollars, about one-fourth of this has already been paid; most of the pledges are due in December.

And after getting a taste of the joy of giving, Knob Creek church decided to sell the old house and to build a modern structure. The frame of this building is already up and greater progress would have been made but for the fact the work is held up now waiting for the "milled material" before they can do more. About $2,200 in funds and material have already been raised, the building is to cost about $3,000. Those of our pastors who knew Knob Creek church would not recognize the place hardly, now. We congratulate pastor and people on this sign of progress and generosity.

More than $800 have been pledged on the new church at Hebron. They are badly in need of a new church here. We hope to hear that they have completed this work and may be ready to rejoice with others who rejoice. There have been 92 professions on this work during the year, with 55 accessions and some others yet expected to join. The pastor held all his meetings except one, I believe. More than 30 subscribers were added to the church papers this year.

Fallston Charge, as it now stands, is doubtless as strong, financially, as any rural charge we have. They will do much more than formerly. The pastor's salary ought to be increased for next year to at least fifteen hundred dollars and we are expecting this to be done.

Sunday there was a circuit rally held at Fallston with possibly 800 or 1,000 people present; three Sunday schools or churches had the choirs present and the afternoon was devoted to singing. It was a service the people seemed to enjoy heartily and such services can be conducive of great good.

The people gave splendid attention to the word preached unto them and we hope that the service proved to be worth while in the good accomplished by our visit there.

R. M. Andrews.

EXECUTIVE COMMITTEE MEETING.

The second executive meeting of the North Carolina Branch was held at the home of the president, Mrs. Geo. R. Brown. The attendance was good. Many things were discussed.

The "missionary share plan" will be used again. This will be explained when the literature is sent.

The societies will use a quilt plan for Miss Steele's salary.

The long promised leaflets are about ready. It is the intention of the committee to put one into the hands of every member of the branch. Please keep them and study them.

The new mission study book, "The Crusade of Compassion," should be ordered and programs made for the year. Would be glad to make programs for any auxiliaries. Can be bought from our publishing house in Baltimore.

The treasurer tells me we are **very much behind.**

Last, all money should be sent in monthly.

Harris Glascock, Cor. Sec.

The Crescent.—Real reform moves slowly. If you could make the world all good today, some other fellow could make it all bad tomorrow. Be patient.

The king was in his counting-house counting up his money.

"Wonder how much I can borrow from the U. S.?" he mused.—New York Sun.

RULING THE ROOST.

In the Methodist Recorder recently the Rev. Arthus Hoyle pays his respects in kindly but truthful fashion to the type of men who are ever trying to "rule the roost." He says: "I once had a colleague who could not bear contradiction. He ruled the roost, as we may say. In meetings he was ever the chairman, even when I was in the chair. He had a lordly habit, very impressive, and a temper not too accommodating. He rode over us with all his banners flying, even when we stood up against him. I got into the way of beating the cymbals to enjoy his prancing. Dear, good fellow he was, save for that one quality; we would have lovely times together when he was in his right mind." And as we read Brother Hoyle's shrewdly humorous remarks we thought we recognized the man, for we have all met him, in Conference, in district meeting, in the official board, and even in the home, the man who could not be content unless he was "monarch of all he surveyed." And yet the writer declared he was "a dear, good fellow," and he had a lovely time with him "when he was in his right mind."

But then Mr. Hoyle goes on to explain this idiosyncracy. In the case referred to the man had been a missionary, and Mr. Hoyle says, "I can see it is not good for a man to deal only with those of a lower race and a rudimentary civilization; the more he has a will to lift and aid his humble flock the more his will asserts itself. He has to will for ten thousand folk, and the will becomes mighty. There is no will but his; that will meets no resistance, and anon it will not brook any." But the writer then bethinks him that he has noticed the same thing in school-masters "There is only one will in any school, and the school would not be a school were there two, or if the wills clashed." And so the school-master also becomes an autocrat, and aims to lord it over everyone, whether inside or outside the school.

And under the old-fashioned methods of running a big business, where one man's will is the sole law for hundreds, or thousands, of men, the same imperious disposition manifests itself, and outside the business the man aims to do exactly the same thing. He aims to be "boss" wherever he is.

And this spirit, whatever its source, is certain to arouse antagonism and to cause trouble both for the individual himself and for those who are compelled to associate with him. The dictator has had his day, and now when in church, or business, or state, he attempts to "boss" men, he is met by a spirit of rebellion which is certain sooner or later to break out into most vigorous opposition. The difficulty is that even when the dictator is right he is apt to meet defeat, simply because people resent his dictatorship, and many a good man has had the bitter mortification of being defeated in a most wise and laudable endeavor, and of afterwards seeing that same scheme carried to a successful conclusion by some one who knew better how to handle men. The day of the "boss" has gone and every wise man should recognize it.

There should be no "bosses." The world doesn't need them, and no man, be he missionary, schoolmaster, or business manager, need develop this objectionable characteristic. The fact is, that of two men working side by side and at similar tasks, one will develop this defect, while the other, although even more successful, will not develop it. It is never a strength, but a defect. The trouble lies not in the strong will, which can never be too strong, but in the failure to recognize the brotherhood and equality of those with whom we deal; in short, the lack of the spirit of Christ.

There is an error in the minds of many which confuses Christian activity with the spirit of Christ, forgetting that a man may preach like Apollos, pray like a saint, give all he has in alms, and even surrender his body to be burned, and yet be lacking in the spirit of Christ.—The Christian Guardian.

HERALD SUBSCRIPTION RECEIPTS.

J. H. Snotherly, $1.50. J. Norman Wills, $3. Rev. W. B. Surratt, $1.50. Rev. G. W. Holmes, $1. Rev. J. B. O'Briant, $1.50. Rev. N. M. Harrison, $1.50.

MARRIED.

Kirk-Furr.

A very beautiful home wedding was solemnized at the home of Mr. and Mrs. Samuel Kirk last Wednesday evening, the 25th, when their daughter, Ora Lilie, became the bride of Mr. Homer Furr.

The writer officiated. Mr. Furr is a member of the Methodist Protestant church at Friendship on Stanly circuit. The bride is a member of the Methodist Episcopal Church, South.

Mr. and Mrs. Furr will make their future home in Wilmington, N. C. Many good wishes of their many friends and relatives go with them. J. H. Moton.

On September 26, at the parsonage at Plyler, Mr Carl Moton and Miss Emma Furr were happily made one, the writer officiating. Carl is a son of Rev. J. H. Moton, of Albemarle station, and is one of Albemarle's most prominent business men. Miss Emma is a darghter of Mr. R. N. Furr, county treasurer, and is one of Albemarle's most popular and attractive young ladies. Surely their future will be bright and happy.

W. D. Reed.

THE VALUE OF TREES.

Everyone knows how valuable trees are nowadays from a commercial standpoint for their lumber and other products enter into the construction of our houses and other buildings and are used for the manufacture of hundreds of things which we all need and use every day. The demand for timber is so great that prices are very high and have been for several years. This of course stimulates cutting and marketing logs and as a result the great forests that originally covered our domains are disappearing with alarming repidity.

The problems of where the future supply of wood for lumber, paper pulp and numerous other indispensable products is to come from are causing thorghtful men much concern. This matter of forest conservation is one that affects everyone of us for trees serve many useful purposes besides furnishing wood and other indispensable materials.

There is hardly anything more beautiful than fine graceful trees. Remove them from the landscape and usually only bleak ugliness remains. Their green colors rest eyes and birds and squirrels find shelter in their branches. They temper the sun's ardent rays making life more comfortable for man and other animals in the hot summer days and permitting the growth of beautiful delicate plants on the ground underneath them which otherwise could not survive. They break the fierce chilling winds of winter and help to make the climate equable throughout the year.

The roots of trees bind the soil of hillsides so that rains and floods cannot cut them into deep, unsightly gullies and carry off valuable plant-food to the sea. Trees lessen the damage of disastrous floods by preventing the sudden melting of large accumulations of snow on the first warm days of spring. Their roots absorb and hold the water from heavy rains at all seasons allowing the excess to flow off gradually. Thus the soil is kept in a condition favorable to the growth of vegetation and the danger of prolonged drouths is reduced.

Throughout the growing season the roots of trees are constantly pumping moisture out of the soil and forcing it up through trunks, branches, twigs and leaves from which considerable is finally evaporated. -Experts tell us that a grove of 500 beech trees in an ordinary season will take from the ground and dissipate in the air in this manner something like 20,000 barrels of water. It is evident, therefore, that forests are very important factors in the distribution and equalization of water in the earth and atmosphere.

The work of conserving existing forests and of providing new growths for the future has been undertaken by the federal government and by the individual states, but it should be be given a great deal more attention than it has received so far. In older lands than ours the cutting of trees is regulated by strict laws. In many cases no one is permitted to remove one until it is mature and ripe for cutting and even then he is required to plant a young tree to take its place.

Farmers and other landowners in America should be encouraged to study forestry in order that they may better appreciate the value of wooded lands and understand how to care for them. Everyone—even the boys and girls— who can do so should plant trees.

If we had our way most of the public land not specially adapted to or needed for agriculture—especially that from which the timber has lately been removed—would be reforested. When all our trees are gone we may find satisfactory substitutes for their lumber and other products, but no substitute will ever do from an esthetic standpoint and nothing of the kind can possibly take their place so far as conserving moisture and preventing floods are concerned.—The Pathfinder.

—Miss Ethel Terrell has been elected superintendent of schools in Buncombe county. She is the first lady superintendent in our State.

YOUNG PEOPLE'S WORK

REV. A. G. DIXON. *General Secretary.* 3919 Carlisle Avenue, Baltimore, Md.

OFFICERS OF THE NORTH CAROLINA UNION.

President—Rev. L. W. Gerringer, Reidsville.
Vice President—Rev. Paul S. Kennett, Liberty.
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Superintendent Organized Adult Work—Rev. R. C. Stubbins, Enfield.
Superintendent Christian Stewardship—Rev. N. G. Bethea, Brinkleyville.
Superintendent Teacher Training Work—Prof. J. H. Allen, Reidsville.
Superintendent Mission Work—Mrs. D. T. Perkins, Wilson.

CHRISTIAN ENDEAVOR TOPIC FOR OCTOBER 12.

Training in Citizenship. 1 Peter 2: 11-20.

(Citizenship Day.)

Daily Readings.

Mon. Wise judgment rewarded. Prov. 24: 23-26.
Tues. Must work to excel. Prov. 24: 27-34.
Wed. Paying tribute. Matt. 17: 24-27.
Thurs. In subjection to authority. Rom. 13: 1-7.
Fri. Gentleness advocated. Titus 3: 1-8.
Sat. A prayer for Sodom. Gen. 18: 20-33.

Trained men and women are in great demand. Never before has there been such a call. Men and women who have been trained to do something, a definite work, are called for. It has been said "that there is plenty of room at the top," while, however, it seems that an innumerable host content themselves never to attain the top. Conditions make it necessary now for efficiency. Very seldom do you see an untrained man or woman accepted for a position of responsibility. If a physician is needed you call one who is skilled and in whom you have a reasonable amount of confidence. Likewise the child is sent to the school where competent instructors are employed in order that the child may be correctly instructed. The business man is sought also, who has a respectable reputation. And by all means a minister ought to be or rather **must be** informed concerning religious affairs, and he should possess a true vision.

Mediums for Training in Citizenship.

What is said in favor of the well trained professional man can be certainly said of him as a citizen. Good citizenship consists of well trained citizens, and citizens are men and women, boys and girls under the protection of a commonweaalth or nation. Some mediums through which this training in citizenship may be directed are:

(1) It seems to me that the home is the first place to begin this training. Whatever is taught the children at an early age generally clings through life. How true is it then, "Train up a child in the way he should go: and when he is old, he will not depart from it." The instruction given at home is of greatest value.

(2) Schools are established for the purpose of imparting instruction. Through experts knowledge is given in the various fields of thought. Class-room drills and lectures are used to direct the eager seeker.

(3) Another means for the training in citizenship is by social life or society. The influence brought to bear upon the young life through existing conditions is great. Often the surroundings determine the course of individuals. Either the young man or woman is fashioned after his or her companions, or their associates are made to believe them.

(4) A very vital force is the training received through the church. The church stands for the moral and religious life of the community. The church is an index to the spiritual life. Wherever there is no church and Christianity is not taught heathenism flourishes. True citizenship consists not only of being a citizen of a certain nation but of being the right kind of citizen, having the good of all people at heart. Let Jesus be the true type of citizen and his acts be the true acts of citizenship.

Some Things That Mar.

(1) Unsanitary conditions hinder right training. Unhealthy surroundings have their impress upon the physical being. These conditions should be removed in order that the body may enjoy the pure air and sunshine.

(2) Impure politics are a menace to the young who are to replace the older leaders. Right principles and good motives should be exercised in politics, in other words, let politics be christianized. Read Isa. 1: 10-17.

(3) Race prejudice injures largely in a country where there are several nationalities represented. Due to this condition foreigners are sadly neglected, the proper training, and hence there are little groups of aliens not caring to advance the interests of the nation, but on the other hand become a nuisance.

(4) Lack of education in civic and moral affairs hinders the proper training. Too little is being taught concerning the functions of the state. Many times laws are neglected which carry a moral influence. Prohibition is an excellent piece of fine training in citizenship.

Begin Now.

It is said that "a nation's greatest asset is its young life," so it should behoove every young person to get as much training as possible in order to be of the greatest benefit to their own country and to their Maker. James Russell Lowell has something to say about training for the great deeds.

"In life's small things be resolute and great.
To keep thy muscle trained; knowest thou
when Fate
Thy measure takes, or when she'll say to
thee,
'I find thee worthy; do this deed for me'?"

H. Freo Surratt.

MARIA'S THANK OFFERING.

"Lady, lady, come back! She want you!" The weary Red Cross motor driver, just about to mount to her seat and hurry home after her long day of service, turned at the shrill cry to see the old Italian woman whom she had just left slowly descending the three rickety front steps of her rear wooden tenement, assisted by the neighbor of the loud voice. Her left hand was held as though to safeguard a treasure, and in it was a small package wrapped in a bit of newspaper.

Her bright brown eyes shone from the toil-scarred face, now alight with pleasure in what she was about to do. "You come!" She beckoned with a bony arm. She squirmed free from the neighbor's careful clutches as the worker reached her side. Holding in both hands the precious package, she laid it in those of the ambulance girl. "Me give you. You so good, so good to my man. Red Cross so good. You please take?" And, patting the girl with her worn, old hands, she looked pleadingly into her face.

"Oh, thanks, but"—began the girl. The neighbor whispered fiercely, "Take 'em, lady, or you make her feel somethin' awful!" Instantly the worker saw she must not refuse to accept what she knew must have been a sacrificial gift, and, opening the precious package, she disclosed three new-laid eggs. She was told, with much play of the eyes and hands and ill-concealed pride in such a gift, that the eggs had been produced by what she felt must be most obliging hens in the three-by-three hen-house standing in the scrap of a back yard that separated a dingy, forlorn, front tenement from the still dingier and more dilapidated rear, also that they formed the principal food of the bed-ridden husband—he to whom the worker had been "so good."

The origin of her "goodness" lay in the fact that the man was the father of a sailor in the U. S. Navy, who, when his son enlisted, had been quite able to support himself and his wife, but sickness in the form of spinal trouble had come upon him, and the boy, far away and distressed beyond measure by the news, had wisely sought the aid of the Home Service Section of the Red Cross. This seeking had resulted in instructions given the driver of the Red Cross ambulance: "Go up to the Bronx, get Tony's father, take him down town to the hospital and wait until his spine has been X-rayed." This had been accomplished after a tremendous struggle, in which the aid of a man in a nearby shop was invoked, to assist in transporting the invalid, throned in an old chair and smothered in quilts, down three flights of dark, sharp-turning rickety stairs and into the ambulance. Maria, the wife, had stood by, terrified by his removal from home, but reassured when the motor girl told her that the Red Cross would make Tony well.

The trip had been most successfully accomplished, and Tony Senior carefully replaced in his top-floor bed. The worker, in whose long day this had been but one of a series of such incidents, had been hurrying downstairs, intent on her home trip, when recalled to receive Maria's thank offering of three fresh eggs. These were given, she felt, not alone to herself as a "good lady," but through her to that great organization whose interest was to make son Tony a better, because a happier, sailor in the U. S. Navy.

Wisdom is ten thousand times better than pleasure.—Plato.

A life virtuously spent is a perpetual happiness.—Cicero.

It is far better to change our opinion than to persevere in an error.—Socrates.

When I hear a young man spoken of as a great genius the first question I ask about him is always, Does he work?—Ruskin.

The swifter to its goal!

He only empties that He may fill, withholds that He may give. We are never asked to conserve on soul-food.

And who shall have trustful, peaceful todays, if not those who are students of His Word and those who can say, "There hath not failed one word of all his good promise"? —Selected.

ONE TOUCH OF NATURE.

Down the street came a wagon, loaded with meat and drawn by a well-rounded, well-fed little mare. Her steps became slower and slower, and finally, in the middle of the car tracks, she stopped.

"Git ap," said the driver, git ap, Jenny!"

But Jenny only turned appealing eyes toward the man on the seat. Behind him came the shouts and oaths of other drivers.

"Poor Jenny, poor little horse!" said the big, dirty man. "Is she all tired out?"

At the sound of his voice the little horse sighed a sigh of tired appreciation.

"Never mind," he went on soothingly, as he scrambled down off the seat and took her by the bridle. "We'll go right out to the side here and rest a bit." And he led her away from the crowd and stood patting her well-curried sides while she rubbed her nose against his face.

The other drivers moved on, then turned and looked. Some of them smiled. Others replaced the whips which had been taken from their sockets to hurry their own horses after the delay.—New York Times.

THREEFOLD DESIRES.

A man asked a student what three things he most desired. "Give me books, health, and quiet and I care for nothing more." He asked a miser the same question. "Money, money, money!" He next asked a pauper: and his answer was, "Bread, bread, bread!" Next he asked a drunkard, and his reply was, "Drink, drink, drink!" He asked a multitude of people whom he met on his way, and the varied answers were, Wealth, Fame, Pleasure! Then he asked a poor man who had long borne the reputation of being a true follower of the Christ, and his answer was, "I greatly desire three things: first, that I may be found in Christ; second, that I may become like Christ; third, that I may be with Christ."—Christian Union Herald.

HAVE YE RECEIVED?

The temptation to depend on machinery and plans and devices as ends in themselves and as having inherent value, has proved irresistible to many good men. But the church will never have world-witnessing life until it has Pentecostal gifts.

Those gifts are wholly at its disposal when it will claim them, or when it will yield to them. Its vitality does not turn on its organization, for that needs to be vitalized or it becomes a drag on its life, as a limb through which the life-blood does not flow becomes a menace to life itself.

Nor are the church's creeds vital in themselves. They become grave clothes binding it to a dead past unless they are vitalized by the presence of the Holy Spirit, whose function is to guide into all the truth. A living church can never be without a sense of the Holy Spirit of God, and the life of the church drags today because of the dim sense of His presence and directing power.

On the one side are earnest men whose thought of the guidance of the Holy Spirit is impersonal and vague; on the other are earnest men whose thought of that guidance is narrow and limited. Neither those who leave Him out nor those who refuse to see His working outside the limits which they have set can be the leaders in the church. The ultimate hope must be in those who yield themselves to His control, knowing in Him one Lord, one faith, one baptism, and accounting the administration of all their several gifts the working of that One Spirit.

A renewed sense of the Holy Spirit is needed for the empowering of the church. It is not simply the life of the church that depends on His presence; it is also the power of the church that depends on Him. Disclosure of the magnitude of the task now before the church is shutting thoughtful men up to rediscovery of the sources of power.—London Sunday School Times.

HIS CHURCH.

"The secret of the Lord is with them that fear him." How close this brings the Lord to us! He, too, has his secrets. Not every one is taken into his confidence. We reveal our personal and important matters only to those who love us and whose love has been tried and proved. It is just so—be it said in all reverence—with God. Why should we expect Him to take us into His inner sanctuary and unveil to us the deep things of His nature and work, unless we have learned already something of what dutiful, tender intimacy with Him means? And if we have thus learned, in some measure, is not such a revelation of Himself the very thing which is natural for Him as well as most precious to us?—S. F. Day.

WHAT FOR?

"I am tired of it all," said a girl to her pastor. She had been working hard to keep her young people's society together, and had found many obstacles. Now she was resigning her post, and telling her reasons for so doing: "The Lookout Committee doesn't seem to care whether we get new members or lose old members, and it has to be followed up all the time. And the secretary doesn't attend half the meetings, so the work falls on me. I am employed all the week, having only my evenings and Saturday afternoons free. I just can't keep up this double work, and I'm going to be asked to be released from office."

"What are you doing the work for, anyway?" was the unexpected question.

"Why—why—because I want to do something, of course."

"What for?" The girl paused and thought before she answered slowly.

"For my church and for what the church stands for—Christ." She paused again and thought a minute. "It makes a big difference, doesn't it, to remember that?"

"If it were for anything less," said her pastor, I would accept your resignation. But now when you think it over, do you really want me to?"

"No, I don't, now," said the girl. "I was so busy struggling under the burden that I forgot for Whom I was carrying it. I shall not forget again. Perhaps, too, I didn't make the others feel that the work they had to do was for Christ's Kingdom."

This young woman had grasped the central thought of Christian achievement, the fundamental reason why the thing she was doing should be done. As some one has expressed it, she had "learned to connect the universal with the particular." Her particular task was not a thing by itself; it was part of the Saviour's work for the world, His world. From being an enterprise in which only a handful of young people were interested and for which they were responsible, the work of the society became a world-wide concern, the interests of which extend to heaven's own border land.

Remembering the great purpose of any task is the only way to see it in its true light. The young man who is set to keeping books or to superintending a gang of workmen will soon find his work drudgery. But if he keeps the reason for his task before his mind and sees the big business that lies behind the figures or the task, his listlessness will change to enthusiasm.

"What for?" is a vital question. If a worker is bent only on being applauded or seeking petty power, he has no reason for keeping on when obstacles and discouragement come. His motives do not supply sufficient working force. It would seem that hard places test the Christian by probing beyond the job. Coming face to face with difficulties, the self-seeker turns back; but he who seeks only to serve God struggles on indomitably.

Most of our daily duties are tedious and commonplace. It is only when we view them as part of a well-rounded day that they take on a new meaning. Washing dishes and scrubbing floors are tiresome enough in themselves, until they are connected with the thought of making a home. Then the homely task is seen in a different light. "What for?" is a keyword to every life that is worth while. It reveals proportions; it relates values, and adjusts the whole to the proper scale.—Selected.

HOW TO TELL.

A lady advertised for a man to work in her garden and two men applied for the job. While she was interviewing them on the lawn she noticed that her mother on the piazza was making signs to her to choose the shorter of the two men, which she finally did. When the ladies were alone the daughter said:

"Why did you signal me to choose the shorter man, mother? The other one had a much better face."

"Face!" returned the old lady. "When you are picking out a man to work in your garden you want to go by his overalls. If they're patched on his knees, you want him, but if they're patched on the seat you don't."
—Rough Notes.

BUILDING FUND, STALLINGS M. P. CHURCH.

From Rev. J. W. Quick, Pageland:

J. E. Smith	$ 10.00
O. L. Smith	15.00
J. A. Turner	10.00
H. A. Sowell	10.00
J. C. Mangum	1.00
J. A. Mangum	5.00
Hon. H. B. Varner, Lexington	10.00
R. J. Harkey	10.00
Cicero Hargette	10.00
W. L. Lemonds	10.00
Mrs. Pearl Stallings Smith	5.00
E. W. Crow	2 00
W. K. Rape	1.00
Miss Mae Garmon	1.00
Miss Helms	1.00
Total	$ 101.00
Previously reported	3570.00
Grand total	$3671.00

Fifty-one dollars from Pageland! If we could repeat this a few times we would soon be holding services in our new church; we knew Pageland would help us, because Bro Quick was here with us some time ago and knows how bad we need a church, and what is better, we know that this is not all they are going to help.

What we want now is about three thousand dollars more pledged, and those who have pledged to let us have it soon as convenient. We expect all of our brick to arrive within the next ten days, and they will have to be paid for, so good brother, if you have the money idle, let us have it, as we can use it now.

Also we are still looking for your Sunday school collection.

Yours, in Christ, Atlas Ridge.

Rockingham Circuit.—Melton's Grove.—Sunday, 21st, 10 o'clock a. m., Bro. W. O. Capel and Miss Lizzie Sasser were baptized in Little River near Little's Mill. They are two of our new members here at Melton's Grove. After the baptizing we went to the church, where the Lord's Supper was administered.

This church has just bought a new organ for $129 and we are expecting a lot of repairing on the church before conference.

Pee Dee.—Our people here are looking forward for a great revival in October. Bro. Hulin is expected to do the preaching.

We have got our new carpet on the floor, which adds much to the church. The trustees have just had the church insured for $1250 for three years. We are hoping to have some better reports soon. James H. Troliner.

Saxapahaw, Saxapahaw Circuit. — Since our last report we have had the honor of receiving into our ranks six new members. We are indeed glad to welcome these new recruits into the army of Christian service, and congratulate them on the wise step which they have taken.

The Well Committee is now at work and we hope soon to have for our devoted pastor and family a real well of clear, pure water, which will be free from an offensive odor.

Our pastor, Rev. T. A. Williams, and family are spending the week in Orange county, visiting relatives and friends and attending the series of meetings which is in progress at the Ridge. Reporter.

Friendship, Fallston Circuit.—For several weeks we had been looking forward to the fourth Sunday in September, as that was Circuit Rally Day at our church. We were glad to see some present from all the churches on the charge. Three different choirs were represented, Hebron, Laurel Hill, and Friendship. The choirs assembled at ten o'clock and the service was opened by singing the song. "All Hail the Power of Jesus' Name." The congregation joined the choirs in singing this gospel hymn. Following this we had two songs from each choir before the sermon, which was delivered by Rev. R. M. Andrews, president of the Methodist Protestant Conference. Our president's sermons are always good, but we feel that this was one of the best we have ever heard. If the people who heard him would put into practice the thoughts of his sermon the churches would be greatly strengthened. We are sorry that there was not room enough in the church for all present to come in and hear this wonderful message.

Dinner was served on the ground, after which the choirs again assembled. Each choir did good singing, which seemed to be enjoyed by all.

Since our last report, we have had some excellent sermons by our pastor.

Reporter.

Fairview, Cabarrus Circuit.—I was with this people last week. We had a glorious meeting. We were unable to be with them the first week, as we had planned, sickness preventing us. Rev. Mr. Wilson of Concord did the preaching from Sunday until Friday night, and we reached there Saturday; there had been about 27 professions when I went, and we continued the meeting until Sunday night. It was the best meeting I ever have witnessed. There were about 154 professions, with 28 accessions to the church. There were three things that happened in this meeting that it has never been our privilege to witness before. One of them was that on Sunday night of the 21st there was not room to accommodate all the penitents at the altar, a number of them having to return to their seats to bow. The second one, on the night of the 23rd when the invitation was closed, there was not one left behind, there being eight at the altar. The third was that the mill shut down during the preaching hours Friday night. Among the accessions were Bro. Ballard, superintendent of the mill, and son, Bro. J. C. P. Cochran and wife and their son, Bro Mack Cochran, overseer of the card room at night, and many others who will be a great help to our church there. I will say that I have never been among a bigger-hearted people than these are. Their hospitality can not be surpassed. They gave me a nice purse of $15 20 for our short stay among them. May God restore unto them fourfold, in this life and life eternal in the world to come, is our prayer. J. T. Sisk.

Gibsonville. —Our special meeting closed Sunday night with nine additions to church membership. Rev. R. S. Troxler, in eagerness and sincerity for the growth of the kingdom, preached the gospel in "truth and soberness." We are indebted to our friends for their spirit of helpfulness. The meeting was interesting. Music was good. The zeal and enthusiasm here exhibited we expect to carry over for coming service. May God's presence lead these young lives that were dedicated to him.

Next Sunday is regular church service. Miss Toshio Sato, a native of Japan, now a senior at Elon College, will speak at our church Sunday evening at 7:45. P. E. Lindley.

Stanly. –Had a good service at Porter Sunday. It was pleasing to see the large per cent. of the congregation who partook of the sacrament. This church has a bright future.

Elmer and Ruby Marbry are attending Bro. Reynolds' school at Midland. We miss them so much in the Sunday school and church services. We especially miss Miss Ruby at the organ However, Sister Fultz, who is always ready and willing to do, took her place and we are moving on without a hitch. Bro. Marbry, the new superintendent, is putting pep into the Sunday school.

We missed Bro. J. H. Snotherly the third Sunday in Sunday school, but we are glad to have a missionary in our number whom we can send out occasionally on other fields to do mission work. Few churches have a more faithful superintendent.

The expression of appreciation continues to come in upon us Mrs. Lucy Hatley continues to pound us with her fine fruits—the finest in the community. Also, Mrs. Chas. Hatley, Mrs. M. M. Furr, Mrs. Zeno Lowder and Mrs. Thos Hatley, with corn and potatoes; Mrs Chas. Harkey with a big lot of honey; Mrs. Wesley Hatley, Mrs. John Mason, Mrs. D. W. Sides and perhaps others whom we do not recall now, for a variety of good things for the table—I thank you all.

And now conference will soon be here and we are expecting to go up with a clean sheet. But I wonder if many of us won't feel a little embarrassed and just a wee bit jealous to go up there withour time-worn suits and be thrown in company with Bro. Alexander with his fine suit given by the good people of Love's Grove, and we wonder if he won't feel just a little vain? But no wonder, it is like those good folks to do things. And now for a good conference. W. D. Reed.

—Superintendent H. A Garrett of the Methodist Protestant Children's Home, High Point, N. C., was a pleasant caller at The Sun office this week. Brother Garrett is to speak before the North Carolina Conference this fall. Our people will be pleased with him.—The Christian Sun.

—The Albemarle cotton mills resumed work Monday after a cessation of eight weeks on account of labor troubles. An amicable agreement has been reached and it is hoped there will be smooth going in the future. Strikes rarely pay anybody.

CHILDREN'S HOME.

Report of Superintendent.

Sunday schools—	
Graham	$ 26.00
Siler City	2.84
Reidsville	4.35
Winston-Salem	8.08
Rose Hill, Pageland	7.85
Spring Church, Spring Church	1.52
Pleasant Hill, Spring Church	2.40
Grace Church, Greensboro	7.74
Friendship, N. Davidson	3.00
Mt. Carmel, Lexington, Miss.	1.80
Pilot Church, Pinnacle and Mt. Zion	2.20
N. Main St., High Point	16.50
Cedar Falls, Richland	2.56
Charlotte	5.00
Thomasville	4.04
Rehoboth, Granville	8.15
Pine Grove, Oak Ridge	4.92
Oak Ridge, Oak Ridge	.68
Bethel, Randolph	1.75
Pleasant Hill, W. Forsyth	2.65
Friendship, Mt. Hermon	5.07
Fairfield, Guilford	2.23
Friendship, Stanley	10.10
West End, W. Greensboro	2.15
Mt. Lebanon, Randleman	2.45
Bethel, Mocksville	2.80
Chestnut Ridge, Orange	1.80
Bethany, Randleman	1.10
Carolina (Union) Fairview	3.00
Gibsonville	14 00
Union Grove, Orange	3.25
Mebane	6.00
Mt. Hermon, Creswell	.92
Pleasant Grove, Lebanon	4.90
Whitakers' Temple, Whitakers	2.50
Bethel, Flat Rock	3.88
Sunday eggs—	
Mrs. Mode Barrow, Pleasant Grove, Oak Ridge	$ 2.25
Misses M. and S. Whitaker, Raleigh	1.15
Mrs. D. T. Gaster, Randleman Ct.	.70
Mrs. S. N. Hayes, Orange Ct.	2.48
Miss Addie Jones, Orange Ct.	1.57
Mrs. J. M. Lloyd, Orange	.90
Other sources—	
C. E. Society, Reidsville	10.10
B. W. Johnson, Flat Rock, Flat Rock	5.00
Mrs. A. L. Holloway, Manson	1.00
	$205.27

Graham used a novel plan to increase its offering by asking each person to bring a penny for each year of their age. Many did not do it, but the offering was splendid, as you can see. If you want a little inspiration, visit Graham.

As we will be crowded for space I'll only duplicate the financial report.

In connection with my report I told of LeRoy Sykes's return from France and that he had been fortunate to secure a position with the Vick Chemical Co., Greensboro, that we had been honored by the presence of Hall and Ethel Brown and Bessie Clouse, who were the first children to go to Denton. It was a reunion of the four; sorry that it was not possible for the other three to be present.

We told of our delightful trip to Flat Rock on Bro. Hutton's field and of the jolly crowd from the Hebron Sunday school who picniced here and shared a sumptuaus dinner with us. They went back home and increased their monthly contribution.

Bro. J. W. Cartner brought his family on a visit and was so well pleased that he told us to put him down for $50 on the boys' building.

H. A. Garrett.

Sunday schools—	
Shiloh, N. Davidson	$ 2.64
Center, Alamance	4.57
Elbaville, Mocksville	3.15
Mitchell's Grove, Guilford	3.85
Mt. Hermon, Mt. Hermon	4.05
Gideon's Grove, Flat Rock	5.00
Mt. Zin, Pinnacle and Mt. Zion	5.00
Friendship, Haw River	7.40
Julian, Tabernacle	3.90
Efland, Orange	3.10
Hebron, Mebane	6.62
Orange Chapel, Saxapahaw	2.21
Maple Springs, Forsyth	4.88
Bethesda, Halifax	3.14
Mt. Zion, Buncombe	5.00
Henderson	12 65
Macedonia, Why Not	3.00
Bethel (also church), Alamance	6.00
Fairview, Cabarrus	6.94
Wesley Chapel, Greensville	2.55
Zoar, Mecklenburg	2.60
Sunday eggs, Bethesda, Halifax	1.56
Walter Braswell, Kannapolis	2.50
Miss Alice Peirson Whitaker	10.00
Mrs. Jas. H. Allen, Marion, Ind.	5.00
	$117.31

Although Mrs. Jas. H. Allen is in distant Indiana and past 70 summers, her heart is in our work. She has sent contributions several times and it is always refreshing to get her letters of inspiration.

We have picked our crop of peas and now we are picking on shares for our neighbors. Hope to have plenty to eat and also plenty seed.

Mrs. Garrett is spending a few days with her parents in Mocksville. H. A. Garrett.

IN MEMORIAM.

Death of Rev. Henry Martin Neese.

Henry Martin Neese was born May 5th, 1876, and died September 26th, 1919. He was forty-three years and four months and twenty-one days old. In the teens he was converted to Christ and joined Bellemount Methodist Protestant church and from this time to the day of his death he was faithful to his church vows.

In his early Christian life he felt the call to the ministry and he did his best to equip himself for that work. He found many obstacles in the way, so that he was never able to complete his education. One of these was an aged mother whom he felt bound to care for. This made his work almost entirely of a local nature. In this field he served his Master well. His greatest work was done in the Sunday school. For a number of years he was chairman of his township Sunday school convention. In this he took great delight.

At the time of his death he was serving under a license as a local elder in the Methodist Protestant Church.

He was a member and a leader of the Junior Christian Endeavor Society of his church. He was also a member of the Junior Order. This order participated in his funeral service.

At his burial were Drs. Harper and Amick of Elon College and Prof. Riddle, editor of the Christian Sun, and Rev. H. S. B. Thompson. These men all spoke of Bro. Neese in the highest of terms. The esteem in which he was held was attested by something like two thousand people who came to pay tribute to the worth of his life.

His love for his mother and his home, his love for humanity, his belief in the dignity of man, his sincerity of purpose in all that he did, his ambition to be pure and good, his faithfulness to the church, the tragic circumstances of his death all these intensify the pain caused by his departure. May the sustaining grace of God be with his aged mother and the saddened home left behind.

His funeral service was conducted by the writer from the steps of Bellemount church on the afternoon of the 28th of September, and his remains laid to rest in the nearby cemetery. J. A. Burgess.

—Bro. H. M. Neese was killed on September 26 by the running of his horses attached to a hay-rake which he was driving. He was formerly a student at Westminster, Md., and at Elon, and was a local preacher in our church. He showed himself friendly and made many friends, who were shocked to hear of his sudden taking away. Bro. Riddle, editor of the Christian Sun, sends us the following account of the funeral:

"The funeral was conducted yesterday afternoon from Belmont Methodist Protestant church. Nearly an hour before the body was carried from the home about 500 people were unable to get seats in the church. So large was the crowd by the time the corpse reached the church that it was found impossible to hold the service on the inside, and so the pastor, Rev. J. A. Burgess, conducted the funeral from the church steps, an audience estimated at 2,500 standing in the church yard. The pastor was assisted by Dr. T. C. Amick of Elon College, Rev. H. S. B. Thompson and the writer. The pastor paid a very fitting and appropriate tribute to Bro. Neese. President W. A. Harper spoke of Neese as a student in Elon College. Dr. Amick spoke of him as a loyal and devoted friend of humanity and the writer spoke of him as a schoolmate, as a personal friend, and as a Sunday school worker. Rev. H. S. B. Thompson spoke kindly and affectionately of the life that Brother Neese had lived.

"It was the largest gathering that I have ever witnessed at a funeral and I doubt if placing the estimate at 3,000 would be unjust. Brother Neese's community showed the keen sense of a great loss by tears that flowed freely from both young and old. Indeed the people had gathered to bury a friend, and in the language of so many, "one of the best men in all the community." The Jr. O. U. A. M. had charge of placing the body in the cemetery. The floral offering was beautiful."

September 29.

AN INCIDENT OF THE GREAT WAR.

There had been a sharp engagement in a Belgian village, and the British troops had been hurriedly forced by great masses of the Germans to retire. In the confusion three Scotch privates and a corporal were cut off in the streets, so they backed into the first open door they came to. The occupants had fled, and they made their way up a long staircase, intending to find the roof and watch events from there. But it ended in an empty loft, where there was only a skylight beyond their reach.

"Better lie low for a while," suggested the corporal as they stood listening to the terrible sounds outside. The Germans were evidently burning, looting and killing. Now and again they heard screams and the discharge of rifles; sometimes an explosion would shake the building; while the smell of burning wood penetrated to their retreat. This went on for hours. The soldiers knew they would be discovered sooner or later, and expected no mercy.

Suddenly the corporal said: "Lads, it's time for church parade; let's hae a wee bit service here; it may be oor last." The soldiers looked a little astonished, but they piled their rifles in a corner and came and stood at attention. The corporal took out a small Testament from his breast pocket and turned over the pages. "Canna we sing something first? Try ye're hand at the 23rd Psalm. Quiet, noo—very quiet."

"Yea, though I walk in death's dark vale,
Yet will I fear no ill;
For thou art with me; and Thy rod
And staff me comfort still."

There wasn't much melody about the tune, but the words came from the heart.

Then the corporal began:

"Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell, Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows."

As he read there were loud shouts below; doors banged, and glass was smashed. But he read on:

"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

He ended, and his grave face took on a wry smile. "I'm no' a gude hand at this job," he said, "but we maun finish it off. Let us pray."

The corporal stood, with the book in his hand, and the others knelt and bowed their heads. A little haltingly, but very simply, he committted their way to God and asked for strength to meet their coming fate like men While he prayed a heavy hand thrust open the door and they heard an exultant exclamation and then a gasp of surprise. Not a man moved, and the corporal went calmly on.

After a pause he began, with great reverence, to repeat the Lord's Prayer. That a German officer or private was standing there they realized; they did not see, but they felt. what was taking place. They heard the click of his heels, and they knew that he also was standing at attention. For a moment the suspense lasted, and then came the soft closing of the door and his footsteps dying away.

The tumult in the house gradually ceased, and soon afterwards the storm of war retreated like the ebb of the tide. At dusk the four men ventured forth, and by making a wide detour worked round the flank of the enemy and reached the British outposts in safety.—From the United Free Church Record.

A GOOD TIME.

It is a mistake to presume that time is to be enjoyed rather than used So many young people make this mistake. Some never outgrow it. Time, in its best sense, is opportunity. But opportunity for what? Is life to be one continuous round of gaiety? Is it to be all work and no play? Is it to be a never-ending game to beat the other fellow?

It all depends upon the point of view. The human butterfly claims to have a good time sipping the nectar of the world's pleasure. The transgressor claims to have a good time enjoying "the pleasures of sin for a season." The miser claims to have a good time laying up wealth just for the satisfaction of having it. The politician claims to have a good time seeking honor and office at the hands of his constituents. And the Christian has a good time in communion with God, and in the service of mankind.

Any good time fostered by selfishness is shortlived. A good time, at the sacrifice of principle, or the rights or happiness of others, is most apt to react in some disorder of body, distress of mind, or accusation of conscience. Much of the so-called good times are not good times at all. They are momentary and occasional fits of auto-intoxication. The senses and desires become abnormally excited. The evil after-effects of many a good time largely overbalance the pleasure that they afford.

The unselfish use of time is by far the best. The self-centered or self-motived life is a lost life. He that would save his life by fostering selfish interests will surely lose it in disappointment, failure and wretchedness. But he that would lose his life in loving sacrifice for others will find a larger, fuller, and sweeter life. The highest and most enduring satisfactioon is to be found in doing good.

There is a higher aspiration than that of having a good time even in the service of mankind. And that is the seeking of a good eternity. Time is opportunity; eternity is the harvest, or fruition, of earthborn opportunity.. The two are linked together as cause and effect. As a man sows in time, so shall he reap in eternity. And the harvest is always greater than the sowing. Many noble-minded men have chosen to have a bad time, from the world's view-point, in order to be guaranteed a glorious eternity. The Savior of souls "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The apostles chose to endure great persecution in order that they might win a crown of rejoicing. They had respect to the recompense of reward.

But there is immense satisfaction in suffering for a good cause. Paul and Silas, suffering in the stocks, were so filled with joy that they sang praises to God. Theirs was the joy of a good conscience, the joy of winning souls, and the joy of pleasing God. The servant of Christ is expected to have a good time under all circumstances. For "all things work together for good to them that love God."—The Word of Life.

BOB JONES.

It was the privilege of the editor on a recent Sunday to hear two sermons by the Alabama evangelist, Bob Jones, who is conducting a meeting in Charlotte, N. C. The attendance was large. The interest was great. The meeting was well under way when we heard him.

It is plain in his appearance, his utterance, and his movements that he, like most great men, has come from the ranks of the common people. It is equally plain that he has neither been helped nor hampered by any great measure of theological training. He has none of the arts of the orator except that of intense earnestness.

He does not delve into the depths of divine truth. Nor is he what you may call a superficial preacher. He knows the Bible and he knows men. He has correctly diagnosed the moral corruption of the age. He knows the remedy and how to apply it. He takes the great truths, which lie mostly upon the surface of the Scriptures, and hurls them with telling effect into the consciences of his hearers.

His denunciation of sin is volcanic. He actually explodes the fearful nature and the awful consequences of sin. He reminds you of a pent-up volcano that can't emit its contents fast enough. And yet at times he is as tender as a woman and as persuasive as an apostle. In a word, he is a great power of God, destined, we think, to contribute largely to the moral uplift of the present generation.—The Word of Life.

A New Yorker tells of his sojourn at a certain hotel in the Carolina mountains. At about eight in the morning he was aroused from a sound slumber by a knocking on his door. "What is it?" he shouted. "Telegram fo' you, boss," replied the darky on the other side of the door. "Will you open the door?" The New Yorker was angered by this. "I will not!" he yelled back. "Can't you slip it under the door?" "No, boss," was the response; "it's on a tray.—Lippincott's,

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"What's the idea of sitting in the barn here all by yourself?"

"Well," answered Farmer Corntossel, "if the summer boarders aren't playin' jazz on the phonograph they're quarrelin' over the league of nations, so I'm lingerin' out here with the cattle and restin' my mind."—Washington Star.

"How did your husband's gardening turn out?"

"Not well so far," responded the serious woman. "The preliminary outdoor work gave him such an appetite that he ate the potatoes instead of planting them."—Pittsburgh Chronicle-Telegraph.

—The compulsory education law is filling up the lower schools.

GOD'S CONSTANT CARE.

The fact that God cares for me is a constant comfort. Money cannot buy that fact and that experience. My life is a proof of the promises of God. What a variety of experiences one has on the way from the cradle to the grave, and yet all the way the Lord leads and blesses better than we can plan for ourselves. I survey the future with calm confidence, born of the knowledge of His love and care. "Surely goodness and mercy shall follow me all the days of my life."

The Ahava river prayer meeting, led by Ezra, was the finest sort of confession of faith, while the four months' journey, safely ended, proved that faith is the victory. "He is able to deliver." Both Abraham and I can bank on the promise, "I am thy shield, and thy exceeding great reward." Angels and chariots will compass me day and night. The pillar of cloud by day and fire by night is for all the people of God.

Oh, men of the world, you may stumble on, if you will in the darkness of unbelief, but Enoch and I will walk with God, who says, "Fear not, I am with thee all the days of thy life. I will never leave thee nor forsake thee." "He that keepeth Israel shall neither slumber nor sleep." "Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusteth in Thee."—W. H. Jordan, in Banner.

AN INSIDIOUS DANGER.

The insidiousness of the temptation to self-complacency and self-assertion of superior attainments in Christian experience demands prayerful watchfulness and humble diligence on the part of all those upon whom God has so richly poured out his grace. The knowledge that "puffeth up" needs to be repudiated as fatally subversive of the charity that "edifieth." "If any man thinketh that he knoweth anything he knoweth nothing yet as he ought to know." Entire sanctification, like humility, is "such a delicate virtue as only to mention it, and it is gone." By his profession and boastful defense of his integrity, Job greatly displeased God, for which offense he afterwards "abhorred himself and repented in dust and ashes." Moses was not permitted to enter the promised land, because he ascribed to himself rather than to God the power to bring water out of the rock. And the chief motive upon which hinged our Lord's temptation was the consciousness of His sonship; and He was urged to assert at once His divine prerogative, by declaring His sovereignty over nature, by establishing universal empire, and by exploiting the goodness and love of the Father, for the purpose of advancing himself before an admiring world.

The following selections from an article published in "Salvation" are apropos:

"The peculiar sort of deadlock to which the higher religious aspirations and experiences seem to obtain may usually be found attended—from the nature of the case—by a peculiar phase of self-consciousness. A soul possessed by a burning desire to realize a perfectly consecrated existence cannot help noticing a contrast between its own endeavor and the lamentable indifference or professed Christians in general. Is it possible for this self-consciousness not to be in some degree self-complacent, or at least self-congratulatory? Again, in such cases one feels, of course, mightily constrained to hold up the standard accepted, and by all means to influence and exhort others to accept the same. The performance of this duty becomes in effect, at least in one's secret consciousness, a holding up of one's own example to be followed. How necessary it must be, then, to shun all mention of self (unless in confession of shortcoming) lest this unfortunate consciousness of contrast with others, which the right-minded Christian strives to suppress and mortify, should rise up instead, even to an impudent swell of spiritual pride! And yet, can it be believed that the serpent who beguiled the sinless pair in Paradise by his subtlety could so insinuate himself, unrecognized, into the very council of the "higher Christian life" as to move and carry a sort of edict in the name of Jesus that every one systematically "testify" and praise the Lord everywhere concerning all that grace has done for him, especially in the attainment of superior holiness! If a word can be found in the Bible in favor of such exploitation of personal grace, let us be careful how we condemn it. But, to "let your light shine" is not to call attention to it, no, not for any purpose whatever; quite the contrary. That only smirches it; and since all profession of holiness or virtue, however derived, is abhorrent to the purest instincts we know and to the whole tenor of Christ's example and teachings, it seems necessary to pronounce this artificial scheme of promoting holiness by proclaiming in our own persons the proof of its attainability, to be a most subtle device of the adversary of holiness to discredit it and to neutralize the very attainment itself. . . . Is not self-unconsciousness the essential of that child-like simplicity in goodness which alone is greatness in the kingdom of heaven? The true humility to which all faith and love and spiritual power are possible is more than modesty and meekness, more than any grace upon which it is possible to congratulate ourselves, or be congratulated, for of such it is possible to be proud; it is childlike unconsciousness; and let no man flatter himself that he has attained true holiness until he has forgotten all about his holiness. We may hope, by prayer and self-discipline thus specially directed, to be enabled to approach nearer, as far as our mental infirmity and unfavorable surroundings here will allow, to this divinely-taught ideal of the grace of God."—The Word of Life.

BIBLE MUSIC.

The nations: "O let the nations be glad and sing for joy; for thou shalt judge the people righteously and govern the nations upon earth." Ps. 67:4.

Kingdoms: Sing unto the Lord, ye kingdoms of the earth; O sing praises unto the Lord." Ps. 68:32.

The valleys: "The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." Ps. 65:13.

The widow's heart: "The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy." Job. 29:13.

The saints: "Let the saints be joyful in glory; let them sing aloud upon their beds." Ps. 149:5.

The righteous: "In the transgression of an evil man there is a snare; but the righteous doth sing and rejoice." Prov. 29:6.

The inhabitants: "Let the inhabitants of the rock sing, let them shout from the top of the mountains." Isa. 42:11.

The dumb: "Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35:6.

The daughter of Zion: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thine heart, O daughter of Jerusalem." Zeph. 3:14.

The heavens: "Sing, O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains." Isa. 44:23.

Psalms: "Sing unto him, sing psalms unto him, talk ye of all his wondrous works." 1 Chron. 16:9.

Hymns: "And when they had sung an hymn, they went out into the mount of Olives." Matt. 26:30.

Spiritual songs: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:19.

A new song: "Sing unto the Lord a new song, and his praise from the end of the earth." Isa. 42:10.

The song of Moses and of the Lamb: "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints." Rev. 15:3.

Of mercy: "I will sing of mercy and judgment; unto thee, O Lord, will I sing." Ps. 101:1.

Power: "Be thou exalted, Lord, in thine own strength; so will we sing and praise thy power." Ps. 21:13.

Of righteousness: "Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness." Ps. 51:14.

With the psaltery and harp: "I will also praise thee with the psaltery, even thy truth, O my God; unto thee will I sing with the harp, O thou Holy One of Israel." Ps. 71:22.

With the Spirit: "I will sing with the spirit, and I will sing with the understanding also." 1 Cor. 14:15.

Public: "Serve the Lord with gladness; come before his presence with singing." Ps. 100:2.—The Word of Life.

"Those women have been setting there for an hour or more."

"You shouldn't say 'setting,' my dear. It is 'sitting.'"

"No, 'setting' is what I meant. I think they're hatching out trouble for somebody." Detroit Free Press.

"The man I marry must have common sense!" she said haughtily.

"He won't" he replied bitterly.—London Answers.

I believe we cannot live better than in seeking to become better.—Socrates.

MORE LABOR TROUBLE.

His Better-Half (regarding him from the bedroom window)—Where you bin this hour of the night?

"I've bin at me union, considerin' this 'ere strike."

"Well, you can stay down there an' consider this 'ere lockout."—Tit-bits.

THE LIMITATIONS OF MR. FORD.

His
Biz
Is
Liz.

—New York Sun.—

INCREASE OF LAWLESSNESS.

Within the past week, startling evidences of a spirit of lawlessness in our own land have presented themselves in the pages of the daily papers.

In Omaha, Nebraska, a negro charged with rape was taken from jail and hanged by a mob which also to accomplish its purpose set fire to the courthouse and hanged the mayor of the city. Against the last named atrocity some of the crowd protested and the mayor was soon taken down and hurried to a hospital where his life was saved. The fire loss is said to have been a million and a half dollars.

In Alabama, two negroes were put to death by a mob, although the men had been arrested and were being held for trial.

From Arkansas comes the report that armed negroes met in a church and fired on three men who happened to stop nearby to repair an automobile tire. This brought on a race conflict, the end of which is not yet seen.

All this makes very ugly reading. We report it to show the prevalence of an unchristian and savage spirit that possesses men of different races.

Good citizens should throw all the weight of their influence against lynch law and mob rule. Even when justice is done, it is not done by the constituted authorities and very often a mob wreaks its vengeance upon an innocent party and allows the guilty one to escape.

—Railroad shopmen have been allowed an increase of four cents an hour to put them on equality with other railroad men in the employ of the federal government.

OUR CHARGES IN THE MILLION-DOLLAR DRIVE.

	Quota	Pledged
Alamance	$1,917	$1,200
Albemarle	567	117
Anderson	1,278	490
ASHEBORO	800	1,000
ASHEVILLE	800	922
Bess Chapel	873	
Buncombe	—	110
BURLINGTON	3,150	3,336
Cabarrus	567	
CHARLOTTE	300	325
Cleveland	1,412	1,109
Creswell	693	619
CONCORD	1,421	1,421
Davidson	1,247	
Denton	756	
FALLSTON	1,421	1,862
Fairview	504	341
Forsyth	1,260	563
Flat Rock	2,303	
GIBSONVILLE	504	505
Granville	2,750	2,284
GRAHAM & HAW RIVER	1,000	1,000
GREENSBORO	5,040	6,400
GREENSVILLE	1,200	1,358
Guilford	818	
HALIFAX	3,612	4,000
Haw River	2,300	
HENDERSON	5,040	5,100
HIGH POINT	4,860	6,362
Lebanon	1,443	407
Lexington Mission	450	139
Littleton	2,628	835
Mebane	1,354	1,038
Mecklenburg	945	
Midland	450	
Mocksville	1,000	191
Mt. Hermon	2,596	1,159
Mt. Pleasant	2,168	1,000
N. Davidson	2,735	1,037
Oak Ridge	1.979	
Orange	2,105	1,335
Pageland	756	350
Pensacola	140	
Pinnacle and Mt. Zion	2,098	
Randleman	1,584	400
Randolph	2,032	
REIDSVILLE	824	1,031
Richland	883	635
Rockingham	860	
ROANOKE	905	over
Saxapahaw	1,775	622
Shelby	927	
SILER CITY	1,487	1,497
Spring Church	1,487	873
ST. PAUL	504	504
Stanly	504	
TABERNACLE	2,795	2,829
Thomasville	1,091	
Uwharrie	1,024	449
VANCE	1,525	1,770
West Forsyth	1,055	
Why Not	1,055	359
Winston	2,475	1,240
WELCH MEMORIAL	700	over
WHITAKERS	500	533
WEST GREENSBORO	400	400
YARBOROUGH	1,458	1,560

Greensville and Spring Church both report advances this week.

—W. S. Benton, a Salisbury book-keeper, walking in his sleep, fell from a porch roof and sustained fatal injuries.

—The Italian parliament was dissolved September 29. Elections will occur in November and the new parliament will meet Dec. 1.

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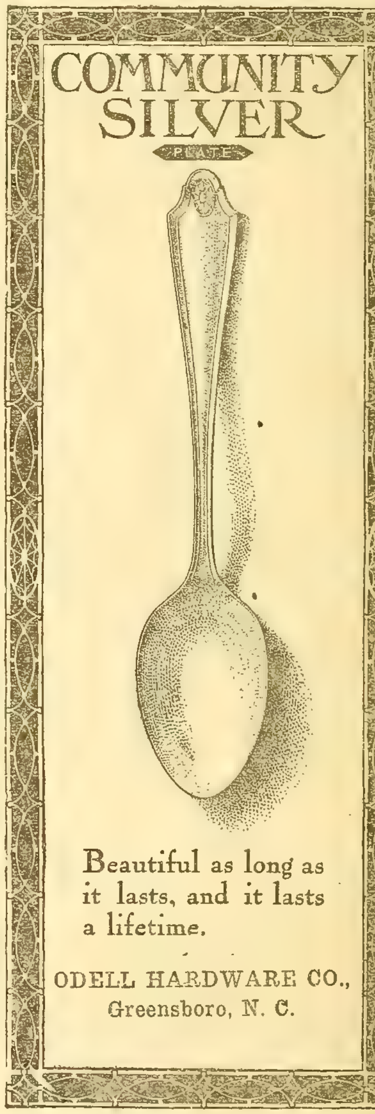
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Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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J. F. McCulloch, Editor and Publisher.

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NOTES.

—The railroads are going to have a contest from October 18 to October 31 to see which can kill or injure the smallest number of people. Success to them all!

—Pennsylvania once passed a law declaring owls a nuisance and offering a bounty for their slaughter, but rats and mice increased so prodigiously that the law was rescinded and owls placed under state protection.

—Mrs. Josephine McCracken is the oldest newspaper woman in the United States. At the age of 80 she still gathers news for a daily at Santa Cruz, California. She is called "the savior of the sequoias" for it was by her efforts that the giant redwoods were saved. She also exercised national influence for the protection of birds.

—German soldiers acucsed of crimes while occupying French territory are now arriving at French prisons. Among them is Gen. Zolner, who ordered the deportation of young women at Lille.

—D'Annunzio, the poet, leads the Italian forces at Fiume; Trotsky, the former newspaper reporter, is the military ruler of Russia; Paderewski, the pianist, is premier of Poland, Ebert, the harness-maker, is President of Germany.

—Prof. Patrick Geddes, of Glasgow, Scotland, has left for Palestine to supervise the city planning scheme for the new city of Jerusalem. He will also organize departments in the new University of Jerusalem.

—Byron's Memoirs were burned, as unfit to be published. This occurred at 50 Albemarle St., London, and was directed by John Murray, the second of that name, London publisher.

—A new form of street car strike has appeared in New Jersey. At Camden, Collingswood and Woodbury, where increased fares and the Zone system were introduced by the traction companies, the public went on strike. Cars ran, but no passengers boarded them. Public meetings pledged whole communities to the boycott.

—A British physician has been fined £25 for giving apples to German prisoners of war at work near his home. His defense was that the war being over he wanted to show a little brotherly love.

—Although the great British figures of the war have all received monetary rewards, varying from $500,000 for Sir Douglas Haig, to $50,000 for Sir W. Robertson, Lloyd George spurned the suggestion that he be rewarded also.

—An English girl has been fined $5 for writing love notes to a German prisoner.

—After Glasgow's great Peace Parade, the demobilized soldiers staged a parade of their own. One of the banners bore this inscription: "A General's Widow, £25,000; Tommy's Widow, 13s. 9d."

—An Italian passenger airplane fell 3,000 feet, killing 14 passengers.

—More than 400,000 German and Turkish prisoners still remain in care of the British authorities.

—President Wilson is reported as improving, though slowly.

—Bro. J. Clyde Auman now resumes his studies in the Seminary.

—Prof. and Mrs. D. T. Surratt are happy over the advent of a daughter, born October 8, at their home in Hilton's Va.

COLLEGE FUND.

Rev. H. F. Surratt, on pledge	$5.00

FOR SUFFERING ARMENIANS.

C. E. Wilson	$21.00

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WHITAKERS	500	533
WEST GREENSBORO	400	400
YARBOROUGH	1,458	1,560

Orange keeps climbing up. Don't be surprised if she climbs to the top and looks over.

PURPOSEFUL READING OF THE BIBLE.

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory "doers of the word and not hearers only."—Theodore Roosevelt.

A SONG IN FRANCE.

Zenith McQueen stood looking down into the dismal depth of the river that flowed beneath the window, then away into the gathering darkness.

“Twenty-three,” she murmured, half unconsciously.

“Beg pardon?” said the young officer who was sitting in the rattan chair near by.

“O!” she smiled. “I was just thinking of the weather. It has rained twenty-three days. and the sun hasn’t shone once. I wonder if it’s always that way in France?”

“I guess the winters are all about like that,” smiled the officer. “But don’t forget we’re to have the party tonight. That will be great! And it’s so bright in here with all the windows camouflaged, it quite keeps out the thought of night and rain. Things get real cheerful. You won’t miss it will you? O, by jove! Of course you won’t, for it’s being given in your honor.”

Zenith blushed a bit and smiled her thanks. Then she walked away to another part of the room, and the officer turned again to his magazine.

Once she had seated herself and tried to forget the rain, the passing months came trooping back to depress her. It has been a hard day. Hospitals were always hardest of all for her. She had sung in the hospital in the forenoon, and had shaken hands with every soldier afterward and added a cheerful word for good measure; then she had been rushed off to the “woods camp” to sing for the boys at mess hour. The roads were half muddy and half frozen. The crazy old car which had once been run into a tree and had its steering gear bent, had shot from one side of the road to the other, and had threatened to turn driver and passengers into the ditch. The drizzle of rain had reached the stanch hearts of the soldiers, and they had not responded to the appeal of her songs, as soldiers had been wont to do. And now her mind went back to the months of dreary traveling from post to post. Sleeping on hard beds, traveling in unheated, unlighted cars, often eating what poor hotels and cafes had to offer, she had lived “a hard life.” She had come to France to do her bit for the soldiers, but she felt that her courage was slipping from her; that soon she would be obliged to ask the Association to send her back to America. The soldiers had called her the “American nightingale in France,” but what use is the nightingale if the song is gone from her heart?

And then came to her for the thousandth time the thought of that bitterest disappointment of all: Her brother, Tom, her only brother, must be over here somewhere, and she had so hoped to find him. He had run away four years before; lured by the call of the wild. He was sixteen then, now he was twenty. He had never written home. Perhaps he was ashamed. Who could tell?

And where else would he be but in France? Brave, fearless, headstrong, loyal Tom would be nowhere, if not in the army at a time like this. Her father was dead now, and her mother was heart-broken with neither husband nor son. She had thought she must find him. First, she had sung in the camps eagerly expectant. He would be stepping forth after concert to greet her some of these times. But now she had given up hope. She had sung in almost every camp in France.

She buried her chin in her hands and gazed once more into the dark depth of the river. But someone was speaking to her.

“Beg pardon,” said a gruff young voice, “but are you Miss McQueen?”

A young soldier stood at attention. She arose and smiled faintly as she nodded assent. For the moment her heart was cold. Probably wants you to sing somewhere tonight and miss the party, something was saying to her, don’t you go!

The soldier’s garments were dripping. His shoes were gray and soggy with mud; his captain’s hat drooped like the feathers of a bird in the rain.

“Thanks,” he said awkwardly. “Doc Riddle said you was in here. He said he thought you’d go.”

Zenith shivered. The voice inside of her was right. He wanted her to go somewhere and she was so tired! She wanted so much to pend a cozy evening where the cold and the darkness and damp were all shut out!

“Go? Where to?” She smiled in spite of herself at the soldier’s simple ways.

“Why, you know—you know—” the boy stammered. “You know we thought mebby you’d go out and give us a concert. You see,’ he ran on eagerly, “you see we’ve been in France five months and we haven’t had a concert in all that time. Engineers, you know, keep moving around all the time and there hain’t many of us. Just one company, and we hain’t had a movie or anything, and most of the boys hain’t seen an American lady in all that time. And they thought they’d like to if mebby you’d go out and sing for them. We’re movin’ again in a day or two, and our things are all gone on the trucks, but there’s an empty barracks out there and we’ve sort of rigged out a stage out of some sections of flooring and there ain’t any lights to speak of. But one of the boys rigged out a spot light out of an old truck lamp, and mebby it won’t matter much if you can’t see us, just so we can see you, will it?” The boy paused breathless, looking his concern.

“I don’t know as it will.” The girl smiled frankly now. The boy was so young and so eager! “But how am I to go? Will you take me out?”

The boy grinned oddly, then looked down at his shoes. “I walked. But it’s only about ten miles, and Doc Riddle, I guess that’s what they called him, said he’d bring you out.”

“Doc Riddle!” The girl gasped. Doc Riddle, as the boys fondly called him, was a young clergyman who had left his wife ond children and a devoted parish to come to France to serve the boys for the Association. and because he was an expert at driving “lame duck” cars, he had been driving them sixteen hours a day, and only a half hour ago she had left him eating his supper. He had had no dinner and had been going since dawn. And still he had said he would go out in the rain again!

“If Mr. Riddle will take me, I’ll go,” she said straightening up and drawing a resolute breath.

“O Miss McQueen,” said a voice at her elbow, “you’re not going to miss our party tonight, are you? The fellows would be awfully disappointed.” It was the young officer she had spoken to a few moments before.

For a moment her purpose swerved. Before her flashed the glowing lights and all the gay merriment of a settled camp. But again she saw the boy before her, dripping still with the cold rain, his shoes standing in puddles on the floor, and she saw, too, in a vision the unfurnisheed barracks and the eager faces of men in dull brown khaki—the men who had not had a concert for five months and were always moving, moving. Moving! Did she not know what that meant?

“I’m afraid I’ll have to,” she said apologetically. “You see,” she smiled, it’s one of the ‘ten lost tribes,’ I guess; anyway, they’re engineeres and haven’t had even a movie for five months.”

The young officer showed his disappointment, but like a good soldier, he saluted and stood at attention as she passed him and went on her way to prepare for the journey.

The ride to the engineer’s camp was all that it promised to be. The car skidded from side to side of the road, while the girl on the springless side-seat gripped the side for support till her muscles ached. Twice the hobnails, lost from soldier’s shoes in the road, pierced the tire casing and a tire squashed out, allowing the car to skid about worse than before. These times were followed by work in the dark by “Doc” Riddle and the young soldier. But at last, the car stopped before something that loomed in the dark, and “Doc” Riddle, in a cheerful voice, said, “Here we are!”

A moment later Zenith plunged one foot deep in a half frozen mud-hole and felt the mud ooze in over the tops of her shoes. She gave a little cry of consternation, and sprang to one side only to bury the other foot in a deeper puddle. “Could anything be worse!” she thought to herself! But she had determined to bring a cheerful message to the boys out there by the side of the road, so she made the best of her way to the barracks.

The place, which was not large, was crowded with dusky forms. These moved to one side as they were told that the entertainer had arrived, and the girl passed through their midst toward the improvised platform. Here in one corner she removed her dripping raincoat and smoothed her hair as best she could. Then there was a flash of light from the improvised spot light, and in another moment she stood before them. There was a moment’s hesitation, then the silence of expectancy was rent by the loud cheering of the boys. But before the cheering there had come a gasp from one corner of the room. Only a few heard it. None could locate it in the darkness.

After the cheering there followed a moment so silent that the drip, drip of the rain might be heard. Then, in her rich, clear voice, the girl began to sing:

“O, my laddie!”

The boys crowded close and hung on every word. They had not heard a woman of their own land speak, nor seen her smile for a long five months, and here was one of their very best. They applauded again and again as she sang. They shouted in boyish glee:

"Give us another, Miss! Another! Another!"

But there was one boy who stood a little behind the rest, and if one had had the light to see, he might have caught a tear trickling down his cheek. And at last the moment came. She was singing, "Mother of Mine."

Clear and strong her voice came out, "Mother of mine, Mother of mine." And in it there seemed a note of tenderness such as there had not been in the other songs. The boys were strangely still as she sang. But suddenly, from one corner of the room, a clear, strong tenor voice joined in:

"Mother of mine, Mother of mine."

For a moment the girl's voice wavered. It seemed to those who stood close that she swayed, turned white, and was about to faint, but instantly her voice rang out again clear and strong:

"Mother of mine, Mother of mine!"

Once she had regained her poise there was a wonderful transformation in the face of the girl. Wearied and a bit heart-sick had seemed that face of hers, in spite of all her effort to conceal her feelings. But now as she sang on, with the strong young tenor voice joining hers in perfect time, her face was lighted with a joy no roughest soldier could fail to detect, and in her voice there was a note of peace and joy such as had never before been heard on land or sea.

And if the boys could have known it, she was far, far from them, thousands of miles over the sea, in a little vine-clad cottage where a brook bubbled as it ran on its way and where the great pines murmured unceasingly. There where they had been happy, just four, father, mother, daughter, and son.

But suddenly the song ceased. The boyish tenor voice had wavered at the end, and the song closed with something very like a sob. Then the girl stood there all silent and expectant, and yet with a look half of fear and doubt in her face, as if dreading that the dream might not come true. She might have judged the tenor voice wrongly; there might be a tenor like it somewhere in the world.

But now her eager face lighted, her lips trembled. Someone was crowding his way through the close-packed mass of soldiers. But perhaps, after all, it was just the singer, some singer who was making so bold as to come forward and offer to sing with her. They often did that and they had been welcome, too. But this singer? O, how wonderfully, wonderfully welcome he would be, if only—

But here he was standing up before her. A tall, sturdy, clean-faced, splendid soldier with the insignia of a sergeant on his sleeve. Ah, yes, he had changed, but yes it was Tom! And in an instant she found herself in his arms crying softly:

"O Tom! Tom! Tom!"

And the soldiers? They did not know what kind of a pantomime was being played before them, but they were willing to step aside and see. And when the boy mounted the platform, the boy, their beloved singer Tom, and took the girl in his arms, they still did not understand, but they cheered till it seemed the rough covering would be lifted from their heads, and they would be left to the mercies of the storm.

At last the singer stood before them and told in a simple way that this, their comrade, was her brother whom she had been seeking all over France; how they had sung that song many and many a time together.

"And," she finished with almost a sob, "if I hadn't come!"

"Sing it again! Sing it again!" A dozen voices shouted. So, standing there in the spot light, with the dusky forms gathered around them, the re-united brother and sister sang it all over again:

"Mother of mine, Mother of mine!"

Then they sang other old-time songs that the boys love best of all, till at last they remembered that the hour was late and they were keeping the gallant driver from his sleep.

"I'll come back tomorrow," the girl sang cheerfully, as she threw them all a kiss for good-night.

She did come back. Then when the company moved, Tom was allowed to go an eight-day leave with her to Aix-les-Bains, the beautiful summer resort that had been made into a rest camp for our boys over there.

As they sped toward that coveted goal, Zenith rested back on the wonderful cushions of the first-class coach, and half-closing her eyes said again, "If I hadn't gone!"—Roy J. Snell, in N. W. Christian Advocate.

THE JUBILEE CHRIST.

By Fred S. Boorman.

"Backward, turn backward, O Time in your flight,
Make me a child again, just for tonight!
Backward, flow backward, O tide of the years,
I am so weary of toil and of tears."—Allen.

The universal characteristic longing expressed by the poet is really a mistake of the intellect. This longing to visit the old scenes, to hear again the old familiar voices of former companions and live over again the sweet incidents and scenes of childhood's ideal life that the mental vision presents, all this fails to satisfy because it isn't second childhood that we need and thus a resuming of the old burdens, with the same mistakes in the same old tangled pathway of life. The real longing is a desire of the spirit, often wearied and faint, calling for a chance to try life over again with the old burdens completely removed, forgiven and forgotten. We do not need the old over again, but a new chance, with the birthright of the character of Christ-likeness, which we so carelessly spent along the way, fully restored to us again. We need the strength and wisdom to use our birthright wisely through the companionship and power of the Christ who is "acquainted with all our ways" and "knows us altogether," and is longing for us to take full possession of our birthright—the Christ-likeness which we have lost.

The world's message is that ovportunities once lost or missed are gone forever. But the Jubilee message is that the Christ, who is our Jubilee life, "creates all things new" —both opportunities, and character, our desires, and open life itself—"a new heaven and a new earth." Sin means missing; the Jubilee Christ means restoration, as typified by the Jewish Jubilee year which meant the restoration of property, home, family, deliverance from slavery, rest, and provision for food. It was a long-looked-for year of good news and new opportunities for life's betterment and fellowship with God. Christ is our Jubilee life in proportion to our trust in Him, and the transforming power of His atoning love flows from His Cross for healing and removing the curse and filth of sin, so that we may "look upon Him" in the innumerable revelations and manifestations He has given us of Himself and realize the abiding companionship of the One who is the atoning Savior and the superb lover of each one. All earthly love of father and mother, family and friends, all earthly help and saving, food and comfort are but faint reflections of Jesus Himself dwelling in human life and affairs. As the sun gives life and beauty and color to all things, so also the Son of Righteousness gives beauty and effectiveness to all life and character. Those who are living without Him are living in an artificial light that fast loses its power. Living without Christ is a sad living in the light that has failed. Our Jubilee Christ, as described in the book of Revelation, is "One whose countenance is as the sun shining in his strength," changing the darkness into the joyful and healthful daylight of the Jubilee life. When we face His countenance in faith, love and communion, all shadows of evil and discouragement are cast behind us. His presence creates the power and opportunity to live over again life's lost opportunities, and His countenance colors our earthly way with the spiritual beauty that makes life worth living.

In the Jewish life when the time came for the sounding of the trumpet which was to announce the beginning of the joyous Jubilee year, the multitude of those whose hope, health and comfort and even life itself depended upon Jubilee year must have presented a wonderful picture of excitement and joy, suspense and expectancy which could not be suppressed while the multitude waited for the notes of the Jubilee trumpet and for the High Priest's final prayer of blessing after the last act of atonement had been completed. The High Priest then with outstretched hands announced the Jubilee year to the assembly waiting for the good news of another chance in life and the deliverance, liberty and recovery of past failures and lost opportunities. All of this corresponds exactly to the proclamation of our Great High Priest, Jesus, as He stood up in the synagogue at Nazareth on that autumn Sabbath day at the beginning of the Jewish Jubilee and proclaimed the beginning of the Greater Jubilee life for all people everywhere. He said:

> "The Spirit of the Lord is upon Me, because He hath anointed Me to preach good tidings to the poor; He hath sent Me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . This day is this Scripture fulfilled in your ears."

Jesus is Himself the greatest news that

can be proclaimed; He is Himself good tidings in manifestation and personality. Wherever He is, by His Holy Spirit every circumstance and event is transformed into something better. Evil can not stay in His presence; neither can evil tidings. Hope, deliverance and restoration go out in power from Him to the poor in life, opportunity and spirit; to the broken-hearted from whatever cause; to the captives in innumerable ways in which we are bound and helpless. Jesus is, in His earthly life, the perfection of all human personality—attractive, fascinating and lovable, and in His Divinity the only atoning and satisfying power for human life. Power goes out from Him as we feed upon Him and thus become a part of His wonderful Jubilee life. He is typified by Solomon as the spring flowers of the Rose of Sharon and the lilies of the valley because He brings the springtime renewal into human life, giving beautiy for the dead ashes of remorse and disappointment and placing the garment of praise where the spirit of heaviness overlaid and overweighed.

As our Great High Priest gives the Jubliee invitation, "His voice is as the sound of many waters" (Revelation 1:15), so that His words, "come unto Me," can be heard above the turmoil and traffic of life. Sometimes His voice is gentle as a brook along a wooded landscape, and as wooing as a lover's sweet song. And then again, in times of correction, overwhelming in its convincing and convicting power, like a torrent during a storm, irresistible as the "floods of great waters" which sweep away and destroy everything in their path.

Isaiah has truly said, "who hath believed our report" about the Jubilee Christ? There are multitudes who say of Him, "He hath no form or comeliness that we should look upon Him, nor beauty that we should desire Him." But to those who accept Him in faith "He is abundantly precious"—the Divine atoning Savior in the Son of Man, thus in touch with our earthly life, and proof that our Heavenly Father is "hungry for our companionship." There is no other explanation of our creation and the atoning sacrifice of the cross than that God is longing with an intense love for us and offers to make us a part of Himself by the Spirit of the Christ whose presence is good tidings, healing, deliverance, recovery, liberty and acceptance.

The importance of the Jubilee observance and symbolism is shown by the fact that the people were emphatically commanded to fulfill all the Jubilee requirements. For lack of appreciation of the Jubilee season and blessings, and for failure to fulfill the requirements, the Jewish people suffered a humiliating and severe captivity for the exact length of time they failed to accept the Jubilee blessings. The reason for so severe a punishment is that the Jubilee year is a symbol of Christ redeeming us and of the resurrection. No one can insult the Heavenly Father by rejecting His revelation in the Lord Jesus or any symbolism of Him and get off free.

The Lord had originally planned that the Jewish people should enter the Promised Land on a Jubilee year and day. But the people were afraid of "the giants in the land" and refused to take possession: the consequence was the forty years of wilderness wanderings. There are apparently many "giants in the way" of the Jubilee land today, which causes many of us weary "wilderness wanderings" instead of the Jubilee blessings.

The order of the Jubilee year was first: The trumpet sounded all over the land. On this year only could the trumpet be officially sounded by everyone. This symbolizes the Bible message of Christ. The second event was the crucifixion symbolism on the day of atonement. The gateway into the Jubilee life is under the cross of Jesus as our atoning sacrifice. The "scapegoat" of that day symbolizes the carrying of our sins into the "wilderness of forgetfulness," so that we may start the Jubilee life anew with nothing against us in God's memory. The blood sacrifices of that day typify the "river of the water of life, flowing from the throne of God and the Lamb," with the power of cleansing, refreshing and transforming us into His character likeness. "Behold I make all things new." Rev. 21:5. "In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace." Eph. 1:7.

John's symbolic vision of Jesus represents Him as clothed with the garment of service for human needs and girdled with the golden girdle of the beauty of holiness, for He is the source of the Christian graces and sympathetic helpfulness. Jesus is also the origin of all the world's abiding wisdom—that which has made the world better and more enjoyable; all other wisdom and learning is brief and passing. John's symbolic picture also presents Jesus with a vision "like a flame of fire," which penetrates all things and separates the true from the false and withers by its power all hypocrisy and Satanic works, thus purging the world of these deadly poisons. Christ's personality is the perfection of culture and refinement and is the only power which has kept the world in a civilized condition; in whatever part of the world "there is no vision of Christ the people perish." Prov. 28:18. There brutality and barbarism thrive like vermin in the dark. Jesus gives out from age to age those Divine messages and messengers which uplift humanity step by step upward to the time when "His kingdown shall come and His will be done on the earth as it is done in Heaven," thus preventing the downward pull of hell. His Word, as given in the Bible, has cut like a "two-edged sword" every poisonous growth and seed-growing of the evil one, and thus keeps the way open for the unimpeded light of Divine Revelation to shine and heal humanity's sickness, sorrows and sins.

The atoning cross and resurrection are the safe pledges of and the only day to the Eter-
safe pledges of and the only way to the Eter-
we shall be like our Lord Jesus.

"I must needs go home by the way of the
cross.
There is no other way but this;
I shall ne'er get sight of the Gates of Light,
If the way of the cress I miss."

The battlefield of the Marne is now under its close and intensive cultivation as if no war had occurred.

A HELPING HAND FOR THE ARMENIAN PEOPLE.

It is crisis time in Armeniaa. If the remnant of the people are to be saved action must be taken promptly, or between the Turk and the Kurd, backed by the winter, which comes early in mountainous Caucasia, the refugees of that outpost people may perish. The resolution introduced by Senator Williams of Mississippi, which is pending in the Senate, empowers the Government to use the forces and the money of the Republic to safeguard the dangerous infancy of the Armenian nation until the leagued nations can take measures to make its future secure. It is not a permanent measure which is now proposed, but a friendly and urgent act of helpfulness from one people to another. Can the great, generous American people be deaf to the appeal of a gallant and kindred race who only need a breathing time to build their own strength and prosperity as a member of the family of nations?

Great Britain has for some time been policing the territory of the Armenians. But the responsibilities of Great Britain are so great in many quarters of the world and her home conditions at the moment so troubled that she feels compelled to withdraw her forces. There is no other nation that can just now assume this opportunity of helpfulness. Although we are so far away from the land of the Armenians we are bound to them by many ties even more intimate than the duties which a prosperous nation owes to a brother in distress. We have many citizens of Armenian birth and they are among the best and strongest of our recent immigrants. We have sent our sons and daughters to help and teach Armenians under Turkish oppression. Many of them held their posts through the dangers of the war. The Armenians trust us as they trust no other people. We are their only hope. We can help them to organize and prepare for needed self-defense. We can put them in the way of a secure and ordered freedom. It is a temporary loan they ask—a shelter against the storm until the skies begin to clear. There should be no doubt at all about our privilege in holding out a hand to help them on their feet and secure the assistance of their high qualities in the future brotherhood of the peoples.—Congregationalist and Advance.

MARRIED.

On the twenty-fourth of September at the home of the bride, Miss Maud Lee Cullor and Dr. Murry of Burlington were united in matrimony, the writer officiating. Miss Cullor is a member of our church at Friendship and one of Alamance's most successful public school teachers. Mr. Murry is a member of the Lutheran church and of the Friendship community and is now successfully practicing dentistry in Burlington. We esteem them highly and wish for them a successful voyage.

J. A. Burgess.

—The government nips a strike of coal miners in the bud by announcing that in case the mines are closed the government will take them over and operate them.

should be done by the Anti-Saloon League forces during the next few years."

There are seven strategic points on which dry forces expect to concentrate in the immediate future, it is announced. These places are:

Scotland, Mexico, New Zealand, South Africa, the Scandinavian countries, Russia and Japan. W. E. Johnson is at work in Scotland; Dr. David Ostlund has just arrived in the Scandinavian countries; others are ready to go at once to the other countries.

Prohibition efforts already have been made there which the League believes may easily be fanned into flames. Two states in Mexico already are dry, and complete Prohibition. in the minds of the drys, would have tremendous effect on all the other Latin-American countries.

Scotland votes next ytar, and the drys believe that if it adopts Prohibition the whole British empire will follow.

In the Scandinavian countries there has been tremendous Prohibition advance. Success of Prohibition at the New Zealand polls is held to be insurance that Australia will go dry. Adoption of local option in South Africa would, dry leaders say, pave the way for Prohibition all over the continent. Russia is under Prohibition, and its continuance and enforcement would affect the Balkans favorably. A successful fight against the liquor traffic in Japan, would, League men assert, set a standard shortly to be adopted by the entire Orient.

THE LEAGUE OF INTERCESSORS IN THE INCREASE CAMPAIGN.

During the Million Dollar Campaign much emphasis was laid upon prayer, and a League of Intercessors was formed and promoted throughout the churches. The Campaign was regarded as a spiritual enterprise, the results of which would be gauged by the volume and energy of prayer. Three hundred and three churches responded to the appeal and enrolled a total of 4,753 members. This list is growing from day to day. Continuing the League of Intercessors as a valuable asset in the Increase Campaign that is now on, an appeal is addressed to all pastors and churches to seek earnestly the promotion of intercessory prayer through the enlistment of intercessors who will give their names to our League of Intercessors on the cards which we will gladly furnish to all applicants.

The following is a list of the number of churches that have a League of Intercessors and the number enrolled in each, by conferences:

Conference	No. churches having Intercessors	Total enrollment
Alabama	10	80
Arkansas	1	4
Colorado-Texas	1	37
Eastern	29	566
Ft. Smith-Oklahoma	9	93
Georgia	1	2
Indiana	40	549
Iowa-Missouri	4	20
Kansas	8	118
Louisiana	5	24
Maryland	34	482
Michigan	23	193
Mississippi	2	37
Missouri	2	18
North Carolina	29	466
North Illinois	13	185
Ohio	48	1,019
Onondaga	9	181
Pittsburgh	14	226
South Illinois	6	21
Tennessee	1	8
Texas	9	138
Virginia	2	2
West Virginia	13	230
Washington Mission	1	24

Pastors are asked to preach upon the possibilities of prayer in connection with the Increase Campaign, and to seek further enrollment of those who will help by prayer. Make this your earnest daily prayer throughout the campaign: O Lord, send a revival and begin in me, for Jesus' sake. Amen. Promises to plead: Jer. 29:12-13; Hab. 3:2; Matt. 26:44. "Pray ye the Lord of the harvest to send forth laborers." Ps. 37:4; Ps. 114:1. And with Thanksgiving, Ps. 103.

The Forward Movement Commission.
Crates S. Johnson, Executive Secretary.

NOW IS THE TIME.

Rallies have been held in our churches throughout the land, and the efforts of pastors and people are being redoubled in all departments of the work. The great evangelistic campaign has gotten under way, and excellent plans are being used to create interest, secure helpers, and reap a great harvest of souls.

One important department of special interest to the younger members of our churches needs also to be pushed at this time, and that is mission study classes.

The pastor may say, "I'm too bury," but you are just the man for the work of organizing one or more classes. The teacher of a class of young people in the Sunday school can easily organize them and have them meet once a week, and read one of the interesting books of non-Christian lands.

It will give them much knowledge of peoples, their customs, religions, etc., and will cause them to appreciate more the blessings of this great country, and inspire them to be helpers in the work of making a better, happier world.

One hour a week can well be spent in this profitable way, and the outcome will be a better informed, more enthusiastic corps of young people to co-operate in the work of the local church.

The books this year are very interesting, and suited to the age of any in our churches, and can be secured from our Book Concern, but, of course, the books dealing with other countries can be selected if desired.

It will help you to get close to the young people, and by helping them in this way you are really helping to make a better church in the future by training them to share in this service He expects of His followers.

A pamphlet, "How to Organize and Conduct a Mission Study Class," sent free.

What We Are Doing.

In our foreign missionary work we are acknowledging that we owe our great heritage and wonderful development to the Bible which centuries ago was taken to our pagan ancestors.

And the Bible still transforms cannibals and savages into intelligent, developing people with assurance of ultimately attaining equal standing with foremost nations.

Gladstone well understood it when he said, "My only hope of the race is to bring the human mind into touch with the divine revelation."

There can be no real hope for humanity without the Bible, and there can be no hope for Christianity, in the largest sense, unless its followers work at God's plan—preach the Gospel to every creature.

The highest spiritual realizations, the uttermost sweep of faith, and the farthermost service to men have only been attained when Christians, the churches, were aflame with the passion to save souls, save the world, in God's way and by His agencies.

How perilous to the soul, how deadening to the church, how arrogantly rebellious is the indifference, inaction, opposition of those who neither favor nor help foreign missions—God's own plan for His church.

It behooves every one of us to strive to be in accord with His will, and to do the things He would like to have us do in bringing the world under His sway. Fred C. Klein.

THE CHILD'S PRAYER.

Into her chamber went
A little girl one day,
And by a chair she knelt,
And thus began to pray:
"Jesus, my eyes I close,
Thy form I cannot see:
If Thou art near me, Lord,
I pray Thee, speak to me."
A still small voice she heard within her soul:
"What is it, child? I hear thee; tell the whole."

"I pray thee, Lord," she said,
"That Thou wilt condescend
To tarry in my heart and ever be my friend.
The path of life is dark,
I would not go astray;
O, let me have thy hand
To lead me in the way."
"Fear not! I will not leave thee, child, alone."
She thought she felt a soft hand press her own.

"They tell me, Lord, that all
The living pass away;
The aged soon must die,
And even children may.
O, let my parents live
Till I a woman grow!
For if they die, what can
A little orphan do?"
"Fear not, my child; whatever ill may come
I'll not forsake thee till I bring thee home."
Her little prayer was said,
And from her chamber now
She passed forth with the light
Of heaven upon her brow.
"Mother, I've seen the Lord,
His hand in mine I felt,
And O, I heard him say,
As by my chair I knelt:—
'Fear not, my child; whaever ill may come,
I'll not forsake thee till I bring thee home'."

FROM PASTORS AND PEOPLE

Mt. Hermon Church, Creswell Circuit—This will inform you that we are neither lost, strayed, nor stolen, but still on the job. While we have not written to the Herald for about three months, we have intended to do so, but I was away and we didn't have any report.

On last first Sunday our ear pastor, Rev. R. L. Hethcox, was away helping in a series of meetings; although we had services conducted by the Christian Endeavor. Sunday was our regular preaching day, though we didn't have any services at our church on account of the association at the Baptist church, but we had services on Friday and Saturday nights. We all enjoyed two good sermons.

It seems that everywhere our preacher goes the people who hear him preach want to hire him, but we cannot let him go.

We have organizeed a Ladies' Aid society and we are planning to do good work. Pray for us. Callie Barnes, Reporter.

North Davidson Circuit, Friendship.—We always look forward to the first Sunday, when our faithful pastor, Rev. C. A. Cecil, fills his appointment. He comes filled with the Spirit. He preached a grand sermon Sunday, among the best. "Servants of God," the end of the year is drawing near, but we hope he will return to us. $24.36 on budget, $2.08 for Children's Home, $200 for the million dollar campaign. Our church claims are paid. We are having a right good Sunday school.

Reporter.

Stallings, Mecklenburg Circuit.—Last Sunday services were held at 11:30 a. m. and 8:30 p. m. Bro. Ridge preached both times; every one enjoyed his services, as he had not preached for us since August. Glad to have him back.

We organized our Sunday school last Sunday; the officers are as follows: Mr. R. S. Irby, superintendent; Etta Belle Stallings, secretary; Mr. H. B. Furr, teacher class one; Mr. M. L. Stallings, teacher class two; Mr. Ray Dry, class three; Mrs. Noles, class four; Mrs. M. L. Stallings, class five.

Stallings Sunday school is doing great work. Bro. Ridge was at Sunday schiol last Sunday. Total present, 56; collection, $2.73, which went to the Children's Home.

The Ladies' Aid Society has done great work in helping raise money toward building back our church.

All of the ladies on the charge are invited to meet with the ladies of Stallings next Sunday in their society.

We have got the most of our lumber hauled for framing, but are still waiting for our brick to come. Hope it will soon be here so we can build our church. Pray for us, that we will soon get to start our church and it will not take long to finish. A Member.

Burlington.—Last Sunday was a great day for Burlington church and Sunday school. There were 250 present in the Sunday school. The pastor requested that the children and any others be asked to make decisions for Christ. The invitation was given after the study of the lesson, and 29 boys and girls, ranging in age from six to 12 years, responded to the invitation without persuasion. It was a beautiful scene to behold. The 29 boys and girls of our Sunday school who had been given religious instruction by our consecrated teachers from Sunday to Sunday around the altar rail and consecrated their young and precious lives to Christ and the service of the church. Bro. Pritchard, being a man deeply interested in the children of his church, was overjoyed with the results.

Our revival services began on Sunday, Oct. 5, and a service was held each night during last week. The congregations were fairly large, considering the other attractions of a worldly nature, one of which was a carnival holding forth during the week. Bro. Pritchard remarked repeatedly that the one thing noticeable about the congregations was that they were made up almost entirely of Christian people, and the unsaved people were not there. In these unusual and abnormal times in our present age there is a lacking on the part of people in general to take hold of spiritual things. The tendency is to seek the pleasures of the world and neglect the most important things of life—the salvation of the soul and development of a Christian character. Bro. Pritchard did very earnest and faithful preaching during the revival services, proclaiming the glad tidings of the gospel and endeavoring to convince the sinner of his lost condition without hope and Christ in the world.

The election of church and Sunday school officers was held at the conclusion of the morning church services last Sunday. Following is a list of the officers elected: Miss Swannie Patterson, church conference secretary; J. G. Rogers, chairman board of stewards; G. L. Amick, choir master; T. T. Stafford, church treasurer and chief collector; J. E. Moore, treasurer building fund; Miss Lula Riddle, church pianist; Miss Allene Amick, assistant church pianist; J. E. Brown, chief church usher; C. B. Way, press agent; O. N. McPherson, L. R. Pickard, H. E. Isley, J. Ed Moore and D. B. Moore, church trustees; R. F. Williams, T. A. Smith, T. J. Hargrove, J. C. Foster, C. M. Coble, M. A. Coble and J. L. Kennedy, parsonage trustees; R. F. Williams, P. E. Moran, A. B. Holt, Miss Ila Stafford, Chas. F. Foster, O. N. McPherson, Mrs. C. A. Albright, C. P. Paul, Chas. B. Amick, Mrs. Ollie Moser, W. E. Crutchfield and Miss Paulette Rogers, stewards; Mrs. S. M. Hornaday, John Shay, T. R. Glenn, J. A. Riddle, G. R. Bennett, W. A. Glenn, Mrs. Flavius Loy, T. A. Smith, W. M. Campbell, J. B. Turner and Mrs. Mamie Sharpe, class leaders; M. A. Coble, superintendent Sunday school; W. D. Loy, assistant superintendent Sunday school; H. W. Wade, secretary and treasurer Sunday school; Miss Elma Garrett, assistant secretary and treasurer Sunday school; Miss Allene Amick, pianist Sunday school; Miss Lula Riddle, assistant pianist Sunday school; G. L. Amick, choir leader Sunday school; J. B. Turner, assistant choir leader Sunday school; Miss Beulah Bennett, librarian Sunday school; Miss Mary Brown, assistant librarian Sunday school; J. A. Riddle, superintendent home department Sunday school; H. E. Gibbs, assistant superintendent home department; Miss May Garrett, secretary home department; Miss Ivy Coble, superintendent primary department Sunday school; Miss Elsie Moser, superintendent beginners' department Sunday school; Mrs. J. B. Cheek, superintendent cradle roll department Sunday school.

An installation service will be held next Sunday morning at 11 o'clock at which time the new officers of the church and Sunday school will be installed by the pastor. Every officer is requested to be present.

We will give a list of the new members received as a result of the revival services in our report next week. Seven boys and two girls joined at the service last Sunday morning. That brings the number of new members received into the church during the present pastorate to 211. An opportunity will be given next Sunday morning for others to join.

The Sunday school, the Christian Endeavor society and the church are very glad to have Bro. Lon Braxton back in the services again after an absence of about two months. Bro. Braxton completed a course at Edwards college at High Point recently and has become book-keeper in the office of the branch store of W. I. Anderson and Company which opened here a few weeks ago.

The announcement was made in the Sunday school last Sunday that Herbert W. Wade, who left Burlington during the war and entered the service of Uncle Sam in bringing peace to the world, has landed in America and is expected to arrive in Burlington soon. The nominating committee had no difficulty in reaching a decision to place his name on the list for secretary and treasurer of the Sunday school for the coming year, and the statement was made that Bro. Wade is the best secretary our Sunday school has ever had. We will be especially proud when Bro. Wade returns and takes up the work again.

We are very fortunate to have as a member of the Baraca class and Sunday school Prof. C. W. Davis, a member of the graded school faculty here this year. Bro. Davis is a Methodist Protestant and will prove a valuable member of our Sunday school during his stay among us. We were also glad to have Bro. C. D. Curl with us in the services last Sunday. He has been elected principal of the school at Altamahaw and that school opened on Monday of this week. Bro. Curl was a member of our Sunday school last year.

Mr. and Mrs. J. M. Cheek of Chapel Hill worshiped with us last Sunday morning. They spent from Saturday till Monday with Mrs. Cheek's sisters, Mrs. J. R. Foster and Misses Ila and Susie Stafford.

There was no church service last Sunday night on account of the rain. Rain began falling about six o'clock and continued to fall during the night and all day Monday. The junior and senior Christian Endeavor societies held their meeting as usual. The revival service for Monday night was suspended in order that the pastor might have a rest. Services were announced for Tuesday and Wednesday nights.

Next Sunday morning we will have the usual Sunday school and church service. An opportunity will be given for people to unite with the church. In the evening, beginning at 7:30 o'clock we will have a service in honor of the returned soldiers of our church and Sunday school. All ex-service men will be given special recognition and a special sermon will be delivered by our pastor. Every man who responded to the call of Uncle Sam in the world-war who went from our church or Sunday school is especially invited to attend the service. C. B. Way, Reporter.

Thomasville.—Our fall meeting will begin next Sunday morning. After Sunday our pulpit help will be Rev. C. H. Whitaker. During the week we will have an afternoon and night service J. H. Abernethy.

Mt. Carmel.—It was my privilege to assist Rev. C. H. Whitaker at Mt. Carmel, Forsyth Charge, in the meeting which began the fourth Sunday morning in September and closed the following Friday night. On Sunday we had three services and dinner on the ground and good congregations. The congregations were not large during the week as it was a busy time with the farmers. Those who attended were attentive and interested. It was a pleasure to preach in this meeting because I felt that pastor and people were with me in prayer and desire. I helped in a meeting there three years ago and knew most of the people. This is Bro. Whitaker's third year on this charge and he has been working faithfully for better and higher things. Nearly all the male members of Mt. Carmel will pray and talk in public. We have good people there and progressive ideas prevail in doing religious work. We had one reclamation, but no accessions. The church was revived, and preacher and people were benefited by the meeting. Bro. Clark Patterson came after me in his car and Bro. Austin Evans brought me home. Bro. J. E. Faw was unwell and could not attend the meeting. We all missed his presence very much, as he is so faithful and prompt in attending when well.

I received $28.44 and after preaching Friday night went 'possum hunting with Bro. Austin Evans and Charley Cooper and we caught a nice opossum.

Many thanks to all for their kindness.
J. H. Abernethy.

Guilford Circuit—We have held three meetings resulting in 80 professions and sixty-one accessions. First meeting was held at Fairfield church; results 22 professions; second, Mitchell's Grove; results, 30 professions; third, Hickory Grove with 28 professions.

Rev. J. W. Hulin and Rev. C. A. Cecil and Rev. J. W. Quick were our help in these three meetings. Each one of these noble preachers worked hard and preached the gospel with great power.

People at Hickory Grove rejoiced to have Rev. C. A. Cecil with us in the meeting. He was pastor of said church some 20 years ago.

Our meeting for Shady Grove will begin next Sunday, the 19th. We hope to have the editor of the Methodist Protestant Herald to preach for us next Sunday. We hope also to have Rev. R. M. Andrews with us. We will perhaps not be able to dedicate the new church at this time as we had hoped to do, but this will be our first service at the new church and we would be real glad to have these brethren with us at the first service.

The faithful people at Shady Grove have done well in building their church. They have raised more than $2500 on this church. It is a credit to them and the county in which they live. The spiritual condition of Guilford circuit is very good at this time. And the financial condition is fine. The circuit will pay every cent this year. Mitchell's Grove reports $100 on the million dollar campaign and are going after another hundred.

Each church has raised some, but we are not ready to report just at this time, but will report soon.

Hickory Grove gave us a pounding since our last report. Bro. Jesse Hassell and wife brought us a supply of potatoes and pumpkins; Bro. W. M. Jones, lot of things; Bro. A. L. Jones, molasses, and fodder for the horse, and other things; Bro. J. F. Hassell, corn. Some of our good people of Fairveld also pounded us last week, among the list we note Brother and Sister J. A. Gray gave us one dozen chickens. May the Lord richly bless all. Yours in His name.
A. M. Hamilton.

Whitaker's Chapel, Roanoke Circuit.—Pastor Stubbins gave us two of his best sermoss first Sunday in October, the beginning of our meeting. Dinner was served on the ground to everybody, and a pleasant hour was spent before the afternoon service, meeting and talking with friends who had come, some from a distance, to be with us.

Rev. D. R. Williams came on Monday morning and gave us a sermon morning and evening for four days. If they were not his best we didn't know any better. To say we enjoyed and felt benefited by them is saying little. Am sure the railroad lost a fine conductor, but glad our church gained a good preacher.

Very glad to have Mr. Bethea from Halifax work with us a few days. His bright face and glad song was a great inspiration. Wish we could have him to help us often in our singing.

Also glad to have Mrs. Williams with us part of the week.

Five joined the church and we feel sure many were strengthened for life's duties.

Sorry to say Mrs. Washington is no better. She has our prayers and sympathy.
Reporter.

October 13, 1919.

Concord.—Our usual services were held Sunday with good attendance at all services. Two hundred fifty-four present at S. S. There were 130 present in the Baraca class. Our school was favored with a visit from Mrs. N. Buckner, General Secretary of Baraca-Philathea work. Mrs. Buckner made a short talk to the Baraca and Philathea classes in their rooms, and then to the whole school. It was indeed a pleasure to have Mrs. Buckner with us. A meeting of all the organized classes of the city was held Sunday afternoon at the central school auditorium, at which time the officers were elected for the city Baraca-Philathea union. Mrs. Buckner was the chief speaker for the evening, and we also had some of the district officers speak to us.

We held our Rally Day services the fourth Sunday in September and a very good program was carried out.

We are sorry to note that Mrs. E. G. Lowdermilk, Mrs. J. L. Potts and Mrs. Lottie Brown are all sick at this writing. We wish for all them a speedy recovery. Reporter.

Union Grove, Orange Circuit.—We had 25 in Sunday school Sunday; have had the best attendance this fall we have ever had, and we are hoping for better in the future.

We were delighted to have Mr. and Mrs. H. A. Garrett and five of the children from our Children's Home with us the first Sunday. We certainly did enjoy the music by our boys and girls and the good words by Mr. Garrett, and we hope Mrs. Cecil will bring them again soon.

Our good pastor gave us a good sermon on Joseph, Gen. 39. He always gives us good sermons and is doing a great work among us and we hope Conference will send him back, as he has learned the work and can do more and better work in the future.

We hope to have all our finances up by Conference.

We were glad to have Prof. T. O. Pender and others from Chestnut Ridge worship with us one Sabbath.

With best wishes to the Herald and its readers. N. B. L.

October 13, 1919.

Mt. Hermon Charge.—Special meeting season on this charge is over. We began at Cedar Cliff on the second Sunday of August with Rev. A. D. Shelton as help. From here we went to Mt. Hermon for the third Sunday in August with Rev. W. F. Kennett as help. Then we had a rest till the first Sunday in September when we began our meeting at Friendship with Rev. G. F. Millaway as help. Then we had another rest till the fourth Sunday in September, when we began our meeting at Bellemount with Rev. J. H. Bowman as help. At the four churches there was a faithful sowing of the Word, though the results were not what we desired. In all there were sixteen conversions and eleven accessions. J. A. Burgess.

Orange Circuit.—Chestnut Ridge's reporter has kindly asked me to report for her this week as she is busy with her outdoor work, and wants to get it done before cold weather sets in.

Our special revival meeting closed last week. Rev. J. D. Williams came on Tuesday and stayed until the meeting closed on Friday evening. He preached with great power and his sermons were touching to all who heard him. There were about 37 converted; 22 united with the church. There are more yet to give up their ways of sin and draw nearer to Jesus Christ. The congregations were good all through the week. Prof. T. O. Pender had charge of the singing; he was somewhat surprised when collection was taken up for him.

We had with us during part of the meeting Bro. T. A. Williams and family; it looked real good to see them some more. Wish they could have stayed during all the meeting.

Yours in his name, Annie C. Squires.

P. S.—Yesterday was another good day for us at Chestnut Ridge. There was a good congregation present, and our pastor delivered a most excellent sermon. It was communion day with us, and a good many took part in it. May the Lord bless and comfort those trying to follow Jesus Christ.

Those that want to unite with this church should be present the fourth Sunday in October.

A. C. S.

Buncombe Circuit.—We, of Buncombe, are still busy trying to put on some worthy programs that will help the work of the kingdom.

The members of the active Ladies' Aid of Weaverville deserve great credit for the much needed repair work which they had done on their church last week. They are always busy in church activities.

The writer has recently organized a Christian Endeavor society at Clark's, which it is believed will greatly strengthen the forces among the young people there.

The Baracas and Philatheas of Clark's Chapel, together with the pastor, are to spend tomorrow in the mountains gathering chestnuts.

Our fourth quarterly conference will convene at Clark's Chapel on Saturday afternoon before the fourth Sunday in this month.

We gladly welcome President Andrews to our work next Saturday and Sunday.

C. C. Lindley, Pastor.

Shelby, Shelby Circuit.—We are very glad indeed of the interest in our Sunday school. There were over a hundred present several Sundays in the past quarter; hope the attendance will increase.

Our Ladies' Aid is still trying to do its bit for the advancement of God's kingdom.

Though we may not speak like angels nor yet preach like Paul, we can tell the love of Jesus, we can say He died for all.

Bro. Fogleman preached last night to a very attentive congregation. We enjoyed his sermon. We hope that the Annual Conference will send Bro. Fogleman back to us.

Several new members have joined our church since the third quarterly conference.

We are indeed glad to report that little Jack Ramsey, the little son of Mr. and Mrs. A. A. Ramsey, is improving. He was seriously ill five weeks.

Miss Vangie Ramsey left the 4th for Valdese, N. C., to teach school at that place.

Harmony's Christian Endeavor.—It has been two weeks since I made my report of our society. Last Sunday was a real interesting meeting. The boys took charge of the meeting. Mr. Henry Balentine was leader. The topic was, "The Road to Brotherhood." The program was carried out by the boys. We are glad to know that they are interested in the work. Sunday Mr. Homer Taylor was leader. The topic was, "Training Citizenship." Rev. N. M. Harrison was with us. He made an inspiring talk on the topic. We always look forward for the second and fourth Sunday afternoon. We are so glad to have him with us, for we always hear something good on our topic, which helps us out very much. And I am quite sure everybody enjoys hearing him very much.

We were glad to have some of the Cross Anchor Endeavorers over Sunday afternoon. We are sorry that we didn't have a very good program. They surprised us, which we are going to do them some Sunday afternoon.

Our society has planned to pick cotton Friday evening; the proceeds will be for some good purpose; have not decided what we will do with it; hope we will have good luck and pick a bale. Best wishes to all Christian Endeavorers.

Mamie Reeves, Reporter.

High Point.—Last Sunday was a red letter day for our church. After a splendid sermon, Dr. Brown received 20 new members into the church as a result of the Culpepper revival, which closed a week ago. Some of these new members are heads of families, several are young ladies, and a number are young boys and girls. We are indeed happy to welcome this large number of new members.

Yesterday the Ladies' Aid society motored out to the new home of Mrs. S. P. Montgomery near the Children's Home, and held the regular October meeting, which had been postponed on account of the Culpepper meeting at Wesley Memorial. Miss Millie Bowman, Mrs. H. A. Garrett, and Mrs. Montgomery were joint hostesses. We were pleased to have one new member, Mrs. Anman, join the society. In spite of the very disagreeable weather, we had a good attendance, there being 18 present, and the meeting was very enjoyable.

Mr. A. M. Idol attended the Reunion of the United Confederate Veterans at Atlanta last week, and enjoyed the trip immensely. There were 8,000 "Boys in Gray" who marched in the parade, though the ranks grow thinner with each passing year. These old heroes are full worthy of all the honor and good times that we can possibly bestow on them.

Little Alfred Moffitt, son of Mr. and Mrs. H. A. Moffitt, who has been suffering from a slight attack of diphtheria, is improving.

Stanly.—Our fourth quarterly conference will convene at Plyler on Saturday before the second Sunday in November.

We missed much the presence of Uncle Sol Mabry and wife at Porter Sunday, who were kept at home on account of the illness of their son. Bro. Durant Shankle and wife, too, were kept away on account of the serious illness of Sister Shankle; we hope for her a speedy recovery.

We were delighted on visiting hospital at Salisbury, to find Sister Wm. Snotherly recovering so rapidly from the effect of a serious operation. We were, also, delighted to be entertained in the beautiful home of Bro. Lawsen Furr and wife of East Salisbury. We were so glad to find Sister Furr, who is a woman of suffering and acquainted with the surgeon's knife, so much improved in health, and so bright and cheerful. She is an example in patience and few could have stood so much suffering. Bro. Furr still manifests his staunch loyalty to his church. In addition to his financial burdens of doctor bills, he has decided to lay aside each month $5 for the Lord. He sent his assessment to his church and added, "If that is not enough, let me know." He also made a pledge of $50 on a new parsonage building. No wonder there is sunshine in his home.

Since last report Miss Ollie Almond has remembered us with a fine lot of tomatoes and apples. Bro. Charley Harkey, a jug of new molasses. Bro. Filmore Hatley, a lot of his fine potatoes. Mrs. D. Walter Sides, a variety of good things. Thank you.

W. D. Reed.

Yarborough Christian Endeavor.—I have not given a report of our Christian Endeavor since September 21. Although we have not been idle, I feel that we have not been doing as good a work as we could have done.

The following ones have conducted the meetings since the last report: September 28, "The Christian Athlete and His Training,"—Mr. Newell Patton was supposed to take charge of this meeting, but he being absent, Miss Clara Jackson led in his place. October 5, "Our Relation to Others: Toward World Brotherhood,"—Bro. Boyd Bobo was supposed to take charge of this meeting, but he also being absent, Miss Clara Jackson led in his place. Our meeting of October 12, "Training in Citizenship," was held last Friday night; our leader for this meeting was Mr. Eddie Hipps. This was a very good meeting. Mr. Hipps gave us a very interesting program. Each one did his part well. Rev. N. M. Harrison gave us a splendid talk on the topic, which added much good and interest.

At this meeting the recording secretary, Miss Clara Jackson, read the names of the different members, and the parts they are to explain in organizing a Christian Endeavor when they go to Anderson charge to organize a society; she also gave the division of the society as divided into red, white and blue groups to bring new members into our society. This plan was suggested in order to see which group could bring in more members.

Our entire society made something over $9 picking cotton.

Our society met Friday night in order that we might visit Harmony Christian Endeavor, but only nine of the members were able to get a way to go. We certainly did enjoy being with the people at Harmony. We were received with a warm welcome. Harmony church is made up of a kind-hearted, friendly people. They have a splendid Christian Endeavor, and a number of members who seem to take much interest in Christian Endeavor work. I was one among the number that had an opportunity of visiting their society, which I am very thankful for. I feel that we all enjoyed and received a blessing from both their Christian Endeavor and their church service, which was conducted by their pastor, Rev. N. M. Harrison. We would be glad indeed to have the Harmony Christian Endeavor or any other Christian Endeavor society come and visit us.

Hattie Lou Bishop, Reporter.

NORTH CAROLINA'S THREE TAXATION PLANS.

An Explanation of (1) The System of Revaluation and Tax Rate Reduction Now Begun, (2) The $300 Exemption to Begin Next Year, and (3) The Income Tax Amendment to be Voted on in 1920.

All over North Carolina there is much interest in the State's new taxation policy and many inquiries as to just what is proposed.

The matter has already been explained in The Progressive Farmer, but since that was several months ago, it seems well to explain the matter afresh to our farmers who are now reporting on their land values.

I. The $300 Tax Exemption.

The new taxation policy of the State aims at three things:

(1) Honesty in assessments.

(2) A reduction in tax rate to correspond to the increase in assessed values.

(3) Provision for lightening the burdens of poverty and industry, and putting a larger share of the burdens of taxation on men with large incomes.

With regard to the latter point, we may note in the outset that the recent Legislature was the first one to take advantage of the authority given it by the Constitution to provide a $300 exemption for tax-payers, this provision of the new law reading as follows:

''From and after the year 1919 there shall be allowed an exemption for each person of wearing apparel, arms for muster, household and kitchen furniture, the mechanical and agricultural instruments of mechanics and farmers, laborers and scientific instruments, and provisions, not exceeding a total value of three hundred dollars.''

II The Revaluation Plan.

Now about the plans for securing just assessments. In the past everybody understood that he was permitted to list property for something less than its real value; and the result was that the more pliable a man's conscience, the lower the rate he named; and this thing had grown worse and worse year after year until it has amounted to a state disgrace. For a man to list his property at its real value meant that he would have to pay practically twice as much tax as he ought to pay. Such a system encouraged lying, and corrupted public morals at the fountain head. If the sworn officials of the state set the example of assessing real estate at 33 1-3 per cent. of its value, how could the state expect the individual taxpayer to list his personal property at 100 per cent.?

Now all this is to be changed. Hereafter every property owner in the state is expected to list every cent's worth of property he owns—and list it at 100 per cent. of its value; list it at what it would bring if offered for sale under favorable condition, and not merely at its probable selling price at a forced sale.

Now if this plan for revaluing property for taxation were offered without assurance that the tax rate would be correspondingly cut, of course this plan would largely fail. It specifically provides, however, that as assessed values increase, the tax rate must decrease. It is provided that the amount of tax collected by the state or by any county, city, town, or special tax districts shall not exceed a 10 per cent. increase in the amount now raised by **taxation. Consequently if assessed** values are increased 200 per cent., as they probably will be, the tax rate per $100 worth of property will be proportionately reduced, plus the nominal 10 per cent. increase. Mr. A. J. Maxwell, who is the state's foremost tax authority, expresses the positive opinion, in fact, that under this revaluation plan, the **average tax rates will be reduced to about one-fourth the present rates.**

The state tax commission will superivse assessments and valuations through a scientifically designed system so that the man who voluntarily lists his property at full value may be sure that his neighbor is going to be compelled to do the same thing. This new valuation recently began, and it will take about a year to get this monumental task done for the whole state. Then the Legislature will be called together and the tax rate per $100 for state, county, special tax district and municipal purposes will be cut just in proportion as valuations have been increased.

III. The Income Tax Constitutional Amendment.

But some one may say, ''While the Legislature forbade an immediate increase exceeding one-tenth in amount of taxes collected, will not this soon be increased as a result of revaluation?''

We think not, and for a very important reason.

The big purpose of this revaluation of property is not to increase the amount of taxes to **secure justice and equality in assessment.** Then in order to provide larger revenues for the state and give us the necessary money for the many important tasks which an advancing civilization placees on the commonwealth—better schools, betters roads, better health, better care of the unfortunate, etc.—the legislature submits to the people another important plan. At the election in November. 1920, the people will vote on a constitutional amendment **authorizing the state to tax the income of the wealthy, without regard to whether any particular income is derived from invested wealth or otherwise.**

We hope every Progressive Farmer reader will make up his mind to vote for this amendment and urge others to do so. Heretofore we have had a shameful system in North Carolina. Incomes derived from labor have been taxable, while incomes derived from invested capital have been exempt from taxation, under constitutional provisions. Thus it is said that a famous tobacco manufacturer of this state had an income of about a half million dollars a year from his property, and was not required to pay one cent. of income tax on it, while his stenographer or clerk getting $1,250 a year or more was required to pay an income tax. In England for years it has been the plan to put a heavier tax on ''unearned incomes,'' that is to say, on those derived from invested capital—than on ''earned incomes,'' that is to say, on those derived from one's labor or profession. Our North Carolina plan has been on the other extreme, and the voters of the state ought to pile up 100,000 majority for changing it, just as they did for changing the constitution so as to provide a six-month's school term.

A great part of the state's wealth is concentrated in the hands of a comparatively few wealthy persons, and it is only fair that they bear a larger share of the burdens of taxation. This is all the proposed income tax amendment means.—Progressive Farmer.

HEALTH DECALOGUE—HOW TO LIVE 100 YEARS.

A Famous Little Health Classic.

1. Use only plain food, only about half as much of it and chew it twice as long. Eat nothing between meals.

2. Move outdoors, or move the outdoors indoors. Pure air is better than a whole drug store.

*3. By all means use the diaphragm in breathing, thus keeping the abdomen in constant motion.

4. Avoid tight waists. Suspend all clothing from the shoulders. Never sit in a cramped position. Hold the chest high.

5. Shun such poisons as tobacco, coffee, tea, chocolate, cocoa, Coca Cola, headache medicines and painkillers.

6. Avoid putrid poisons in the colon, by using eggs, meat and beans in very small amounts and never fried.

7. Regulate the bowels by fruit, green vegetables, coarse bread, much water, exercise, abdominal breathing, regular habits.

8. Discard condiments, pastry, fresh bread, hot breads and breads not thoroughly baked.

9. Do some open air work or walking each day and exercise all unused muscles by special exercises each night. Avoid overwork and exhausting passions and emotions.

10. Renounce the sin of selfish habits: ''Whether therefore ye **eat** or **drink** or whatsoever ye do, do **all** for the glory of God.''—1 Cor. 10:31. (For service, not for pleasure.)

*If, by the use of belts, etc , and by sitting in a cramped position, you have lost this normal habit of breathing then your heart, lungs, liver, kidneys and all your digestive organs must suffer daily until you regain the habit. Constipation is but one of the bad results. Practice little and often, especially when lying on your back. See that the abdomen rises with each breath. Maintain an equal pause before and after each inspiration. Breathe very slowly. Hereafter be certain to wear very loose clothing about the waist and sit erect.—Dr. Elmer Fowler in ''Good Health.''

SOCIALISM AND CHRISTIANITY.

Not long ago a radical orator in New York told his audience that there were more people in the British Isles who believed in the doctrines of Karl Marx than there were who believed in the gospel of Jesus Christ. We have no idea that he was even within measurable distance of the truth, but at least he recognized the fundamental opposition between the prophet of socialism and the founder of Christianity.

Many people know little of what Marx actually preached except the ''collective ownership of the means of production'' and the ''class war'' between the ''bourgeois,'' or employing, class and the proletariat, engaged in industrial labor; but there are many other points in his doctrine, less economic than moral in their application, that are rarely discussed in public, but that must become conspicuous whenever, as in Russia, an attempt is made to establish socialism as the national or the world order.

First of all, he taught, and pretended to have discovered, the "materialistic conception of history." He denied that there was any divine purpose in the affairs of mankind and held that history only recounted the struggle of the different classes for the greatest share of the material wealth of the earth. Is any greater contrast possible than that between this view of life and that of Jesus?

Naturally, he went on to deny every form of restraint that society has adopted to save itself from degradation and dissolution. "Law, morality, religion are to him (the workingman) so many 'bourgeois' prejudices, behind which lurk so many "bourgeois' interests," says the Communist Manifesto; and Marx always taught that there was no real right and wrong, and that morality was never anything but a code made by the ruling class to suit its own convenience and minister to its own interests.

Violence he preached as the only means of accomplishing real social progress. Love of country and love of your fellow men he found absurd. "The 'bourgeois' family will vanish as a matter of course," says the Communist Manifesto. "We replace home edrcation by social education. 'Bourgeois' marriage is in reality a system of wives in common; the most that communists can be reproached with is that they desire to introduce an openly legalized community of women in place of such a system hypocritically concealed." If the Bolsheviki did here and there practice the community of women, they did no more than Karl Marx taught.

A good many persons who call themselves socialists and who talk reverentially of Marx conveniently forget much that he stood for boldly; but if socialism ever establishes itself, we may expect that the doctrines that would be put into effect would be those of the founder rather than those of selected and denatured principles that his less adventurous disciples profess. Those doctrines deny Christianity at every vital point. If the anti-Christ of Scripture has yet appeared on earth, Marx has a good claim to the title.—The Youth's Companion.

A MISSIONARY HERO.

When you have passed through the Red sea on the voyage from England to India you come to Aden, a hot, desolate place with bare rocky hills and long stretches of sand. There is not much to see at Aden, but in this desolate quarter shining white in the sunlight, between blue sky and yellow sand, are the houses and hospital where God's servants are seeking to lift up Christ to the Arabs, to show them the beauty of his character and his power to save them from sin.

Most people are glad enough to leave Aden. How is it, you ask, that any people should choose to stay there?

The missionary work at Aden was started by the Hon. Ion Keith-Falconer, third son of the late Earl of Kintore, a young man, the son of a Scotch nobleman, whose talents would have given him honor anywhere. He was one of those heroes who seek the hard places. In 1885 he went out, and in 1886 he returned with a fully qualified medical man to assist him, but before he could do much more than settle down, and make his plans, he died, and his place was taken by others.

The mission he founded is now called by his name.

"Keith-Falconer as a boy at school was ambitious to excel in athletics. He gave himself to his ambition until he had won the bicycle championship in England. Not satisfied with this he became interested in shorthand, and devoted himself to his pursuit until he was pronounced the best shorthand writer in Britain. Still not satisfied, he took up the study of Arabic, aiming to excel as the best scholar in this department, until he was called to the chair of Arabic at the University. But even this failed to satisfy him as God's highest choice for his life. He saw that infinitely higher than mere personal attainment was the Godlike vocation of uplifting one's fellow men, that selfish ambition was despicable compared with self-sacrificing love, that a mission was far greater than a career. And following in the footsteps of Him who left heaven to do God's will on earth, he went to lay down his life on a mission to the Mohammedans, using his training and education 'that they might be saved.'

"To do the will of God is the secret of a life of happiness. For it is the secret of heaven. 'Thy will be done on earth as it is done in heaven.' And the light and joy of heaven will break into our lives in just the proportion that we do the will of God."—Bombay Guardian.

LIVING IN THE TOP STORY.

Above the walls of old Granada rises the great palace of the Alhambra. Europe contains few more picturesque buildings than this ancient relic of the glory of the Moors. As described by many writers, we learn the general plan of the historic pile. In the lower stories are the kitchens, servants' quarters, rooms devoted to menial uses. Above them are the living apartments, guest chambers, and halls where the former kingly inhabitants gave audience to envoys and friends. But far above all rises the great tower to which devout Moslems might ascend to look upward at the stars and to meditate in quietness on the greatness and the goodness of God.

Each one of us lives in a three-story house. The lower story is the physical nature. Here we eat and sleep and care for the body. Some of us live here practically all the time.

The secand story represents our intellectual departmant, where the outlook is wider and the light more abundant. Here are found the joys of thought and friendship. Many of us ascend to this story frequently.

Highest of all is the third story, the realm of the spirit. The finest prospect and the best air and light may be enjoyed here. The noise of the kitchen, the chatter of the drawing room are lost in the great silence wherein God speaks to us. What a pity that we ascend to the watchtower so seldom! Only with grievous loss can we pass all our days in the basement or the parlor, forgetting the heights where we may dwell with God, and amid a heavenly fellowship.—Forward.

CHILDREN'S CORNER

WHY MINNIE COULD NOT SLEEP.

She sat up in bed. The curtain was drawn up and she saw the moon, and it looked as if it were laughing at her.

"You need not look at me, moon," she said, "You don't know about it; you can't see in the daytime. Besides, I'm going to sleep."

She lay down and tried to go to sleep. Her clock on the mantel went "ticy-tock, tick-tock." She generally liked to hear it, but tonight it sounded just as if it said, "I know, I know, I know."

"You don't know, either," said Minnie, opening her eyes wide. "You weren't there, you old thing! You were upstairs."

Her loud voice awoke the parrot. He took his head from under his wing and cried out, "Polly did!"

"That's a wicked story, you naughty bird," said Minnie. "You were in grandma's room; so now!"

Then Minnie tried to go to sleep again. She lay down and counted white sheep, just as grandma said she did when she couldn't sleep. "Oh, I wish I hadn't."

Pretty soon there came a very soft patter of four feet, and her pussy jumped upon the bed, kissed Minnie's cheek, and then began to "Pur-r-r-r, pur-r-r-r." It was very queer, but that, too, sounded as if pussy said, "I know, I know."

"Yes, you do know, kitty," said Minnie, and then she threw her arms around kitty's neck and cried bitterly. "And—I guess—I want—to—see—my—mamma!"

Mamma opened her arms when she saw the little weeping girl coming, and then Minnie told her miserable story.

"I was awful naughty, mamma, but I did want the custard pie so bad, and so I ate it up, 'most a whole pie, and then—I—I—O, I don't want to tell, but I 'spect I must; I shut kitty in the pantry to make you think she did it. But I'm truly sorry, mamma."

Then mamma told Minnie that she had known all about it. But she had hoped that the little daughter would be brave enough to tell her all about it herself.

"But, mamma," she asked, "how did you know it wasn't kitty?"

"Because kitty would never have left a spoon in the pie," replied mamma, smiling.—The Young Evangelist.

UNCLE PHIL'S STORY.

"Tell us a story, Uncle Phil," said Rob and Archie, running to him.

"What about?" said Uncle Phil, as Rob climbed on his right knee and Archie on his left.

"Oh, about something that happened to you," said Rob.

PRESIDENT'S LETTEK

OUR GOALS—

There has stood at the head of these letters for most of the conference year seven goals. They were, a revival in every church, a family altar in every home, a Sunday school in every church, every Sunday school contributing to the Children's Home, a church paper in every Methodist Protestant family, every cent of every assessment paid by Nov. 10, and one Superannuate Bond to every charge.

This has been a program worthy of the best efforts of our church. Many of our pastors and members have taken it seriously and have accomplished a great deal. Others have adopted one or two items in it and they have done well with that part of the program which they adopted. What has been accomplished is only prophetic of what can be accomplished when a company of earnest people set their heads and their hands to a task that is worth while.

Without question every family should have an altar in the home. No home can be a real vital power in the kingdom of God that has no family altar in it. To attempt to rear a family without Christ and God in the home is attempting the impossible, if the purpose of the parents is to do the best for their children that they can do. In like manner, it is one of the most difficult tasks to live a Christian life in that home where no family altar exists. If prayer is the Christian's "vital breath," that man or woman who attempts to live the Christian life without it dies, and it is needed to keep the family in the proper frame of mind and disposition; to keep their purposes in line with the great purposes of our Christ. The need of the revival is so apparent, so keenly felt by all Christian people that I hardly need to emphasize its importance; we rejoice that many of our churches have had gracious revivals in them. The Sunday school is the church teaching; that church that teaches well here receives back to itself great benefit in the form of intelligent, consecrated young men and young women. Some churches do not attempt to keep the schools going more than six months of the year; it is a shame, a serious reflection upon the religious life of the church that becomes more interested in visiting on Sunday than it does in teaching the word of God. This practice in many communities of visiting around the churches where revival services are held has become a most dissipating practice. Young and old people have fallen victims to it; it is hardly more than a Sunday picnic with them. Girls and boys stay out in the groves, or ride the public roads during divine services, many of the men spend the time in talking farming, politics, community gossip, etc. It world be a hundred times more profitable for all concerned to stay at home and keep the Sunday school going.

The church paper has a real place in the homes of church people. It is a medium of communication between the churches, a sort of "news service" without which our churches would be very poor. It is a means of instruction, also. Through the church paper our leaders communicate with us their plans, programs, their wishes. We keep in touch with the head of our denomination, know what the denomination stands for, what it is trying to do at home and abroad. The church paper is also a means of grace to us. By it our spirits are cultured, our desires are cleansed, our purposes are attuned to the great purpose of the head of our church. We need to take and to read the church paper.

We must support our church. It is made our duty to support the pastor and the benevolent enterprises of the church. No one can be true to our church without doing this, or without doing the best they can towards it. A church that refuses to do this has violated its obligation as a church, if convicted of such an offense is subject to expulsion from the denomination. And since we are obligated to support our church, it should be done wisely and well. We should do it gladly and generously as we are prospered from year to year. No less than every cent of every assessment should be the goal of any church, and we believe we will do something this year never done before in the history of conference along this line.

The Children's Home must be remembered. Our goal, every Sunday school giving one offering a month to the support of the Home. Nothing less than this, brother, sister, is worthy of us.

The Superannuate Bond is but a slight token of our love and esteem of these men of God who have given unstintedly of their lives to the church and to Christ. Let us not forget them now.

WHY NOT CHARGE, Rev. W. M. Pike, Pastor.

I visited four of the churches on this charge and held the fourth quarterly conference. We were in the neighborhood of the fifth church when the rain came, so did not hold the services.

Last year two of the churches, Lovejoy and Macedonia, were detached from this charge and put with Davidson charge; with the present arrangement this is not hard to serve.

There was a parsonage on the work several years ago. This was sold; the money for same was deposited in the bank, but it was a small amount compared to what it will now cost to buy or to build; but the charge needs a parsonage very badly.

There ought to have been built a church at Seagrove, and still there is room for us there. Another denomination has built there, really has built up with our people. Another case where our people were "left". It would be harder now to build there than a few years ago, but as our habit have got the "habit" of waiting until a thing is very hard to do before they attempt it, I suppose we will finally build there.

The situation at Starr is fluctuating. We have a most loyal band of workers there, few in number, but liberal in spirit and loyal of soul. They set the pace in the Million Dollar Drive and have done a great deal more, without such church home and without even religious services, than some of our churches with a church home out of debt and with preaching statedly. Another illustration of "Where there's a will, there's a way."

Altogether there has been pledged and paid about $359 on the million dollar campaign to date. This has practically been pledged and paid by the Why Not church and our people at Starr. It is not a question of ability with our people here. They are able to pay their allotment without hurt to themselces. It is a question of interest in the church. There is a zone wihin our conference where there are churches that either do not know what denominational loyalty is or they will have none of it; some of the people appear to live within it on this charge. This drive has revealed what sort of folks we have in our church. The revelation has not always been comforting, but we are thankful that in the majority of instances it has so proven. We are anxious that all of our people will fall in line with the program of our church to extend her activities and to do more for the kingdom of our Lord and of his church, but if some insist upon remaining out of it, they will be the greatest sufferers.

I expect all the churches on Why Not charge to pay up all claims; some were almost out at the quarterly conference and others were making an effort to go out right away; we shall look for all the churches on this charge to be on the Conference Honor Roll.

R. M. Andrews.

Hawkins Chapel, Littleton Circuit.—Our pastor last Sunday preached another of his good sermons to a large and attentive congregation. We are always looking forward for our preaching days to come. Bro. Loy has one more appointment before Conference.

We hope the Conference will see fit to send Bro. Loy back to be with us in the coming year; all are well pleased with Bro. Loy, think he is a good man and in the right place. After preaching service the church book was revised and church officers were elected for the coming year. Vannah Shearin, Reporter.

Mrs. O. R. Fox Dead.

Mrs. Fox died in the High Point hospital Sunday morning, October 5, following an operation from which she never rallied. She had been in feeble health for some time and was a very patient sufferer.

Mrs. Fox was a good woman and will be missed. She will be missed most in the home where she leaves a devoted husband and an affectionate daughter, Mary. She is also survived by two married daughters, Mrs. N. M. Cranford and Mrs. M. H. Allred, both of Asheboro, and a son, Ledolph Fox, of Rockingham. They will always find a sad vacancy when they go home.

The members of the Methodist Protestant church will miss Mrs. Fox, for she was very faithful to her church and always in her pew when able.

On Monday afternnon at four o'clock, the funeral services were condected in the Methodist Protestant church by her pastor, Rev. C. L. Whitaker.

A Friend.

Asheboro, N. C., October 13, 1919.

MARRIED.

Miss Lura Jones of Asheboro and Mr. John Lilly of Raleigh, N. C., were united in marriage by Rev. C. L. Whitaker at the home of the bride on Sunday, September 28. They expect to make their home in Raleigh.

YOUNG PEOPLE'S WORK

REV. A. G. DIXON, *General Secretary*, 3919 Carlisle Avenue, Baltimore, Md.
OFFICERS OF THE NORTH CAROLINA UNION.
President—Rev. L. W. Gerringer, Reidsville.
Vice President—Rev. Paul S. Kennett, Liberty.
Secretary and Treasurer—C. B. Way, Burlington.
Superintendent Children's Work—Mrs. J. E. Pritchard, Burlington.
Superintendent Young People's Work—Miss Juanita Hammer, High Point.
Superintendent Organized Adult Work—Rev. R. C. Stubbins, Enfield.
Superintendent Christian Stewardship—Rev. N. G Bethea, Brinkleyville.
Superintendent Teacher Training Work—Prof. J. H. Allen, Reidsville.
Superintendent Mission Work—Mrs. D. T. Perkins, Wilson.

CHRISTIAN ENDEAVOR TOPIC FOR OCTOBER 26.

Christianity and the Health of China. Luke 4:16-31.

(Missionary Meeting.)

Daily Readings.

Mon. The Lord cares for us. Psa. 41:1-13.
Tues. Healed by obedience. Exod. 15:23-26.
Wed. The tree of life. Rev. 22:1-7.
Thurs. Study to know God's laws. Mal. 4:1-6.
Fri. Christian's ministry to the sick. Mark 16:15-20.
Sat. It is God that healeth. Psa. 103:1-13.

China has been called the "sleeping giant" nation and well can this be applied to it. Along almost every line of progress and advancement has this been true. Ignorance and superstition have kept China from awaking to its rightful place in the world's affairs. One of the most disparaging sights is the low health conditions of China. This condition, however, s a natural consequence, or is associated with the lack of progress. Unhealthful surroundings will naturally breed disease which causes a high death rate.

Actual Conditions.

1. Superstition has greatly kept China backward. Because of this belief certain things have been omitted and other things refrained from. Think, if you will of crooked streets and houses built with neither doors nor windows opposite, because they think evil spirits go in straight courses. Not until recent years has this idea of superstition become clear as a drawback to healthful conditions, especially in china.

2. Unsanitation is prevalent in China. Poor facilities for the proper drainage and ventilation of the unsanitary places have caused an enormous amount of sickness and a high death toll each year. Even the bodies of the dead are placed under their temples and churches with only the floor between them. Is there any wonder for such precarious conditions?

3. Native or quack doctors add still to the seriousness of the situation. These claim-to-be doctors really increase the suffering of the people who are sick. I once heard a native who had prepared herself in the United States and had established a hospital in China relate how a quack doctor treated a patient for headache by boring a hole in the temple of the head, and for a person having toothache by applying a hot iron to the side of the face, thus making a severe sore. Such and many other practices are done by the native physicians among the Chinese.

4. Such diseases as small-pox, leprosy, ophthalmia, bubonic plague, diphtheria, Asiatic cholera, tuberculosis and even the scourge of opium which has, it seems, become a disease, infest the inhabitants of China for which there must be some alleviation. Dense population leads to rapid spread of disease.

5. Much of these sad conditions of China is due to the lack of knowledge. Ignorance in respect to the laws of health with other things have caused such deplorable conditions. Enemies of the right circulate false stories about the missionaries and the natives are led to believe until they are actually convinced otherwise.

The Part of Christianity.

1. In Old Testament times the priests who performed religious ceremonies also acted as the health officers for the tribe or nation. It was in the time of Moses that certain laws with reference to sanitation were drawn up for the benefit of the children of Israel. It seems that wherever Christianity has gone that intelligence and conservation of health have also followed. So it is clear that these things go together.

2. It has been said that "China has been opened for missions at the point of the lancet." It was a very serious and difficult undertaking at first to take the gospel to China, however through Christian physicians the door is opening wide for our religion too. Christ found disease and felt called upon to alleviate pain and suffering. Important it is, then, that those who carry the gospel of glad tidings be accompanied by a consecrated physician or at least know something about the laws of health.

3. Jesus was the Good Physician. He ministereed to the human needs, thus bringing man to a place where he could listen to his soul's need. A chaplain approached a dying soldier once, who was very thirsty. He would have read to him, but he insisted on the chaplain for a drink of water, and after his thirst was quenched he quietly turned to the minister and said that he would now hear him read from his book. Why not relieve the faint in order that his eternal welfare may have access to the living waters flowing from the fountain of God.

4. The church is the agent of Christianity, founded upon Jesus Christ, and His followers are commissioned to "go and preach the gospel to every creature." Now will the church turn a deaf ear to the call? The need is evident and there comes the call. Concerted action on the part of the church must come if the mission is fully carried out. Some people seem to be contented under their own "vine and fig-tree" and never give any consideration of others. To this class God will require an answer at the day of judgment.

5. It will require patience and perseverance to do the work in China. The Chinese are right much "set in their ways," which will call for heroic service. Men's lives are given to work a remedy. What, after all, is this life, but to give life that the cause we represent may live? A life is not lived in a day, but the right kind of life is being consistent until the end. Let us pray that our missionaries may exercise patience and diligence that the work begun may become more successful. In directing the crusade against evil as well as any other enterprise, it requires perseverance—and patience.

"Teach me Thy patience; still with thee
In closer, dearer company;
In work that keeps faith sweet and strong;
In trust that triumphs over wrong;
In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give—
With Thee, O Master, let me live!"

H. Freo Surratt.

COST OF WORLD-WIDE PROHIBITION.

Illiteracy of foreign countries will be one of the chief obstacles to be overcome by the Anti-Saloon League and the World League Against Alcoholism in their efforts to make the world dry.

Not only will it be the chief obstacle, but the most costly one, in the opinion of dry leaders, and one of the prime objects the Anti-Saloon League has in mind in its drive for $50,000,000 in addition to its regular income, is education of the people in the lands where existing temperance organizations will co-operate in a campaign for Prohibition, according to Ernest H. Cherrington, secretary of executive committee of the Anti-Saloon League and executive secretary of the World League.

Mr. Cherrington points out that it has taken 25 years of League effort, on top of countless years of other efforts preceding the formation of the Anti-Saloon League, and $50,000,000 in money to make the United States dry. It will take additional funds to bring Prohibition enforcement up to the highest state of efficiency, he says.

In face of such facts the League believes the sum it is asking is very small for the needs. The illiteracy of the United States is but seven per cent., while that of the Balkan states is more than 60 per cent.; the average in South and Central America is 65 per cent.; in Mexico it is more than 80 per cent.; in India it is 92 per cent.; in Egypt, 93 per cent.; in China, 95 per cent.

"The world task would seem well nigh hopeless but for the important redeeming fact that in the very beginning of our world missionary project we havt the advantage of a great progressive nation with 100,000,000 population," says Mr. Cherrington, "including people of every country of the world, and toward which, in a peculiar sense, the eyes of the world are now turned, which is to present to all the results of a great experiment in National Prohibition.

"This fact which in the very nature of the case is bound to be known and recognized by the peoples of every country, will be worth more in most countries in propaganda for world Phohibition than probably all other factors in the early stages of the movement. To see that the world understands and appreciates what Prohibition is doing in the United States and that the leaders of temperance movements in foreign countriees understand the methods and plans by which results have been obtained here, constitute an important part of the foreign missionary work which

"Something when you was a little boy," said Archie.

"Once, when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and myself go and play by the river."

"Was Roy your brother?" asked Rob.

"No; but he was very fond of playing with me. My mother said 'Yes,' so we went and had a good deal of sport.

"After awhile I took a shingle for a boat and sailed it along the bank. At last it began to get into deep water, where I couldn't reach it with a stick. I told Roy to go and bring it to me. He almost always did what I told him, but this time he did not. I began scolding him, and he ran towards home. Then I was angry. I picked up a stone and threw it at him as hard as I could."

"O Uncle Phil!" said Archie.

"Just then Roy turned his head and it struck him right over his eye."

"O Uncle Phil!" cried Rob.

"Yes, it made him stagger. He gave a little cry and lay down on the ground. But I was still angry with him. I did not go to him, but waded into the water for my boat. But it was deeper than I thought. Before I knew it I was in a strong current. I screamed as it carried me down the stream; but no men were near to help me. But, as I went down under the deep waters, something took hold of me and dragged me toward the shore. And when I was safely landed on the bank I saw it was Roy. He had saved mylife."

"Good fellow! was he your cousin?" asked Rob.

"No," replied Uncle Phil.

"What did you say to him?" asked Archie.

"I put my arms around the dear fellow's neck and cried, and asked him to forgive me."

"What did he say?" asked Rob.

"He said, 'Bow, wow, wow!' "

"Why, who was Roy, anyway?" asked Archie in great astonishment.

"He was my dog," said Uncle Phil—"the best dog I ever saw. I have never been unkind to a dog or any other animal since, and I hope you never will be."

This was Uncle Phil's story. Roy evidently knew more about dangerous currents than his master did. Perhaps some other boy may learn a lesson of wisdom from Uncle Phil's experience.—Selected.

THE MISSING BUTTON.

Tilly's mother had a bad pain in her head one day. She could not see to sew; so she asked Tilly to look after Bobby's shirt waists. The buttons had a way of coming off in the wash. Tilly was only nine years old, but she could sew on buttons very well.

She said, "Why yes, poor mamma, of course I will do that for you."

But when Ann brought up the clean clothes that afternnon, Tilly was busy reading a new story-book. She looked at the basket, and said to herself, "Yes, by and by. As soon as I finish this story."

But when she had finished that story the next one looked so nice she thought she would read just that one more. Just as she had done reading that, Tilly's little friend, Bessie Moore, came to see her. They went out into the yard to swing, and Tilly forgot all about the buttons.

The next morning when Bobby put on a clean shirt waist, Tilly had to fasten it for him with a pin. But her mother did not know it.

When Ann was washing the next Monday, she gave a loud cry. A pin had run into her hand and torn it badly. The blood came, and the hand was red and swollen. Ann came running upstairs. She was very angry. "Just see my hand!" she said. "It was a pin left in Bobby's shirt waist. It hurts so I can't wash any more. What am I going to do?"

Tilly's mother looked at her sadly.

"O Ann, I am sorry!" said the little girl.

"Ah, but being sorry won't cure my hand."

"I hope it will cure her fault," said Tilly's mother. "Bring me the salve and some old linen from the closet, and let me tie up your poor hurt hand. See how red and swollen it is! I hope, Tilly, you will learn some day to do things at the right time."

And Tilly promised she would try.—Selected.

NAILS THAT HELD.

The sound of a lively tattoo, played apparently by a hammer, caused Uncle Jack to lay aside his paper and stroll out to the back yard, from which the noise seemed to come. There he found Harry at work, nailing a loose board on the fence.

"Carpentering, eh?" said Uncle Jack. "Well, I like to see a boy who's handy with his tools. Look here, though, Harry. Here's a nail that I'm afraid won't hold." He pointed to a nail which had been driven in close to the surrounding surface of the post, and which was half exposed.

"Oh, that won't make any difference, Uncle Jack," Harry said, lightly. "It's put in well enough for this kind of work."

But his uncle did not seem to agree in this. "I hope you don't intend to drive all your nails that way," he said, gravely.

"Why, Uncle Jack, you talk as though I expected to be a carpenter! I won't have many nails to drive if I study to be a lawyer!"

"I don't believe you understand what I mean, Harry," Uncle Jack said, with a smile. "I shall have to tell you about a friend of mine and the nails he has been driving.

"His name doesn't count in the story, though perhaps you might recognize it if I told you. He came over from Germany several years ago, a young fellow of eighteen or twenty, who was anxious to get a start in America. He had no business training; he was an artist to his finger tips, and had done some work in drawing and painting before he left the old country. When he landed in New York, he did not know what he should do to make a living, but he found work before he had been in the country twelve hours. A man at the docks heard him say that he was a painter, and offered him the job of painting a small schooner that lay at anchor not far away. It wasn't the sort of painting that Albrecht meant or wanted, but he answered promptly that he would do it."

"Good for him!" Harry interrupted.

"That was what I said, when he told me about his experiences. Well, he did such a good piece of work on the schooner that he soon got other work of the same kind. The first nail that he drove held, you see.

"He wasn't satisfied with work of that sort, though. You couldn't expect that he would be. So he got ready to drive another nail. Out of his small earnings, he managed to pay for a course of evening lessons at a New York art school, and before long he was doing illustrating for some of the daily papers. His work was good and growing better all the time, and he had little trouble in disposing of it. The second nail held.

"You might have thought that he would be satisfied with this. It was a work he liked, and it brought him a good income, which he could depend upon. But no! He felt that he could do a still better and higher class of work. He had been studying and experimenting and practising, and at last he surprised all his friends by giving up his illustrating, and putting in his whole time at portrait painting. A good many of his friends—and I'll own that I was one of them—thought it a foolish move, for he had a good, safe line of work, and the portrait painting was bound to be more or less of an uncertainty."

"How did he come out?" Harry asked, full of interest in the subject and the boy.

"We might have known what the reesult would be," Uncle Jack went on. "Well, you know, Albrecht was a boy who drove his nails to hold, and his third one was no exception. He proveed to have a wonderful knack for getting delicate flesh tints, and it wasn't long before his portraits were in as great demand as his illustrations had been. Now his reputation has traveled across the ocean. It's a great thing to drive your nails so they hold."—Unknown.

—Samuel Gompers, the labor leader, is ill from nervous exhaustion.

—The Central Carolina Fair is open here this week. South Buffalo School (near our office) is rejoicing over the winning of the first prize for general educational exhibit. Some of the cabinet work of the boys is highly spoken of.

"I DID MY DUTY FIRST."

An advance was ordered on a stretch of front occupied by the Canadians. Following a heavy barrage fire these soldiers went over the top, and despite great sacrifice took possession of their objective. As the men went forward one of the officers came upon a Canadian lieutenant with a ragged hole in his chest. With a great effort the wounded man spoke to the officer as he bent over his body, "Tell the colonel I tried not to fall down on him. Tell him I think all the trenches are taken and that I did my best not to fall down on him." And then, drawing in another breath, with a final effort he added, after giving the name and address of one who was waiting for him across the sea, "Tell her I thought of her at the last, but tell her I did my duty first."—Front Rank.

IN MEMORIAM.

Martha Ann Elizabeth Glasgow Morris was born the 8th of September, 1840, and departed this life the second of October, 1919. She was married to George W. Morris in 1889, who lived only a short time after they were married.

She was converted when only 14 years old, and joined the Methodist Protestant church at Corinth, where she remained a member, and lived a consistent Christian life until death.

She was one among the sweetest-spirited women I have ever known, although she was greatly afflicted for three years, with spinal affection, and she suffered a great deal for about fourteen days. Nevertheless, she bore her suffering with Christian fortitude and about the last words that she was heard to say were as follows: "Lord Jesus, come and take me now." So after Brother G. L. Barnes, his wife, and daughter, Miss Fannie Barnes, had done all that loving hands could do to help her, death came and put an end to her suffering.

She had lived with her sister, Mrs. G. L. Barnes, and family for several years, and was there at the time of her death.

She leaves four brothers and three sisters with a host of relatives and friends to mourn their loss; but their loss is her eternal gain.

She was laid to rest the 9th of October in Corinth cemetery. The floral decoration on the grave was beautiful. The funeral services were conducted by the writer.

Peace be to her ashes. D. M. Loy.

Arthur Sharpe.

When a useful man passes it is natural that we think of his usefulness and what it was in his life that made him useful. As a farmer, Arthur Sharpe was intelligent, progressive, energetic, industrious, hence successful; as a church-member, Christian, he was intelligent, progressive, energetic, industrious, hence useful. He was interested in his farming and worked at it; he was interested in his church and gave it attention. He lived in a progressive community and he contributed to the spirit of progress in his community; when a new church building was needed the same spirit of progress was active in his life, toward its erection. As a steward he was unsurpassed. His regularity in church attendance was an encouragement to his pastor and a good example to others. His home was a pleasant place to visit because of his own generous hospitality, and that of his kind wife. As a neighbor he was accommodating. He was devoted to his parents, as also to his own home and his own family. While the loss of this useful man is felt most keenly by his own family and loved ones, the loss is felt keenly by all who knew him as a neighbor, as a fellow church member, as a friend, as farmer and parishioner. He was of even temper, cheerful, hopeful. While he with his faithful companion were preparing an earthly home of comfort and conveniences, the preparation for the larger life beyond was also carefully looked after. When the summons came, he was ready, hence we sorrow not as those who have no hope. This comforting assurance is the thought that lingers in the soul of each who feels the loss so keenly.

T. M. Johnson.

Daniel Franklin Bennett.

Daniel Franklin Bennett was born at Pleasant Garden, Guilford County, N. C., June 1, 1844! departed this life October 4, 1919.

He was twice married. His first marriage was to Miss Nancy Harriett Coble, Oct. 4, 1866: to this union were born five children. His second marriage was to Miss Frankie J. Layton, July 19, 1914. He leaves to mourn their loss a faithful wife, three children: Mr. William H. Bennett, Mrs. Lula Shoffner, Mrs. Maggie Tucker; and two brothers, Mr. David Bennett of Pleasant Garden, and Mr. H. H. Bennett of California, and a host of friends, who mourn the loss of a true friend and neighbor.

Brother Bennett professed faith in Jesus Christ about forty years ago, and united with Mt. Pleasant Methodist Protestant church, It was in this church he spent the greater part of his life. The last conversation he had with his wife, and that was a few hours before his death, was concerning the church.

The funeral was conducted in Mt. Pleasant church, Sunday, October 5th, by the writer, assisted by Rev. A. D. Shelton. The large auditorium of the church was full and many people in the yard who could not be seated in the church.

May our heavenly Father comfort the bereaved ones and grant that somewhere and some time they may all meet and greet each other where separations will be no more.

J. D. Williams.

Curl

Once again the grim Harvester hath been in our midst; another golden sheaf has been gathered into the garner in the sky; another soul has been summoned into the presence of its Maker. A vacant chair is left in the home, traces of sorrow are left on the torn and bleeding hearts of a wife, children, brothers and sisters. A community has suffered the irreparable loss of a kind neighbor and a faithful citizen.

Alvis Johnson Curl was born July 3, 1861, and was called to his reward on the afternoon of Sept. 27, 1919. He was married to Miss Sarah A. May July 2, 1882. He is survied by his wife, one daughter, Mrs. Thos. Carroll, and five sons, Robert, Clifford, Clay, Clarence and James. Five grandchildren, two sisters, and three brothers also survice, together with a host of neighbors and friends.

It was such a shock when the sad news came, that on Wednesday night Mr. Alvis had been fatally stricken with paralysis. Everything that loving hands and willing hearts could do to relieve his suffering was done, but human efforts could not stay the icy hand of Death. God in His infinite wisdom said, "It is enough; come home."

It seems so sad that he was not permitted to speak a farewell to his loved ones, as he was unconscious until his death. But it is a great consolation to know that he is waiting for them in that land "where we'll never say good-by."

The funeral service was held Sunday afternoon at Center church, of which he had been a faithful member for twenty-five years. His pastor, Rev. G. W. Holmes, being absent, Rev. T. A. Williams was called to conduct the service. That he was much respected by the people among whom he lived was made manifest by the countless number of friends that assembled to pay this last tribute to him. There in the cemetery, amid the tears and sighs of loved ones, the body was laid to rest until the resurrection morning.

Mr. Alvis always did his Christian duties in a quiet, unassuming manner. He will be missed in the church, the community and most of all, in his home. He was kind and hospitable and took a great pleasure in having his relatives and neighbors visit him.

We cannot understand why he was called away. Why was the wife robbed of her dear companion, and the children of a loving and indulgent father? Alas, we do not know, but some day we'll understand. God is too wise to make a mistake and too good to be unkind.

Would you call him back to this world of sorrow? No; for he is

"Safe in the arms of Jesus,
Safe from corroding care;
Free from the world's temptations,
Sin cannot harm him there."

Let your lives be a living monument to his memory. Trust the God whom he loved and served and in a short while the family shall be reunited and your weeping will be changed into shouts of joy.

"Farewell, dear one, farewell,
'Tis hard from thee to part;
Although the Lord hath called thee home,
It almost breaks our heart.

"Farewell, dear one, farewell,
Thou'rt only gone before;
In heaven we shall meet again,
Where partings come no more."

Iola Braxton.

CHILDREN'S HOME.

Report of Superintendent.

C. E. Society, Reidsville, on support of child	$10.00
Mrs. Josiah Phillips, Winston-Salem	10.00
Lexington church, Lexington	1.50
Pleasant Grove church, Lebanon	4.20
Union Chapel, Mocksville	11.49
Sunday schools—	
Winston-Salem	6.13
New Hope, Why Not	6.55
Union Chapel, Granville	11.98
Friendship, N. Davidson	2.08
Siler City	2.85
N. Main St., High Point	18.00
Asheboro	11.19
Enfield, Roanoke	8.65
Mizpah, Haw River	4.00
Pleasant Hill, W. Forsyth	2.85
Charlotte, Richland	2.93
West End, W. Greensboro	3.15
Grace church, Greensboro	11.01
Friendship, Mt. Hermon	5.13
Gibsonville	10.98
Concord, Saxapahaw	1.83
Stallings, Mecklenburg	2.73
Graham, Graham and Haw River	12.50
Bethany, Randleman	1.80
Corinth, Littleton	2 29
Rehoboth, Granpille	18.36

Fairfield, Guilford	2.29
Rose Hill, Pageland	6.09
Mt. Lebanon, Randleman	2.90
Porter, Stanley	2.26
Glen Raven, Graham and Haw River	7.55
Burlington	11.12
Bethel, Mocksville	3.29
Mebane	10.75
Sunday eggs—	
Corinth, Littleton:	
Miss Fannie Barnes	2.50
Mrs. G. L. Barnes	2.50
Mrs. D. T. Gaster, Bethany, Randleman	.80
Concord, Saxapahaw	6.43
Union Chapel, Granville	1.50
Mrs. Pattie Parks, Halifax Ct.	1.55
Mrs. H. C. Neal, Halifax Ct.	1.55
Friendship, Stanley	3.50
Hickory Ridge, Forsyth	5.15

Through the kindness of Editor Riddle we are enjoying the Christian Sun as it comes from the press each week.

Mr. M. C. Auman, brother of Rev. J. Clyde Auman, has associated himself with us and is putting himself right into the work. We feel that he and his wife, who is much interested, have engaged in the right work. They have received a warm welcome.

H. A. Garrett.

REPORT BUILDING FUND STALLINGS CHURCH.

John Atkins	$ 25.00
Dr. E. G. McClelland	5.00
Rev. J. E. M. Davenport	5.00
C. J. Walker	5.00
Rev. H. A. Garrett	5.00
Hon. T. J. Renfrow	10.00
Geo. Shelton	1.00
Z. B. Morris	1.00
Mr. Welch	.50
Total	$ 57.50
Previously acknowledged	3,671.00
Grand total	$3,728.50

We still need about two thousand dollars, not only do we need it but we must have it before we can finish our church. We are still looking for those Sunday school collections. What about it, Sunday school superintendent? Are you going to help us? We are going to raise this two thousand and finish our church: do you want in on this work of God? Or would you rather not help. We have made appeal after appeal and you have not responded: this is the last to YOU. "Whatsoever you would that men should do unto you do ye likewise unto them." This is the law and the prophets: have you fulfilled it? If so, we are thankful, if not, it is with you.

Yours in Christ. Atlas Ridge,
Pastor.

MARRIED.

Thompson-Johnson.

On August 27 at West Durham, Miss Estelle Thompson became the bride of Mr. W. M. Johnson, both of Orange county. Miss Thompson is the charming daughter of Mr. and Mrs. J. D. Thompson of Hillsboro. Mr. Johnson is a son of Mr. Levi Johnson. Rev. Mr. Martin of West Durham Methodist church officiated. May their journey through life be a smooth and happy one.

A Friend.

THE TRUTH ABOUT THE TROUBLE.

Do you know what happened the night before Gabrielle d'Annunzio picked himself for a second Caesar and stole Fiume? This is what happened: Said one Italian officer to another: We ought to have Fiume. It is Italian.

Said the other: Yes, but the League of Nations won't permit it. Everything will go before the tribunal and—

Said the first: Ssh! Haven't you heard the news from America? There isn't going to be any League. Let's take a chance!

So they did.

Do you know what happened when a band of Turks started a miniature massacre and attendant atrocities in Armenia, AFTER the armistice? This is what happened:

Said one Turk to another, Those Armenian dogs should still be our slaves, to kill, to beat, to starve, or to shame.

Said the other: Five years ago, yes. But today the League of Nations will have something to say and—

Said the first: Ssh! Haven't you heard the news from America? There isn't going to be any League. Let's take a chance.

So they did.

Do you know what happened in Arabia, when the King of Hedjaz started out to include several other persons' territory within his new state? This is what happened:

Said the king to the British: I want to be lord of all Arabia, from sea to sea.

Said the British: All right. Behave and remember your friends and we'll help you get it.

Said the king: But I understand the League of Nations is giving France a share of—

Said the British: Ssh! Haven't you heard the news from America? There isn't going to be any League.

And so it went.

Now this isn't hot air. Get this idea straight. It is worth remembering:

Every international crisis that has arisen since the Peace Conference and existing today has arisen and is existing solely because of the delay in ratifying the Treaty of Peace and the League of Nations.

Read it over again. It is the greatest indictment ever written, for it means that ignorance and false pride are trying to tear down the greatest structure ever raised by men. The Treaty is as much your business as your dinner, and the League should mean as much to you as your children do, for the League may save their lives some day. Therefore it is your business to know this: that wherever there is trouble, it is your fault. Your fault? Yes, your fault. Who are these men who with pitiful lack of common humanity, and garbed in the degradation of petty political artifice, are trying to wreck the Treaty and the League. You ought to know: you elect them; you pay their salaries; you picked them out of their law offices and up from their desks and make them legislators for the nation. And you are the nation.

Of course it is your fault. You can shut the mouth of any legislator in the country within twelve hours if you want to. You may not be able to put the fear of God in their hearts, but you can put the fear of public repudiation and a lost job.

Great Britain and France never would have started to squabble over Asia Minor, and they are squabbling under cover, if the word hadn't been passed among the old-time diplomats that the League of Nations was doomed. Doomed by whom? By the Turks, the Italians, the Japanese? No, indeed! Doomed by the United States, who fought for it!

You know what is in your mind about the whole business. You think this: There was probably a good deal of monkey business about the treaty-making, and probably a lot of persons think they've got an edge some way or the other. Maybe they have. Some say President Wilson was outmaneuvered. Perhaps he was; I'd sooner have him outmaneuvered and **stay honest** than win every trick on the political table. If the others won things not on the face of the Treaty, they cheated. I believe that, with all his mistakes, President Wilson is fundamentally honest; nor do I believe that he is anyone's fool. If he says that this Treaty is the very best that could be got, I believe him. If he says the League of Nations Covenant is just what it appears to be, and bears the interpretation he gives it, I believe him. Sign it, and let's get busy. The country has got a man's job ahead, and I've got part of it. Let's get busy.

That is what in your heart you are thinking, now, isn't it? Forgetting all the political tum-twiddle and balderdash, you believe the job is over and you want it over, and you want it over quickly, the sooner the better. Moreover you know that, Treaty or no Treaty, Covenant or no Covenant, no one is going to steal the United States from under you while you sleep.

Then, that being so, you can't afford to say: All right, I want it signed; when it comes to a showdown, of course it will be ratified; we'll see to that. As you say, it is only political tum-twiddle and balder-dash. Let 'em have their game. You can't afford to say that because their "game" is costing good red blood in Europe today and is likely if the "game" goes too far, to shed some of your good red blood and your boy's, as well.

You didn't know where Sarajevo was, did you, when that Bosnian boy shot an archduke of whom you'd never heard? Yet it buried American boys along two hundred miles of French battlefields. Then, just because Thrace is a long way off, or Armenia, or Fiume, don't think it a "game" to let them fester and foment. If you do, sooner or later, you'll be in it.

Omitting reference to Russia and its several issues, because they are the heritage of the war itself, these issues following are distinctly the result, not of the war, but of the aftermath, the dilly-dallying over ratification of the Treaty:

The Greek difficulty in Thrace.

The Italian trouble in Fiume.

The Anglo-French trouble in Asia Minor.

The helpless stagnation of Austria.

The instability of Serbia and other Balkan peoples.

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In every case, the trouble was quiescent at the moment the Peace Treaty was signed, because there was the air of general attention to the Treaty and to the League which, it was confidently expected, would take charge immediately of issues in dispute. Good faith was to be the keynote of the League's success: for the moment every nation put itself in the mood for an exhibition of good faith.

The moment passed, and instead of the League, so carefully planned, coming straightway into existence and clinching the receptive attitude of the Powers at that moment, it has been diverted to fulfil a quite selfish purpose of political hide-and-go-seek in the United States of America. That is the precise situation.

The ablest case presented to the Peace Conference was that of Greece; Eleutherios Venizelos knew what to say and how to say it. The Conference did not feel able to go the whole length on the matter of self-determination, and asked Venizelos to take part of what was justly due, and leave the rest to be made all right by the League of Nations. Venizelos wisely and honorably said he was so confident in the justice of the Greek claim to Thrace that he was quite willing to leave it to the League of Nations. He acted in good faith. But the existence of the League is threatened; and Venizelos asks who is to make good to Greece in the matter of Thrace. If there is to be no League to adjudicate, are the Greeks to be left to measure their strength with their neighbors, and look after their own justice?

There is a consistent Greek population in all of Thrace; in some parts there are many Turks, and some Bulgars; but the decrease in the Greek population is due more to careful "elimination" by the Turks than any relinquishment of their traditional homeland by the Greeks themselves.

Opposed to a Greek entrance on the Black sea and to any enlargement of Greek ideas at all is Italy, who is inclined to see an enemy in every swelling shadow anywhere in Southern Europe. As with Fiume, so possibly with Thrace; the only thing checking the several interests is the possibility of the League coming like a gigantic policeman to tap with its billy any obstreperous nationalities. But if there is to be no League, and Europe, absorbing the declamatory oratory of the United States, has been inclined to believe there will not be, then—let the fireworks begin!

So it is also in Asia Minor, where the ambitions of the kingdom of Hedjaz and its Mohammedan subjects in Syria desire to win the whole peninsula for Hussain and Emir Feisul and British protection; against them are the Syrians of Mount Lebanon who want the protection of France. If the League of Nations decides it and issues a mandate, very well, but if not—!

It is the same all the world over; follow the news for yourself; increasing doubt of the League's success sends the European to the grindstone, with his knife in his hand and his pistol in the belt. He knows full well that, without the League, it is literally a matter of who can shoot first and straightest; in fact the great war might as well not have been fought; American boys might as well not have died; sacrifices might as well not have been made.

They know it over there. They know it is the League and careful international behavior or no League and a bloody free-for-all for the swag.

What are you going to do about it? And how do you like the frog-politics that is trying to make campaign dodgers out of the graves in France?

When we went into the war it was because we wanted to end all war, because we hoped that out of the great sacrifice would come a policy that would do away with the old order of things, the old order that grabs the gun and regrets afterward.

The League of Nations is the one step forward, it points to the right way. It says stop and think before you go to war. For the sake of your children and your children's children urge your Senators to take that step. —Hugh Woodstock, in The Dearborn Independent.

Lexington Mission.—The fourth quarterly conference will convene at Lexington on Saturday, October 18, at two p. m. I hope all of the members of the quarterly conference will be present. Our special meeting at Lexington will begin October 19, 7:30 p. m.

D. A. Braswell.

BY AND BY.

What will it matter by and by
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or golden sky,
When I look back on it, by and by?

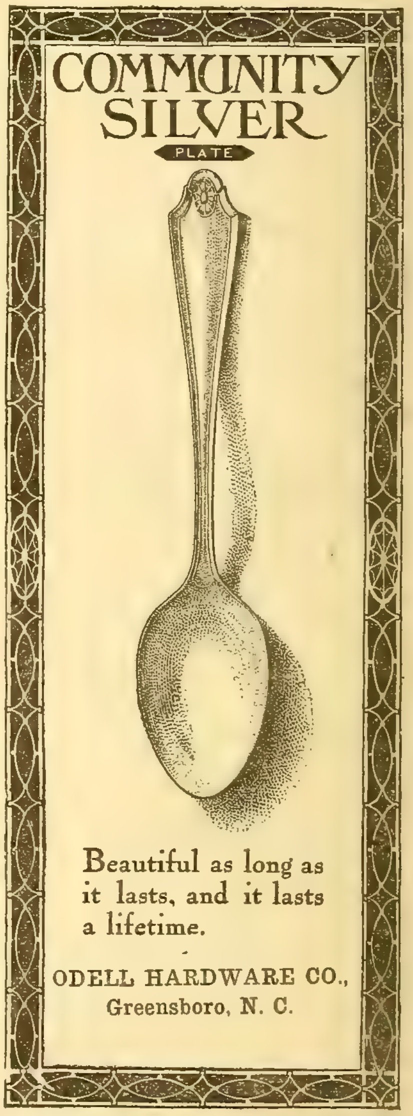
What will it matter by and by
Whether, unhelped, I toiled alone,
Dashing my foot against a stone,
Missing the charge of the angel nigh,
Bidding me think of the by and by?

What will it matter? Naught, if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God,
Questioning not the how, or why,
If I but reach him by and by.

What will I care for the unshared sigh,
If in my fear of lapse or fall,
Close I have clung to Christ through all,
Mindless how rough the road might lie,
Sure he will smooth it by and by.

What will it matter by and by?
Nothing but this: that joy or pain
Lifted me skyward—helped me to gain,
Whether through rack, or smile, or sigh,
Heaven, home, all in all by and by.

—Margaret J. Preston.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—Bro. T. D. Harris (road engineer) has moved to Albemarle to be near his work (or perhaps we should rather say—to be near his wife and baby).

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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A MODERN MIRACLE.

Dr. Clarence D. Ussher, a medical missionary in Turkey for years until he was driven out by the Turks in the present war, spoke in Greensboro and other places a few months ago, appealing for help for the suffering Armenians. In his address he told about being miraculously healed and said we might find a fuller account in his book, ''An American Physician in Turkey.''

We have this book before us and will give our readers the story just as he gives it. He had had typhus fever and his wife had died of it before he was driven away from Van, Turkey. He had not recovered sufficiently to sit up when he was warned by the Russian general to flee with the Armenians from the oncoming Turkish army. He was carried on a litter between horses for days in this flight into Russia. There were many thousands of people in the fleeing company, struggling along on foot, many of them, and they were fired upon by Turkish soldiers from mountain heights. ''More than a year later, in that long, narrow valley through which we had raced so madly, were found the whitening skeletons of about seven thousand men, women and children who had come to their death by the hand of the Turk that day,'' he says. Dr. Ussher was not hit by bullets, though some passed through his clothes. But he was made worse by taking a drink of water from a polluted spring. He reached Tiflis deathly sick. Here comes his report of the miracle:

''Consul Smith secured a room in a privite hospital for Mrs. Raynolds and did everything in his power to make things easier for us throughout our stay. We had been half-starved during the journey. The children succumbed to the prevailing dysentery; all were more or less ill. I had the disease in its worst form; for four days I could take no nourishment, medicines had no effect, and the doctors gave me up to die.

''Among the few things saved had been my Bible. Taking it now I prayed that God would guide me to the message He wished me to have. Then, almost too weak to hold up the little book, I let it fall open of itself on my chest, placed my finger on it and turned it up to see what the message might be.

''I found I had placed my finger on the eighth verse of the twenty-eighth chapter of the Book of Acts, and I read: 'And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him.' I must confess that I had not known that the word 'dystentery' was in the English translation of the Scriptures, and as I read this from the American Standard Revised Bible it came as a surprise. I said to myself: 'What does this mean? I asked God to give me the message He wished me to have and I must believe that He has. Does it mean that He wants me to claim my healing from Him? Lord, I cannot. I am too weak; I have not faith to lay hold.' The answer came back with perfect clearness: 'It is not your faith, but the faith of Jesus Christ that saves and that heals.' Instantly there came to mind the scene in a classroom twenty-five years ago when I was studying Greek under Professor Max Mueller and we were reading Galatians 2:20, 'The life which I now live in the flesh I live by **the faith of the Son of God**.' I asked the Professor, 'Could that not be translated ''faith **in** the Son of God'' instead of "the faith **of** the Son of God''?' His reply was 'No, not literally, for it is Genitive case (Possessive), and means Jesus Christ's faith.' This came so vividly to me that it seemed a reply to my professed lack of faith; so I said, 'Then, Lord Jesus, Thou must do it all; the faith must be Thine and the works Thine; I can do nothing; I leave it to Thee.'

''A few minutes later there was another twinge of agony, and as I reached for the bell to call the nurse the thought came to me, 'This is a test. You said you would leave it to Jesus. Why don't you?' Drawing back my hand from the bell I said, 'I will.' That was the extent of my act of faith. I did not even pray to be healed, but from that hour I was healed.

''Some may think that the thing to emphasize in this experience is the healing, but miraculous as that was, it is not what appeals most to me. The healing might be a unique experience for me and not for a thousand others. The striking thing to me is that God was cognizant of the needs of an individual and spoke to him in this twentieth century. Jesus Messiah, the same yesterday, to-day, and forever, wrought as He did on the shores of Galilee, and fulfilled his promise, 'Lo, I am with you all the days, even unto the end of the age.'

''It has grown upon me since that there is a tremendous depth of meaning in that phrase, 'The faith of the Son of God.' It seems to explain what had long puzzled me—'If ye have faith as a grain of mustard seed.' We all know we have some faith, and yet we don't remove the mountain nor the tree. At least, I don't. God's power is not given us to play with, but all the faith I need to claim anything that is within the will of God is the belief that Jesus Christ, my Saviour and Lord, has faith enough to claim anything for me. I may question the power of my faith, but who questions the power of **His** faith!''

—The editor attended five services last Sunday—two Sunday schools and three preaching services. He went for Bro. Millaway to Shady Grove in the forenoon and to Moriah in the afternoon, finding an interesting Sunday school at each of these churches. The interest at Moriah seemed especially good. Bro. Millaway's youngest son, Delano, gave us conveyance and companionship.

—Bros. Andrews and Pritchard started to Pittsburgh on Monday—the former to attend the meeting of the Board of Education and the latter the meeting of the Board of Young People's Work. Bro. Pritchard expects to visit Baltimore and Westminster on his way back, and reach home in time for next Sunday's service.

—A spark may consume a city.

A STORY OF YE OLDEN TIME.

A way back yonder more than a hundred years ago, when it was considered the greatest possible honor to entertain any noted character, a woman, very prominent in the church, was making vast preparation for an expected visit from the bishop. The house was in spotless order, and she was hurrying over the last cooking before he was due to arrive that evening, and the sun was nearly down. A hesitating tap on the kitchen door arrested her attention and she hurriedly turned to open it, with a frown on her face. What she saw was a plainly dressed man with a small bundle on a stick over his shoulder. ‘‘What do you want?’’ she demanded curtly.

‘‘I have walked a long distance, and would be very glad to get lodging for the night.’’

For a moment she thought there was nothing to do but refuse to take him in, but her conscience got the better of her and she very ungraciously bade him come in. She placed a chair in the corner near the fireplace for him, and resumed her work. The supper table, with its spotless cloth of home-made linen, was laden with every kind of appetizing food, and when the last dish was added she turned to the kitchen table where she had left some things not considered nice enough for the bishop to see. Taking a dingy, cracked plate she piled the different things on it and wiped off the corner of the table and set the plate down, and invited the wayfarer to sit up and eat, which he proceeded to do. Before he commenced eating he whispered a blessing, which did not escape her notice, and she asked him if he were a Christian, ‘‘I try to be, madam.’’

‘‘Can you read?’’

‘‘Yes, madam.’’

“Do you ever read the Bible?”

‘‘Sometimes, madam.’’

‘‘Do you know how many commandments there are?’’

‘‘There are eleven, madam.’’

‘‘O, such ignorance! If you read the Bible at all you ought to know there are only ten commendments.’’

Her husband came in and they waited supper till long after dark, but still no bishop arrived. She finally sent the traveler up to the attic where in his extreme weariness he slept the sleep of the just, but no one occupied the superb bed that had been prepared for the bishop.

The next morning the wayfarer went on his way, and the family repaired to the church where the bishop had his appointment to preach. A few moments after the lady took her seat her lodger came slowly up the aisle, and went up into the pulpit. With horrified ejaculation she caught her husband’s arm and bade him go and tell that crazy idiot to come down out of that pulpit. He went up to him and asked him what he meant by taking that seat. He whispered back a few words and the man turned and came back, but he did not stop at his seat, or speak to his wife—just kept on out of doors. In a moment the occupant of the pulpit arose, stepped up to the stand, opened the Bible and read: ‘‘A new commandment give I unto you that ye love one another.’’ The horror and amazement of the woman was beyond description when she remembered the scorched bread, the bony chicken, and the dreggy coffee with which she had fed a real live bishop, and the hard bed that had been his resting place, but she never forgot that there are more than ten commandments. Ruth Fletcher.

MORE QUESTIONS FOR DISCUSSION.

Rip Van Winkle slept for many years, and was surprised when he awoke that all the rest of the people had not slept the same length of time.

We have people today that are equally surprised when told that language has changed with the times.

In our parsing exercise we were asked to parse sentences, not criticise the syntax of the sentence. The obscurity and contradictions in ancient writings may be explained upon many grounds, and may be discussed without impugning the good faith and insight of the author.

A writer may use different terms to mean the same thing, in order to avoid a monotonous repetition of the same word; and sometimes a writer sacrifices perfect accuracy in the interest of a clear general statement. Poetical, figurative language is often obscure and vague, as pointed out by one of the writers last week.

I admit all writings belonging to this class are to be read with full freedom to criticise, and with no obligation to accept unquestioningly, otherwise the way would be blocked to all discussion, and posterity be deprived of the excellent intellectual exercise of debating difficult questions of language and presentation. It is by no means fruitless to be doubtful on particular points, for by doubting we come to examine, and by examining we reach the truth. Therefore I say that as the sentence reads ‘‘Whom do men say I am,’’ is objective in form.

I ask the following questions for that:

Can God be resisted, or no?

Was Adam saved, or no?

Do we some times sin unwillingly, or no?

Does God punish the same sin both here and in the future, or no?

I thank those that have replied to our parsing exercise. ‘‘Keep the camp fire burning.’’ Robt. Turner.

PASTORAL EVANGELISM.

Rev. Theodore L. Cuyler was distinguished more as a preacher, pastor, author and writer than a revivalist. Pastoral evangelism was his great power. Witnessing the triumphant death of one of his members, he said to a friend, ‘‘Oh, it makes me preach like a lion when I see how my people can die.’’ He treated his flock as he would his own family, faithfully attending to all possible needs. His motto was, ‘‘Study God’s Word in the morning, door-plates in the afternoon.’’

Dr. Cuyler says: ‘‘Once I spent an evening in vain endeavoring to bring a man to a decision for Christ. Before I left he took me upstairs to the nursery and showed me his beautiful children in their cribs. I said to him tenderly, ‘Do you mean that these sweet children shall never have any help from their father to get to heaven?’ He was deeply moved. In a month that man became an active member of my church.’’

‘‘On a cold winter evening I made a call on a wealthy merchant in New York. As I left his door, and the piercing gale swept in, I said, ‘What an awful night for the poor!’ He went back and bringing to me a roll of bank bills, he said: ‘Please hand these, for me, to the poorest people you know of.’ After a few days I wrote him, sending him the grateful thanks of the poor whose poverty he had relieved, and added: ‘How is it that a man who is so kind to his fellow creatures has always been so unkind to his Saviour as to refuse Him his heart?’ That sentence touched him to the core. He sent for me immediately to come and converse with him. He speedily gave his heart to Christ and became a useful member of our church. He remarked afterwards that I was the first person who had spoken to him about his spiritual welfare in twenty years.’’

Dr. Cuyler certainly was following the example of Christ who was a personal preacher to individuals, as well as to great congregations.

A clergyman of New York City recently said to a friend, ‘‘I have adopted a new feature in my pastoral work. I ask the question everywhere I meet a person in their homes, on the cars or in the store where there is opportunity for conversation. 'What does Christ mean to you?' I have never received an uncivil or discourteous reply.'' He said it was a great cross at times to turn the conversation into the Christ channel. He did not refer to Christ theologically, but what does Christ mean to you in your church life, your home life, your civil life, your sorrows, joys and soul experience. If clergymen in general would adopt this idea, how the conversational atmosphere would change from the prevailing topics of the weather, war, business, social pleasures and amusements to that of the culture of the soul in Christ. If all Christians should practise this idea, the moral environment of the world would become transformed.—Edwin Whittier Caswell, in Intelligencer.

BEGINNING RIGHT.

Sometimes I hear mothers asking what to do with a child who has a serious fault of one kind or another. Now we all know that no mother can make a child perfect, but I have often wondered if we could not do better by beginning right at the beginning of things. It seems hard to be severe with a tiny child, but even if severity is necessary, is not a little bit of it at the right time better than a great deal of it later, or better than a great deal of fault in the child? Just firmness will often do in the beginning what severity will not accomplish later.

A lady I know very well would now and then spank her baby daughter, and justified herself with this argument:—''If I get her into the habit of obeying me before she is two years old, she'll have the habit, but she won't remember the spankings, for I mean to get past them before she is old enough to remember. It will save no end of friction in the future.'' Results proved her wisdom, too, for though her daughter was not a marvel of perfection, she was manageable all the way along, and was not unendurable because of a prominent fault.

Another mother who was too tender-hearted and somewhat careless withal, was often heard saying of her six-year-old son, ''I cannot keep him at home half the time. He will go where he pleases, and I never know whether I'll find him.'' When that son first began to run about the piazza and yard the mother would sit absorbed in a book or conversation, not knowing where her baby was; he often wandered entirely out of sight. When she awoke to the situation there was a hunt, a great to-do, but nothing more. Now, it seems to me if that mother had been more vigilant and known where the child was and what he was doing, and had been ready to arrest him with a positive ''No, no,'' and turned him back every time he reached the boundary line at the first, he would have formed the habit of obedience and of accepting limits.

In a certain family is a girl who never of herself gets ready in time for breakfast, for school, for doing an errand. Because of this habit she is a constant storm center, a very cyclone brewer in the family. She is really a normal child, and I am sure that if the mother had begun with her as soon as she saw signs of that special failing and given thorough treatment, the girl would have been saved from having the habit so fixed, and would have been spared some very unpleasant experiences.

I think this way about beginning well: though it may seem a little hard for a tender baby, yet it's like putting a straight-jacket on a crooked ankle—not so pleasant at first, but useful for future results. A right beginning is like sowing a little wisdom and thought and vigilance now that will bring forth many fold in the way of right habits and peace in days to come. "As the twig is bent, the tree is inclined,'' the old-fashioned people say. Straighten the twig now, when it can be done without a serious wrench, and the tree will grow straight. —Correspondence, in the Mother's Magazine.

THE WILL OF GOD.

The maximum achievement of any man's life, after it is all over, is to have done the will of God. No man or woman can do any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon, can have done any more with their lives, and a dairy-maid or a scavenegr can do as much. Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation and prosperity and adversity, to the will of God, wherever that may lead us.—Henry Drummond.

A MOTHER'S WAY.

A county newspaper prints a pretty story of a mother and her five children traveling from their former home in Illinois to where the husband and father had taken a claim in the West for their future home. The mother looked worn and tired, yet interested in her family—all clean and neat, though plainly dressed When bedtime arrived, and the youngest—a boy of about four years—was beginning to nod, the next older began tugging at him to keep him awake, and looked appealingly at her mother. The others began whispering among themselves, and then to the mother, and the passengers' attention was attracted. ''Quietly, without ostentation or display, yes, even timidly, the mother and her children knelt together . . while the evening prayers were said.''

Just a moment, but traveling men, politicians, business men and newspaper men all "paid a silent but mighty tribute to the greatest civilizing agent of all ages, the Christian religion.''—Ex.

ENCOURAGERS.

A cheery word of encouragement helps men over many a difficult place in human life. Psychologists have always recognized this truth as well as the truth of the fact that discouraging words and attitudes hinder and retard any great undertaking. A story is told that at the siege of Ladysmith a citizen was arrested, court-martialed and sentenced to a year's imprisonment. The charge against him was that he was a discourager. It was his habit to go along the lines and speak discouraging words to the men on duty. He struck no blow for the enemy: he was not disloyal to his country; he was simply a discourager—and that in a critical tme. The fortunes of the garrison and the town hung in the balance. The judges before whom he was brought for trial adjudged it a crime to speak disheartening words in such an hour. This story finds its counterpart every day in the history of some person's life. What this world needs more than all else is the man who can cheer and encourage. It has no need for the discourager and the disheartener.—Selected.

FOUR QUESTIONS WITH MYSELF.

1. How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?

2. How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?

3. How long would it take to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?

4. Have I any moral right to expect or demand of other Christians or even of preachers and missionaries, any service or sacrifice for Christ that I am willing to give myself?

The work of winning the world to Christ is my work as really and fully as it is the work of anyone else. Let me not avoid it nor shirk it.—J. Campbell White.

—Prof. Cleveland Sharp is spending the summer vacation at his father's near Moriah Church.

THE PRESIDENT'S PLAN OF VISITATION.

May 11, 12—Mt. Hermon Charge.
May 19—Denton.
May 24-26—Yarborough Charge.
R. M. Andrews.

PRESIDENT'S LETTER.

THE QUARTERLY REPORTS.

If those pastors who send in reports to the president will kindly observe the following I shall esteem it a favor.

Report the net gain in membership during the quarter, then total gain or loss during the half year.

Report the amounts contributed to pastor's support worked out in percentage—amount due, 50 per cent., so much paid; so much during half year.

Report the amount paid on A. C. Budget for the quarter worked out in percentage: so much due, so much paid; then give the total amount paid during the half year.

Report the percentage paid to General Conference Budget during quarter; then the percentage during the half-year.

Report number of revival services held, number of conversions, number of accessions; this report might cover the entire six months.

State if the S. S.'s have held Easter service and the money is sent to Treas. Beck.

Give number of the S. S.'s on your charge which contribute monthly to the Children's Home.

Give total amount of money raised for all other purposes than those already indicated.

Report any repairing or building of church or parsonage property in operation or in immediate future.

I shall be glad to have all other information as to the real condition of the work the pastors will include in their reports, but certainly DESIRE the aforementioned items of information.

BE SURE to mail your report not later than the first day of June. While our conference really ends on or about the 20th of November, making the quarters to end on the twentieth of the month, for convenience' sake I am using the last of the month as the time of the closing of the quarters.

AND ALSO while you write me stating that your work is getting on well, etc., please to also give the facts upon which such a conclusion is reached. If there is benefit in publicity, let's get it out by reporting the real facts as indicating the condition of the work. If our people do well, it should be known; if they do not well, the reasons for said failure should be given, and the evils might the better be corrected.

Mt. Hermon Charge, Rev. J. A. Burgess, Pastor.

This is one of the well known charges, upon which there are some of the wealthiest rural churches we have in the North Carolina Conference. There is a large membership of prosperous people, with a group of four churches sufficiently close together to make it an easy charge to serve from a geographical standpoint.

There are many signs of growth and development apparent to a visitor there; among them is the fact that the pastor's salary has been raised each year for the past three and is now at one thousand dollar mark.

While this does not represent all that this kind people can do for their pastor, it does represent in a substantial manner their appreciation of his efforts among them. And since the budget system has been adopted the Conference claims have all been paid—another sign of awakening interest. We believe this charge will yet take her rightful place as the leading charge of our conference, it can do it in its contributions to all the causes and to all the enterprises of our church.

A more liberal patronage of our church papers is sure to come from such a people in the course of time, and with it, a sure hold they will have upon the people who are growing up in this pastoral charge. A correct knowledge of our church, of her activities and her program for future growth is sure to beget in our young and the old ones too, a deeper love for the church and a more unstinted devotion to her causes.

Brother Burgess is deservedly popular, he is a good mixer with the people, he is a good pastor and preaches exceptionally well, so there is no reason he should not be popular with a people who know a good thing when they get it.

We enjoyed our stay with this kind people, visiting all the churches on the charge. Had good congregations, good attention wherever I went.

R. M. Andrews.

CHILDREN'S HOME.

Report of Superintendent.

Sun. eggs, Mrs. J. M. Lloyd, Union Grove, Orange	$ 2.00
Sun. eggs, Mrs. D. B. Williams, Chestnut Ridge, Orange	2.00
Sun. eggs, Mrs. S. N. Hayes, Chestnut Ridge, Orange	2.70
Sun. eggs, Mrs. T. A. Williams, Chestnut Ridge, Orange	1.00
Sun. eggs, Miss Adlade Jones	1.95
Sun. eggs, Mrs. W. M. Pike, Liberty	2.15
Gibsonville S. S., Fairview	6.08
Friendship S. S., Stanley	12.60
St. Paul S. S., Fairview	16.00
N. Main St., High Point	9.50
Burlington S. S.	6.83
Bethel S. S., Randolph	1.25
Cedar Falls S. S., Richland	1.94
Zion S. S., Siler City	2.57
Charlotte S. S., Richland	3.34
Mt. Carmel S. S., Yadkin College	.85
Lexington S. S., Yad. Col.	1.00
Bethesda S. S., Yad. Col.	3.45
Union Grove S. S., Yad. Col.	2.37
Siler City S. S.	3.10
Rose Hill S. S., Pageland	5.40
PeeDee S. S., Rockingham	3.00
Friendship S. S., Mt. Hermon	4.74
Concord S. S., Saxapahaw	1.73
Fairview S. S., Fairview	2.50
Lincolnton S. S., Shelby	5.54
Pilot S. S., Pin. & Mt. Zion	2.66
Mizpah S. S., Haw River	2.00
Stallings S. S., Mecklenburg	5.52
Rehoboth S. S., Granville	11.00
Friendship S. S., Yadkin College	1.00
Pleasant Grove S. S., Lebanon	5.68
Mt. Lebanon S. S., Randleman	3.00
Pleasant Grove Ch., Davidson	4.26
Alleghany Ch., Davidson	.50
Chapel Hill Ch., Davidson	.25
Pleasant Hill S. S., Spring Ch.	1.00
Orange Chapel S. S., Saxapahaw	5.10
Graham S. S.	10.30
Grace Church S. S., Greensboro	6.33
Whitakers Temple S. S., Roanoke	3.00
Fair Grove S. S., Why Not	2.85
Asheville S. S.	5.00
Ebenezer Ch., Greensville	4.00
Hobb's Chapel Ch., Greensville	4.55
Philadelphia Ch., Greensville	2.00
Matthews Chapel Ch., Greensville	1.15
A. A. Hill, Denton	5.00
James Braswell, Kannapolis	2.50
F. J. Lemmons Stokesdale	5.00
Mrs. S. M. Sharpe, Mt. Hermon Ct.	1.00
Mr. & Mrs. Ed. R. Thomas, Burlington	10.00
A Friend, by Rev. J. F. McCulloch	1.00
Hiatt Estate, by C. A. Hiatt	11.50
Ohio Branch W. H. M. S.	3.10
	$225.90

This is a splendid report. If you will notice a number of the Sunday schools have increased their monthly offering and you also notice some churches and schools that have not been appearing regularly.

We hope our churches will arrange for their pastors to attend the Summer Conference. It will afford a splendid opportunity to give your pastor a helpful rest and at the same time improve his usefulness. H. A. Garrett.

—Fair feathers make fair fowls.

A CORRECTION.

My attention has just been called to the fact that the Journal does not show any finances for Midland Circuit. The proof passed through three hands, but in spite of that the error occurred. I hasten to make the correction, as far as it is now possible, by publishing the items in the Herald. They are as follows:

Promised pastor	$550.00
Paid pastor	550.00
Gen. Conf. Budget	69.00
An. Conf. Budget	45.00
Children's Home	58.11
Children's Day	10.41
Faster Offering	6.00
Old People's Home	3.00
Current Expenses	100.00
Journal Fund	3.00
Total	$844.52

I regret the omission of these figures from the Statistical Table, not only because it is a serious error so far as correctness is concerned,—and my ambition is to have the Journal correct in every detail,—but because it deprives the circuit of its rightful credit in the Journal. But I regret most of all that the error was not brought to my attention earlier in the Conference year. For the lateness of this correction I am in no wise to blame.

And again I ask that the brethren call my attention to any errors of fact they may find in the Journal. It is to all our interests to have it correct. Look it over before you come to Summer Conference, let me know of the errors; and tell me where the Journal, in your opinion, can be improved. C. W. Bates, Publisher.

Chestnut Ridge, Orange Ct.—Sunday morning was another pleasant time at church. Third Convention of Orange Co. Baraca and Philathea Union was held at our church with a large congregation present.

Mr. Curtis F. Crissman, president, presiding, Prof. T. O. Pender, choir leader. Address of welcome by Supt., Mr. G. F. Crutchfield; one-minute class reports were all good. Miss Lola Long, former Philathea president, Mr. R. E. Price, Mr. Allan Browning and Prof. Allan made an address which was enjoyed by all. Mr. Curtis F. Crissman has done great work in this convention. He will leave for camp soon; hope for him a safe return. The next convention will be held at Cane Creek Baptist church. Offering amountd to $8.67.

I think all counties should have a county union so that the classes could co-operate. We find it very interesting. The following officers were elected: Mr. J. B. Bagger, president; Miss Liellie Newman, first vice president; Mr. Carey Cates, second vice president; Miss Lallie Canmade, secretary and treasurer; Mr. C. M. Andrews, assistant secretary and treasurer. Mr. Marvin Hobbs, reporter.

Effie Bristow, Rep.

Efland, R. 2.

Morgan—On Sunday, April 14th, God called from the earth George William Morgan.

He was born Feb. 2, 1861. At the age of sixteen years, he joined Calvary M. E. church, where he remained a faithful member until his death.

About thirty years ago, he was married to Miss Sallie King and to them were born six children, two of whom are dead. He leaves a wife, three daughters, one son, two sisters, one brother, besides other relatives and many friends to mourn his loss.

Mr. Morgan was a devoted husband and father. May God bless and comfort the bereaved ones. May they realize that their loss is his eternal gain. May they strive to live always true to Christ, so that when they, too, are called, they may meet Mr. Morgan in that land where there are no sorrows and no tears.

His funeral was conducted at his home, by Rev. W. E. Swain, pastor of Hawkins Chapel M. P. church; then in the presence of a large number of relatives and friends, his remains were quietly laid to rest to await the last call.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.
A calm and undisturbed repose.
Unbroken by the last of foes.

Paul E. Hawkins.

NOTES.

—The General Conference of the M. E. Church, South, voted to grant full lay privileges to women in the church, but the bishops vetoed; also to change "holy Catholic Church" to "Christ's holy church," in the ritual, which was also vetoed. A paper favoring uniform divorce laws throughout the nation was passed. The annual conferences by a two-thirds vote may override the bishops' veto. The question of women's privileges will be carried to the annual conferences, it is said, and women are confident of winning there. Let us hope they are right.

—Mrs. J. F. McCulloch left Monday night for Lansing, Mich., to attend the annual meeting of the Executive Board of the Woman's Foreign Missionary Society.

—Anarchists and Bolsheviki are said to be fighting in the streets of Moscow, while Germany continues to make encroachments. Poor Russia!

—Rev. G. L. Whitely has been installed as pastor of Bethel Presbyterian Church.

—Next Sunday President Andrews is to preach the commencement sermon at Denton.

—Bro. E. S. Wills is in charge of the campaign to raise $25,000 in Greensboro for the Red Cross as part of the hundred million asked from the country.

David Livingstone, the most famous of all who ever sought the secrets of the Dark Continent, died upon his knees.

So, too, when they found the body of Horace Tracy Pitkin after the fury of the boxer had passed, his hands were not bound, but clasped in prayer.

Prayer is the first and chief method of helping to solve the missionary problem. Among all the methods that have been prepared, none is more proctical and more fruitful than this. If we could get a definite group of people at home into the habit of supporting by prayer each missionary in the thick of the fight, by this simple method alone the efficiency of the present missionary force could probably be doubled without adding a single new missionary. J. Campbell White.

The word "service" has taken on new meanings in this age of power. Skill and strength are in demand. Many inspiring avenues of service to the community, the notion, the world are open to Christian leadership. Among them all not one reaches so far, not one releases such influence, not one changes the direction and spirit of all other lives of activity as does a prayer life of great reality.

"Those of you who have ever stood by the slips under the keel of a liner before she is launched will recall how the enormous hull which towers above simply overwhelms the mind with a sense of its intolerable greatness and weight. To move it would be like the moving of a mountain. Yet there before us was such a liner moving like thistledown on the face of the waters, across which she was driving to her appointed haven.

"It came as a picture of the living, experimental truth that, when by intercession we float the burden of our awful responsibility in world missions on the ocean of God's sufficiency, he will carry it with just such effort and no more than the ocean exerts in carrying the great liner. And, what is more, it is only when the mighty burden rests on the ocean of God's love that man can do his own part; that man can drive and guide the great enterprise to its appointed harbor of fulfillment."—Chronicle.

STATISTICAL REPORT OF THE METHODIST PROTESTANT CHURCH, FROM THE 1918 YEAR BOOK

Showing 1479 Ministers and Preachers and 185,204 lay members; total, 186,683. Seventy-seven charges in all the conferences failed to report. If the missing figures were supplied, the total membership would probably reach in the neighborhood of 190,000.

CRATES S. JOHNSON, Statistical Secretary.

CONFERENCES	Ministers and Preachers	Churches	Members	Sunday Schools	Enrollment	Pastoral Support Including Parsonage	Ordinary Local Expenses	Unusual Local Expenses	Total Local Interests	Denominational Benevolent Contributions	External Benevolences	Total Benevolent Contributions	Total For All Purposes
Alabama	34	92	7,620	68	3,910	$ 10,134	$ 1,212	$ 1,821	$ 13,167	$ 1,376	$	$ 1,376	$ 14,543
Arkansas	34	85	5,387	49	2,425	6,933			6,933	1,667	537	2,204	9,137
Charleston Mission (1)	12	12	994	15	558				1,242			642	1,884
Colorado-Texas	24	27	991	11	503		3,224	8,895	4,119	400		400	4,519
Colorado-Texas (2)	117	22	710	20	454				2,185			495	2,680
Eastern	94	98	7,312	90	12,123	53,287	37,646	19,075	110,008	12,720	1,570	14,290	124,298
Florida Mission	5	6	338	2	94				2,448			509	2,957
Ft. Smith, Oklahoma	61	70	2,056	37	1,871				4,718			642	5,360
Georgia	17	27	1,447	13	1,184				3,568			1,559	5,127
Georgia (3)	26	18	637	13	390								
Indiana	65	134	10,554	133	12,901	37,513	13,586	23,397	74,496	10,337		10,337	84,333
Iowa-Missouri	29	72	4,564	63	4,217	19,492	5,778	11,050	36,320	3,543	1,068	4,611	40,931
Kansas	22	26	1,373	25½	2,087	10,877	2,536	1,656	15,069	1,849	1,086	2,935	18,004
Kentucky	26	36	1,015	18	1,011				788			17	805
Louisiana	50	76	2,694	32	1,735	5,689	119	375	6,183	1,729		1,729	7,912
Maryland	149	293	33,536	279	41,118	139,393	107,989	86,276	333,658	43,367	2,199	45,566	379,224
Michigan	91	127	5,536	126	8,867	45,479	17,072	26,466	89,017	7,308		7,308	96,325
Mississippi (4)	40	77	3,482	41	1,642				4,676			430	5,106
Missouri	43	37	2,165	32	1,962	5,543	450	1,003	6,996	134		134	7,130
Muskingum	74	125	14,712	127	15,093	45,745	26,397	23,358	95,500	18,557	2,820	21,377	116,877
North Carolina (5)	85	220	21,912	205	18,892	41,762	11,577	36,475	89,814	15,142	4,998	20,140	109,954
North Illinois (6)	37	43	3,936	42	4,150	19,125	8,242	12,639	40,006	9,685		9,685	49,691
North Mississippi	21	20	980	4	275				372				372
Ohio	46	87	7,865	86	8,652	28,293	11,181	19,255	58,729	7,842	1,749	9,591	68,320
Onondaga	57	57	2,393	53	3,774	21,053	4,815	6,949	32,817	4,275	1,364	5,639	38,456
Pittsburgh	72	86	12,287	86	11,825	57,890	46,943	35,602	140,435	17,800	6,667	24,467	164,902
South Carolina (7)	11	8	554	7	482								2,657
South Illinois	23	35½	1,549	30	1,967	3,372	1,106	714	5,192	720		720	5,912
Tennessee	12	5	849	7	419				690			98	788
Texas	64	102½	5,170	58	3,738	14,263	2,551	9,804	26,618	5,982		5,982	32,600
Virginia	13	8	335	6	372		448	20	468				468
West Virginia	85	292	18,230	258	17,334	44,912	8,540	9,997	63,449	10,737		10,737	74,186
Seattle	....	2	286	2	400				7,091			636	7,727
Japan (8)	40	18	1,992	52	1,191								4,274
China	....	4	297	3	125								9,002
Total	1,479	2,440	185,204	2,086½	187,259	$610,755	$311,412	$326,827	$1,276,772	$175,170	$ 24,058	$204,256	$1,496,961

[1] [2] [3] Colored Conferences.

[4] The reports from Mississippi for 1917 were not received. The table here presented is on the basis of 1916.

[5] North Illinois carries a non-resident list of 722, which is included in the enumeration.

[6] The reports from South Carolina for 1917 were not received. The table here presented is on the basis of 1916.

[7] Valuation of Parsonages not included.

[8] Mission members included in the enumeration.

COMMENCEMENT EXERCISES OF WESTMINSTER THEOLOGICAL SEMINARY.

On May 5-7 were held the exercises of the thirty-fifth commencement of The Westminster Theological Seminary. The Baccalaureate Sermon was, as usual, preached by President H. L. Elderdice. His subject was Unity Lost and Regained. The early unity of the Christian church was pictured, how this unity was lost was described, the way to reunion was revealed, and a strong appeal was made for concert of action on the part of Christianity. The Alumni Sermon was preached by Rev. S. W. Rosenberger, of Columbus, Ohio. Mr. Rosenberger was graduated from the Seminary in the class of 1902 and is now President of the Muskingum Conference, Methodist Protestant Church. His subject was The Supreme Decision. The message was timely and inspiring.

On Monday evening The Stockton Literary Society observed its thirty-fourth anniversary. The music, readings, orations, class history and class prophecy were of a high order and were well rendered. Especially was the reading of Miss Dorothy Elderdice enjoyed.

The Address to the Graduating Class was delivered by Rev. J. E. Gill, D. D., Pastor of West Baltimore Methodist Protestant Church. His subject was A God-Made Ministry. Dr. Gill impressed upon the graduates the fact that the schools cannot make ministers, that true ministers may be trained in the schools, but that no training can take the place of the divine call and the baptism of the Holy Spirit. The Class Oration was delivered by H. F. Fogleman. His subject was The Mission of the Master. The oration was strong in thought and forceful in delivery.

Doplomas were given to the following: Walter Louis Angelo, Bridgeton, N. J.; Chester Allen Arthur, Middletown, Ohio; Leslie Joseph Ebner, Bridgeton N. J.; Joseph Samuel Eddins, Georgianna, Ala.; Henry Floyd Fogleman, Greensboro, N. C.; Arthur LaRoy Peterson, South Amboy, N. J.; Gilbert Sylvester Ross, Hallwood, Va.; Ora Elton Vice, Middletown, Ohio; and Harriet Free Surratt, Denton, N. C.

The exercises were well attended, interesting, and inspiring. In spite of the war, the year was one of the most successful. The student body was larger than usual. Financially the year was also a success. The prospects for next year are bright. C. E. Forlines.

—Truitt Cox, of Grace Church, goes to New York to test aeroplanes for the Curtiss Co. These are made for the government's use. Mr. Cox has been 14,000 feet above ground, and says at that height he cannot distinguish a forest from a ploughed field, but can distinguish land from water.

CHRISTIAN ENDEAVOR

By Geo. R. Brown, D. D.

May 26.—Topic: "Doing His Will." John 15: 8-14. (Union meeting with Juniors and Intermediates.)

Daily Readings:—

M. Christ and God's will. John 9:4.
T. The motive—love. John 14: 23, 24.
W. The command to shine. Matt. 5: 14-16.
T. The command to go. Matt. 28: 16-20.
F. The command to trust. John 14: 1-3.
S. The command to serve. John 13: 4-17.

By the steering wheel of an automobile the course of the machine is determined. The machine always goes in the direction the wheel is turned. Even so the will of man determines his course in life. As the will is bent—turned—the direction of the life of the individual is determined. If he wills to disregard the laws of nature, he does so—he can't help doing so if he wills it—and his whole physical being is affected thereby. On the other hand, if his will is turned toward the right, his life will follow in the way that leads to peace and happiness and everlasting life.

God Can Do Nothing when the will is wrong. He will not coerce men; he will not break down the door of a stubborn will and force himself into our hearts and lives. He does stand on the outside, however, and knock at the door, but he will not come in until we will it—open the door for him.

What an Awful Thing it is to live when men take their own lives in their own hands and refuse to surrender them to the only being in heaven or on earth who can bless them and prosper them and save them! The surrendered will is the saved will. The great agonizing prayer of our hearts, as it was of the heart of Jesus Christ, must be, "Not our will, O Lord, but thine be done!" Every will must be subdued, chastened, made to feel that there are other wills in operation, and that peace can only come by mutual understanding and concession. While we are young is the time of all times, "before the evil days come," for us to surrender our wills to the regenerating powers of the Holy Ghost.

The Bible Contains a revelation of God's Will concerning us. The things made plain there for us to do—made so plain that any rational being may understand them—are so many that, if we do them, we shall be kept busy all of our days. If we do what we know he wants us to do, we shall have no time to become discouraged and dissatisfied.

Learn This.

"Not in dumb resignation we lift our hands on high;
Not like the nerveless fatalist, content to do and die.
Our faith springs like the eagle's who soars to meet the sun,
And cries exulting unto Thee, 'O Lord, thy will be done.'"

THE PRAYER HABIT.

The Psalmist declares, "I will give myself unto prayer." Prayer is a mighty dynamic in the life of a Christian. Deterioration in spirituality is as a rule traceable to the neglect of private prayer, the breaking of the prayer-habit. We might as well expect to gain in bodily strength by neglecting to take nourishing food daily as to expect to be spiritually strong without prayer and personal fellowship with Christ. The prayer-habit is essential in the building up of Christian character and in coping with our constantly alert foe. The prayer-habit is like any other good habit, it grows by use. Christ admonishes us "To enter into our closets and shut the door and pray to the Father in secret, who will reward us openly." We must get away from the din of the world, from our daily occupations (even if but for a few minutes) for a personal talk with Jesus. The trysting place can be found everywhere. But be sure that the door is shut, leaving cares and tasks behind for an uplifting interview with Him who is the source of our spritual power.

The spirit of prayer will greatly aid in performing the tasks of the day. It infuses hope and cheer. It kindles enthusiasm for Christ's kingdom becoming contagious in its influence on others.

"When morning's beams awake me,
To scenes of life once more,
To seek my Father's guidance,
And aid divine implore.
"When evening draws her curtains,
And veils the light of day,
Amid the quiet shadows
I steal away to pray."

The prayer-habit should become so thoroughly interwoven into our moral character and daily life, that we will almost instinctively turn to our trysting place and refreshed in the inner man we can go on our way rejoicing all day long because we walk in the light of His countenance continually. O blessed privilege, wonderful power in the life of a Christian!—The Evangelical Messenger.

FOUR KINDS OF CLOCKS.

The new year reminds us of Time. Time reminds us of clocks. Clocks do not make time, but they help us to measure time. They also have other uses. It was once charged that clocks made in a certain factory were chiefly valuable as paperweights and mantel ornaments. The purchaser of one such clock returned it to the factory and complained that it could not be depended upon to keep time. He was told it was not intended to keep time. "Why, then, did you make it?" the irate customer inquired. "We made it to sell," was the candid reply.

For the purposes of this argument, clocks are valuable as illustrations.

A Reliable Clock.

A good Christian is like a good clock: He runs right, keeps correct time, and can be depended upon; he tells the truth, and works faithfully; his hands arrive.

A Clock Without a Dial.

One who is a Christian secretly, one who has faith as a moral motive, but makes no profession of it, is like a clock that runs well, but does not tell the time, having no dial. The works are true, the hands move, but there is no "open confession."

A Clock That Needs Repairs.

The man who professes to be a Christian, but is not, is like a clock which has dial and hands, but does not keep the right time. Such a clock deceives no one long. Such a "Christian" is soon discovered and appraised at his true worth—or lack of worth. He is a living lie.

A Clock That Needs Cleaning.

He who neither professes nor possesses Christian character is like a clock with neither dial nor hands, and whose movement is without a mainspring. He is a mere shell of a man. His heart is not right. It needs cleaning. And he needs moral power to qualify him for worthy manhood.

Mainspring and Regulator.

Religion is to life what both mainspring and regulator are to a clock. Christianity furnishes an adequate motive for life's constant endeavor. That motive is Love. Christianity furnishes also a regulating power which is nothing less than the Spirit of God, dwelling in our human life, restraining us to justice, constraining us to virtue, comforting us in sorrow and guiding us in perplexity.

May the new year be guded by Him who is "Creator of the rolling spheres and Potentate of Time."—Brooklyn Daily Eagle.

Can Any of Our Readers Explain?—Last fall a man giving his name as Kirkman went to the Greensboro National Bank and left some money to be credited to the editor of the **Herald**. We have been unable to learn more through various inquiries, and would like to know what this money is for and whence it came. If you can explain, kindly do so.

—A single fact is worth a shipload of argument.

CHILDREN'S CORNER

BOBBY'S PRAYER: “THE OTHER BOY.”

Dear Father, there's the other boy to-night,
Who's praying to a god that's made of wood.
He asks it to take care of him till light,
And love him—but it won't do any good.

He is so far I cannot make him hear;
I'd call to him and tell him, if I could,
That you'll take care of him, that you are near
And love him—for his god is made of wood.

I know he'd ask you, if he only knew;
I know he'd love to know you if he could.
Dear God, take care of him, and love him too—
The other boy, whose god is made of wood.

Margarita Haywood, in Everyland.

TESSIE'S TWO CLOUDS.

Did you ever see a little real live cloud? Well, I have. Tessie was one this morning. She was a little shiny, white cloud till her mother told her she couldn't go over and play in Gertrude's swing. Then, O my! What a black little cloud gathered on Tessie's face. You have seen those fat black clouds up in the sky when it is getting ready to rain or for a thunderstorm. They are ugly-looking things, aren't they? Well, so was this little black cloud on Tessie's face, and it grumbled and rumbled like the cloud in the sky, too. Only the cloud on her face thundered in words. “I don't see why you won't let me go,” it said. “I just don't want to stay here and play on this gallery.” And I am sorry to say it, but this little cloud made a big storm.

You know clouds—the black ones—rain after they thunder a while, and so did this little cloud on Tessie's face. Only this little cloud cried tears instead of raindrops. O, it was a regular little thundershower that was on Tessie's face then. “What an ugly, ugly storm!” I said. “Where?” asked Tessie, forgetting to cry for a moment. And then I told her about the two kinds of clouds she had been and showed her a little fluffy, white one, sailing by, 'way high up in the sky.

“Don't you think that is a much prettier cloud than the one on your face?” I asked her.

“It looks just like a plate of ice cream,” she exclaimed. And it did. “Black clouds are ugly, and I won't be one; I'd rather be like a pile of ice cream, anyway,” she said, laughing. And away rolled that black cloud.

Don't you think she was a wise little girl to prefer a soft white cloud to a “thundery” black one? We carry the sunshine of good temper in us; and if we only let it shine, it will chase away those black clouds every time. Try it and see. —Exchange.

LUCK.

“Some people are born lucky, that's all!” grumbled Dick. “Look at Tommy Andrew's new bicycle. I've been wanting one for a whole year, too. It's nice to be lucky!”

Ruth looked up from her paper dolls, and added a sigh to Dick's grumble.

“Alice Matthews is lucky, too. She's head of the class again, and I'm sixth. It is nice to be lucky.”

Little Polly sighed now, thinking of her chum, Patty.

“Patty found a quarter in the gutter,” said Polly; “she could not find the owner, so she kept it, and now she has the best rubber ball of any of us.”

“The rest of you needn't talk about luck,” cried Robert, looking from one to the other with a scowl on his face. “Look at Max Webster if you want to see luck! He's been asked to recite for the School Club this month, and everybody knows I can recite better than he can.”

Robert's books went down on the table with a loud bang, and mother put down her pen, and pushed aside the letter she was trying to write.

“Well! Well!” she said. “My four-leaf clover is certainly in trouble. Surely a four-leaf clover ought to be lucky. Let's talk over this wonderful luck which seems to come to Tommy and Alice and Patty and Max. Tommy's bicycle is a beauty, Dick. I do not wonder that you want one like it. Do you remember how hot it was last summer.”

“Yes,” answered Dick, gloomily, “but that has nothing to do with Tommy's bicycle.”

“Hasn't it?” said mother. “It was very hot, yet Tommy worked all summer long selling papers. He earned that bicycle himself. This spring he is enjoying his wheel—but he is also selling more papers, for now he is working for a football. He told me so yesterday. L-U-C-K spells”—

“Luck!” said all the children, except Dick. He was silent save for a long-drawn-out “O-oo!”

“Now, it's Ruth's turn,” said mother, picking up one of the pretty paper dolls which Ruth delighted in dressing. “Ruth stood sixth in her class, and Alice stood first, yet one little girl is just as bright as the other.”

“See—it's luck!” cried Ruth. “That's what I said.”

“Wait a minute,” advised mother. “Does Alice like paper dolls, too?”

“She loves them!” answered Ruth. “Don't you remember what beautiful dresses she made when she was over here last Saturday?”

“When?” asked mother.

“On Saturday,” repeated Ruth, looking puzzled.

“Oh, she plays with paper dolls on Saturday, does she?”

“Yes; on Saturday and on Friday night. The rest of the time she is too busy with her”—

Ruth stopped suddenly, and mother smiled.

“L-U-C-K spells”—

“Luck!” said Polly and Robert, but Ruth and Dick were silent.

“Robert is next,” continued mother.

“Mother, you know I can recite better than Max,” urged Robert, eagerly. “I stood head in my class, and they ought to have let me recite this month. I deserved it.”

Mother had hard work to keep from smiling as she asked,—

“How often does the School Club meet?”

“Every week.”

“How often did you go last month?”

“I didn't go at all, but I was too”—

“Wait a minute,” said mother. “How often did Max go?”

“Every time,”' answered Robert, slowly.

“The teacher depends on Max. He never seems to fail her. What did Max say to you the last time you recited?”

“He said I did ‘dandy good work,’ ” Robert said, more slowly still.

“What did you say to Max when you heard he was going to recite?”

“I didn't say anything. I was too mad.”

Max has improved wonderfully lately,” mother continued. “Every one is noticing that. And, Robert, I am sorry to tell you, but you didn't recite as well last time as you did”—

Mother did not finish her sentence Instead she asked,—

“L-U-C-K spells”—

There was dead silence in the room, and after a few moments mother said,—

“Does Polly want her turn?”

“No, no, mother!” cried Polly. “I was worst of all. I spent two hours

Little Americans
Do your bit
Eat Corn meal mush-
Oatmeal-Corn flakes-
Hominy and rice with
milk. Eat no wheat cereals.
Leave nothing on your plate.
UNITED STATES FOOD ADMINISTRATION

hunting a quarter in the gutter, after Patty found hers, and I could have earnel one easily, for father said he'd give me a quarter if I picked the weeds out of the path this week. Don't say anything about me, please!"

"All right," laughed mother; "but I'd like to ask my four-leaf clover again,—

"L-U-C-K spells"—

"Work!" shouted the children, all except Robert; Robert had disappeared. The front door slammed, and mother picked up her pen smiling. She knew, and the rest knew also, that Robert was running down the street at full speed toward the house where Max lived. She knew, and they knew, that "lucky" days were beginning for the four-leaf clover.—Anne Spottswood Young, in Christian Register.

SERMON TO YOUNG PEOPLE.

Home.

Text: "Let them learn first to shew piety at home." 1 Tim. 5: 4.

Let us read the entire verse: "But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God." The message of the text is addressed to the children or young people in the home. They are expected and required to be a blessing to the home as well as to receive benefits from the home. There is a character to build in the home, and sacred duties to be performed by each member of the family circle. I am afraid that many young people care little about what they might do to make their respective homes what they should be. They are content to eat and drink, wear nice clothes, and have a good time. The burdens of their keep, education, and moral training weigh heavily upon their parents. All children should strive to make these burdens as light and delightful as possible. Now, my young friends, the text tells how you can do this, how you can help to make the home a most delightful place in which to live, and how you can make your parents' care of you an inexpressible joy. Just four things are required, harmony, kindness, worship, and work.

Harmony in the Home.

First of all, be agreeable. There can be no harmony without mutual agreement. "Can two walk together except they be agreed?" Some spoil the harmony of the home by fault-finding. Now finding faults is the easiest thing in the world. We all have them, more or less. They are plain to 'most everybody. But to speak of them, to parade them before others, and to be always throwing them up against their owners is not the proper thing to do. This will create bad feeling, and do no good. Besides no one has a right to criticise another harshly, who is faulty himself. It is the case of the pot calling the kettle black. Therefore avoid fault-finding and help to promote agreeableness in the home.

Others spoil the harmony of the home by insisting each upon having his own way. Everybody can't have his own way, if each one's way is different and opposed. God has given the parents authority in the home. Let their will be respected and obeyed. No child, or young person, has any right to impose his will upon either father or mother. There is one condition, however, in which every one can have his own way, and that is the condition of each one choosing the right way. Because there is only one right way, while there are many wrong ways. Put away selfishness, and thereby help make your home pleastnt and delightful.

Kindness in the Home.

In the margin the word "kindness" is given in the place of the word "piety" in the text. So the text reads, "Let them learn first to show kindness at home." Home is a realm of kind, loyal, loving hearts, in which it is each member's chief business to dispense various lovingkindnesses. A heartless home, or an unloving home is a misnomer. Such a home is not a real home at all. There can be a dwelling-place without love, but there can be no home without love.

Show kindness by being respectful and polite, especially to your elders, in the home. For politeness is kindness of manner and speech. Be polite also to each other. Have a regard for another's rights and feelings. Strive to make others feel easy, cheerful, and pleased in your presence.

Show kindness by sympathetic, helpful, and encouraging speech. All have more or less trouble, difficulty and hardship in life. Some have heavy burdens to bear. Not a few find the road of life stony, thorny, and steep. And they are severely tested every step of the way. Many give up in face of such discouraging conditions. For such be an angel of kindness. Let your kind words bring cheer and comfort. Let thou inspire hope and fresh endeavor. "A word spoken in due season, how good is it!" Many a burden has been lifted by a word spoken at the right time. "A word fitly spoken is like apples of gold in pictures of silver."

And show kindness by deeds. The mother is usually overburdened with the household tasks. The father is 'most always weighed down with anxiety. Brothers and sisters must tackle hard lessons and need help to understand them. There is something each can do in the home to help some one else. Let these little kindnesses be cheerfully performed, and thereby be happier yourself by making others happy.

Worship in the Home.

No home is complete without the private and social worship of God. For the home is one of the best institutions that God ever organized. And not to recognize the Author of the home is to be ungrateful, to say the least. Closet and family prayer are both necessary in the home life. For no home can be what it should be without help from above. And such help is much needed. The grace of forbearance is indispensable. The mantle of charity is a most needful article of investiture. And the disposition to be uniformly cheerful and kind should be cultivated through prayer.

The Lord Jesus has said, "Where two or three are gathered together in my name, there am I one in the midst." The family consists of at least two or three. This is therefore a most precious promise to the home. Let every home be organized in the name of Christ, and maintain its life and perform its service in His name, and it can rejoice in His presence always. And the abiding presence of the Lord of glory will be an inexpressible contribution to

(To Page Sixteen.)

FROM PASTORS AND PEOPLE

Pinnacle and Mt. Zion.—Dear Herald: It has been several months since we claimed any of your valuable space, so you will please excuse us for asking for a little at this time in which to inform your readers that we are not all asleep all the time. Our Sunday schools that are not evergreen have sprouted out and are growing in interest and numbers. When the clouds are not weeping too bad the congregations seem to be increasing while attention to the word is good. Mrs. J. W. Spainhower has returned from Richmond, Va., where she underwent a successful operation for cancer and is at this writing recovering from an attack of appendicitis. Mrs. Levi Watson who has been indisposed for some time is also improving. Bro. V. G. and Mrs. Watson have returned from Florida where they spent the winter months in comfort while we were so near the pole. Bro. W. H. Hauser who has been confined to his bed with rheumatism for several months, is improving, we are glad to learn. Bro. H. L. Stone, of Winston-Salem, presented his church here at Pinnacle with an individual communion set for which he has the thanks of the congregation and pastor. He and Mrs. Stone are regular attendants when the weather will admit. We have received many evidences of good will since we have been here for which we are very thankful. If you will allow further intrusion we will mention a few as we think of them. Wood, hauling, milk, butter, sausage, canned meat, canned cherries, etc. Last mentioned but not least is car rides to appointments and funerals when the distance was too great to make for the time given, also when ice was on the ground making it dangerous to drive our head, tail and set of long legs out of which we hope to make a horse some day. Again thank you, dear brethren and sisters. Your gifts are valuable, but your goodwill is far better. We must close, otherwise the gate may. W. C. L.

Philadelphia, Greensville Ct.—Yesterday was a good day for us. Bro. Morgan preached a most excellent sermon to a large congregation. We were glad to see some out that haven't been attending church as often as they should. We hope that they may continue to attend preaching and also Sunday school.

I am glad to say that I think we are having a better Sunday school now than we had in the last year; more of the older people are taking interest in it. I feel that that is what we need in our Sunday school—more older people.

Bro. Morgan will preach for us again the 3rd Sunday night at 8 o'clock. We hope to have a large congregation out to hear him, for he always has something good to tell us.

He have now set aside one Sunday in each month to take up collection for the Children's Home, which will be the first Sunday in each month, and I hope that the ones who are present on that day will be liberal enough to help a good cause.

May we not forget to pray for the boys, the friends, and loved ones who are in the service of our country. May God be with them till we meet again.

Carrie Chambliss, Rep.

Oak Grove, Cleveland Ct.—Just a few words to let you know we are still in the fight. On account of bad weather last winter we did not have very good attendance at church. But spring's paint brush has painted everything anew, and that makes us rejoice. He have organized Sunday school and have a good superintendent and good teachers, and we now have a large attendance, and all go with willing hearts and hands. On every third Sunday we have class meeting. On the second and fourth Sundays we have preaching by our pastor, Rev. J. H. Stowe.

Memorial services will be held here on the fourth Sunday in May, and we hope that the program will be successfully carried out.

We hope to be very successful at Oak Grove this year. With best wishes to the Herald and its readers,

Willie Mae Gettys, Rep.

Wesley's Chapel, Greensville Ct—Dear Editor: I am a new subscriber to the Herald. I enjoy it very much, especially reading the reports from different charges. Perhaps some one will enjoy hearing from us, as we have been keeping very quiet. We have a splendid Sunday school; but the attendance is not as regular at the present as it has been. Mr. J. J. Phillips is our superintendent; he is an aged father and has been faithful to this good work for a number of years. Our school would be more of a success if all the older people would take the interest he does: Our pastor, Rev. J. M. Morgan, filled his appointment here Sunday night and preached an excellent sermon with good attendance.

I close with best wishes. L. M. Balmer.
May 7th.

Matthew's Chapel Greensville Ct—I suppose the readers of the Herald think it 'most time to hear from Matthew's again. We have not been idle—we are still moving. Bro. Morgan was with us Sunday afternoon with a good message, as usual. We had the largest congregation in quite a while. We did not have any services the third Sunday morning, as rain prevented us.

Our Sunday school is gradually improving, attendance Sunday afternoon was 67. More came after Sunday school to hear our pastor's message. Some who have not been in almost two years have commenced again; we were glad to welcome them back again.

Our special meeting will begin the 4th Sunday in July; let us try to make this the best meeting yet. We may not expect to accomplish any thing unless we try.

Bro. Morgan is planning to have the Circuit Rally the 1st Sunday in July at Matthews, which we hope will be a success. We were glad to have our pastor with us after services.

Best wishes to the Herald and its readers. Lottie Edwards, Rep.

Macedonia Church, Lincoln Ct.—Dear Editor: Our Sunday school at Macedonia is progressing nicely. We are having the best school we have ever had; more in attendance and better interest, but we are still calling to all that will to "come over to Macedonia and help us." The following officers who have served for numbers of years were re-elcted: Mr. A. Houser, superintendent; Mr. Jerry Hoyle, senior quarterly teacher; Mrs. N. E. Cline, card teacher; Mr. Horace Sain, Sec. and Treas; and Mrs. Katie Boyles was elected our children's teacher. We are proud of the interest the young men are taking in Sunday school. I hope much good may be done for all. The officers have all served faithfully. I trust the good work may go on.

Our pastor, Rev. J. W. Self, preached an able sermon second Sunday; he certainly has been faithful even in extremely rough weather. We know to look for him, for I think his motto must be, "I'll be there." Bro. Self is a man worthy of praise. Listen! How many ever give their pastor a word of cheer? Why not encourage our preachers, for they need encouragement; let them know you appreciate their efforts for good by telling them so.

Let us hear from more of the churches. I would like to hear how you are getting along. Three cheers for Macedonia, the Herald, and its readers.

Pearl (Hoyle) Barnes, Rep.

(The Herald thanks our Macedonia reporter for the optimistic and benevolent spirit of her letter.)

Oak Grove, Cleveland Ct.—Some of the good readers of the "Herald" are probably thinking that we have denied the faith, or so near frozen to death after such a cold winter that we have nothing worth reporting, but the warm days of March thawed up the frozen spirit of our Sunday school and prayer meeting, and we reorganized and elected new officers and teachers, and we are now having an excellent Sunday school and prayer meeting; with an attendance of about ninety-five.

We have had the pleasure of listening to some very beautiful sermons during the past two months by our pastor, Rev. J. H. Stowe; Brother Stowe is doing much good in this work.

Oak Grove, and I believe the whole charge is moving forward with more success than for some time in the past.

We will have Memorial Day exercises here the fourth Sunday of this month, with a sermon at 11:00 A. M. by the pastor; dinner on the grounds and speaking in the evening. Everybody is cordially invited.

With best wishes to the "Herald" and its many readers, I am, yours for success in church work, A Member.

Concord Church.—Our S. S. attendance yesterday was 234. Our pastor preached two more of his good sermons yesterday, every one seems to get better. At the morning service, three new members were received into the church, and five children were baptized. Mr. and Mrs. Lowdermilk are doing great good here, and all seem to be pleased with them, and we feel sure we will accomplish much good under their leadership.

Our Jr. C. E. society is growing in number and interest. Mrs. E. G. Lowdermilk is the Supt. and the children all like her and they are working to make their society better. They have begun a contest, using the red and blue C. E. pins, also the senior society is starting a contest, too.

The usual services will be held next Sunday. Reporter.

Zoar, Mecklenburg Ct.—We are getting along nicely with our Sunday school at Zoar. The general average is more than it was some time ago. A prayer meeting was held at Mr. T. J. Ogburn's Sunday afternoon, at 4 o'clock, new time, conducted by Mr. W. H. Jones. The congregation was not very large, owing to a special meeting at another church. Suppose the next one will be at Mr. J. D. Adkins', conducted by Mr. Thomas Adkins. We hope to have a large congregation and that the young man will be upheld by the older people, as it is his first time to attempt to conduct a prayer meeting.

Mr. J. A. Walker and Mr. Thomas Adkins returned yesterday from conference at Antioch, which was held on Sat., the 11th of May, at 2:30 o'clock. The next one will be at Zoar. Hope one of the official members from each church can be present. Ruth Jones.

Beulah, Mecklenburg Ct.—Our pastor, Rev. A. Ridge, preached a most interesting and soul-stirring sermon the second Sunday evening in May. We are always glad for his regular time to come around, for he always gives us some good thoughts. Our Sunday school is increasing right along. We have good attendance every Sunday, and we are planning to have Children's Day service some time in June.

We organized the Epworth league on last Sunday night with 10 members and with Mr. R. M. Phifer president and Miss Lelia Harkey secretary and treasurer. Hope to make a success. Pray for us, that we may. With best wishes to the Herald, Lillie Phifer, Reporter.

Halifax.—The second quarterly conference for this charge convened at Ringwood church Friday afternoon, May 10th. Four of the churches represented. Bros. Richard Hunter of Bethesda and Eli Bellamy of Eden were nominated for delegate to Annual Conference.

Financial report for the quarter good. The conference voted to have needed repairs made at parsonage and to build a smoke house. This will be very much appreciated by the pastor's family, for it is a much needed addition. Different matters of interest to the charge were discussed. One of the things of most interest at this particular time is the circuit rally to be held at Hollister the 5th Sunday in June.

Our special meetings will have begun before the next quarterly conference and we have our arrangements made now for pulpit help as follows: Eden, first week in August, Dr. George R. Brown; second week in August, Union, J. B. O'Briant; Hollister, fourth week in August to 8th of September, Charlie Tillman, the singing evangelist; second week in September, Bethesda, C. W. Bates; third in September, Harmony, L. W. Gerringer; fourth in September, Ringwood, H. L. Powell. We are calling special attention to these special efforts and will appreciate your prayers, gentle reader, if you will pray for our meetings to be revivals of power.

We thank Misses Blanche and Lossie Hardee for 14 cans of nice tomatoes and string beans. Also Bro. J. W. Hardee for enough of fresh water fish for two meals for the whole parsonage crew. Bro. John Vinson keeps us supplied with a horse to work the garden free of charge and that comes in good as the one that we make our appointments in has not been broken to the plough yet.

Our work is encouraging and we are hoping to wind up the other half of the year with a good report as the folks are co-operating in all that they are asked to do. Sincerely, N. G. Bethea.

Brinkleyville, May 11.

Rehoboth, Granville Ct.—Last first Sunday we asked for $146 to pay for an acre of the new land at our Children's Home and the people responded so heartily that $176 was soon subscribed.

While working on this amount we were told that if it ran over enough for an acre, we would use it on the foreign missions collection, so we have $30 of the $100 which we hope to raise for our new $2,000 campaign, you remember, our Young People's Convention voted to raise $2,000 for our China work within thirty days. We have been delayed in getting this started, but you will surely get your notice, giving you an opportunity to contribute. Please enter into this with zeal and enthusiasm. Our Young People's Association must mean more than meeting annually for a good time socially!

Everybody seemed to enjoy the Greensboro convention and the people there were hospitable. The trip to the Children's Home was great. The children show that they have careful training. Much praise was given Mr. and Mrs. Garrett and their co-workers.

Our S. S. Supt., Mr. E. C. Kittrell, is working up the music among our young people We have a junior choir, along with the older ones and the promise of two young men as violinists. These boys are our own talent, too!

Miss Crystal Bobbitt and Mrs. James Floyd are training the children for the Children's Day the first Sunday morning in June.

Mr. and Mrs. T. D. Harris of the State Highway Commission visited us recently. Mr. Harris is the son of Mr. E. C. Harris and was married to Miss Byrd Campbell of Morristown, Tenn., April 1st.

Hattie Harris, Rep.

Winston.—Our special meeting that Mr. Williams told about last week was a spiritual uplift to the church. A bountiful harvest was gathered into the garner, but there are other fields of golden grain white unto harvest that must be reaped ere they go to waste.

Everybody enjoyed having Mr and Mrs. Kennett and Mr. Pender with us.

The pastor, Mr. Hopper and Miss Ruby Sapp reported a splendid program at the Young People's Convention held in Greensboro, Apr. 18-19.

Our C. E. Society gave a social Monday night, May 13th, in honor of our previous president, Mr. Watson Weatherman, who is returned to us for a short time from Uncle Sam's training camp at Paris Island, S. C. Mr. Weatherman told us about C. E. work in the camps and we're so glad that the same God that protects our boys back home keeps and protects them away. In spite of the pouring rain we had a large representation and all enjoyed the program, especially the refreshing part of it. Reporter.

Buncombe.—While Bro. Fogleman has been finishing his Seminary course I have been, in addition to my own work, serving as a sort of supply on that field, going out one to three times a month to preach Sunday afternoons, also spending a Saturday with them, preaching at 11 o'clock and holding the first quarterly conference in the afternoon, the good old way.

Each church was represented. It was an interesting conference because of the interest the members manifested in the work. They arranged for a substantial amount on pastor's salary to be forwarded to their pastor while he was yet at the Seminary, thinking "it might help" just at that time, each church joining in. They also arranged through the Sunday-schools to surprise and please their beloved young pastor by having presented to him a bouquet of choice flowers on the occasion of his delivering the class oration at commencement.

They appointed the chairman of a committee at each church on the every-member canvass, with the expectation that this committee proceed with its work even before the pastor arrives.

Each church has its Sunday-school going. Clarke's Chapel school did not miss a Sunday even during the severe weather.

It has given me pleasure to worship with the faithful people, and to see the congregations increase in size and interest as more and more of the people learned we were having preaching services. T. M. Johnson.

Asheville.—Sunday, Mothers' Day, was a glad day with us. Brother E. L. Douglas, superintendent of the Sunday school, supplied carnations enough and more than enough for each attendant at Sunday school and at church service to have one. It was a pretty view from the pulpit to see every man, woman and child in the congregation wearing the flower so fittingly emblematical of the purity and the beauty of mother's love. The idea of Mother's Day, the beauty and fragrance of the carnations, the very atmosphere, the spirit of the occasion, the music, the Scripture lesson, the apparent thought of the people, the emotion of soul, all harmonized. The surplus carnations used for decoration at the morning service were pinned on the visitors and others at the evening service, thus rounding out the idea for the day. The audience was good morning and evening, and attentive. The music at each service was sweet.

The second quarterly conference has been beld. Z. M. Wilson and G. P. Younginer were selected as nominees for delegate to the Annual Conference. The conference voted to make a contribution of fifty dollars to the support of the Good Samaritan Mission instead of the twelve dollars formerly pledged and already overpaid.

At a recent meeting of our Sunday school workers some re-arrangement of teachrs and classes was made. It was also decided to extend the use of the graded lessons to other classes. The attendance is steadily increasing.

The programs for Children's Day service have been ordered. This is church literature month with us. The Committee is adding new subscriptions to the list and will endeavor to induce each family, not already subscribers, to subscribe.

It still feels good to be living in the parsonage, in reality the longer the better, a settling down to a sort of they-shall-walk-and-not-faint experience—the first flush of it past but an abiding experience of joy.

As pastor of the church I wish to commend the faithfulness of the members of our choir who are making such untiring, unselfish endeavor to improve our church music and to maintain a high standard. Their labors are bearing fruit.

T. M. Johnson.

High Point.—President Andrews' recent visit to High Point was greatly enjoyed by both pastor and people. On this occasion his message was not in the nature of a set sermon, but more of a general review of the work of the church, which proved to be most interesting.

Dr. Geo. R. Brown left last Friday for Liberty, where he is assisting Rev. Paul S. Kennett in a series of meetings. Consequently there was no service at the 11 o'clock hour on Sunday morning. A large number of the congregation took this opportunity to hear Rev. Dr. Wicker at the First Baptist church, where he has been conducting a revival for the past two weeks. There have been nearly 100 conversions, and the meeting will continue several days longer.

The ladies of High Point have united in a War Prayer Union, which meets every Tuesday afternoon in the different churches to conduct special prayer for our soldiers and sailors in camp and on the firing line. This Prayer Union met in our church last Tuesday afternoon, and a very beautiful, solemn, and impressive service of song and prayer was held under the leadership of Mrs. Geo. R. Brown Dr. Brown made a very impressive talk, being all the more feeling owing to the fact that his eldest son is now at Fort Oglethorpe and expects to be sent to France sometime this summer.

Rev. A. G. Dixon's family left High Point last Tuesday, he having preceded them by two weeks. They will first visit relatives in Baltimore, and then Mrs. Dixon will attend the Board meeting in Pttsburgh. This excellent family has lived in our midst for nine years, and we became much attached to them. They leave many warm friends in High Point, whose prayers and good wishes will follow them to the end of their lives. During their residence here Vista has grown from a little tot of 5 to a tall young girl of 14, and we suspect that she will always think of High Point as Home. The church here will always claim Mr. Dixon as her own with peculiar pride—not that she made him the great preacher and leader that he is, but she gave him his opportunity, and he was wise enough to see and grasp it. On the other hand, under his leadership, the church grew to be one of the very strongest and most influential in the N. C. Conference. May Heaven's richest blessings be theirs, and we trust that they will remember

"That the gate to our castle swings inward,
And the latch-string always hangs out."

At a recent meeting of the Woman's Club of High Point, Mrs. J. R. Reitzel was elected a delegate to the State Federation which meets in Raleigh, May 28-31.

Mr. W. P. Pickett has caught the "automobile fever," and he and family are now enjoying a handsome Lexington car.

Reporter.

Lebanon Church, Lebanon Ct.—Mr. Suits preached an excellent sermon to the young people yesterday morning. He met his appointment last night. The writer was not present. We were glad to have some members of the First Methodist church, High Point, worshipping with us yesterday.

Miss Loula Thacker, who was our representative at the Young People's Convention, brought back to our people such a good report that we feel encouraged to be up and doing more and better things in the Master's work. We hope to organize a Junior Christian Endeavor in Lebanon church soon. And we are getting the children together for that children's choir that we've needed so long and didn't have. Beginning today, the writer will conduct a children's singing school in Lebanon church, every Monday and Thursday from 5 to 7 P. M. These ten lessons in music will be given free of charge to all the primary and intermediate boys and girls. The children are expected to buy their own books which cost 15 cts. each. Parents, if the visiting committee have failed to get around to invite your children to attend these singings, please do not feel slighted. Send the children. We want them. The bigger our children's choir grows the better it will be.

Children's Literature has been received and a part of the program given out to the children. Our Children's Day will come in June. Will announce the exact date later.

The stewards are very desirous to see several of our church members whom they haven't seen very frequently this year. Church member, come to the services regularly and get your supply of envelopes. Please turn them in promptly and regularly. Don't wait for the steward to hunt you up. We're trying the weekly payment plan this year and because of some failing to pay the pastor's salary is getting in arrears. This ought not to be. Let's co-operate with the stewards; they are busy people and need your best help.

The Philathea Class held its monthly business meeting on the 1st Monday night in May with Mrs. O. L. Hethcox. The class expects to study the Year Book by topics using one subject at each business meeting. At the next meeting which will be held with Mrs. J. W. Thacker on the 1st Monday night in June we shall study, "The M. P. Children's Home."

I am glad to report that Miss Mabel Crouch, who underwent an operation at the H. P. Hospital on May 6th, for appendicitis, is improving rapidly and is expected home soon.

Bro. J. H. Long has been very sick for several days. He is reported no better at this writing. Let's pray for his recovery if it be in accordance with Divine Will.

Mrs. J. W. Thacker, Rep.

High Point, May 13.

Porter.—In my feeble way I will again try to present a few words to the Herald. As I said before we haven't so much to report about except our good pastor's work. Mr. Hamilton had his good family with him Sunday which very much pleased us all. They sang beautiful songs which rang sweet in our ears and sank deep in our hearts. We thank them so much and want them to come again, for we love to hear sweet music as we can not make much ourselves.

I hope our little church will grow stronger as we people need to grow stronger. Let us throw off the armour of darkness and put on the armour of light, for it is getting high time for each and everybody to awake to a sense of duty and keep at duties as we ought. Maybe times would be better and we would be made happier, like that good old song,

"Help somebody today,
Somebody along life's way,
Let sorrow be ended, the friendless befriended,
O, help somebody today."

Mrs. C. L. Fultz, Reporter.

Haw River.—For some new S. S. scholars we are very thankful. But let's not stop here, but go out and bring more people into Sunday school and church. Our attendance Sunday was 102; our collection was $3.71, for the Children's Home. We are glad to give this offering one Sunday in each month.

This was our preaching day. We had a much larger congregation than usual. This being Mothers' Day, our pastor said he would make it family day. He preached a wonderful sermon to both father and mother. He took for his text, "As for me and my house we will serve the Lord."

Ten new members were taken into the church, who accepted Christ as their Saviour in a revival meeting now going on in the M. E. church of this town. We hope that they will prove a blessing to the church and the church a blessing to them. We are glad to have these new members unite with our church.

Our Ladies' Aid Society has ordered about seventy-five yards carpet to put in the aisles of our church and pulpit which will add very much to the looks of our church and add some comfort.

D. I. Garner, Reporter.

Concord, Saxapahow Ct.—Bro. J. C. Auman filled his regular appointment at this church the first Sunday. He preached, as usual, an excellent sermon to a very good congregation. His thought was made so clear that anyone could understand it. We appreciate each of his sermons more and more.

Our Sunday school attendance is increasing and we hope to have the largest and most interesting one this year that we have ever had.

We are planning to have a memorial service the first Sunday in June. We extend to all a cordial invitation and hope that you will come with flowers to show a tribute of respect to our departed ones.

One of our aged members, Mrs. W. H. Guthrie, is very sick, but we hope that she may soon be better.

Mrs. J. C. Guthrie is also sick and we wish for her a speedy recovery, as we miss her in our Sunday school.

Best wishes to the Herald and its readers. Lizzie Lewis.

Thomasville.—Our second quarterly conference will be held at Mt. Pleasant Thursday, May 23. We are expecting Pres. Andrews to be with us. Preaching at 11 A. M., dinner on the ground. Conference will be held in the evening.

Our table is still being enriched by the fruits of Mrs. Dickens', Homer Richie's, and Bro. D. R. Connell's gardens. We appreciate very much the variety of vegetables and especially the fine strawberries from each garden.

Spent last fourth Sunday night in the home of Grandfather Berrier. He, like his boys, seems to think that it is a part of the program to load the preacher's buggy with the substantials of life that would make glad the heart of any preacher.

W. D. Reed.

Mt. Pleasant, Mt. Pleasant Ct.—There was a very large attendance at S. S. and prayer service last Sunday. We were glad to have with us Bro. J. L. Amick, superintendent of the S. S. at Graham. Our superintendent, Bro. Stafford, was absent—a very unusual occurrence.

We wish to thank Miss Lucile Hardin for her suggestion—"One Hundred Grains of Corn." Our "Class in the Corner" boys have adopted this plan; that is, part of them have. Will tell more about it later on.

We are very glad that Mrs. Shelton can come to S. S. We are also glad to have her mother, who is visiting her.

Mt. Zion Baptist church very kindly extended an invitation to Mt. Pleasant to be present and participate in an all-day song service the 4th Sunday in May. We appreciate the privilege thus given us.

We are duly grateful for the rain which is falling just now. Truly, it is "showers of blessings." Will close before I wear out my welcome. I might want to come again some time. Floyd Amick, Rep.

REMEMBER THE DAYS

SUNDAY — ONE MEAL WHEATLESS
MONDAY — ALL MEALS WHEATLESS
TUESDAY — ONE MEAL WHEATLESS
WEDNESDAY — ALL MEALS WHEATLESS
THURSDAY — ONE MEAL WHEATLESS
FRIDAY — ONE MEAL WHEATLESS
SATURDAY — ONE MEAL WHEATLESS

MARRIED.

At the home of Miss Jewel Whitaker on Sunday, May 4th, six o'clock P. M., Miss Nina Vinson and Mr. Hubert Whitaker, the writer officiating.

Mr. Whitaker is a son of the late Wilson Whitaker and a nephew of Revs. C. L. and C. H. Whitaker. He is now stationed at Camp Sevier where he is an officer. He returned to camp Sunday night. The bride, Miss Nina, as she was familiarly known, is a daughter of John H. Vinson, a merchant here in Brinkleyville. She is on the board of stewards of Bethesda church and is one of our best collectors. She will be missed by this church as she was identified with all of its activities.

We have not learned yet of the plans of this happy pair for the future, but are hoping that the young wife will remain with us while the husband serves his country under the colors.

The best wishes of all acquaintances go with these bright young people, especially from the communities where they have lived heretofore. May the blessings of our heavenly Father go with them and may life's way be as pleasant for them as the bright May day in which they began their journey together.

N. G. Bethea.

Wm. H. Hill and Mercie Lee Bruce were married by the writer at the parsonage in Brown Summit, May 8, 1918. Mrs. Hill is from Reidsville, Mr. Hill from near Mizpah church. We are glad they will locate near Mizpah church, where Mr. Hill is a prominent leader in church work. B. M. Williams.

By the undersigned at the home of H. E. Here, Cedar Falls, on the eve of May 9, Mr. James A. Ferree and Miss Pearl Here. We wish for them a happy journey through life. G. A. Laughlin.

DIED.

Resolutions of Respect of Miss Thelma Elizabeth Renn.

Inasmuch as it has pleased our heavenly Father to take out of our midst a faithful member of our class,

Resolved—That we bow in humble submission to our heavenly Father who doth all things well to those that love and serve Him.

That we extend to the bereaved family our heart-felt sympathy in the loss of the loved one who has been taken from their midst.

That a copy of these resolutions be sent to the bereaved family and a copy to our church paper for publication and a copy spread upon the minutes of our record.

Junior Philathea Class, Henderson, N. C., M. P. Church.

Margaret E. Hight, Com.

—A kind-hearted old gentleman came upon a small, whimpering urchin.

"What's the matter, my little man?" he asked sympathetically, placing his hand on the youngster's head.

"I'm lost. Boohoo!"

"Lost? Nonsense! We mustn't give up hope so soon. Where do you live?"

"I d-don't know, sir," whined the youngster. "W-we've moved and I can't remember the address."

"Well, what's your name?"

"D-dont know, sir."

"Don't know!" exclaimed the old gentleman.

"No," sobbed the urchin. "M-mother got married again this morning."—The Youth's Companion.

How like a mounting devil in the heart rules the unreined ambition.—Willis.

The influence of custom is incalculable; dress a boy as a man and he will at once change his own conception of himself.—Bayle St. John.

The will of God will be done; but, oh, the unspeakable loss for us if we have missed our opportunity of doing it.-Westcott.

WORSHIP.

True worship is not so much concerned about going to church, as about what you do when you get there. There is danger that a man may make church attendance a fetich. If there is no real drawing near to God, no opening the gate of the soul to the inflow of holy influences, no yielding of the will to the domination of Jesus, no resolves to make the life a mirror to reflect the character of God before the world, we may have been to church, but we have not engaged in worship.—The Methodist Protestant.

—Fair feathers make fair fowls.

NOTES.

—Jonathan Hodgin, of Center, is dead.

—Mrs. Alla Sharpe, of Burlington, died suddenly.

—It is predicted that Brazil will enter the war before many months.

—Alpheus Teague, of Liberty, died suddenly a few days ago.

—John McLaurin, colored preacher, is in the toils of the law for advising his hearers not to join the Red Cross.

—Mrs. Millaway visited her two sons in Winston last week, and Clifton came home with her to spend Saturday night.

—Two near children fell into a well near Fayetteville. Their mother, Mrs. Ammie West, tried to rescue them but failed and lost her own life.

—The airplane mail service between Washington, Philadelphia, and New York started on Tuesday. From 300 to 600 pounds of mail can be carried by each machine.

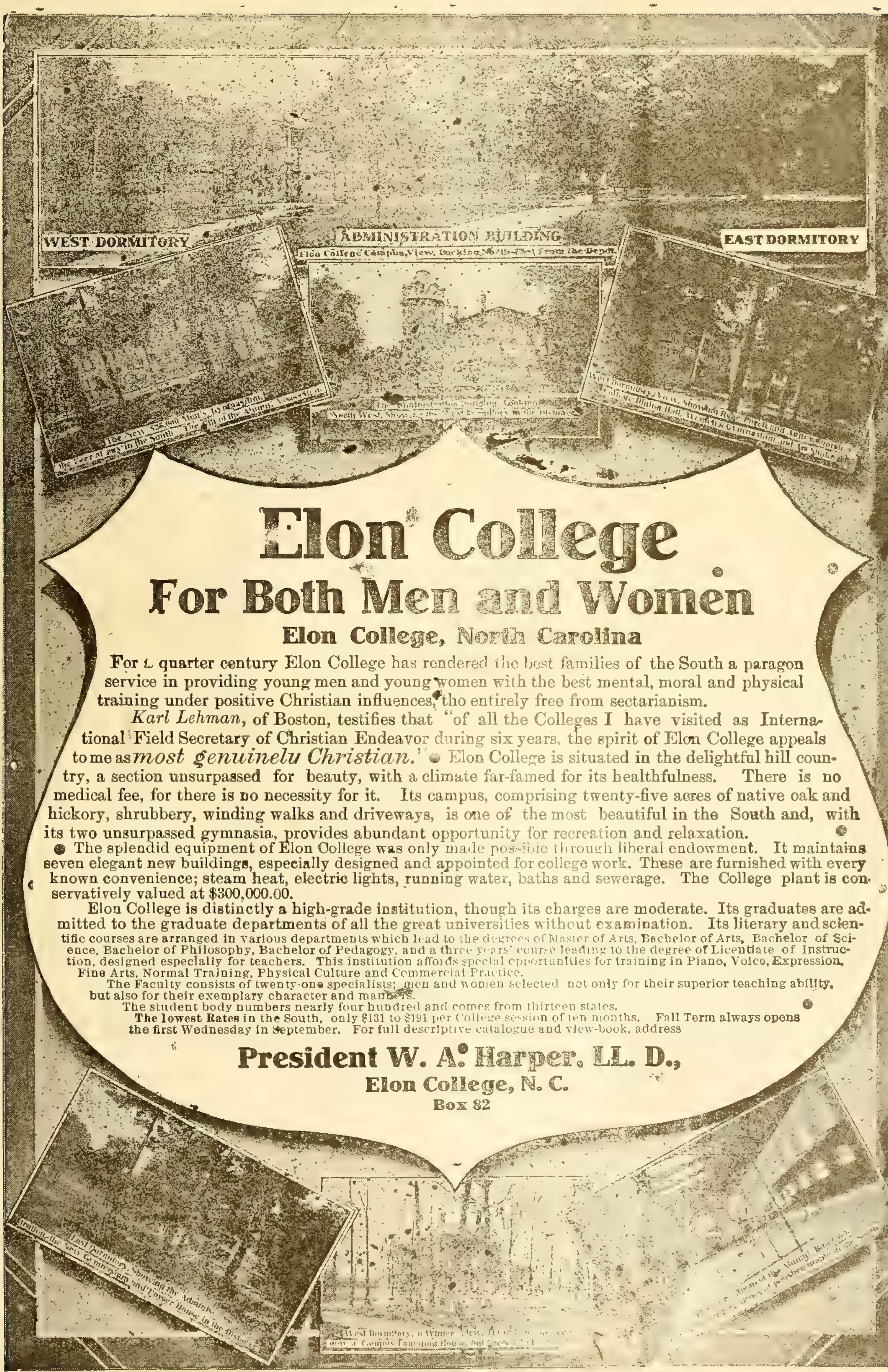
—Jim Sanders, a Guilford county negro, captured a large eagle near Sedalia. The bird tried to carry off a child. It was shot and wounded and then captured and caged ,and is attracting many visitors.

—The Overmon bill authorizing the President to reorganize and harmonize the various departments of the federal government was passed on Tuesday in the House of Representatives by a vote of 295 to 2.

—James Gordon Bennett, owner of the New York World, died last Sunday in France. It was he that sent Stanley to Africa to find Livingstone in 1870. He moved to Paris in 1887 and has published the Herald there as well as in New York.

—We thank Bro. W. F. Grabbs for some specimens of his Bonum apples gathered last October and preserved in good condition to this time. He knows how to keep apples.

—Rev. J. W. Wellons, who is 92 years old, has recently prepared a sermon to be delivered at his own funeral occasion. Pres. Harper has been selected to deliver it. Bro. Wellons has witnessed the conversion of thousands of people, and he wishes in his funeral sermon to make an appeal to the unsaved.



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(Begun on page 9.)

the happiness and efficiency of the home life. But don't let Him be an unrecognized Guest. Speak to Him, commune with Him and live your daily life in constant touch with Him. Let there be the intimacy of valued and appreciated friendship.

And let there be daily reading of the Word of God in the home. For the Bible is the priceless luminary of life. Its light will chase away the darkness of gloom and despondency. It will clear up doubts and make the path of duty plain. It will also supply strength for the hard tasks that every one must meet. And don't read the Bible merely for information, like you read any other book. Read it as the message of God to your heart and life. God is speaking to you out of His Word. As you read therefore, give ear to the living voice of the living God.

Work in the Home.

The home is a little busy world in itself. There is always something to do. The work of the home is never entirely finished. One task follows upon the heels of another. And it is best that the home be a place for busy hands and busy feet. For idleness is a great curse. It is a breeder of much want and unhappiness. The indolent are a dead weight upon society. They make heavier the burdens of others.

Let there be manual toil in and about the home. Housekeeping, dressmaking, and gardening are most honorable employments. Run a small poultry business. Let the boys and girls have a part in it all. Let them take a pride in performing their allotted tasks well. For what is worth doing at all is worth doing well.

Let there be also intellectual toil. Let home be dedicated to the reading and study of books. Let the young people especially prepare their lessons at home. The school-rrom is becoming more and more a place for recitation. Besides more quiet can usually be secured in the home for study than in the school-room. Make use of all the spare minutes to improve and enrich the mind.

Bear in mind that this service in the home is of first importance. Place emphasis upon the word "first" in the text. "Let them learn **first** to shew piety at home." Some think, it seems, that home is the last place in the world to be good and sweet and helpful. Some are very nice, polite and accommodating away from home and are perfect bears of displeasure at home. God's Word says that home is the first and most important place in which to manifest the good qualities of mind and heart and life. For there can be little sincerity in being good abroad unless you are good also at home. Home is a place of reality. Parents and children are most apt to be their real selves within the home circle. Therefore be really good and kind and pleasant and helpful in the home. Be good there first, and then you will find it easy to be good everywhere else.

Let home be the little sanctuary that God intended it to be. Let the home altar never be without its offering. May your home be an Eden regained.

—From the Word of Life.

—"Mormonism Under the Searchlight" is an especially interesting little work published by the Glad Tidings Publishing Co., of Chicago, which they sell for 15 cents per copy. It was written by Evangelist William Edward Biederwolt, who in a thorough-going way shows up the monstrous system, and points out the great harm it is doing, and warns people against it. He says it has nearly 5,000 missionaries scattered all over this land and claims to have visited more than 3,000,000 Christian homes during the past year. It is time to wake up as to the menace of Mormonism, and Dr. Biederwolf's book will awaken you if you will read it. It gives the origin, history, and teaching of Mormonism in a most interesting way and would be well worth reading if it dealt with a matter about which we have no practical concern. But it deals with a subject regarding which the American people cannot afford to live in ignorance. We have gone to war to save our country and others from the domination of militarism. In Mormonism is a menace nearer to us and in some respects more dreadful than Prussian militarism.

HERALD SUBSCRIPTION RECEIPTS.

Rev. G. W. Holmes, $2. Rev. R. M. Andrews, $1.50. Rev. E. G. Lowdermilk, $9.38. Rev. J. D. Williams, $3. Rev. J. E. Pritchard, $4.50. Rev. W. B. Surratt, $1.50. Miss Winona Joyner, $4.

—Our M. E. brethren elected six new bishops at Atlanta.

—Miss Edna Millikan, daughter of Bro. J. M. Millikan, recently gave a musical recital at Virginia Intermont College which elicited high praise. She has been a student there for some time.

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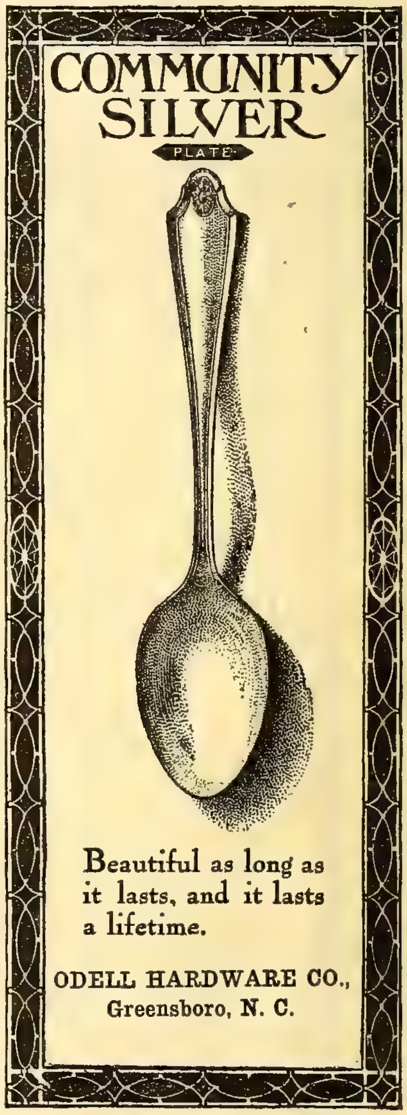

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A SERMON AND A SONG.

In the morning we heard a sermon. In the evening we heard a song. The sermon was by a preacher great and strong. The song was by a woman weak and frail.

The preached dwelt upon the conditions of discipleship as laid down by our Lord—the giving up of self, the bearing of the painful cross, the toilsome following.

When the sermon was ended, the feeling was—How hard it is to be a Christian!

The singer simply sang the words of our Saviour—"Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

When the song was ended, the heart was soothed; the feeling was—How restful and delightful a thing it is to be a Christian!

CHARLES WAGNER ON THE WAR.

Charles Wagner, the author of "The Simple Life," made some statements regarding the war which will receive respectful consideration. Here are some extracts from them: "There are religious and moral reasons which compel us not only to fight, but to go on in this war with unshakable determination, until liberty and right are victorious. . . It is in the name of God and under the guise of His elected servants the enemies are squandering all the patrimony of humanity, of right, and of international agreements which have been slowly established by civilization. What we have to face now is a fearful attempt to reduct mankind to slavery by usurping divine power itself. . . The militarists who violated the treaties they themselves had signed . . need peace now in order to profit by their booty. . . The whole treasure of our democratic and Christian convictions is in the balance. Iron fetters are ready to enchain liberty in body and spirit. Peace under these conditions means acceptance of the Prussian military system in trade, industry, education, in the language we speak and in the prayers we utter. . . . Is it for this the Pilgrim Fathers left everything? Is it for this that Washington and Lincoln fought the good fight? . . No, a thousand times no! This is a solemn hour. No more dramatic hour has ever struck in the history of time. Let this hour find us ready and strong, determined to follow the Chief who is marching ahead, and who did not die on Calvary to doom His disciples to bondage, but to bring them forth to liberty."

BRO. TURNER'S QUESTIONS.

As no one has answered these questions, we wil ltry to answer them briefly.

1. "Can God be resisted?" Yes, in a moral way. "Ye do always resist the Holy Ghost." Acts 7: 51. In a physical sense, the power of God may well be conceived to be irresistible.

2. "Was Adam saved?" We have no means of knowing. We trust that he repented and believed and found pardon and salvation.

3. "Do we sometimes sin unwillingly?" No doubt we often sin unwittingly; that is, we do wrong acts without being conscious of it, and in this sense sin unwillingly. But the essence of sin is a wrong disposition of will, and the bad deeds we do without meaning to do wrong are mere grievous mistakes. We may be culpable for them, however, if we have not made due effort to inform ourselves as to what is right and wrong in the case.

4. "Does God punish the same sin both here and in the future?" I believe that God punishes the sinner rather than the sin and that as long as one is a sinner he must be a sufferer. In fact, we may say that God has so made the world that every sinner punishes himself and will continue to punish himself as long as he continues to sin. The evil effects of sin persist even after the sin has been repented of and pardoned.

——"Only forty converts" modestly reports one young pastor this week.

—Bro. Klein makes the gratifying announcement that the receipts of the Board of Foreign Missions were over $4,000 more in the year just ended than in the preceding year. The past year was the banner year of all so far.

—Elon College had a patriotic rally on Tuesday afternon with an address by Gov. Bickett.

—A note from Mr. C. B. Riddle informs us that he is to begin next month the publication of an interdenominational monthly devoted to tithing. It will have sixteen pages and the subscription price will be $1.00 a year. The office of publication is to be Burlington, N. C. Mr. Karl Lehman, Field Secretary for Christian Endeavor in the South, and others will be associated with Mr. Riddle on the editorial board.

—Henry Ford is urged to be a candidate for governor of Michigan on a non-partisan ticket. He probably feels that he has not the time to attend to the duties of the office.

—Rev. Russell H. Conwell is delivering for the sixth thousandth time his lecture on "The Silver. Crown." He has always given the receipts from that lecture to students working hard for an education.

—Last year President Harper produced a book entitled "The New Layman for the New Time." Now he has brought forth another book entitled "The New Church for the New Time." We thank him for a copy. After we have had time to read it we expect to refer to it again. It is published by Fleming H. Revell Company in cloth binding and it is put at the low price of 75 cents per copy.

—Bro. Taylor is with Bro. Gerringer in a meeting in Reidsville this week. The prospects are good. Prayer is asked for the meeting.

—Rev. H. Freo Surratt, just from the seminary, has begun his work on Orange Ct., being located in Efland. We wish him good success.

—Bro. Fogleman is with the Buncombe people again. They learned to esteem him last year and are glad to have him back.

—Prof. R. W. Holmes, superintendent of the Mocksville school, has ended his year there and is back at home.

—Mrs. Kate Kime has left Florida for Burlington, which feels more like home to her.

—The battle against flies is on again, as they are making another great drive. Do your best to win in this war, too.

JUDGING OTHERS.

"I think that Mrs. Marengo is the very stingiest woman I know!" said pretty Jessie Potter, as she threw herself into a chair.

Mrs. Potter looked up from her book.

"How often have I asked you, daughter, not to judge people in such an impulsive manner? It grieves me more than I can say."

"But, mother, you have always taught me to tell the truth, and that certainly is true."

"I never thought Mrs. Marengo was stingy. Indeed, she has always seemed very kind and generous to me."

"Well, she is. You know, mother, we girls wanted to make a beautiful wreath of white flowers to take to poor Mrs. Jones for Bessie. She was in our class and they are poor, and we thought it might help to comfort her. Our own flowers have scarcely any white blossoms, as you know, and Mrs. Marengo has the most beautiful white petunia, a large double one, so I stopped and asked her for some, and she would not give me even one. I should think anyone would give flowers for a funeral."

"Why did she say she could not give them?"

"She just said she was sorry to disappoint me, but she could not spare any, as there were no more than she wanted herself. Now was not that mean?"

"It was strange, but still I am sure she had some good reason for refusing. Never judge a person until you know the motive for the act, for your judgment may be altogether unjust."

"I cannot think like you do, mother dear. I am sure you would not judge any one, even if you were certain she deserved it. I think a person should have the credit of bad as well as good deeds.

Mrs. Potter sighed. She knew there was no use to argue with her daughter.

"At least promise me to defer your judgment for one week," she asked.

"I promise not to talk about it, if you wish, mother, but my mind is already made up."

Soon the school girls of her Sunday-school class came, bringing what flowers they were able to collect. One girl brought a tin cross her father had made for her, saying that she thought if there were enough flowers it would be nice to fill that also.

"If we only could," said Jessie, but I am afraid there'll not be flowers enough."

"May I make a suggestion?" asked Mrs. Potter. "I know Bessie loved flowers dearly, not only white, but all kinds. Now why not fill your cross with your choice white kinds, then for the wreath not try to have all white? You have plenty of myrtle and sweet alyssum, then mix in a few colored flowers, pink or some pale shades. Those geraniums and the pink fuchsia would be pretty, and there are a few of those delicate bowers left. I believe Mrs. Jones would be just as well pleased with those."

The girls liked the idea very much and it was at once carried out.

"They look beautiful without the petunias," said Jessie.

"They will be valued for the kindness that prompted the giving," answered her mother.

Nothing carries so much peace to an aching heart as flowers, and Mrs. Jones was comforted when she saw the beautiful offering of Bessie's young friends. But there was also another pretty flower piece, an anchor filled with petunias, that lay on the casket.

Did you see those flowers, mother? I wonder who could have sent them."

Mrs. Potter answered gently, "Mrs. Marengo."

"Mrs. Marengo?"

"Yes. She took them over last night, because she had been a mother and had lost her child. The anchor was sent for from the city when Grace died. So she filled it and took it to this sorrowing mother, and it took every flower she had, although she had treasured them to take to Grace's grave."

Jessie's face was scarlet. "How was I to know? Why did she not say what she was going to do with them?"

"You were not supposed to know, my dear. Mrs. Marengo evidently did not think it necessary to go into details and explain her affairs to you. I hope, Jessie, this may prove a lesson to you never to judge a person's actions if you cannot look behind the outside. God knows and sees. He and He only can judge rightly."—California Christian Advocate.

"AND THE ANGELS OF GOD MET HIM."

The angels of God are always waiting along the path of a good man's life. Fears may be in the way; darkness may be ahead —there may be confusion of judgment and a wavering of the will, but when God leads on He has His messengers at hand. His "troop" stands at attention. When He marks out the line of duty, however difficult, He has His ministering spirits under order; removing the difficulties, gathering out the stones, bridging the deep waters, making the way plain. "I am the way." There need be no doubting that statement. "Without Me ye can do nothing." Neither need we question that declaration. We know that the "path of the just shall be as the shining light," and it is a shining path because the Light of the World is on it; and it will remain there to shine more and more unto the perfect day.

How often have God's children started out on some great mission, like Abram of old, "not knowing whither they went." They felt the pressure of an impelling call and they yielded to the pressure just as truly as Abram. They saw not the land of their dreams nor the triumph of their hopes. They knew not what God intended with them, nor where He would bring them. They had their longing and they pressed forward. The path led into the mist and vanished in the mist. But, following what they conceived to be the desire of God, they went forward unresistingly, and the mist receded as they advanced as if some unseen hand were mysteriously withdrawing the veil. "God's host" moved on before, making plain the path with every forward step. Although the mist seemed to be always ahead, they never reached it. But they found their Mahanaim, where their hearts grew strong to grapple with the dangers that were yet to come.

Do the duty that is next. That is God's order, and provision will be found for responsibilities of the future. There is always a guiding angel somewhere beyond the bend in the road. It is that unseen place about which we are anxious; and we fear it because we know not what God has for us beyond the shoulder of the hill. We may not feel equal to the responsibility before us. But let us not forget the experience of Jacob: "He went on his way and the angels of God met him." They always do. That is a way the angels have. God provides His "messenger" for the "heir of salvation;" but He will also furnish a place of wrestling for the home-coming pilgrim. Jabbok lies across the path of our journey. It cuts at right-angle the most important purposes of life. If we think we can get home without "wrestling" there are some surprises awaiting us. But our wrestling, as in the case of Jacob, is with the Angel of the Way. The result of such a contest need not be questioned. But with the victory there must come a "crippling." Our poor human strength must give way. We must yield to the divine Wrestler, submit ourselves to the controlling impulse of God. We win by yielding. Victory comes through surrender. Jacob "limped upon his thigh," but he won out. He went up from Jabbok with a changed name and a changed life Jacob no longer, but Israel henceforth. God give us ability and willingness to trust Him and go right ahead. If we keep going God will keep blessing.—United Presbyterian.

NOT GUILTY.

John had been a member of the church about six months. He was fourteen years old, and from an irreligious family. At the close of a recent Sabbath morning service he surprised his pastor by asking, "Say, is Mr. Jones a tight wad?" "Why, no, John. He is one of the most generous payers in the church. But why do you ask?" "Well, last Sabbath morning our corner was full before I came in and I was put into Mr. Jones' seat. When the collection basket passed I put in my envelope, but he did not put in any. I thought possibly he had forgotten his, for I did that the Sabbath before myself. But I kept my eye on him today when the basket was passed, and he put none in again. I concluded he must be a tight wad and was playing the hypocrite to beat the band. Facts are, I did not think of much else during the service." "No, John, Mr. Jones is not a hypocrite; he is a worker in the church, and supports it liberally with his money; but he is a busy man and does not like to be bothered with getting the change, and putting it in the envelope every Sabbath. He pays the first of every month to the treasurer, both to mission and to local expenses." John went out with a beaming face, glad that his fears about Mr. Jones were not true. As that pastor later thought upon the incident, he wondered what would have happened had John not been intimate enough with his pastor to ask for the explanation. Would he soon have quit his envelope? Lost his interest in the church services; drifted out and away from God? Many times a small misunderstanding has caused such a disaster. Then that pastor thought, "Are there any other boys or men Mr. Jones' example has hurt? Is his influence in this matter the cause of the drifting of those young men whom I cannot reach, who are always pleading hypocrites in the church? I must see Mr. Jones about this. He can't afford, for the sake of a little forethought and bother, to be a stumbling block to others." Some churches have a good many people like Mr. Jones in them. Are you guilty?—Selected.

THE HEART'S STORY.

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails,
I will believe the Hand that never fails:
From seeming evil worketh good for me;
And though I weep because those sails are tattered,
Still will I cry while my best hopes are shattered,
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about the hive,
I will believe it is an all-wise love
And only reached by anguish and by pain,
And, though I groan and writhe beneath my crosses
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored in this faith,
Like some staunch ship, my soul braves every gale;
So strong, its courage will not quail
To breast the mighty unknown sea of death.
Oh may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath.

—Author Unknown.

THE OLD PEOPLE'S HOME.

The Executive Committee of the Methodist Protestant Church has taken over the former West Lafayette College property in the name of the denomination to be used for an Old People's Home.

This was authorized by the General Conference in Zanesville, Ohio, in 1916.

The debt on the property was apportioned to the Annual Conferences for payment.

Action of the General Conference.

The Annual Conferences with great unanimity have accepted the apportionment made by the Executive Committee and a number of them have borrowed the amount of their apportionment and enabled the Board of Education to apply the same to the original indebtedness until at this time the Board of Education has not only paid all interest due, and satisfied all creditors but has also so adjusted the entire indebtedness that only two obligations remain to be settled by the Board, amounting to a little less than $7,000.00.

Board of Managers.

The Board of Education feeling that the management of an Aged Folks' Home was no part of its business requested that a Board of Managers be appointed. This was done and the men appointed met soon after for the organization of the Board with the following officers and members.

President, J. C. Broomfield, D. D., Fairmont, W. Va.; Secretary, Rev. M. R. Stover, Columbus, Ohio; Treasurer, Mr. H. A. Sicker, West Lafayette, Ohio; Rev. C. E. Sheppard, Dresden, Ohio, Rev. W. C. Harger, Detroit, Mich.; Rev. E. T. Howe, Frankfort, Indiana; Mr. John Pierpont, Harrisville, W. Va.

The management of the Home is now in the hands of these men. The Board of Education will finish the task of adjusting the debt situation.

It is the desire of the Board of Education that the entire Methodist Protestant Church will be familiar with every step taken by this Board in the handling of this property and settling of the problem given to it by the last General Conference.

A few months ago an inquiry was made by the County Commissioners of Coshocton County as to whether the main building, Orchard Hall, might be purchased to be used for a Children's Home. After consulting with a number of the men long connected with the college and by the advice of the Executive Committee of Board of Education, the Secretary submitted a price for Orchard Hall and campus to the County Commissioners of Coshocton County. Nothing further has been heard concerning the matter. The sale of Orchard Hall would not, in any way, interfere with the administration of an Old People's Home inasmuch as there would be a sufficient number of buildings and plenty of ground for such a Home after the sale of Orchard Hall. It was the judgment of the Board of Education that if this building could be sold and the sum received therefrom applied to the $10,000 note signed by the President and Secretary of the General Conference, that such a sale would be of a real service to the church. We have heard that in some quarters of the church a suggestion had been made that the property was to be sold and the proceeds from the sale given to Adrian College. The Board of Education has had no other thought than that of paying the debt at West Lafayette and conserving all interests of the church. This problem was given us by the General Conference and this is the task to which we have set ourselves. If this property is sold—and there is no assurance that it will be—every penny received therefrom will be applied to the indebtedness. Because we felt that this information was due the entire church we are asking our denominational papers to kindly publish this article.

George H. Miller,
Secretary of the Board of Education.

(North Carolina's part of the debt apportioned was $1,000.00.—Editor.)

THE WONDERLAND OF MEMORY.

What a mysterious, wonderful power is memory! How strangely, at times, do experiences, events, scenes, which seem to have faded into absolute oblivion, flash that no man can unravel, we are bound to into luminous consciousness! By threads that no man can unravel, we are bound to the past. Everything leaves its record within us, becomes a part of ourselves henceforth. It is something we can never escape, can never shake off. It makes us thereafter what we were not before. The incidents of the inner world of memory have more to do with our happiness and peace than what we are apt to call, so incorrectly, the real facts of the outer life. Memory makes and furnishes an apartment in which we spend more of our time than we do in our sitting-rooms, and with which we are more familiar than we are with our bedchambers.

Somehow, the memory of our own personal past keeps with us; it runs clear back to the beginning of our personal consciousness. How we love often to rest ourselves in the days that lie in the mellow atmosphere of our childhood! We go back and live over those days. Again we are bathed in the brightness of the summer mornings when the heavens seem so very close down to the earth; the air is trembling with the music of insect and bird, and life is so intense that we almost imagine we can hear the grasses growing. We are lying on our back upon a grassy slope, under a clump of trees. The leaves over our head rustle as if they would sing us a lullaby. We watch the white clouds like ships, as they sail across the upper sea, while our fancy freights them as it will, and muses of their far-off harbor in some magic island toward the sunset.

We have but to turn our head, and we see our childhood's stream gliding by so noiselessly that it seems perfectly still, and looks like a sheet of glass as its water is glinting beneath the touches of the sun's rays. The shadow of our clouds is in its depths, and the trees on its banks lean over to look at the reflection of their branches. We climb the hilltop that is so familiar to us, and that stands more clear and distinct in our vision than any mountain we have seen since. We search the mysteries of the woods, loving to note the ways of animals and birds. As memory brings these childhood scenes before us, our playmates come back, we catch the echo of voices we shall hear no more. Life's burdens and cares fall off, and we are once more the little boy who lived a careless eternity in one summer afternoon. So it is that memory keeps as treasures all our childhood experiences, and makes them as real to us as the things of the present.

Because of memory, the vanished years are not dead, and they never will be; they are all alive. How strange that by our will we can call up the past, its experiences, its scenes, its figures, and make them a part of the sorrow and gladness of life! Where do we keep our yesterdays, the world of things that we remember? Somewhere stored up within us. But where is the record? It is not in the same brain that we had in our youth; for there is not a particle of our youthful brain within our head today, there is not a particle perhaps of the brain which we had a few years ago. Somewhere memory keeps its record. Can any one tell us where? It is through memory that we keep our self-conscious individuality, that we keep our identity. Our wonder increases when we know that our brain is in perpetual flux and change, as truly as is a waterfall; when we know that our brain is like Niagara in that it keeps its form year after year, while its constituent particles are in continual flow.

Have we traveled in other lands? How does memory keep for us all the scenes we have looked upon in our journeys! Again we are on the ocean when the setting sun, grown larger as we see it through the dense air, touches with its fire the edge of the sea, and a ship sails by, cutting every mast and every rope against the red of the sun. We gaze upon the ruins of old palaces and convents whose crumbling stones and clinging ivy are redolent of romantic history. We catch through the breaking mists in the Highlands of Scotland a peep at some beautiful landscape of heather and tarn. We are in the cathedral of St. Peter's, not only awed by the splendor of the architecture that has heaved such a dome into the air, but listening to the monotonous chant of the priests or the grand swelling of the organ music and the sweetness of the choral voices. We sit on the circuit of the Colosseum, and dream of the scenes enacted in the arena and of that civilization of an age that exists now only in its record. We climb the Alps, crowned by Mont Blanc; see the lake at our feet and the snow peaks against that wonderful never-to-be-forgotten blue. We walk through the world's great galleries, amid marvelous works of art, pictures and statuary. Thus it is that memory keeps for us all our journeys, so that they are alive with us and in us.

What is the nature of this magnificent faculty by which we remember all the places and scenes of our foreign travels, so that they remain as real to us as the objects now around us? Nobody can tell, it is utterly incomprehensible. The human mind is as unfathomable and inexplicable as is the Infinite Mind itself, and there is nothing more marvelous about the human mind than its chambers of memory. How poor, how empty, how stripped and bare our life would be, if everything that we have experienced were suddenly blotted out of existence! If we will pause to think what our life would be, if a day as soon as gone were a blank, we will see how much of the beauty, the blessings, the glory of our life, is made up of memory.

Memory plays the part of a warning in our daily lives. Were it not for this faculty our life would be utterly disorganized. Morality would be impossible did we not remember the things that serve as a lesson of guidance. The mariner sailing through an untried sea observes that here is deep and open sailing; that on this side is a hidden shoal, on that a rock, which is covered at high tide but bare at low tide; that in another place is a strong ocean current that, if he wish to keep straight his course, must be taken account of; that on such a part of the globe the prevailing wind is from one quarter, and in another part from another quarter. He sets these things down on his chart, thus making a paper memory that any intelligent seaman thereafter can use as a practical guide for his course. So we learn to navigate the future because we remember the experiences that are behind us. We learn, by the record of the past, the principles by which we guide ourselves in the present; without this, we should be all at sea.

How great are the pleasures of memory! How many sweet, bright, sunny hours come to us through this process of remembrance! Blessed are they who are comforted and made strong as they walk thru remembered fields, under remembered skies, in remembered sunshine! It is only a small part of the world we really live in that is made up of that which day by day passes before our eyes. As the vista of the past stretches longer and longer behind us, we find that this same past becomes ever a larger part of the life of today. How many have memories that are like well-springs of water, sources of refreshment and comfort, life-giving and hope-reviving! The best motive force and the noblest inspiration of today are rooted in the remembered experiences of the past. The mainspring of many who are doing their finest and noblest and best is the memory of a father, a mother, a child, a companion—some loved one who has vanished into the sunrise of the immortal life. They are seeking to live as if that departed loved one were at their side urging them to consecrated devotion, to noble self-sacrifice.

There is nothing in the world we are so sure of as we are of the happiness-making memories of the past. The gladness we have had, the friends we have prized, the loves we have cherished, the joyous experiences through which we have passed—these, so long as we are ourself, are ours more really than any hoped-for future. What shall be—whether our bright dreams shall come true, whether any of the bird-like hopes that sing to us, and lure us on in pursuit, shall be realized—these things who can tell? In reference to our future we plant flowers; will they blossom? Some of them. Some will be bright, and will fill our homes and lives with fragrance. Some of them will grow for a little while and gladden us with anticipation of what is coming; and then in spite of all our care, a worm will gnaw their root and frost will blight them, the leaves will turn black and fall off, and only the withered, dead stalk remain in our hands. But the memories of our past are unchangeable. What has been is forever. The memories of friendship and love and right living are eternal treasures.

The child has no past. Its life is all in the present or on the future—a dream of beauty and glory to be. What a contrast to that world in the past which memories create for the aged—a world peopled with those that used to walk by their side, to look into their eyes, to clasp their hands in tenderness and love! Old age is retrospective. When a man has climbed a mountain side he naturally sits down and looks back over the way he has come. When one's life-path is mainly traveled he naturally looks over the exciting and absorbing incidents through which he has passed. In the evening shadows he reviews the events of the day.

Sometimes the aged live almost wholly in this land of memory. Their real world is the remembered one; in this, which has no boundaries, is the larger and grander and sweeter part of their lives. To them, the future means little, the present means still less, and the past means almost all. How often do their eyes have in them a far-away look which means that they are in the realms of retrospection; that they are revisiting scenes precious to them in other days; that they are talking with some old-time friend who has faded into the blue. They remember the days when their bright-eyed children were growing up about their knees; they listen to their prattle, look into their sweet faces, watch the sunlight floating across their hair, and live over again all the joys of the time when they were young parents, with the little children playing around their feet. Those the aged meet and talk with every day are few compared with those who come to them from out the past. They see long-loved faces that years ago went out of their homes, like stars that die and leave blank spaces in heaven itself; they stand again by the side of loved ones, no longer visible to them; hear their voices once more; and experience again the loves, no longer a part of the living world, moving them to say in the words of Longfellow:

"Then the forms of the departed
Enter at the open door;
The beloved, the true-hearted,
Come to visit us once more."

How glad and thankful the aged are for the imperishable memories of dear ones who have gone over into the great silence! The remembered sweetness of their presence gives thm back fragrant hours that will not return again.

Never should we forget that our life is being written, day by day, as on a manuscript that we must read in the years to come; and, if we do not like the story, it will then be too late to change the plot or assign a new destiny to the characters. How many are they who carry secret burdens on their hearts, who walk in shadow, and sigh when they are alone, and all because of things that ought not to have been? How much they would give if they could wipe out something they said or did yesterday or in the years agone! Some of the saddest memories of the past have to do with wrongs one may have done, with harsh words one may have unnecessarily spoken, with tender words called for but not uttered to the hungry hearts by one's side, thirsting for a little appreciation which they never get. These things are most sad, because they are remediless.

One of the most pathetic pictures in literature is the figure of the old Carlyle as he sits in his study after his wife's death. He reads over her letters, recalls her life and the relations in which he stood to her. He, a great strong, rough giant, has this frail, gifted, beautiful, poetic, appreciative woman at his side through life, and never dreams what she is until death takes her from him. And then he sits broken-hearted over the past, and wails with a sorrow that cannot be appeased because he cannot speak to her and tell her now what he has learned concerning her. He says, "Oh, if I had only spoken what was really in my heart while she could hear it, but it is too late, too late now! O God, if I could have her back with me five minutes to tell her what I think of her now, but it cannot be!" This picture of Carlyle recalls Whittier's lines:

"Of all sad words of tongue or pen,
The saddest are these: 'It might have been.'"

The record of our personal experiences made by memory is not to be effaced. The word, when it has passed into an echo, cannot be unsaid. An act, when it is once behind us, cannot be grasped and annihilated. The universe never wipes out anything that is a fact. Omnipotence itself cannot undo that which is done. Blessed are they who see to it that they do not speak the words that they wish blotted out, that they do not commit the deeds that they would not like to recall!

If a man started to travel through Europe for the purpose of gathering up a series of pictures to be hung in his room when he returned home, and to be the scenes on which he must gaze through all the rest of his life, how careful he would be in the selection made! What serious thought he would give to the matter from the very outset! We are like such a man in that we are gathering pictures that we shall have to look at with regret and shame or with interest and joy. Thrice blessed are they who, when they unlock the doors and enter the picture galleries of memory, take comfort and peace in what they find therein! As our past makes the memories of our present, so our present is storing away the memories of our future. Our present thinking, loving, doing, for good or ill, are adding to what shall be our remembrance tomorrow. Our every passing year is only a sparkle and a dash of foam as the flood of time bears us on; and we should seek to put into each year what will be pleasant to look at in the sunlight of the future life. We are now weaving the mysterious stuff out of which the garment of our coming eternity is made. If our life in this world be good and pure, loving and Christlike, it will help to make, as memory recalls it, the by-and-by of the forever bright and glad and sweet.—John Reid Shannon, in Zion's Herald.

FIELD'S ONE HUNDRED CLUB.

(Each sending Herald one year to some worthy family.)

26 Lebanon S. S., Spring Church Ct.
27, 28 Rev. J. B. O'Briant.
29. Rev. A. D. Shelton.
30. D. T. Gaster.
31. R. R. Satterwhite.
32. Mrs. Mary E. Woody.
33. Mrs. Rev. W. H. Neese.
34. W. A. Lindley.
35. Mrs. Mary Kirkman.
36. Rev. J. M. Morgan.
37. Rev. N. G. Bethea.
38. Dr. C. C. Hubbard.
39. Mrs Adelia Bustin.
40. Miss Margaret Beavans.
41. Mrs. Bettie McVey.

—We miss the President' Letter this week. We presume he was too busy with field work to write.

—Ten large army trucks were on our streets this morning, passing through.

A DUTY BEFORE US.

Thursday, May 30th, is the time set for fasting and prayer; a time that should be observed by the people of the United States. The order is to fast and pray—both. We are commanded to be of one mind, one heart, and we should be one in this. People differ on some things, and often they can't help but differ, in a way; but in the case before us all can agree—and all should agree.

All Christians can agree in full, and this is a time to try the faith of all the people of God.

Some people will say that they can't pray, but they can fast, and they can groan—and all can respect the house of prayer. Some do not think as much of the efforts of war as others, but all should agree on the trying to respect the great national day of the 30th of May. A man went to the special meeting and became convicted, but said that he could not pray. At once the class leader, Mr. Schaub, told him to groan if he could not pray; but he did not want to get down on his knees, nor did he want to groan—he did not want to repent. The lack of worship and repentance was the trouble in the case of that man—as with many others. The carnal mind hates self-denial, and don't want to worship God, because if we worship God we must have self-denial.

All people can bow to God, and confess and groan and humble themselves, in a way—and all can fast. The thing that should be urged by those of especial responsibility and influence, is that all should go as far in the act of obedience as possible. All who have the righteousness of God can obey in full, and all others can fast and humble themselves and groan—and all can try to confess.

The people of this nation should obligate to continue to fast and pray—and the nation officially has great need to promise that forever after we will have a fixed national day for humble worship by faithful praying, and literal fasting.

As it now seems it should be urged that we promise God that we will continue to observe such a day of great self-denial, however the future. We have no right to propose terms to God, but our part is to obligate to continue in the most humble way of obedience whether we succeed in gaining our ends or not.

We can't confess for our enemies (while we know that they are very dangerous), but we have serious confession of sins to make, and the national day is set for this very confession.

Such a national day as has been set should have been observed in the past, and this we now confess; and now while we have it we should cherish it and hold on to it for all the future. This May 30th ought to be one of the greatest days that this nation has ever seen.

There is no risk in this venture; only in the direction of salvation and deliverance, and success, by the grace of God. Mordecai and Esther, the Jews, had a severe venture to make. See Esther, fourth. The day's venture for this nation will be in the way of life and health and peace. The order of their day was to ‘‘neither eat nor drink three days, night or day’’and is a serious problem for us to think on. Let all take up the Bible, at once, and look up the references of fasting, and let us eat accordingly—and this also ‘‘by the grace of God.’’ One of the most important days for fasting is near. ‘‘And then shall they fast in those days.’’ Mark 2: 20. ‘‘The fear of the Lord is the beginning of wisdom.’’

W. F. G.

UNVEILING OF TABLET TO THE MEMORY OF CHARLES HUBBELL.

By Rev. A. G. Dixon.

The Charles Henry Hubbell memorial tablet was unveiled on May 1, in the historic Plymouth Methodist Protestant Church, Adrian, Mich., at 11 A. M. The tablet was presented to the church by Rev. A. G. Dixon, in behalf of the Board of Young People's Work, and also in behalf of the thousands of young people throughout the denomination. Rev. F. A. Perry, pastor of the church, in a few well-chosen words, accepted the tablet for the church. Rev. H. L. Feeman, president of Adrian College, and the former secretary of the Board of Young People's Work, then read a historical sketch, which is published with this article.

Rev. George H. Miller, secretary of the Board of Education, and Rev. Lyman E. Davis, president of the General Conference, both spoke briefly, but so appropriately of the memory of our fallen comrade, brother and friend. The service closed with the singing of ‘‘O Master, Let Me Walk with Thee,’’ and repeating together the Mizpah benediction.

Historical Address by Doctor Feeman.

We see at this stage of world progress the best and the worst in human nature rising to the surface from the hidden life of men, like the contents of a boiling cauldron. These two possibilities of human kind are always present, but not in so sharp contrast as in this hour of world crisis. We who love truth and the good should be thankful, that always in these mad hours of the world's sweep onward there are those who climb to the highlands and, as Charles Kingsley wrote:

“Do noble things, and so make life, death,
and that vast forever,
One grand sweet song.’’

It is a happy reflection also that not all of the best in our human race must wait the dark hour in the world's day, that it may shine with noble and courageous deed. Brave manhood is not the spark of an instant fanned into radiance of being by occasion. It is a thing of blood and spirit that, like pure gold, can do naught else but shine in the course of life, whether that course be ‘‘across the level causeway of the years’’ or along the path of violent upheaval. There are heroes for every day in the voyage of the human race toward its destiny. Said Thomas Carlyle: ‘‘Brother, thou hast possibility in thee for much; the possibility of writing on the eternal skies the record of a heroic life.’’

We meet at this time to pay tribute to such a life. Whether or not the citizens and neighbors of Dennis Street, this city, ever saw, back in the 80's, this possibility in the lad, the one lad who went in and out the Hubbell home, such possibility was there, and realized as this lad came into manhood and gave himself in service to his fellowmen. His is a record of a heroic life. It was the heroism of unwavering devotion to high resolve.

Charles Henry Hubbell was born in Adrian, Michigan, November 20, 1872. He died on the site of the old home December 26, 1914. He grew up as an Adrian boy, graduating from the high school in the class of '90, and from Adrian College in the class of '93, taking an additional degree the following year. He united with the Plymouth Methodist Protestant Church in 1892, where he began his brilliant and unique career of Christian usefulness. Responding to a strong conviction of a call to the Christian ministry, he applied for membership with the Ohio Annual Conference, and was ordained an elder in that body in 1896, being assigned to a charge in Cincinnati. His marriage this same year to Alma Wilcox, an Adrian girl, was the happy culmination of an Adrian friendship in high school, college and church. It was not long before the young people of the Ohio Christian Endeavor Union began to feel the light and warmth of his personality, and in 1898 he was made vice-president of the state union. Three years after, when this organization decided to employ a field secretary, Dr. Hubbell was the choice, and the fruit of his labor was proof that they knew their man. He gave seven years of abounding service in this capacity and led the Ohio State Christian Endeavor Union into the front rank of such organizations throughout the United States. To him has been given the credit by those outside his denomination of making the Ohio organization the strongest of its kind and a model for others. He served as leader of Ohio's young people in Christian Endeavor until 1908, when his own church called him to fill the office of secretary-treasurer of the Board of Young People's Work, which had been created by the General Conference of that year. As in his work with the Ohio Union, this was pioneer work, and he entered upon his duties with the passion of adventure. His name became the sign for enthusiasm, good cheer and sparkling humor from Texas to the Great Lakes, and eastward to the sea. He popularized the cause throughout the church, while his influence and brotherliness reached beyond his own denomination. He was elected to succeed himself at the General Conference of 1912, and worked with his usual ardor for two years and eight months of this quadrennium, laying down his task in the early morning after Christmas Day, 1914, when the arrow of death struck a shining mark.

He will never be forgotten by those who knew him. He was a herald of gladness; a messenger of hope; an apostle of friendship; the apotheosis of service. He did not perform his duties perfunctorily, but in a spirit of affectionate attachment, so that his points of contact with men became sources of happy recollection. He lived as a friend of men. He served as a faithful workman of God. He was a Christian hero of the everyday life.

We lift this bit of inscribed bronze today on the walls of the church of his boyhood and youth, the very walls that have been vibrant with his voice in confession of his Lord. We do this not to perpetuate his life. He has done that more perfectly than we could ever hope to do it. We erect his likeness and leave words of remembrance about him here in order to keep fresh in our own minds, and in the minds of young people in succeeding generations, the sweet attraction and lustrous worth of a life like his. In the language of that seer of the human soul, Robert Browning, he was

''One who never turned his back, but
marched breast forward.
Never doubted clouds would break. Never
dreamed though right were worsted,
wrong would triumph.
Held we fall to rise, are baffled to fight
better, sleep to wake.''

MR. HOOVER ISSUES STRONG APPEAL.

Mr. Herbert Hoover, United States Food Administrator, has issued a ringing, statement and appeal to the people of America, the appeal to be presented not only thru the press but also thru churches, fraternal orders, women's clubs and other organizations.

''The confidence of the United States Food Administration that the people of the country would respond enthusiastically and whole-heartedly upon presentation of the facts in any necessary requests for reduction in consumption of food has been fully justified. We have demonsstrated our ability not only to think together but to act together. This response of the people is the reason for the present appeal.

''Our work is not yet completed. In spite of the encouraging results of our efforts, in spite of the fact that our exports of foodstuffs are constantly increasing and are approaching the minimum requirements abroad, the need for renewed devotion and effort is pressing. While all of the requirements of the Food Administration should be constantly observed, there are certain matters which I desire to stress at this time.

''In case of meat and meat products the necessities for shipment abroad are very great. Whereas, the Allied consumption has been reduced to an average of about one and one-quarter pounds per person per week, we are today enjoying an average of about three and one-quarter pounds per person per week. This division is inequitable. An understanding of these facts will justify our request that the consumption of all meats, including poultry, as nearly as possible, be reduced to two pounds per week per person over four years of age.

''In the case of sugar we are embarrassed by the necessity of using ships for carrying our soldiers and feeding the Allies and in consequence we must use sugar with great economy. We must emphasize the importance of canning and preserving on a large scale among our people this summer and our available sugar must be conserved for this purpose.

"But the situation with regard to wheat is the most serious in the food supply of the Allied world. If we are to satisfy the minimum wheat requirements of our armies and the Allies and the suffering millions in the Allied countries, our consumption of wheat in the United States until the next harvest must be reduced to approximately one-third of normal. It is inconceivable that we should fail in this crisis. For each of us who can personally contribute to the relief of human suffering it is a privilege, not a sacrifice. All elements of our population cannot bear this burden equally—those engaged in physical labor need a larger bread ration than those in sedentary occupations. Because of the constant daily employment of women and the lack of home baking facilities many households in large urban centers require a food ration already prepared, such as the bakers' standard victory bread loaf. Furthermore we must constantly safeguard the special requirements of children and invalids.

''To meet the situation abroad and to prevent serious suffering at home it is imperative that all those whose circumstances permit shall abstain from wheat and wheat products in any form until the next harvest. It is realized and deeply appreciated that many organizations and some communities have already agreed to follow this plan.

''It is hoped that you will communicate this to your organization and your community, urging those whose circumstances will permit to join with us and take this stand.'' Herbert Hoover.

THE Y. M. C. A. WAR ROLL.

So many inquiries have come to this office as to the work of the Y. M. C. A. and what it is accomplishing in connection with the work in camp that I am submitting this paper for information of those who are interested in this particular line of work. It may be of interest to know that thirty-six names have been reported to this office of the Religious Work Bureau of the Y. M. C. A., and the names of these men with the cards signed presumably have been transmitted to the pastors of the local churches. If the present plans carry these cards hereafter will be forwarded to my office and be sent from here to the pastors of the several churches.

I may say that this work is still in its experimental stage but much is being accomplished and much more will be done as the men on the field become familiar with the duties and opportunities which are presented. May I ask that all of our churches make the spiritual welfare of all these boys a matter of very special prayer, since so many of them are facing unusual temptation and need the intercessory prayers of God's people.

Plans are being made that will suggest that these men, not already church members, be admitted to church fellowship in absentia in order that they may feel that they have had a real church home during their absence in cantonment or trench and that they will feel anxious to get back to church when they return from the front.

The following from the Religious Work Bureau in New York City will give further information as to the plans and methods by which this work is being done.

Charles H. Beck.

The War Roll—The Pledge.

I hereby pledge my allegiance to the Lord Jesus Christ as my Saviour and King, and by God's help will fight His battles for the victory of His Kingdom.

This Pledge is signed by the men with the colors. The card on which they sign provides space for their signature, their military and their home addresses, the church of which they are members or their church preference, and the nearest relative and relative's address.

Limited Use of the War Roll.

It is intended that the use of the War Roll card shall be strictly limited. Cards should not be lying around loose on the tables in the camp. The signing of a card should mean specifically one of two things —1. the beginning of a Christian life; 2. the renewing of the Christian life on the part of a "backslider." In the first case the signer indicates his church preference, if he has any; and if he has none, it should be indicated.

In the second case he should indicate the church of which he is, or has been, a member. An entry in this space will indicate that the man considers himself a backslider.

The use of the card will be understood to mean either a definite reconsecration, or the beginning of a Christian life. There is no desire to have great numbers of signatures for census purposes.

The Follow-up.

Camp records of these signers are kept by religious work secretaries in the camp in which the man signs a card, and records are transferred to the camp to which the man goes at any time his company is transferred.

The original card which the man signs is sent to the Religious Work Bureau (124 East 28th St., New York—to be 347 Madison Avenue, New York, beginning March 1, 1918.) Triplicate copies are made at one operation—one for the home pastor, one for the Association secretary nearest the man's home, and one for the New York office record.

The pastor's copy is sent with a printed letter to the pastor of the signer's denominational membership, or preference, in the man's home town, and he is asked to call on the man's family and urged to utilize to the full this opportunity, when the people are thinking of the men who signed the card.

When the information is complete enough the original card is sent to the signer's home folks, either through the local pastor or by direct letter from the Religious Work Bureau, in whichever way seems to promise most certain delivery. This card will surely be cherished by the home folks in the signer's absence, and especially in the event he is called upon to make the supreme sacrifice in France or elsewhere in the service.

The Association Secretary's copy goes direct to the Y. M. C. A. secretary nearest the man's home, in order that he may assist in any way in assuring the fullest results from the opportunity presenting itself.

The office copy is kept on file in the office of the Religious Work Bureau.

CHILDREN'S HOME.

Pittsburgh Branch W. H. M. S.	$2.50
Jane Dean	.10
Y. W. M. S., High Point	6.25
Mrs. Frank Auman	1.00
Men's Bible Class, Henderson	9.33
Sun. eggs, Mrs. J. B. O'Briant	2.00
Sun. eggs, Misses M. and S. Whitaker	1.40
Oak Ridge SS, Oak Ridge	3.13
Pine Grove SS, Oak Ridge	1.87
Maple Springs SS, Forsyth	4.21
Whitakers Chapel SS, Roanoke	6.18
Center SS, Alamance	6.62
New Hope SS, Vance	2.20
Mt. Zion, Pin. & Mt. Zion	5.52
New Salem SS, Randleman	1.50
Giles Chapel SS, Richland	2.54
Canaan SS, Uwharrie	2.10
Haw River SS, Graham & Haw River	3.71
Union Grove SS, Orange	4.00
Moriah SS, Tabernacle	1.48
Hebron SS, Mebane	5.50
Friendship SS, Haw River	3.00
Mt. Pleasant SS, Mt. Pleasant	3.00
Total	79.14

W. H. M. S., Brown Summit, 46 individual butters; Mrs. C. W. Bates, 3 jars jam; the ladies of Graham church have the thanks of every one that helps wash because of a splendid washing machine and wringer just received from them. Mrs. W. C. Hammer, Asheboro, has added 13 yards table damask.

The children have done high grade work in every department of the school this year. Three would have finished the 10th grade had Bessie Clouse remained six weeks longer. In order to secure a splendid position she could not remain until our close.

Hall Brown and Robbie Clouse have been promoted to the 11th grade.

Mrs. Minnie Pickett Harrell has completed her third year as teacher in the Home. Her work has been so successful that the Home is to be congratulated for having secured her services for the fourth year. H. A. Garrett.

Sunday School and Christian Endeavor Workers, Please Note.

For a short while my address will be Ligonier, Pa. Please address me here until further notice.

At the meeting of the Board of Young People's Work in Pittsburgh on May 15th representatives of the Young People's Union of Maryland extended an invitation for the denominational convention to be held within the borders of that Conference. The invitation was accepted and the convention will be held in Maryland. The exact time and place to be announced later. Watch for the announcement and get ready to go. Yours in His Name.

A. G. Dixon.

Ligonier, Pa., May 27, 1918.

HOME MISSIONS.

The Annual Meeting of the W. H. M. S. of the M. P. Church was held in Star Church, Baltimore, Md., May 9-11.

The meeting was attended by delegates from a number of the branches and we feel sure that all who attended returned to their homes with new zeal for the work.

Reports from the various departments of the work showed good work done during the year.

The Pittsburgh Mission sent in a splendid report of work done in the slums. The Pittsburgh Branch asked to be allowed to retain dues to start a Day Nursery, but the Board thought best not to cripple work already started to start new work. However we feel sure these good women will find other means and start this work in the near future.

The report from the Children's Home, High Point, N. C., showed 22 girls and 22 boys now being cared for. This completely fills the building. An adjoining farm has been purchased for the Home recently. This makes nearly a hundred acres of land belonging to the Home. Mr. and Mrs. Garrett, superintendent and wife, Miss Bowman, matron, and Mrs. Harrell, teacher form the very efficient corps of workers in the Home.

The Alvin Drew Industrial School at Pine Ridge, Ky., is to continue the services of Mrs. Everett as mountain missionary and have Misses Gertrude Hughes of Pa. and Miss Daisy Osbourne of N. C. as teachers at least during the summer months.

The Texas-Colorado Branch (colored) asked for the moral support of the Board in promoting educational advantages at Lockhart, Texas. The Board decided to start a building fund for them, which is to be held until they have purchased the land on which they wish to build.

Mrs. Eva Robinson did splendid work in several states during the months in which she was employed as Field Secretary. The employment of a Field Secretary for another year was left to the discretion of the Central Committee.

The Board was favored with an address from Miss Dot Emmert in which she very effectively presented the deaconess work.

The following officers were elected for the coming year:

President—Mrs. A. G. Dixon, N. C.
1st V. Pres.—Mrs. T. J. Wilson, D. C.
2d V. Pres.—Mrs. N. Vice, Ind.
Cor. Sec.—Mrs. J. A. Gordon, Pa.
Rec. Sec.—Mrs. W. C. Hammer, N. C.
Treasurer—Mrs. E. A. Craig, Md.
Auditor—Mrs. W. C. Perkins, Md.
Sec. Thankful Boxes—Mrs. W. B. Gilligan, ——.
Sec. Literature—Miss M. E. Young, N. C.
Editor—Mrs. Geo. Greaves, Ohio.

Building Fund Treas.—Miss Mary Marshall, ——.
Scholarship Sec.—Mrs. R. C. Powell, Mich.
Life and Memorial Sec.—Miss Alice Conway, ——.
Mary E. Young, Reporter.

A WORD ABOUT SHOT.

Why, asks the Philadelphia Public Ledger, are lead shot made by dropping the molten metal from the top of a high tower? The popular supposition, it goes on to explain, is that they acquire the requisite spherical shape by falling from a great height; but it is not so. The leaden globules are as perfectly spherical when they start from the top of the tower as when they strike the water in a well at the bottom. The stuff is held at the top of the tower in a large iron pan that has a perforated bottom, and the metal drops that fall through are the shot.

In falling they cool, hardening sufficiently to suffer no deformation on striking the water, two hundred feet below. This, indeed, is the reason for the tower—to give the leaden globules time to cool while passing through the air. The use of the water in the well is to furnish a soft cushion for the shot to fall on. Later the shot are scooped out of the well and are put through a series of sieves to sort them into sizes.—Youth's Companion.

LOVE TOWARDS GOD.

If you love God today with all your heart, you will love Him tomorrow with a purer love and a larger heart, and each succeeding day of life will increase your love and deepen your appreciation of God. Then when the evening of life approaches and the eye grows dim and the pulse grows weak, you will be willing and eager to meet God face to face, for He is the God of love.—Alex. C. D. Noe, in Mission Herald.

THE HIDDEN SONG.

Do you know that some birds are taught to sing by having their cages darkened? Then the little things long for the light, and in some way realize that they must make a sound that the master of their night and darkness may hear, so they make a faint note or two. These are always faint at first, but they are always rewarded with a brief space of sun. And at length the small youngster comes to know that if it would live in light it must sing, and soon it finds that the faint notes have grown strong and clear from the continued plea for deliverance, and finally its song is rare and beautiful, and the master is willing it should have much light in return for a little singing.

Are not some of us birds caged in by the limitation of humanity? Is not that cage often darkened by sorrow, disappointment and seeming ill fortune? Yet how is the Master to learn that we love the brighter, better things? And in the first attempt—be it ever so rude and weak—we gain an ear that is yearning to listen, and a hand that is always ready to lift the shadow, at least for awhile, says the author of ''Great Optimist.''

Like the bird, which after many days of darkness and many days of singing itself again into the light, finds its little voice growing strong and sure, we who sing on through our trials and burdening shall some morning find our own voice sweetened and strengthened from the long practice. The wavering notes become steady, the harsh ones gentle, clear. Then do we know that the shadows of this world are sent but to train the weak voices and fit them for their places in the choir invisible.—Ex.

150 MINUS 127.

Two and a half years ago one hundred and fifty Armenians, iivlng in a village near Caesarea, had the temerity to defy Turkish persecution. Ordered to be ready for deportation one week hence, they left the village secretly three days before the appointed time. Then their troubles began.

Of necessity they travelled much by night and along unfrequented byways. The few supplies they were able to take with them soon disappeared. Travel was slow and laborious through the mountains of Asia Minor, and winter was coming on. Then, during the coldest weather, snowed in on the mountains, the first of their number died. Others soon followed. Spring found less than one hundred living. They toiled on, stopping where they dared, to gain a livelihood, but always hurrying along when the Turk threatened.

The second year found the little group toiling across the Arabian Deserts. Heat, thirst and hunger thinned its numbers, and Arabian robbers harrassed the pitiful remnant,—not that there were goods among them of any value, but the persons of Armenians, protected by no nation, can be sold at a fair price.

Two and a half years have passed since the one hundred and fifty left their homes in Asia Minor. Today only twenty-three of them live to tell the tale. These twenty-three reached Port Said in January, 1918, weary and ready to die. But they have reached civilization, safety from the hounding Turk, and Christian Relief found in the help sent from America by the Committee for Armenian and Syrian Relief, One Madison Avenue, New York City.

S. D., Washington, D. C., May 10, '18.
Charles V. Vickrey,
1 Madison Avenue, New York.

Following received from Jerusalem: ''Our records show twenty thousand individuals helped in Jerusalem. Laundry and mending contracts for army undertaken. Government now transporting fifteen hundred Armenian refugees Jerusalem to Port Said. Others coming from southeast. Hospital established Mejdel near Gaza doing excellent work. Conditions Ramallah region greatly improved. Employment provided for all. Funds low. Cable eighty thousand dollars May budget. Trowbridge will meet Armenian Syrian Relief and Red Cross Commission at Port Said.'' Robert Lansing,
Secretary of State.

NEED FOR BLACK WALNUT CENSUS URGENT.

In connection with the black walnut census which President Wilson has asked the Boy Scouts of America to undertake, Henry S. Graves, the chief of the U. S. Forest Service, has written a letter to the Boy Scouts explaining why the need for the work is urgent.

''The tremendous forest resources of the United States,'' Colonel Graves states in the letter, "will undoubtedly be a very important factor in the winning of the war for the allies. One of the most essential timbers for war purposes, as the President points out, is the black walnut. With the exception of mahogany, which has to be imported and thus burdens the shipping facilities of the country, no other wood is so well adapted for airplane propellers.

''Since four or five propellers are required for each airplane and since black walnut is scarce and only the best grade can be utilized for this purpase, it is important for the Government to know immediately the location of all available supplies. Walnut is also the chief wood used for gun-stocks.

''I believe that the Boy Scouts are performing a most valuable patriotic service in undertaking this work. Let me urge you to impress upon the farmers of the country the importance of properly conserving their forests and especially propagating such valuable species as the black walnut, which has appropriately been called the Liberty Tree.''

—The postmasters of the State are called to meet in conference on June 3rd at 11 o'clock at the War Savings accounting postoffice of their county. This conference is called by Col. Fries, State Director of War Savings.

FROM PASTORS AND PEOPLE

Burlington.—Our second quarterly conference was held last Tuesday evening. Business transacted as usual. Nominees for delegate to next Annual Conference, Bros. Chas. B. Amick and J. G. Rogers. Either will make a good delegate.

The work of repairing the church progressed rapidly last week and ere long we hope to have our building much more attractive in appearance.

Our Sunday school loses three members today in the persons of W. T. Way, Sidney King and Gurney McPherson, who go to do service for their country. A reception was held in their honor Friday night in the Baraca room.

Our church has recently lost two good members in the moving to Greensboro of Mr. and Mrs. E. E. McIver. We are sorry to lose them and yet we know they did the right thing by taking their church membership with them. Burlington has to give letters occasionally as well as receive them.

Bro. Henry Isley recently remembered the parsonage with a sack of flour and other friends have been bringing cabbage. We thank these good people.

Yesterday we had 250 in S. S. and good congregations in preaching services. Pay up day was observed and a large number of envelopes were turned in.

J. E. Pritchard.

Monday.

Reidsville C. E. Society.—Our C. E. Society met with Mr. and Mrs. M. A. Jones Tuesday evening, May 21, and held its regular monthly meeting. We had reports from the committees, and as it was the time for the election of officers the following were then elected: President, Mr. Chas. J. Roberts; Vice Pres., Mr. J. W. Dixon; Rec. Sec., Miss Sadie Sands; Cor. Sec., Miss Lola McCollum; Treas., Miss Madge Thompson.

We decided to send delegates to the State C. E. Convention to be held at Kinston, June 14, 15 and 16th. We have received one new member, Miss Helen Benson, into our society since our last meeting. We are glad to have her join us.

After the business was disposed of we enjoyed a social hour, during which refreshments were served and victrola music was enjoyed.

We adjourned to meet again at the [illegible] for our Thursday evening service.

Madge Thompson, Rep.

Reidsville, May 25.

Canaan, Uwharrie Ct.—Rev. D. M. Loy filled his appointment at this place the 3d Sunday with a helpful sermon, such as he always gives us. Our S. S. is doing fine. Attendance increasing every Sunday. There were 79 present last Sunday. The older people are coming out more and everybody seems to be taking on new interest. We have prayer meeting the first Sunday in every month with pretty good attendance; still there are more that could come and I think the time has come when everybody should be waking up and taking more interest in the S. S. and prayer meetings and church work in general. We should all do more praying and especially for our soldier boys.

Mrs. J. R. Surratt, Reporter.

May 25.

Yadkin College Circuit.—Our work is moving along slowly. Congregations are very good at most of the appointments. S. S. attendance is increasing, and the interest growing. Having some very interesting prayer meetings in some of the churches; but not as largely attended as they should be. The circulation of our church papers is a shame in our entire Conference with the exception of those fields where they are taken by most of the families on the charge. Many are taking several other papers, but cannot be induced to take the church paper. I have been somewhat disgusted recently to see how slow people are to take hold of the work of the church, and how ready to take hold of other things. I was in court yesterday and heard the clerk call the list of 24 men, and all answered present but one, and his excuse was reported, and it was a good one and accepted. If in our church meetings we could have the presence of our membership like that, how nice it would be, and our church work would move at a rapid rate as to what it does; but I guess I will never see what I want to in this particular.

Some children's day services will be held on the circuit. Our finances are a little bit behind, but will come up in the end, I think.

I am depending upon my local reporters to to do the reporting and some of them are doing fine and I hope all of them will do so in the future.

Thanks to Mrs. Joe Byerly for tomatoes; Mrs. M. E. Pickett, strawberries; Mr. and Mrs. James Jordan for a nice piece of middling meat; Mr. and Mrs. Harper Leonard for cabbage, peas and beans; Mrs. Jeff Berrier for eggs.

Our wreck was not serious. The car skidded and turned over, broke two bows, the wind shield and bent one fender. We turned it up and Mrs. Cecil drove on home the same evening.

C. A. Cecil.

Granville Ct.—Although we have not had a report in the Herald for some time, we have not been entirely idle. Rehoboth has bought one acre of land at the Children's Home. After bringing this matter before the Union Chapel people they too bought an acre. Union has also recently bought three quarters of an acre of land to enlarge the cemetery. Antioch has bought three chairs for the pulpit. Mt. Carmel has a live S. S. and are now giving one collection each month to the Children's Home. A new smokehouse and woodhouse has been completed at the parsonage. We haven't yet gone over the top but are holding the first line of trenches.

D. R. Williams.

Pee Dee Church, Rockingham Ct.—Our revival meeting came to a close last Sunday night; that is, the meeting did, while we trust that the revival shall go on. We had only 40 converts during the meeting, and only 12 so far have joined our church though several more are going to join.

We were expecting Bro. Hulin to do the preaching, though were disappointed, owing to the sickness of his wife. So we had to carry the meeting on until Bro. P. E. Martin came and helped us last week.

We will start a meeting at St. Johns Church the second Sunday in July. Bro. Martin will be with us. Pray that it may be a real revival.

James H. Trolinger, Pastor.

May 27.

Yarborough.—We held our second quarterly conference last Saturday afternoon. Bro. Andrews, Pres. of the Conference, was present and presided. The conference was held at Harmony Church. We were greatly disappointed in not having any one present from Yarborough Church. The nominees for delegate to the Annual Conference are Charlie D. Yarborough, of Yarborough Church, and L. H. Balentine, of Harmony Church. Either one of these men will make a worthy representative for this charge.

On last Friday afternoon at four o'clock the Missionary Society held the annual public meeting. The attendance was good, and Bro. Andrews delivered the address, which was greatly appreciated by all present. The refreshments were also enjoyed by all.

Sunday morning Bro. Andrews spoke to the people of Harmony Church and Sunday night he spoke at Yarborough Church. I am very sure that his messages will linger in our minds and will help us to go forward in our church work (down here in South Carolina). We were very glad to have him with us at the parsonage Friday night; we love Bro. Andrews and the cause he represents and we hope to have him with us again. Our good friend and brother Lawrence Poole, our church organist at Yarborough Church and reporter to the Herald, has gone to the training camp, Camp Wadsworth, Spartanburg, S. C. We will miss him very much in our services; he was a real help to us. One by one the stars are being added to our service flag here. May God protect and bless every one of them. O. B. Williams.

Burlington.—There were 250 present in Sunday school last Sunday. Both preaching services were well attended. In the morning service Bro. Pritchard delivered a helpful sermon, using as a subject, "What Humiliation and Repentance Have Wrought," the text being taken from Jonah 3: 10. In the evening service the theme of the discourse was "Sacrifices that Please." These sermons were delivered in order to bring the attention of the people and prepare them for the Day of Prayer which is to be observed on Thursday of this week.

The senior Christian Endeavor society is holding the prayer meetings of the society on Monday nights, and the attendance has been very good since the time of meeting was changed three weeks ago.

Last Friday night the patriotic service was held in the Baraca room in honor of three of our Baraca boys who left on Monday for Camp Jackson. Bro. Pritchard presided over the meeting, and the program consisted of patriotic songs, prayer and a talk by Bro. Pritchard. Refreshments were served, and during this time impromptu speeches were made by some of the Baracas. The young men in whose honor the service was held were William T. Way, Sidney B. King, and Gurney McPherson. Two of these young men were members of the Baraca Class and one was a frequent visitor to the class.

Next Sunday being the first Sunday in June, we will have the regular communion service and the reception of members. At the evening church service the children's day exercises will be held. The children have been meeting each Sunday afternoon for practice, and we expect a very interesting and helpful service. We shall hope for a large attendance in the Sunday school and all the other services of the day. C. B. Way, Reporter.

Bellemont, Mt. Hermon Circuit.—We are very glad to say our Sunday school is holding its own. Our attendance was very good Sunday: 78 were present and 80 were absent. The collection was $6.69. This is encouragaing as the whooping-cough is in our midst. Our pastor, Rev. J. A. Burgess, gave us two good uplifting sermons, Sunday.

The W. H. M. S. met Sunday afternoon. Our pastor and Mr. L. E. Sharpe and Mr. R. L. Sharpe were visitors.

We are going to have all-day service Sunday. Miss Alice McPherson of Burlington will conduct the afternoon service. She is going to bring her Junior Endeavor and speak to the children on the subject of Endeavor Work.

One of our boys, Mr. Albert Isley, left to-day to go to the training camp, and Mr. Johnnie Isley left Saturday to go to the navy. We will miss these boys in our Sunday school. But may they have the protection of our heavenly Father wherever they go.

We are glad to hear of Mrs. V. B. Webster and Mrs. Ordealier Forlines being better. Ramah Shoffner, Rep.

Glen Raven, Graham and Haw River Ct.—Since last report have had our regular services every Sunday and midweek prayer meeting. Our Sunday school is improving some every Sunday. Report for last Sunday: scholars, 71; collection, $1.76.

Brother Troxler was with us and gave us two good helpful sermons. Mr. Joe Glenn and wife united with us by letter.

On fourth Sunday in April we decided to build a new church out on the Macadam road and have bought a lot and are going ahead making preparation to build soon.

Brethren, pray for us and give us your support, for we need your help. C. R. Ephland, Treas. of Building Fund, Burlington, N. C., is anxious to receive any contribution any one from anywhere will send to him. May God bless and prosper His church. Reporter.

Concord Church.—Sunday was another good day with us; our S. S. attendance was 264. At the morning service our pastor preached a most excellent sermon from Psalms 21: 5: "The Lord is thy keeper." This was a special sermon to the young converts, and we feel sure it did us all good. One new member was received into the church. At night our pastor exchanged pulpits with Rev. Mr. Beatty of the Presbyterian Church. Mr. Beatty preached a very helpful sermon to us.

Mrs. E. G. Lowdermilk is spending the week with her mother near Greensboro, N. C.

Petree.—Ray Grayson Petree, son of Robert P. and Florence L. Petree, was born June 18, 1893, and departed this life April 30, 1918, aged 24 years, 10 mos. and 12 days. He professed faith in Christ early in life and united with the Methodist Protestant Church at Pleasant Hill, Forsyth Ct., where he remained an honored and consistent member till God called him home. He leaves to mourn his departure father, mother, one sister, Mrs. C. Herman Smith, of Winston-Salem, N. C., one brother, Ira M. Petree. of Hopewell, Va., one grandmother, Mrs. J. J. Petree, one aunt, Mrs. W. Lee Richmond, one uncle, Mr. J. D. Anderson, of Tobaccoville, N. C., besides other relatives and a host of friends.

He led a calm and quiet life and when the shadows of death were approaching he was calm and still and told those around him that he was not afraid to die, and with a smile looked up and said, "I know Jesus and He knows me." The funeral services were conducted by his pastor, Rev. J. M. Ridenhour, assisted by the writer at Pleasant Hill M. P. Church.

There was more than a house full of people there to sympathize with the sorrowing ones.

Ray was a very popular young man and left a good influence behind. May the memory of his strong manly character be an inspiration to his friends and may the loving kindness of our Heavenly Father comfort those that are bereaved by the taking away of this splendid young man. J. D. Williams.

Harmony Grove, West Forsyth Circuit.—Our pastor, Rev. Mr. Ridenhour, filled his appointment here last Sunday morning at 11 o'clock. He always preaches well and we enjoy every one of his sermons, but the one delivered Sunday was unusually good, and was greatly enjoyed by those present. We were pleased to have Mr. Ridenhour with us at prayer services Sunday night. There was a large crowd out, and had a good meeting, one that we will not forget soon.

If the Lord is willing we are going to have prayer and fast services at the church Thursday, May 30th. We hope to have a large attendance: this is important and the Christian people should come out and pray for peace and prosperity.

On May the 15th at six o'clock, Miss Beulah Sheets and Mr. William Vogler were quietly married by their pastor, Mr. Ridenhour. The ceremony was performed at the home of the bride's mother, Mrs. Ellen Sheets. Mr. and Mrs. Vogler are for the present making their home with Mr. Vogler's parents, Mr. and Mrs. Albert Vogler.

Best wishes to the Herald.

Bessie Warner.

Lebanon Church, Lebanon Circuit.—Our children's day service will be held on the 2nd Sunday in June beginning at 10 A. M. The program by the children will be given during the forenoon and a program of music and talks by interesting speakers will fill the afternoon time. Come. Bring your noon lunch and stay all day.

Philatheas, please remember the business meeting on Monday night, June 3, at my house. I urge every member to be present.

S. S. attendance last Sunday, 123.

Mr. and Mrs. S. E. Montgomery and family have returned from Columbia, S. C., to live in our community again. We have missed them during the several mos.' absence and are much pleased to have them here again.

Mrs. J. W. Thacker, Rep.

High Point, May 28.

Friendship, Yadkin College Ct.—Our much loved pastor filled his regular appointment Sunday at 11 o'clock with one of the most needed, plain and sweet sermons that we ever heard Bro. Cecil preach. A good congregation was out. We are having a good Sunday school and prayer meeting. The year is half gone; up to this time we have paid $110.18 on the budget. Was glad to have worship with us Mr. and Mrs. W. A. Leonard, of Reedy, Mr. and Mrs. W. A. Walser, Mr. and Mrs. Fitzgerald, of Linwood. Rep.

A STRANGE MISSIONARY.

Jonah, no doubt, was the first man sent of God to bear a message to a foreign people. His mission was unusual and anticipatory. It had not yet been clearly revealed to the Hebrew mind that their God was also the God of the whole world. Every nation was expected to have its own deities. And the living God, they thought, was peculiarly and exclusively the God of Israel. This commission to Jonah was a decided wrench to Jewish thought. It also did violence to Jewish patriotism. For Assyria was the enemy's country, and no prophet of God had yet taught that Israel should love their enemies. At any rate the universal love of God shone out most beautifully in this sending of Jonah to Nineveh. Let us note how Jonah met the responsibility.

He was **an unwilling missionary.** This unwillingness was based upon Jonah's supposition that the proposed mission was unfair, needless, and useless. It was unfair to Israel to grant Nineveh equal privileges with themselves. It was needless to send a warning to a people that deserved nothing but destruction. And it was usless, because God was too merciful to punish a people that gave the least evidence of repentance. Jonah, however, could not rid himself of responsibility by this course of reasoning. He now tried to escape the divine presence and the insistent Voice by leaving the land of Israel. Accordingly at Joppa he engaged passage to the distant country of Tarshish. But he found that there is no escape from the presence of God.

Jonah was **a chastened missionary.** The omnipotent God has a way of overcoming the unwillingness of men. A violent storm overtook Jonah and the ship crew. The presence of the runaway prophet aboard ship became unendurable. He was reluctantly cast into the raging sea. He became at once the guest of a great fish. For three days and nights Jonah repented and prayed in this most unusual sanctuary. When he became sufficiently penitent for his disobedience the whale dismissed his now humble guest upon dry land. A second commission was welcome. He at once made the journey of some hundreds of miles to Nineveh, probably on foot. For an entire day he proceeded from the suburbs to the heart of the great city proclaiming the message of God, "Yet forty days, and Nineveh shall be overthrown."

Jonah was **a successful missionary.** The people believed the message. They at once began to cry to the God of Israel for deliverance. The king vacated his throne and became a penitent in sackcloth and ashes. A day of fasting and prayer was proclaimed. The king's word to his people was urgent. Man and beast must be clothed with sackcloth. They must not taste anything nor drink water. And let every one cry mightily unto God and thereby if possible avert the impending calamity. Their repentance was genuine and thorough. They actually turned from their evil way. And God also turned from the judgment that He had pronounced against that city, and sent it not. This most remarkable turning of a heathen people to God was due, most likely, to the attractiveness of a new found truth, to Jonah's faithfulness in declaring the message, to his faith in the massage, and above all to the presence and power of a divine Personality.

Jonah was **an unloving missionary.** His interest in the people ceased when his message was delivered. He at once withdrew and abode in a booth outside the city, to await the doomed city's destruction. He would not accept the city's hospitality for fear that he himself might perish in its overthrow. He was even more anxious for his own reputation than he was for the city's preservation. For would he not be accused of being an untrue prophet if the pronounced judgment did not come to pass? And how could God change His declared purpose to destroy the city, and be a consistent God? Jonah was displeased to the point of anger. He was not pleased with the people's repentance. He was not pleased with God's changed purpose not to destroy them. His anger was childish, unreasonable, and wicked. He was angry because God was not narrow, exclusive, and vindictive, like himself. He was angry because God's mercy in sparing Nineveh made him feel like a lying prophet. In his blind and senseless anger Jonah prayed that he might die. He said, "It is better for me to die than to live." He preferred immediate death to living longer in possession of injured feelings and a wounded reputation.

Lastly, Jonah was **an inconsistent missionary.** God uncovered his inconsistency in a masterly and convincing manner. The leaves of the boughs with which his booth was built soon faded, and gave no longer any protection from the sun. God caused a gourd to come up in a night and cover Jonah's booth with a good shade. He "was exceeding glad of the gourd." The morning of the second day a worm "smote the gourd that it withered." With no protection from the sun's heat or the vehement east wind, in a faint Jonah wished again that he might die. Thereupon God gave to the discouraged prophet in substance this lecture: The gourd represents the city of Nineveh. The repentance of the people pleased me infinitely more than the gourd pleased you. The destruction of Nineveh after their repentance would have grieved me infinitely more than the destruction of the gourd displeased you. "And should not I spare Nineveh, that great city, in which there are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" You had pity on the gourd; I have had pity on Nineveh. Therefore your displeasure is foolish and inconsistent.

—From the Word of Life.

FOR SUFFERING ARMENIANS.

Rev. C. A. Cecil	$3.00

HERALD SUBSCRIPTION RECEIPTS.

Mr. Hiram Whitely, $1.50. Rev. L. W. Gerringer, $2.25. Rev. H. Freo Surratt, $3.00. Miss Margaret Beavans, $3.00 Rev. H. F. Fogleman, $1.50. Miss Bert DeLap, 75c. Rev. A. L. Hunter, 75c. Rev. B. M. Williams, $3.00. Rev. J. E. Pritchard, $1.50. Rev. G. W. Holmes, $3.00. Rev. Paul S. Kennett, $1.50.

—The Forsyth County Board of Health has passed ordinances for the prevention of soil pollution. For the past four years the death rate from typhoid fever in the State has been steadily and materially increasing. In Forsyth county the death rate from this cause has increased for the four years going from 34.3 in 1914 to 41 in 1917.

—Greensboro churches are observing this day of prayer by meetings at various hours. Business houses are also observing the day by suspending business.

CHILDREN'S CORNER

BETTY'S NEW DOLL.

Betty frowned with all her might the moment Gladys Kaley had gone home. She stood at the nursery window looking after her little friend until a passing wagon hid the stiffly starched white dress from sight. Then Betty sighed and turned a wistful little face toward her mother, putting a clean dress on Baby Ruth.

"I wish I had a doll like that one of Gladys's," she said slowly. "It's a beautiful doll, mamma. I guess her papa paid a lot of money for it. She says her mamma made the loveliest blue silk coat for it that anybody ever saw, and when I go over to her house she is going to show it to me. I wish Gladys had brought her doll this afternoon. I want to see it."

"Why didn't she bring it?" asked mamma.

"She said her mamma wouldn't let her play with it very often 'cause she might break it or muss its clothes," explained Betty. "Her mamma keeps it for her in a big box in the company-room. Oh, dear! I wish I had a doll like hers. Don't you think I might have one, mamma? Mr. Cash has a dear little wax doll in his store window. It's not as big as the one Gladys has, but it is just lovely. O mamma, please let me have that one!" begged Betty.

"How much does Mr. Cash ask for it, dear?" questioned mamma, putting down Baby Ruth and opening her purse. "I can spare only a dollar."

"That's it, mamma, that's 'zactly it!" cried Betty.

"Very well, then," said mamma, handing the money to her, "put on your hat and coat and run down to the store and get it."

"O-oo!" cooed Baby Ruth a short while later when Betty was proudly unwrapping the new doll. "Pitty dolly! P'ease let Baby Ruth p'ay wiv it, Betty. Baby Ruth ain't got any doyy, never. P'ease, Betty!"

Betty snatched the pink-clad doll in her arms and pushed Ruth away. "Don't you dare touch my doll, Ruth Graham!" she cried in such a sharp tone that Baby Ruth's dimpled chin began to quiver. "This is too nice for you to muss, and you're not to play with it ever!" And then she ran from the room, leaving Baby Ruth wailing behind her.

Mamma looked very sober as she took Baby Ruth in her lap and stilled her cries.

Betty stayed playing with her doll until mamma called her to supper. Then she came down looking half-defiant and half-ashamed. Mamma said nothing about her conduct, though, so Betty presently recovered her spirits. When bedtime came, Betty did not feel so well. "Oh, dear!" she sighed softly. Then she sighed a little louder. Mamma looked at her and asked her if she felt ill.

"——just my throat," she quavered, moving restlessly under mamma's gentle eyes. "There's a b-big lump in it."

"I'm sorry, dear," said mamma gravely. "What do you think caused the lump?"

Betty gulped hard. "I—I guess my conscience did, mamma," she said softly. "D-do you s'pose Mr. Cash would take back my new doll and give me two cheaper ones, so Baby Ruth and I could have one each and play all we wanted to with them? Do you s'pose he would, mamma?"

"I think he would, dear," said mamma, with a loving smile. "I will write him a note about it and you may take it to him with the doll tomorrow."

"I feel lots better now," declared Betty. "It isn't a bit of fun being a pig, is it, mamma?"

"Not a bit," answered mamma, as she gave Betty a good-night kiss.—Child's Hour.

—Doris was rather backward in her studies. One day when her father was inquiring into her standing at school she admitted that she was lowest in her class.

"Why, Doris, I am ashamed of you!" her mother exclaimed. "Why don't you study harder and try to get away from the foot of the class?"

"It isn't my fault," Doris replied in tones of injured innocence. "The little girl who has always been at the foot has left school."—Exchange.

—Little Elmer had been for a week the owner of a goat.

"How do you like your new pet, Elmer?" asked his uncle.

"I don't like him at all, Elmer replied, quickly.

"Why not?"

"He—he does too much kicking with his head."—The Continent.

—He was an ingenious and ingenuous small boy. "Mamma," he said, according to Pearsan's Weekly, "will you wash my face?"

"Why, John, can't you do that?"

"Yes, mamma, I can, but I'll have to wet my hands, and they don't need it."

NOTES.

—North Carolina is taking a leading place in the nation in the fight for the control of tuberculosis. The government is now building a sanatorium at Azalea, near Asheville, that will care for more than a thousand patients at the beginning, and which will probably be enlarged later.

—The Recorder of last week had a good picture of Rev. A. G. Dixon on its first page.

—Another big German drive is on this week on the western front, and the Germans are gaining some ground. How much it will be worth to them remains to be seen. It is a time of anxiety, but the confidence of the English people in the armies of the Allies seems unbroken. Let us pray fervently that God will use His mighty power upon the minds and hearts of men to deliver them from this awful bloodshed and strife.

—Joseph Ross of Asheboro attended a meeting of bankers in Raleigh last week.

—Bro. J. M. Stone recently attended a meeting of hardware men in Cleveland, O. He extended his trip over Lake Erie to Niagara Falls and had a very pleasant time.

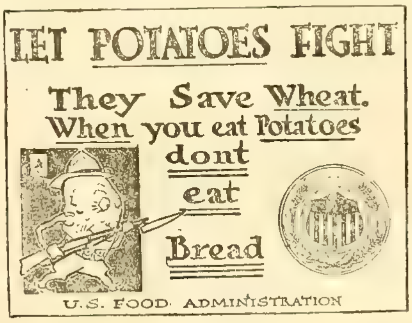
—Rev. C. W. Bates will visit his old home in New York next week and probably be gone two Sundays.

—Bro. J. M. Millikan's real estate company will have a land sale near New York City next month.

—Mr. and Mrs. Webb Peeples, of near Oak Ridge, were badly burned on Monday night by a gasoline explosion. Mrs. Peeples has since died, his recovery is hoped for. The funeral of Mrs. Peeples was conducted by Bro. Lindley at Ai church. A sad accident. Mrs. Peeples was superintendent of our Sunday-school at Ai.

—The following Methodist Protestants are in Elon College's graduating class this year: J. C. Auman, C. C. Lindley, Grady Reed, Lorena Garrett, Lela H. Hayworth.

—Bishop Atkins in his sermon at Elon last Sunday took occasion to advise the women against seeking their rights. He is just from the Atlanta General Conference where the bishops vetoed the recognition of women as having laymen's rights in the church. We wonder if the bishop from training and position has come to feel:—We will look after your rights: don't you worry about the matter.



DECEASED.

Earnheardt.—Edith Frances Earnheardt—daughter of William R. and Mary E. Earnheardt—was born May 16, 1901, and died May 21, 1918.

She was converted at the age of nine years, and joined the Methodist Protestant Church at Concord. To her church and to the Sunday school she was faithful and true, and her life proved her love and devotion to the same.

She had been an efficient secretary of the Sunday school for some time. She was a good, obedient daughter, faithful sister, and had won many friends among both old and young.

Her life was also an evidence that she "looked for a city that hath foundations whose builder and maker is God."

The last time she attended church was 24th of last December at which time she acted well her part in a Christmas exercise.

She was exceedingly patient in her sickness and always answered all cheerfully who inquired about her health. The funeral was conducted by the writer. The large sympathizing congregation that attended the funeral, and the many beautiful floral designs contributed were evidences of the esteem in which the deceased was held. May God greatly bless the father, the mother, the two sisters and all other bereaved relatives and friends and may all so live that each will be permitted with much joy to meet Edith, and her Saviour, who said, "I am the resurrection and the life: whosoever liveth and believeth in me shall never die."

E. G. Lowdermilk.

In Remembrance of Miss Edith Earnhartt, Who was called from us just in the prime of life. The writer has known her since her childhood. From a mere child she was pure in life, clean in thought and language and faultless in conduct. She was pre-eminent in good works and impressed all who knew her with her high type of Christian character. We can't understand why God in His goodness called her so early in life, for she was one of the most beautiful girls in our community and to know her was to love her. She loved her church and was ever ready to do what she could to help some one. I visited her in her sickness. She was always bright and cheerful, seemingly fearing nothing, not even death itself. When she was well she always seemed to think of others and how she might be a blessing to them. To meet her was to meet a friend. She will be missed in her church which she loved so well. Edith will be missed in her home most of all, for she was always bright and happy. Dear parents, may God bless you for being so kind and faithful in training your daughter for God and His church in the world. I know that you will miss her in many ways. But God in His mercy has called her from labor to reward. We can think of Edith today as being so happy in the land she loved so well. Father and mother, we know that Edith has gone to make heaven brighter and happier and will be waiting to welcome us one by one as we go in the way she has gone. Let us all be true and faithful and not disappoint her, for she will be looking for us to come some day. It looked like we needed Edith so much, for it is so hard to get young people to see the need of working for Christ in His church. The harvest truly is great, but the laborers are few, but we know God had a purpose in taking her so early. May the God of love and mercy ever abide with the bereaved ones. May He be more to you than a daughter and sister could ever have been.

A Friend, Mrs. T. F. Robbins.

Resolutions of Respect for Miss Edith Earnhardt.

Whereas, It has pleased God in His wise providence to remove by death from among us our dear sister and co-worker, Miss Edith Earnhardt,,

Therefore, Be it resolved:—

First, That the Young People's Christian Endeavor Society of the Methodist Protestant Church of Concord, North Carolina, has lost one of its faithful members, and while we deeply mourn her loss from our midst, yet we humbly bow to the divine will of Him who doeth all things well.

Scond, That we extend to the grief-stricken family our heart-felt sympathy in the loss of their loved one.

Third, That a copy of these resolutions be spread upon the minutes of our Society, a copy sent to our church paper for publication, and a copy sent to the bereaved family.

Mrs. D. A. McLaurin,
Mrs. E. G. Lowdermilk,
Miss Maude Burris, Com.

A Good Mother Gone.

Mrs. Emma Guthrie, wife of Mr. W. H. Guthrie, after several months of declining health died at her home near Concord M. P. Church on Saxapahaw Ct. the 15th of May, 1918, at the age of 73. She was a faithful member of Concord Church and left good assurance that she was satisfied, and that all was well with her. When she could not talk, she would point up to let her children know that all was peace with her, pointing them to the God that she loved and served. The funeral was largely attended and was conducted by her pastor, Rev. J. C. Auman, assisted by Rev. H. S. B. Thompson,, a former pastor. She was the mother of eleven children, and a number of grand-children. She tried to do her duty in a scriptural sense in raising her children in the right and proper way. She lived to see them all converted and members of the church, except two that died in infancy. All the living children were married and settled down in life near enough to her home to attend her bedside and give any assistance for her comfort during her sickness, in which they were untiring. They attended the funeral and saw her body laid to rest in the cemetery at Concord, while surviving friends stood around the tomb. The flowers that covered the mound showed the high esteem the neighbors had for her. A visit to the home was a sad one to me: it made me realize what home is without a mother. There was a vacant chair and other things that made me sad.

Dearest mother, you have left us. We surely miss you here. We would not call you back to live life over again.

A Daughter.

Garrett.—Mr. James T. Garrett died very suddenly at Oxford, April 24th. He was about 68 years old. He was one of Antioch's faithful members, kind, thoughtful husband, and a loving father. His home was the preacher's home. He left his home in the early morning feeling well, told his wife goodbye and it was the last words she ever heard him speak. After he was taken ill they hurried a messenger after his wife, but he passed away before she reached Oxford. He leaves a wife and several children, but their loss is his gain. The remains were buried near Gillburg; funeral service by the writer.

D. R. Williams.

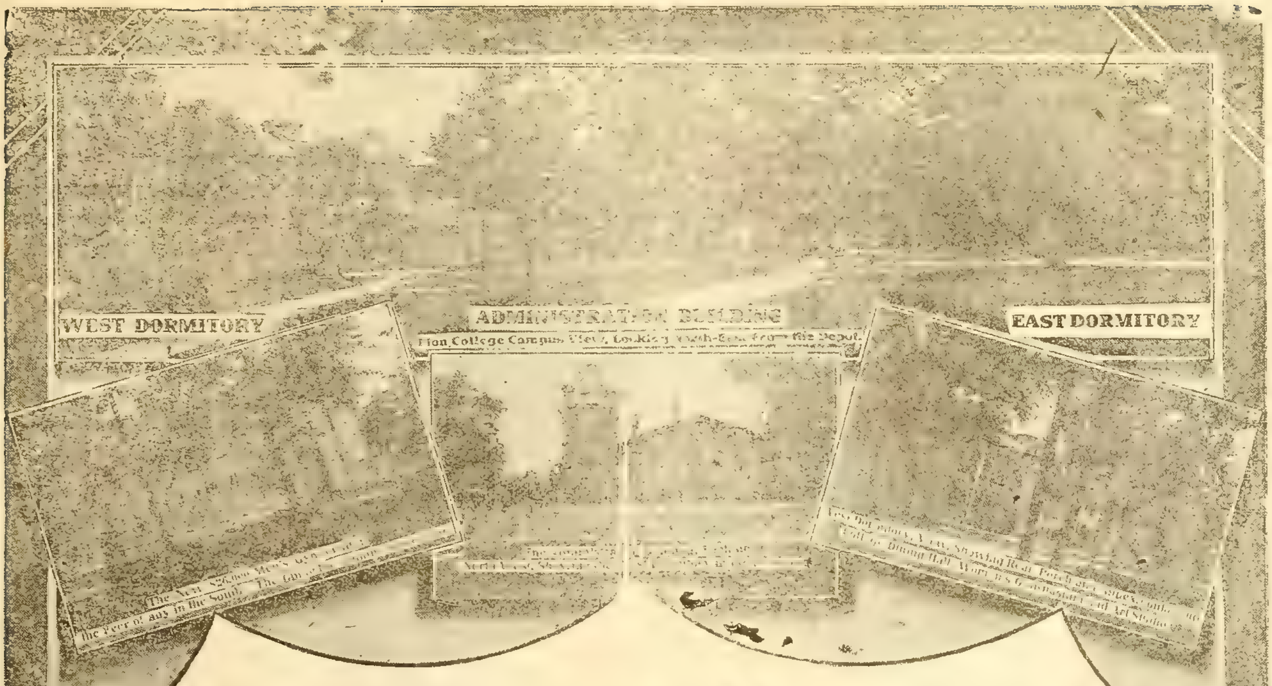
Grissom.—Mr. Sammie Grissom died May 24, aged 62. He had been in declining health for years. He was a member of Union Chapel. I was in his home a few days before he passed away and prayed with him. I am sure he was prepared to go. He seemed to be worried a great deal because he hadn't paid his assessment; said it was the first time since he had been a member that he hadn't paid earlier in the year.

Infant Child.—Bessie Mae Beckham, aged 8 months, died May the 11th. Her sickness was of short duration. All that could be done by the doctor and parents could not stay the hand of death. May the Lord comfort the bereaved ones and help them to be ready to meet her on the other shore.

D. R. Williams.

—Rev. A. G. Dixon will be at Ligonier, Pa., for a few weeks.

—Rev. Chas. Wagner, French preacher, author of "The Simple Life," died a few days ago, aged sixty-seven years.



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The splendid equipment of Elon College was only made possible through liberal endowment. It maintains seven elegant new buildings, especially designed and appointed for college work. These are furnished with every known convenience; steam heat, electric lights, running water, baths and sewerage. The College plant is conservatively valued at $300,000.00.

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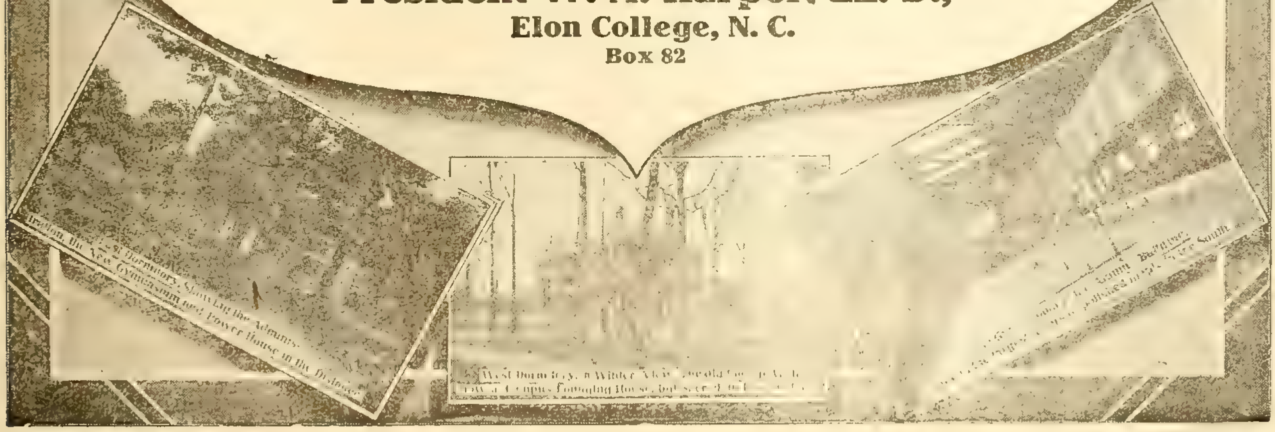

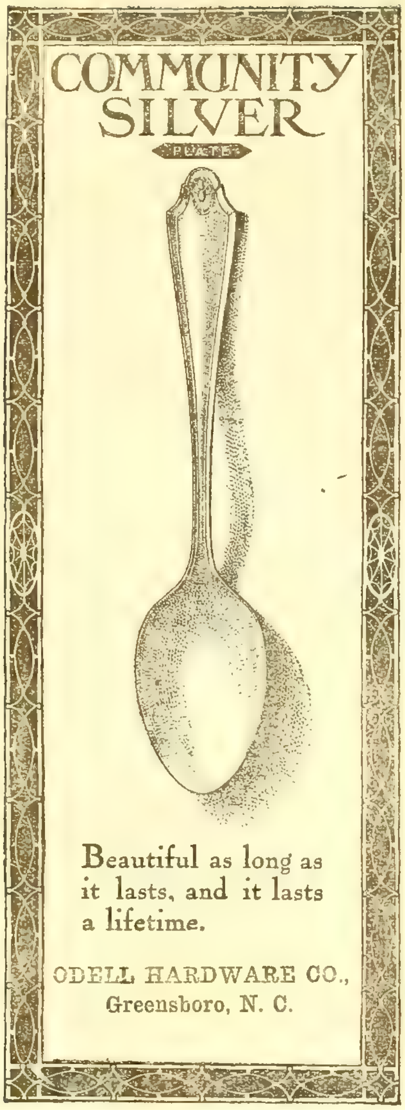

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ITEMS OF INTEREST.

—The second son of Rev. A. L. Hunter is an Elon College student.

—Rev. Baylus Cade, Baptist minister, and inventor of a type-setting machine, died suddenly last Saturday in Philadelphia where he was looking after the manufacture of a machine.

—Among the visitors at Elon College commencement this week are Miss Juanita Hammer, of Greensboro, and Miss McIntyre, of Asheville, both former students.

—Bro. Klein regrets that there was delay in filling some orders for collection envelopes for children's day, caused by congestion and labor troubles.

—Mr. Kemp Causey, of Greensboro, his brother, Wilberforce Causey, and wife and their aunt, Mrs. Pritchard, formed a party to attend commencement at Elon last Sunday. They and the editor of the Herald were all entertained in the hospitable home of Prof. and Mrs. Amick.

—Late hatched chicks often fail to make satisfactory growth because proper shade is not within their range, states Mr. A. G. Oliver, Poultry Club Agent.

—A little girl on her way to school was struck and knocked down by an automobile near our office on Monday morning. The little girl came out from behind a wagon and was not seen in time to avoid hitting her; but fortunately the auto was brought to a stop just as it struck her so that her injury was not great beyond the fright.

—Marion, oldest son of Bro. J. W. Nicholson, of Mebane, was married last Saturday night in Grace Church, Greensboro, Rev. C. W. Bates officiating. The bride is Miss Hazel M. Lambeth, of Guilford College; she has been filling a position in the business office of the Greensboro Daily News. They spent Sunday in Mebane visiting his people. Mr. Nicholson left on Monday for a military camp for training, and Mrs. Nicholson will continue to fill her position with the News.

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THE PRESIDENT'S PLAN OF VISITATION.

Anderson Charge—May 27 and 28.
Asheville—Wednesday, 29th.
Buncombe Charge—May 30, 31 and June 1.
Ivy Charge—June 2, 3 and 4.
Saxapahaw Charge—June 8 and 9.
Haw River Charge—15th and 16th.

GENERAL COMMISSION ON ARCHIVES &
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXIV. GREENSBORO, N. C., JUNE 6, 1918. NUMBER 29.

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J. F. McCulloch, Editor and Publisher.

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THAT DREADFUL TREE OF DEATH.

One can easily imagine a dialogue like this between our first parents:

Eve: I could be perfectly happy if it were not for that dreadful Tree of Death. But just think of it! What if we should eat some of its fruit accidentally? It stands there in the midst of the garden quite near to the Tree of Life. It might easily happen that fruit from the two trees would become mingled and one eat of the deadly thing before he is aware.

Adam: There is no need of any anxiety on that point. The fruit of the Tree of Death is not so like any other fruit as not to be readily distinguishable. It has a peculiar shape and peculiar color. I would know it anywhere. I could not be deceived in the darkest night.

Eve: But one does not like to have to be on guard all the time. What was such a tree made for? And why was it allowed to grow in the midst of the garden?

Adam: Hush, dear! You are on the point of murmuring against God. God is perfectly good and all that He has done is perfectly good. We may not know why He has done everything He has done, but He knows why, and doubtless has a good reason for everything. There is some good reason for allowing that Tree of Death to grow, and for allowing it to grow in the midst of the garden, you may be well assured, or it would not be there. Instead of being on the point of complaining because it is there, we should be very thankful to the good God that He has told us of the deadly nature of its fruit and warned us against it.

Eve: At any rate, I would feel more comfortable if it were not there.

And this also:

Serpent to Eve: This is a fine garden in which you are living. What beautiful trees and what exquisitely delicious fruits they bear!

Eve: Yes, the trees are beautiful and the fruits delicious so far as I have tried them. But you know there is one tree whose fruit we dare not touch.

Serpent: What tree is that?

Eve: Why, the Tree of Death in the midst of the garden. Its fruit looks fine, but we are strictly forbidden to eat of it, being told that the most dreadful consequences would speedily ensue.

Serpent: Is this the tree you refer to?

Eve: Yes.

Serpent: Why, there must be some mistake about it. You have probably misunderstood what has been said to you. I have been eating of the fruit of this tree for quite a while, and I have experienced no evil results. On the contrary, I have found myself growing in intelligence until I have become wiser than any other beast of the field. This is the Tree of Wisdom. Eat of it and you will become as wise as God Himself. Surely you have misunderstood, and have been fearing what was really the best fruit in the whole garden.

And Eve ate and gave to Adam and he ate, though he was not deceived, and all their descendants to this day have been eating the terrible fruit of the Tree of Death, while cherubim with flaming swords have guarded the way of the Tree of Life.

But there is a third and brighter chapter in the story of man. St. John was given a splendid vision of man's future. In that vision he saw a glorious city, whose gates are never shut, and whose streets are never darkened,—a city with a crystal river on whose banks grows the Tree of Life, bearing fruit every month of the year, and whose leaves are for the healing of the nations.

Blessed vision! Who would not hasten unto it?

FOR SUFFERING ARMENIANS.

J W Bishop $5.00

Bro. Bishop, notwithstanding his blindness finds means to aid the suffering. That is because he has sympathy. Must we suffer some great calamity before our hearts will be softened to the cry of distress, so keen and many-voiced to-day?

—The teachers of Grace Sunday school had an interesting meeting last night. Supt. Terry Sharp presided and each teacher told of the best things his or her class had done the past year. Here are some of the things reported: Clothed a child in the Children's Home, aided a poor family, attended school unusually well, sent monthly contributions to the suffering Armenians, paid liberally on the church debt, studied the lessons faithfully.

—During the Protestant Episcopal Church convention in Boston recently a proposal to amend the church canons to give women the right to vote on the floor of the diocesan convention was defeated.

—We have not had many cases of father and son as contemporaries in our Annual Conference. There was the case of W. H. Wills and R. H. Wills years ago. We do not recall another until last year when Bro. W. F. Kennett's son Paul came in. Now Bro. A. L. Hunter's son Raleigh makes a third case.

—German submarines are operating on our eastern coasts. They have sunk a number of vessels of smaller size off New Jersey and Virginia. Their work seems to have caused no panic in Washington, where it is declared that they shall cause no halt in sending men and supplies to Europe. But it will help us to realize what has been going on for more than a year in European waters. German frightfulness was meant to intimidate and subdue the world. The effect may be very different—to arouse the world to crush the head of the Prussian dragon.

—Charles W. Fairbanks, vice president of the United States a few years ago (when Roosevelt was president) died recently.

—Last year 6,000 people died from pellagra in the United States. About 125,000 people suffered from the disease.

THE SUPREME BATTLE FRONT.

"Not Western or Eastern," "Neither in this mountain, nor yet at Jerusalem," the supreme battle front of this great war is in the hearts of the people.

It is not merely a question of courage, sacrifice and efficiency. "Our wrestling is not against flesh and blood." We might send ten million men to Europe, support them, supply them and see them completely overwhelm the Germans, and then find ourselves defeated by Prussianism in our own hearts.

It is not enough that we resist every suggestion of closing churches, doing without preaching, retrenching or curtailing Christian activities of any sort. All Christian efforts must be redoubled and quadrupled. We have acknowledged this duty and need, and we have responded to the repeated calls for the Y. M. C. A. and the Red Cross because they are "at the front."

But the supreme front is here, not there. The battle between autocracy and democracy is real and fierce, but underneath it is the age-long and irrepressible conflict between paganism and Christianity.

Christ Over All.

At best Christ has had too little place in our lives. He must be put first in our time—given the first seventh of it absolutely, and as much more of it as he wants, first in our money—paid the first tenth of it faithfully, and as much more as is necessary. "What will your money be worth if we lose the war?"

For the Methodist Protestant Church, the Forward Movement, with its three great comprehensive aims—consecration of life, dedication of money, and universal co-operation directed wisely toward the two goals set for our attainment within the present quadrennium—it is the answer to the call of Christ in this supreme hour.

Not in abstract and subjective terms, but in concrete and objective form, the issue is joined for us. Not remotely and eventually, but here and now the crisis must be met.

The Immediate Crisis.

To reap the sowing of other years in every field at home and abroad, requires enlargement, and yet the mere maintenance of the work has involved every missionary board and benevolent institution in ruinous deficits.

The requirements of Christian education are twice what they were, but nearly all the colleges are crippled by debt, and must have large sums, not merely to meet the doubled demands, but to even live under wartime conditions.

The same thing is true of the Home Missionary work of our denomination. We have waited while Western Maryland College has planned and carried its recent drive to successful completion. We have been deeply interested in the success of the campaign now under way for the new buildings and equipment for the Westminster Theological Seminary. We are hoping and praying that the present efforts for endowment funds both at Tehuacana College, and Kansas City University may be crowned with abundant success. The campaign for increased income which has just been launched by the Board of Foreign Missions with its unique and striking methods deserves the active support of all our people. But while these are being given consideration, it should be remembered that Adrian College must also have financial relief, and the Board of Home Missions must have a larger income than it has ever before even had courage to ask for from the churches.

Problems without number confront our Board of Home Missions. If your Secretary were to attempt to break into the writers' class he would like to write a book entitled something like this: "Around the World in America." All the world problems are here. We are on the firing line on the supreme battle front of the world. "We must save America, not for America's sake alone, but for the world's sake." Even the tragedies of the world war must take second place when compared with the tragedies of the war against vice and ungodliness in America. We shall suggest a further discussion of this proposition next week.

Charles H. Beck, Secretary.

FROM A SERMON.

Thus saith the Lord God, Remove the diadem, and take off the crown!" Ezek. 21:26.

The religion which we profess is the most peaceable, most obedient and most loyal religion in the world. While our whole faith breathes the spirit of submission to all constituted authority, and in confirmation of its requisitions declares that God Himself has ordained the existence of governments and policies on earth. 'Tis true, nations have rights as well as individuals. These rights originate duties that call for constant Christian obedience.

I cannot but believe, brethren; that this is one of the greatest days ever set apart by mortal man—a day in which prayer is to be offered that God in His own good way will bring to bear on man what he is to do toward bringing this great war to a close. The pulse of every nation beats quick with unwonted emotion, God forbid, if that emotion be a warrantable one, that the ministers of Christ should be dead to its impulses. I say, God forbid that we should substitute for Christianity an unchristian stoicism that when other countries are giving of their life's blood for Christianity, we should be insulated from the universal excitement.

The Christian people are God's chosen people that are set as on a light-house in the midst of these waves of battle, to hold out the light of God's eternal truth to France, England, Belgium, Italy and to the uttermost parts of the world, and to hold it out the more strenuously the more the waters rise and roar with the noise of battle. The minister of Christ is the ambassador of a mighty monarch. What then does God think about it all? He is not the special God of America any more than He is of the Germans. He is the God of all the earth. No individual can escape His eye and no nation His judgment. Our young men were not trained to fight; therefore we had to train them after the war had begun. Men and women have been giving of their means and service to help in this great conflict. As we study history and meditate upon its pages, then compare it with our times we find that nothing has happened in the main which must not have happened when an unprepared nation met one which has prepared for the same struggle for forty years. We are proud though that God has never allowed deviltry, lust, and tyranny finally to triumph in His world. Are we to be weapons in God's hand? Are we worthy? Has He hidden us in His quiver? "He has prepared for himself the instruments of death, He has bent His bow, and made it ready." But what if we break in His hand! The day of victory is to dawn, but a greater day is also dawning. The young men who have died so bravely would have died in vain if after the war was over we should go back to our old life again. Have faith in God: faith in God which first produces penitence, then inspires action, then draws out sacrifice, and then breathes fortitude into the soul.

Pray God that in the full ripeness of time we shall see the plan sublime of His beneficent intent. Live on in hope, press on in faith, and Christ's great Kingdom will come at last, the Kingdom of peace and love.—Part of a sermon delivered on May 30th by Rev. Robt. Turner.

—Grady M. Reed since graduating at Elon College has enlisted in the hospital corps of the navy.

HE CARES—DO YOU?

Christ died to set men free the world over. He commissioned His church to take the "good tidings" to "every creature."

No excuse for not helping to do it can be offered by any member of any church, because all are governed by "as God gives me ability."

The U. S. government exempts missionaries from military service, proving that their work in non-Christian lands is so necessary that they cannot be taken from it.

Foreign missionary work is vital to the growth of every local church in spirituality and service.

YOU are helping to win this war to secure and preserve to all peoples liberty, self-government and world peace.

With equal zeal, sacrifice YOU must help give to the heathen lands the light and upbuilding forces of the Gospel by which individual and national life are enriched and developed.

YOU dare not limit YOUR labors and YOUR money to your local church.

YOU belong to your denomination, and it to Christ's Kingdom, and YOU must answer His call coming out of the needs of our Foreign Missionary work in Japan and India.

The Children's Day Service presents an excellent opportunity for YOU to answer HIM, by what you give in the offering.

HE cares, surely, whether YOU answer HIM generously, with glad and loyal heart.

The Sunday schools ought to lay at HIS feet this year $25,000.00.

Do YOU care whether it is done or not? HE does.

Why not give YOUR Liberty Bonds, YOUR War Saving Stamps in the offering?

(An appeal authorized by the Board of Foreign Missions of the Methodist Protestant Church.

CHRIST IS GREATER THAN DRINK OR OPIUM.

A few months ago one of our Hindustani ministers was on tour going around his circuit teaching and preaching. He arrived at the town of Narnod, and was met by the wife of one of the village leaders, who poured out a sad tale about her drunken husband who was ruining himself and his family by drink.

The minister listened with much patience and sympathy, and was led by the woman to her house, where the husband was with the rest of the family of seven children. He immediately preached Jesus to the drunkard and his family, and told of Christ's mighty power to save from sin and evil habits.

The man was convicted, gave up drink and smashed the bottles containing it in the presence of all, and surrendered to Jesus, after which both he and his family of nine persons were all publicly baptized.

Another case equally striking and illustrative of the power of Christ to save is the following: In one of our meetings I observed a man who was a slave to the opium habit, and was led to show him the end of the opium drunkard. I appealed to him to repent and give it up. The man was convicted, gave up his evil habit, and handed over his box with the opium to me, giving up the habit forever, and simply trusting the Lord Jesus to save and keep him.—James Lyon, Hissar, India, in Missionary News.

CHILDREN'S HOME.

Report of Superintendent.

Albemarle SS	$8.41
Shiloh SS, Yadkin College	4.36
Yadkin College SS, Yadkin College	1.20
Mt. Carmel SS, Forsyth	2.67
Chestnut Ridge SS, Orange	7.35
Union Chapel SS, Granville	7.00
Pensacola SS	2.67
Mt. Hermon SS, Mt. Hermon	4.24
Bellemont SS, Mt. Hermon	7.65
Mitchell's Grove SS, Guilford	1.00
Mt. Pleasant SS, Uwharrie	2.00
Brown Summit SS, Haw River	1.51
Macedonia SS, Why Not	1.00
Lebanon SS, Lebanon	3.25
Denton SS	5.52
Spring Church SS, Spring Church	2.25
Asheboro SS	8.65
Welch Memorial, High Point	45.00
Stallings SS, Mecklenburg	15.45
Burlington SS	10.00
Midway SS, Haw River	4.00
Mt. Pleasant SS, Thomasville	2.05
Gilburg SS, Vance	2.00
Fairfield SS, Guilford	3.13
Bethel SS, Randolph	1.75
Charlotte SS, Richland	2.23
Pleasant Hill SS, Spring Church	2.00
Julian SS, Tabernacle	9.00
Graham SS, Graham & Haw River	11.08
Friendship SS, Stanley	3.07
Do., Philatheas	2.08
Egg club, Un. Chap., Granville	4.00
Egg club, Gillburg, Vance	2.10
Sun. eggs, Mrs. S. N. Hayes	2.25
Sun. eggs, Mrs. T. A. Williams	.80
Sun. eggs, Miss Adlade Jones	1.50
Sun. eggs, Mrs. H. L. Gibbs	2.50
Miss Sallie Haynes, Mocksville	10.00
Mrs. C. C. and Miss Martha Williams,	3.00
A. B. Garmon	1.00
Walter Braswell	2.50
Sale of 2 calves	19.00
Total	$232.22

Mrs. Jessie Cox and Mrs. W. C. Hammer, each 5 yards table linen.

At the urgent request of the pastor, Rev. A. Ridge, the superintendent enjoyed the hospitality of the pastor and his people at Stallings last Sunday. The services lasted all day and a tempting dinner was served on the ground.

The Sunday school has become very much interested in our Children's Home and it is now making a monthly offering. The pastor and some of his members used their autos to bring out people who could not have come to enjoy the services had it not been for their machines. The superintendent is very grateful to Bro. H. B. Furr for carrying him to Charlotte in his machine. By that kindness the whole day was spent with these good people. Very kind words are spoken of the enthusiasm which Bro. Ridge is putting into his work.

I wish to call your attention to the splendid offering from Welch Memorial S. S. last Sunday. Of that amount $25 was given by the Jr. Baraca class. A number of its members give one tenth of their income and that made it possible for them to give so much more liberally than some who do not tithe. They used some of their tenth money. We have many who could get inspiration from such consecrated young people.

Bro. I. I. York loaned us his mule for two days and it is meaning much to us. We always appreciate such kindness.

Don't forget the Summer Conference. Your pastor needs to come. We are looking for a good attendance.

H. A. Garrett.

Report Building Fund Treasurer.

Mr. E. C. Kittrell, Rehoboth, Granvville Circuit	$146.00
A Friend, Wilson Mills, N. C.	25.00
Mr. and Mrs. W. H. Finch	5.00
Garland and Holt McPherson	1.00
Total	$177.00

Who will be the next to follow Rehoboth Church and pay for an acre of the Children's Home farm? Garland and Holt McPherson are two of our Sunday school scholars but wanted a part in paying for the farm. O, if we could only get our people enthused more in giving. We are called "slackers" and now they are talking about "boycutting" us if we don't give freely to the Red Cross and they ought. And what ought we to be called if we do not look after our Master's business? Let us not be slackers but givers. Yours,

A. M. Rankin, Sec.-Treas.

THE PRESIDENT'S PLAN OF VISITATION.

Saxapahaw Charge—June 8 and 9.
Haw River Charge—15th and 16th.
Alamance Charge—June 22, 23.
Halifax Charge—June 30.
Davidson Charge—July 6 and 7.
R. M. Andrews.

PRESIDENT'S LETTER.

I was rather far afield and too much on the "go" to furnish a letter last week.

Thomasville, Rev. W. D. Reed, Pastor.

Although I had visited this field I attended the second quarterly conference, as I was en route to another charge. I found a rather unusual condition in financial matters here. The rural churches were in advance of the town church in meeting the conference claims. I hope that these two rural churches will continue to set the pace but that the Thomasville church will fall in line with the other churches that are meeting these claims monthly.

Yarborough Charge, Rev. O. B. Williams, Pastor.

I attended the annual meeting of the Missionary Societies of Cross Anchor and visited both churches on the charge. The work here is organized and doing its usual "bit" for the kingdom. Bro. Williams is popular with the people and is energetic in his efforts to make progress. But it is no secret to many of our people in the North Carolina Conference that Yarborough Charge is using only a small part of her resources in aggressive church work. Our people are able to support a missionary within themselves—and they could well take over and support a child in the Home besides.

I held the second quarterly conference while there and was pleased with the men nominated for delegates to conference. I believe could our people here be brought into closer contact with our conference we would feel most powerfully their ability to do service for the King.

Brother Williams kindly carried me over to Camp Wadsworth and we had the pleasure of meeting Dr. T. H. Lewis; he is Religious Director of this camp.

Anderson Charge, Rev. T. E. Martin, Pastor.

I visited the two churches on this charge, conducting night services. It was 10 P. M. when I took my text at Liberty Hill church, and almost that time when I began speaking at Fairview church. These churches, like Yarborough and Harmony churches on Yarborough charge are nearly thirty miles apart. But as these brethren use automobiles they experience no great difficulty in making the appointments. Bro. Martin is the champion traveling pastor in our conference. He met me at Greer, S. C., and from that place to where I left him at Democrat, N. C., we had traveled over three hundred miles. We thoroughly tried out the powers of a Maxwell touring car in covering Pink Camp.

Anderson Charge does not appear to be so well developed as does Yarborough Charge, but Bro. Martin is making an effort to raise all the claims and I believe he will succeed in doing it. Anderson, like Yarborough, needs more intensive cultivation to bring it up to its highest state of efficiency.

Distance from the other churches of our conference and the fact that they have not been with us a great while have something to do with their failure to enter more heartily into the program of our conference.

But there are some of the most loyal Methodist Protestants it has been my privilege to meet anywhere, on these two charges; I say this, lest some one should think I did not find them; they are there and are laboring faithfully for the extension of our church.

Asheville Church, Rev. T. M. Johnson, Pastor.

It is the one regret of this visitation that I was unable to fill my appointment here. I was able, however, to go over the situation with Pastor Johnson and am more than pleased with what this loyal band of workers are doing. As the readers of the Herald know, they have purchased a parsonage this year, and are making their payments monthly. It is splendidly located, on a good thoroughfare, near the church and while not sufficiently large for a family the size of Jacob's, it is ample for a minister with a small family. I had the pleasure of spending a night in the home and know that is is an excellent place wherein to rest both body and mind.

While this work has not grown so rapidly as some thought it would when the work was first established, it has grown substantially. There are many evidences of life which presage growth in this little church. A consecrated, aggressive, pastor, working with a consecrated, aggressive band of lay workers will most assuredly succeed, although success seems delayed.

The greatest difficulty, doubtless, which our people here experience is common to a more or less degree with all other churches here—the population is so largely made up of health seekers; people, had they come to make Asheville their permanent home, who do not have the strength to give much time to church work. I mention this as one condition which Pastor Johnson, with the other pastors, meets. But the fact that this church is so far removed from other M. P. churches also makes it hard to grow rapidly here.

It is a beautiful little church, a fine body of workers, situated in a pleasant part of the city for such a church, and with patience will become a great power for good in the city of the hills.

Buncombe Charge, Rev. H. F. Fogleman, Pastor

I visited all the churches on this charge. This work has not prospered for a great number of years. Many things have entered into their failure. The work has not given a support to the pastor; the charge has often been left unsupplied, the majority of the people have not been developed, so that the field has not been an inviting one.

I held the second quarterly conference; they promised the pastor $50.00 per month for the time he will serve them this year, and are delighted with Bro. Fogleman. If Buncombe charge will pay a pastor a living salary and keep a live, aggressive pastor with good organizing ability with them, there is no reason for despair over the present situation. But unless this can be done, I see nothing else to be done with the work to save it, but make some such group of the churches as this:—put Weaverville with Asheville church, for an afternoon appointment, to put Clark's Chapel and Jupiter with Democrat, Mt. Valley and Pleasant Gap, and to set Pensacola off as a station.

This grouping would not be an impossibility, geographically, as Ivy and Pensacola now stand, and these five churches ought to support a pastor in a very good way. Ivy charge is badly in need of a constructive pastor. But little appears to be done other than to hold the services. In a church when the test was put not a subscriber to our church's papers could be found. It is not because our people there are too poor, it is because they have yet to feel the need of taking it.

Ivy Charge, Rev. J. S. Riddle, Pastor.

I spoke at Democrat, Mt. Valley, and Pleasant Gap, went to Terry's Fork, but found no congregation; rain prevented our getting to Pensacola, we went over Pink Gap in our attempt, but slippery roads made us turn back after we were half way there. This charge paid their pastor a starvation salary last year, $216, I hope it will be better this year.

Pastor Riddle came to us from the Baptist, is untrained, not too well acquainted with the workings of our church, and many of the people he serves are badly needing instruction so the situation here is acute. Our mountain people need our best preachers, but do not always appreciate a good one when they get him—but few of them seem to esteem him for the work's sake; a minister must make himself a felt necessity in their lives before he gets their affection, so the work has often been hard for the preacher to put his best effort where it is most needed.

One thing I am sure of, if these churches above the ''Ridge'' are ever to be of value to our conference we must find one of our strongest men, who is willing to put his life over there and work with those people until he sees the work of the Lord prosper in his hand.

The way our conference has served the work from time to time, has not, nor can do more than prolong the agony of a gradual decline. Sooner or later, we will awake to the realization that our Buncome and Ivy charges are dropped from our plan of appointments. These plain statements are made with the sincere desire that they may awaken in the hearts of the people over there who read them a responsive chord, and alsa awaken a desire within some pastor's heart over here the desire to plant his life where it will produce an abundant harvest some day.

R. M. Andrews.

A GREAT OPPORTUNITY FOR OUR YOUNG PEOPLE.

This Is of the Greatest Importance.

You remember our Young People's Convention resolved to raise $2,000.00 for Mr. Heininger's work in China this year.

The work in China is suffering because of the advance in silver, which is another way of saying the increased cost of living, which has made it difficult for Mr. Heininger to keep the work together.

It was hoped that this could be raised within thirty days following the convention, but unavoidable delays followed. We now have a thoroughly practical way in which to accomplish this object.

The Board of Foreign Missions has agreed, if our young people and others will increase their offerings $2,000.00 that it would be possible to co-operate in the China work, and relieve the present distressing situation.

This amount can be raised easily through the Children's Day services, if our churches will simply hold the service, and if a number in each church will interest themselves in having a good offering. Only about $500.00 was raised from the Children's Day services last year. With 22,000 members in North Carolina we should have no difficulty in raising $2,500 this year, and this can be done without hurting a single individual and without hurting any other cause. On the other hand, it will help everyone who contributes.

This is a matter which cannot be neglected and which cannot be delayed. If our mission China continues to suffer, if workers must be dropped, and if needed aid must be withheld, it will be our fault, because it is within our power to afford the needed relief.

Hattie Harris,
Young People's Missionary Supt.
Oxford, N. C.

''RIGHTEOUS OVERMUCH.''

The admonition of the wise man, ''Be not righteous overmuch,'' has puzzled Bible readers not a little. For how can any one be too righteous? Works of supererogation are imposible. Jesus said, ''So likewise ye, when ye have done all those things which are commanded you say, We are unprofitable servants; we have done that which is our duty to do.'' Luke 17: 10. The key to the understanding of this passage is found in the reason given for the warning: ''Why shouldst thou destroy thyself?'' Righteous ocnduct is ordinarily and normally constructive, and builds up the character and the life. But there are some manifestations of righteousness that are destructive, and tend to impair one's standing before God and man. Let us see what some of these are.

The ascetic is righteous overmuch. In his zeal to be help by excessive fasting or other needless discipline of his body, he is actually working an injury to this temple of the Holy Spirit. One can worship and serve God without damaging in the least God's human temple. To do so in an effort to be more holy is simply to be righteous overmuch.

The misguided enthusiast is righteous overmuch. The Great Teacher warns against such enthusiasm: ''Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you.'' Matt. 7: 6. Scorners will not only treat lightly the message, but will also in turn tear to pieces the good name of the messenger.

The monastic is righteous overmuch. The sincere effort to escape temptation by shutting one's self in from the world tends in effect to destroy his influence, which is one of the greatest of Christian endowments. Man is not to live to himself. The Christian especially must live for others. To do so he must live among his fellowmen, sharing their trials and burdens, adding to their happiness, and contributing his utmost to their physical and spiritual well-being. He must be a light-bearer to the world.

To parade one's spiritual attainments by needless testimony is also to be righteous overmuch. God has blessed some greatly above others. They are spiritual millionaires. Some are led to be more humble by this enrichment. Others become self-complacent and delight in telling others about their inner treasures. To parade holiness is to seriously impair, if not to completely destroy it. Such self-complacent testimony of one's virtues or attainments exhibits pride, and pride detracts most disastrously from these same virtues or attainments.—Word of Life.

HYPOCRITES.

Many unbelievers do not embrace Christianity and become identified with the people of God because they say there are hypocrites in the church. There are hypocrites in business, but this fact does not hinder them in the least from engaging in business. There are hypocrites in society, but they do not on that account deny themselves social privileges. There are hypocrites in the political parties, yet many of them are strong party men in spite of that fact. There are hypocrites in hell, yet they persist in going where they will have to live with hypocrites forever. There are no hypocrites in heaven, yet they reject the only means of getting to that place of no hypocrites. They are not sincere in raising this objection to accepting Christ. They are themselves hypocrites. They simply pretend that hypocrites in the church is the cause of their refusal to become Christians. It is a weak excuse for a stubborn heart.

Hypocrites in the church are one of the strongest evidences of the reality and value of Christianity. Counterfeit money is convincing evidence of the worth of good money. No one ever pretends to be a thief, a liar, or a drunkard, because it is not worth while to make others believe that you are one. But some pretend to be Christians in order to have the esteem that is accorded real Christians, and get along by means of the help of real Christians. If it pays, therefore, for a little while to be a hypocrite, how much more will it pay for time and eternity to be a real Christian.

—From the Word of Life.

—A new smoking volcano is reported on the western coast of Alaska. The people there are expecting an eruption at any time.

—A great wheat crop is expected this year, exceeding last year's crop by one hundred and fifty million bushels.

YOUNG PEOPLE'S WORK

Rev. A. G. Dixon, Secretary.

YOUNG PEOPLE'S WORK.

We are giving to our readers this week a splendid article from the pen of Rev. M. J. Shroyer the Superintendent of Young People's Work. Bro. Shroyer is one of the young pastors in the Indiana Conference. He is pastor of a country community-center church and writes out of his experience with boys on a country charge. He also gives a list of books for teen-age workers. You will do well to read every word of his article prayerfully. And you will also do well to clip the list of books. Keep the list in your Bible, and purchase the books as needed.

A. G. Dixon.

THE BOY'S RECREATION.

By Rev. M. J. Shroyer, Supt. of Young People's Work.

The teen-age boys of America are working today as never before. A strong appeal has been made to the workers of the nation to speed up the forces of production. And the boys have heard the call. Throughout the land they are responding through the Boys' Working Reserve. We had thought that the boy could not be depended upon but the crisis has brought out a fine trait of character that we had not observed. The boy of the teen-age really has a great desire to do his part. He is not a shirker nor a slacker. We have seen him leaving the city and hiring himself to the farmer to take the place of the farmer boy who has gone to the army cantonment. He is finding that the working hours in the country are long and work hard. To save him from rebellion against his tasks, there needs to be some form of organized recreation to take away the monotony and drudgery of farm life. If the city boy on the farm during vacation needs recreation, what about the country boy who is one of the permanent farm fixtures. Farmer boys really learn to work in their early teens. It is nothing unusual to see a fifteen-year-old doing a man's job. Making men out of boys is accomplished in a very few years, and sometimes with disastrous results. The farm boy ought not to be robbed of his privilege of education. He deserves a good high school course to say the least. And he ought not to be robbed of his recreation. It ought to be provided in such a legitimate way that there will be no need for him to steal what few pleasures he gets.

The Boy Scouts.

There is no organization today that is doing more for the boy's recreation than the Boy Scout movement. It has been a blessing to the boy in the city. It has taken him away from the complexity of the city life and developed within him a love for the simple things of the open country. But the boy in the country has a "hankering" for the attractions of the city. He has not learned to love the country as his home. He has looked upon the farm as a place for hard work. He lives among the things that God has made, but his soul finds no pleasure in them. He has a notion that the joys of life are man-made. So he goes to the city, man's stronghold, and seeks his joys in the cheap attractions of the vaudeville and the demoralizing atmosphere of the pool-room, where tobacco smoke and profanity are mixed in dangerous proportions. There is no more effective antidote against the vices of the city than the Boy Scout plan to furnish wholesome recreation which takes the boy out where the air is pure and where he can see the handiwork of God.

Christianity and Recreation.

The time is at hand for the church to take up the problem of furnishing recreation for the teen-age boy. There was once a great prejudice against the mixing of recreation and religion. That prejudice may not be entirely done away, even now. But we are living in the new day. The church has taken upon itself unheard of duties. Religion is being given out in forms that could not have been recognized a generation ago. Take, for instance, the church in its ministry to the boys in the army cantonments. The Young Men's Christian Association, the strong arm of the church, is without a doubt undertaking one of the broadest, most comprehensive tasks of our generation. It is doing the work of religion on a tremendous scale. The Y. M. C. A. building furnishes a meeting place for services of a strictly religious nature. Evangelists drive home to the soldier the appeal to live a Christian life. In the same building the soldier boy has an opportunity to write home to his friends, and the suggestion is so powerful that it helps in keeping the home ties unbroken. In the same building is reading material for leisure hours, games and music in abundance. In the same building there is a minstrel show to furnish amusement for the boy who might otherwise be caught in a vice crusade in the city near by. In short, the Y. M. C. A. demonstrating how religion can be effectively applied on a broad scale. In the face of the great good that has been done in the camp, who shall say that the church at home must not interest itself in recreation for the boys who are growing up. After the war the boys from the camps and trenches will return, and we can imagine their contempt for a church that is too dead to enter into the life of youth and furnish legitimate channels for pleasure and recreation. There are many communities where the church is the only organization at hand to take up recreation work. The church misses its grand opportunity if it takes the course of ministering to the community only through its preaching and teaching. The rural Sunday school can do no better work for the teen-age boy than co-operation with the Boy Scout movement and using its program to furnish what is lacking in the boy's development.

Bibliography for Workers with Teen-age Boys and Girls.

1. The Teens and the Rural Sunday-school. Alexander. Association Press .50
2. The Sunday School and the Teens. Alexander. Association Press 1.00
3. Boy Life and Self-Government. Prof. G. W Fisk. Oberlin. 1.00
4. Developing into Manhood. Winfield S Hall, M. D. Association Press .. .25
5. Boy Scouts of America Handbook .35
6. The Boy Scout Movement Applied by the Church. Richardson and Loomis. Scribner's 1.50
7. The Girl in Her Teens. Slattery Association Press. 50
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Study Courses. Scribner's.

9. The Life of Jesus. Fobush. (age 16) 75 cents.
10. The Story of Our Bible. Hunting. (age 15). $1.00
11. Christian Life and Conduct. Hunting. (age 14). 60 cents.
12. Heroes of Faith. Gates (age 13). 75 cents.

N. B.—Our own publishing houses, 316 N. Charles St., Baltimore, Md., or 219 Sixth St., Pittsburgh, Pa., will furnish these books for you upon remittance of the price.

"If a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be the gainer a thousandfold in health, wealth and happiness of her people."—The Supreme Court of the United States.

—Rev. J. Clyde Auman should be addressed at Saxapahaw, N. C.

SHALL WE RAISE OUR PASTOR'S SALARY THIS YEAR?

By Dr Crates S. Johnson.

The time of year is here when many churches are deciding what salary they shall pay their pastor next year. It is an important question. It is a critical question in some quarters and conference presidents are sending an S. O. S. signal to delinquent churches to increase their pastor's salary now as an emergency measure to meet the increased cost of living. Our pastors, already hampered by inadequate salaries, are feeling acutely the additional burden which the higher cost of living imposes. There are good reasons why the churches should meet this emergency.

Preaching Not a Private Business.

In the first place the preacher is not engaged in a private business. If he were he could get out of it and turn to something else more remunerative. He is called of God and given work from which he cannot turn with impunity. Necessity is upon him. With him it is "Woe is me if I preach not the gospel!" The church is sponsor for him. The church prays that the Lord may send forth laborers into His vineyard. The preacher answers, "Here am I, send me." The church owes it to the preacher to see him thru.

The church has about the same relation to the preacher that the nation has to our soldiers in France. The army is the fighting edge of the nation. For every soldier in the battle line there must be a retinue of supporters, feeding, clothing and equipping him. If the food is not sufficient or the equipment is inadequate they fail and we fail with them. Just as the whole nation is at war so the whole church is in the business of preaching and all of us are under solemn obligation either to preach or to help support those who do. Service is the law for all, and there is no principle of justice that will exempt the church from a share in the hardship the preacher bears in its behalf. The burden of the ministry should be distributed since the work of the preacher is of a representative character.

The Principle Not Applied.

This principle as a rule is not applied in the fixing of pastor's salaries. Most men would rather suffer a little privation than prejudice their work by seeming to be mercenary. They understand the sacrificial character of their work and are willing to accept small compensation. This they can do in some cases because of frequent donations from home or the gifts of discerning friends. If these supplementary sources are lacking the average minister has a hard time paying the debts incurred in his college and seminary course, making up the deficiency of the first years of his ministry when his expense exceeded his income and making ends meet today. Old age does not look particularly roseate under such circumstances, especially when the churches insist upon young ministers and make so little provision for the superannuates.

Radical Change Imperative.

But this is aside from the main point. The fact is that conditions are such now that a radical change in the matter of pastoral support is imperative. Many pulpits in the Methodist Protestant Church are unsupplied. Local preachers and sometimes strangers are called upon to fill vacancies and still pulpits are vacant. One reason for the shortage of ministers is the war. Another is the small support offered, which not only discourages the young man from entering the ministry but forces good men out to seek a livelihood, like the Scotsman who said he left the ministry for six good reasons—his wife and five children. Conditions are not improving rapidly enough. The demand for ministers is greater now than ever. Chaplains for the army and navy must be supplied in addition to pastors and missionaries. The church must supply both. The church has the men and it has the money to finance this enlarged ministerial demand. The salary offered ministers is not likely ever to be large enough to prove a temptation to cupidity. It must be increased to enable the preacher to live in comparative comfort.

The Higher Cost of Living.

The cost of living has gone up steadily and the salaries of ministers have not increased correspondingly. Prices have risen each year since 1907, except in 1911 and 1915. In 1916 they were more than 39 per cent. higher than in 1907. The Bureau of Labor Statistics of the Department of Labor publishes the rate of increase in the whole sale price of commodities in the U. S. since 1913, the year preceding the outbreak of the war. Starting with 100 in 1913 the increase in price is expressed in the ration of 110 for Jan., 1916, 181 in December, 1917. Official figures estimate the increase from July, 1914, to Jan., 1918, in the cost of all items ordinarily entering the expenditures of a working man's family at 80 to 85 per cent. or, including increases due to taxation, 85 to 90 per cent. The quality of boots, clothing and household necessities has so declined that renewal is much more frequent and this entails a still greater outlay. Since July, 1914, eggs have increased 242 per cent.; butter, 104 per cent.; sugar, 187 per cent.; and fish 196 per cent.

The Diminishing Dollar.

The Ladies' Home Journal shows how the dollar has diminished in purchasing power since 1916. The shrinkage would not be felt if the dollars were multiplied correspondingly. There is a tendency in most occupations to preserve a balance between the cost of living and the wage scale. The necessary adjustments are brought about sometimes by the employer who makes a study of fair dealing with his employes; sometimes the employes make a demand. When no demand is made and when the conscience of the employer is not active the ratio may become considerably strained. That has happened in the case of the ministry. Here and there churches have dealt fairly with their pastors but there has not been the general advance in salaries that the times loudly call for. The 1918 Methodist Protestant Year Book reports pastors' salaries. Not every charge reports and in some cases the salary reported is for part time. The salaries reported include parsonage rental, except in the case of North Carolina.

Average Salaries Paid in 1917.

The following shows the number of charges reporting and the average salary paid in 16 annual conferences:—

Alabama	25	$405
Eastern	71	750
Iowa-Missouri	33	590
Indiana	58	646
Kansas	21	518
Maryland	144	968
Michigan	61	745
Muskingum	50	915
North Illinois	26	684
North Carolina	61	735
Ohio	32	884
Pittsburgh	51	1135
South Illinois	11	306
Texas	35	407
West Virginia	67	670

Opportune Time to Increase Salaries.

The conferences not reporting would bring the average down considerably. It is apparent that an upward move in the direction of better salaries is imperative. Now that pastors' salaries are being agreed upon for next year, quarterly conferences should seriously consider the matter in the light of such facts as are here presented. There is an abundance of money in the churches to give the pastor a square deal. An every-member canvass, putting every member on the roll of contributors will enable the church to pay its pastor well and none will suffer hardship.

—Bro. E. D. Woody changes his address from Hillsboro to Siler City.

CHILDREN'S CORNER

GRANDMOTHER'S DROPPED STITCHES.

"O grandmother, I've dropped another stitch!'' and Jennie handed the army muffler that she was knitting to her grandmother for repairs. ''Seems like these needles just love to drop stitches.''

''That's what I used to think when I was a little girl your age,'' said grandmother with a reminiscent smile. "One day I was knitting a pair of gray army socks for my father, who was off at the Civil War, and mummy was busy making hospital shirts.''

Jennie squirmed with delight at the prospect of hearing one of grandmother's ''little girl stories.'' ''And what happened, grandmother?'' she inquired.

''Well, I kept dropping stitches and saying nothing about it; so finally, when the sock was finished, I found that it was full of holes. Mummy looked at it and shook her head. 'I am sorry, Jinny,' she said (she always called me Jinny), 'but that whole sock will have to be unraveled. It wouldn't last father a day with all those dropped stitches in it.' ''

''Poor little grandmother!'' sighed her namesake. ''Did you cry?''

''No; I felt like it, for it had taken mummy a long time to knit that sock. but she talked to me about how proud father would be to have a pair of socks knitted by his little daughter. Then she said seriously (war makes folks extra serious): 'Jinny, your life is just beginning. There are really only a few rows so far. But I wonder if you really have already been dropping stitches. Unless you stop to pick each one up as you go along, your whole life will be ugly and useless, like this poor work.' ''

''What did she mean, grandmother?'' asked Jennie with wide-open eyes. ''How can we drop stitches in life and pick them up?''

''I found out very soon, my dear,'' replied grandmother, ''for every day mummy helped me. If I were about to lose my temper, which was very quick, and say something sharp, she would look at me and say: 'Jinny, don't drop a stitch!' Or if that same temper made me slam a door as I went out, mummy would call me back and say quietly, 'Jinny, pick up that stitch now,' and I would beg her pardon and close the door softly behind me.''

Jennie was thoughtful a moment, and then she laid aside her muffler and whispered in grandmother's ear: ''Excuse me a minute, please, but I must run back to the nursery and pick up two big, lazy stitches I dropped in there this morning.''

When grandmother went into the nursery half an hour later, she smiled to herself; for careless Jennie's clothes were hung primly in the closet, and her bed was neatly spread.—Annie Dickey Jones.

SERMON TO YOUNG PEOPLE.

Bad Habits.

Job 13: 28—''A garment that is moth-eaten.''

If you will look carefully in the drug store windows these days you will see in some of them neat little piles of shining white balls. . They look like marbles, and they look like candy. But they are not candy. They are moth balls. They are used to keep the moths away, and if you take one of them and hold it to your nose you will not wonder that they keep the moths away.

This is the time of the year when the moths come around. Before long you will see your mother take your winter clothes, your overcoat and your warm thick suit and give them a good brushing. Then she takes out some of those moth balls and puts them in the suit and folds it up and lays it away till the cold weather comes again. She does this to keep the moths away. If she did not do that, let me tell you what would happen. One of those tiny little white moths, so small that you can hardly see it as it floats through the air, would come and light on that new coat of yours. There the moth would lay hundreds of little eggs. By and by those eggs hatch and there are many hungry little moths. They must have something to eat, so they eat the cloth, and before long there is a great hole in the coat. And next winter when you go to get your warm coat it is full of holes like Cinderella's old dress.

Once I heard a little boy crying as if he were afraid of something. I asked him what the trouble was. He told me that he was afraid of the moths. Some one had told him that moths ate big holes in things and he was afraid they might come after him. Moths do not hurt boys and girls, but there are other things that do. We call these things bad habits.

One of these bad habits is lying. It is always hard to tell the first lie. We are so ashamed of what we have done and afraid that we are going to be caught. The second lie is not so hard, and if we keep on it is easy to lie, and it becomes a habit. Then some day, when we are older and we want a position, the man to whom we apply will hold up onr character and look at it, and there will be a great hole in it. He will say, ''I don't want this boy. He can't tell the truth.'' Moths eat holes in our coats, but lying eats big holes in our characters.

Carelessness is another bad habit agaist which we need to be on our guard. Some people are careless about their their clothes, and they are careless about their lessons, and they are careless about their talk. They were not always that way. They started out just like other people. But they became careless about some little things, and now it has become a habit and they are careless about everything. They have been spoiled by carelessness.

There are two ways that we can be safe from these habits. First be busy, doing something that is good. If you wear your clothes the moths will not trouble them. It is when they are idle that the little insects come. If you are busy with your work you will not be troubled with bad habits. It is the idle boys and girls who are troubled with temptations.

Then, second, use something to keep the bad habits away. If your mother uses plenty of moth balls, she will not be troubled with moths. You need something to keep bad habits away, and there is no better thing than prayer and the Bible. Don't forget to pray and to read your Bible every day.—Rev. Stuart Nye Hutchison, D. D., in The Southwestern Presbyterian.

THREE NEW PREACHERS.

Three new preachers have recently taken pastorates in our Conference. Here are their names, hidden in these sentences one in each. Find them:

1. Read a hymn until noon; then eat ravenously.

2. The office is turned around, or has it atrophied?

3. Other differences unfold about huge salamanders seemingly compelling starting hungry.

CAMOUFLAGE ON THE FARM.

The honest farmer's apple crop
Has been dispatched to town.
The barrels look this way on top
O O O O O O O O O O O O O O O O
And this way lower down:
o o o o o o o o o o o o o o o o o o

—Boston Transcript.

—Little James had been talking to the minister, and imparted the important information that his father had just acquired a new set of false teeth.

''Indeed,'' said the minister indulgently, ''and what will he do with the old set?''

''Oh,'' responded little James dolefully, ''I s'pose they'll cut 'em down and make me wear 'em.''—Exchange.

FROM PASTORS AND PEOPLE

Welch Memorial.—We have been silent for some time, but this is no sign that we have been idle. Our reporter has been unable to attend church for some time, but we are glad to say, her health is greatly improved. She has been permitted to worship with us again, and we hope she will soon be able to take up her church work again, and then you may expect to hear from us a little more often.

We have recently conducted revival services of evenings.

We had no regular engaged help for these services, but had two sermons from R. A. Hunter and one each from Brothers Brown and Suits, which were enjoyed and appreciated by pastor and people. As a result of these meetings we had six conversions and one accession, and we think others will join later. Our church and S. S. attendance is very good. Our S. S. has grown right much since the first of the year. Our Baracas have grown from 44 to 72. Philatheas from 34 to 60. Our average attendance for May was [illegible]—This is higher than the school ev- [illegible]

The entire budget is paid up to date, and we have raised over $200 for improvements on church and parsonage.

We have paid a nice sum on parsonage debt, and you can see in Bro. Garrett's report what we are doing for the Children's Home. All seem to be pulling together to build up the church, and we find it a pleasure to serve these good and kind people, who seem to be so deeply interested in their church, and the welfare of their pastor and family.

A. L. Hunter.

West End.—We arrived in Greensboro from Westminster on May 9th. On the following Sunday we began our work as pastor of West End Church. Despite the fact that they have been without a pastor ever since the church was organized, they have been at work, and have a wide-awake Sunday school and a good, though small, Christian Endeavor society. We have had good congregations, considering the small membership, at both morning and evening services.

On Thursday evening following the 2d Sunday in May, we held our first quarterly conference of the year, with President Andrews in the chair. Brother Andrews is well known and loved by pastor and people and it was a pleasure to have him with us on this occasion. The business of the conference was transacted in a spirit of brotherly love, and all seemed anxious to do their part in the work of the Kingdom. The pastor suggested that they purchase a supply of M. P. Hymnals to be used in our church services, and within ten minutes we had enough pledged to buy three dozen.

We believe there is a bright future for this church. The membership is small, but is composed of good people, and people who are willing to work. This being true, we will grow.

On Monday evening, June 3rd, while the pastor was in his study at work, one of our members and a member of Grace Church came in, as we thought for a short evening call; but in a few minutes others came, and still others, until every chair in the house was occupied and some of the men were sitting on the porch floor. And the best part was that they didn't come empty-handed, but each one brought a package from the grocery store. We will not attempt to enumerate the articles, but suffice it to say that we are in the best condition, so far as groceries are concerned, that we have been in for a long, long time.

After we had sufficiently recovered from the shock to know what had happened, we invited the people into the parlor, where we had some encouraging talks had several prayers and some [illegible]

We would not forget to mention that two Grace church members, Messrs. J. M. Stone and W. S. Jones, were present, who not only brought acceptable gifts, but made interesting and helpful talks, which were greatly appreciated by all present.

It is good to be in the midst of such people, and it is the humble desire of pastor and wife to do all in our power to serve them to the best of our ability. May God abundantly bless all, and grant unto us a successful year's work.

Raleigh A. Hunter.

Guilford Circuit.—Since my last report we have been recipients of various gifts from the following generous donors: Geo. Johnson, J. B. Hassell, J. W. Matlock, R. L. Borum, Julius Garrett, H. A. Garrett, J W. Yow, J. M. Davis, L. W. Cashatt, J. A. Gray, E. S. Jones and Carl Jones, and Jr. O. U. A. M. The following ladies are also entitled to recognition. They will please excuse the omission of the usual prefix: Emma Bowman, Millie Bowman, Randa Cashatt, Bettie Johnson, Nannie Lowdermilk, Mary Amick, Lillie Suits, Sallie Amick, Rebecca Causey, and Bessie Wagner. Some of the above gifts date as far back as the middle of March. It is superfluous to multiply words in expressing our very great appreciation relative to the favore received.

The Sunday schools on this field are increasing in numbers and interest. Children's Day exercises will be held at 3 of the churches in June, beginning at Shady Grove next Sunday. Fairfield will hold theirs the third, and Mitchell's the fifth Sunday. A splendid exercise is looked for at each place. There will be all-day service.

The attendance on preaching days is gradually increasing. On last Sunday the sacrament of the Lord's Supper was administered at two of our churches. One noticeable feature was the lamentable fact that many of the professing Christians ignored their golden opportunity.

On last Friday, Robert Lee Miles, a young man twenty-two years old was buried at Groome's M. E. burying ground. Lee was not a member of any church, but was a nice, clean young man. His friends and neighbors spoke of him in highly complimentary terms. May the God of all grace comfort the stricken family during these dark hours through which they are now passing. The funeral was conducted by the writer in the presence of a large gathering of sorrowing, sympathizing relatives and friends.

Will H. Neese.

Jamestown, June 4, 1918.

[illegible] pastor filled his regular appointment Sunday afternoon. An interesting serman was delivered to a large congregation.

Mr. Ridenhour also conducted the prayer services Sunday night.

Mr. T. H. Poindexter of Camp Jackson, S. C., arrived at home Sunday morning on a six-day furlough.

Will ask the kind editor to please print the letter herewith enclosed. Rep.

[This letter was sent to us some years ago for publication, and we declined to publish it. We must decline now for the same reason. The letter is a fraud on the face of it. Claiming to have been written by our Lord Jesus Christ, it betrays a spirit very different from His. We cannot encourage the superstition that having a copy of this letter in the house will shield one from harm.—Editor.]

—The Gibsonville Church has been greatly improved and the end is not yet.

—Rev. T. F. McCulloch, of Mocksville, visited his daughters in Greensboro this week, and took back with him Vista Garrett, the adopted daughter of Bro. H. A. Garrett.

—The Gospel is preached in the United States in about thirty different languages.

Shady Grove Church. — Our editor, Rev. J. F. McCulloch, filled our pastor's appointment May 12, and delivered a helpful sermon, using as a text Mat. 18: 23-32. Our Sunday school has reorganized and is preparing to do better work. Our scholars were divided and placed in the following classes: Nos. 1, 2, 3, 4, 5, and 6.

We were glad to have with us last Sunday our pastor, Mr. Millaway, who preached a very interesting sermon to an attentive congregation. Mrs. M. A. Lineberry who has been very ill for some time is much improved at this writing.

Reporter.

Friendship, Fallston Ct.—Last third Sunday was a good day for us. We held our memorial service on that day. A large crowd assembled and were very attentive to the sermon delivered by Rev. Mr. Wood, from Shelby, at twelve o'clock. The message was very helpful and inspiring, encouraging the people to answer the great call of God to do service for Him now, as there has never been a time when we so much need to sacrifice, to spend and be spent as today. He pointed out our duty to humanity, not only by economizing but by contributing freely to good causes, prov- [illegible] to do our the awful condition of the nations today. Immediately after the sermon, the people gathered at the cemetery where the graves were decorated with beautiful flowers. Not a grave wase missed, and some were almost covered while the choir sang appropriate songs. In the afternoon we had talks by different persons, Rev. Henry Stamey being one of the speakers. Uncle Noah Wright, our Sunday school superintendent, also made us a talk, being one of the oldest members of our church now living. The talks were all interesting and the congregation seemed to enjoy them so much.

Last Sunday our pastor, S. M. Needham, gave us another plain gospel sermon, the kind we all need and which always does us good. May we all pray that this may indeed be a successful year.

On Thursday, the 30th of May, we had services at our church according to the proclamation. It was a union service, the people of all three churches gathering at the same place. Rev. D. W. Brown, the M. E. preacher at Fallston, helped our pastor conduct the service which was a very effective one. We feel that the time was well spent, as we were brought nearer God. All the business men of Fallston closed their places of business and went to church. We hope all churches everywhere had services likewise. If we are to win out in this world-wide struggle we must appeal to Almighty God for guidance, and be coworkers with Him.

Lona Bingham.

May 31, 1918.

Hobbs Chapel, Greensville Ct.—We had all-day service here last fourth Sunday; the weather was extremely warm but the congregation was large.

Bro. Morgan preached in the A. M. His sermon good as usual. Mr. Thompson came up from Emporia in the afternoon and gave us a splendid sermon; subject, "The serpent biting." Bro. Butler said it was what we needed only he did not hit us quite hard enough.

Our hearts were made sad again Monday, 27th, when two more of our members were called to Camp Lee for military training. This makes four of our boys—Silas Pair at Camp McClellan, Ala., Manie Hobbs entered Camp Lee last Sept., and Percy Ogburn and Willie Pair left last Monday. May God bless and protect them wherever they go; and may He help us to "keep the home fires burning."

May the day hasten when men everywhere will worship Him as the only true God and they live in Christian fellow- [illegible]

Cleveland Ct.—It was understood at the close of our first quarterly conference that we would meet at Mt. Moriah church on Saturday before the second Sunday in May for the purpose of holding the second.

The people were reminded of this occasionally during the quarter, for as the middle of May is a busy time with the farmers I was afraid they would be inclined to forget.

But we were agreeably surprised, when we drove on the ground about 11 o'clock on the appointed day to find a crowd that reminded one of Sunday of a special meeting. It seemed that the neighborhood had turned out en masse, while there was a fine representation from all the other churches. They had come afoot, in two horse wagons, buggies, and automobiles; in about every way people could travel especially among those hills. There might have been a motor cycle or two but no airplanes.

At the tap of the bell the people gathered in the house for worship and the writer tried to talk to them a short time on "Individual Responsibility," as set forth by the Master in the "Parable of the Pounds." At the close of the service we had dinner in the grove. And what a dinner! The brethren carried out seats turning front to front—making a table that nothing could slide off of—until they had a string some 50 or 60 feet long, then the sisters spread on or in the table cloths, and then the rations. There was chicken and ham, biscuit and pie and custard and pickles, strawberries fresh from the vine, and honey, and other things too numerous to mention. And when all that crowd had eaten until they wanted no more, I am sure there were more than twelve basketfuls left—unless they had been large baskets.

It was the largest crowd and the largest dinner I have seen at quarterly conference for quite a while, if ever. It made me feel that these people love the cause, and are willing to help along in a very liberal way when they know what to do.

Of course after such a good dinner the business of the quarterly conference was transacted in harmony. The S. S. Supts. reported schools at each church doing fine work now, though all except Oak Grove were completely frozen out during the winter months. Class leaders reported the spiritual condition improving. Stewards' report showed 41 per cent. of all claims due to date, paid. Rolin Turner, of Moriah church, and Willis Hoyle, of Oak Grove, were nominated as candidates for delegate to Annual Conference.

The longer we are with this people the better we like them, and the more interesting they become, and the more fully we become convinced of their ability to do great things, when they fully know themselves. Several of the young men from the circuit are being called to the camps. We are hoping and praying that they may return in safety, and be much improved. Pray for us.

J. H. Stowe.

Weaverville, Buncombe Ct.—Dear Editor: We are not asleep, but have failed to do our duty in reporting, and we have so much to be thankful for. In the absence of our pastor, Rev. T. M. Johnson from Asheville came out and preached for us which we all enjoyed very much; for he always told us something worth while. We reorganized our Sunday S. the 5th Sunday in March. Mr. Frank Edwards is our superintendent. We have an encouraging school now and the interest keeps growing. We have new members almost every Sunday. We are so glad to have our beloved pastor, Mr. H. F. Fogleman, back with us again. He has entered into the work soul and body and I trust that every one will show him their appreciation by standing by him in every way possible, for he is a deserving young man and I am sure he is going to make good and I trust that every one will give him hearty co-operation, for no pastor can build a work by himself, and I hope that all our slothful church members will get wide awake to this fact and put willing hands to the wheels and help him move the work onward and upward.

Our 2d quarterly conference convened at the Weaverville Church yesterday at 5 o'clock with our president, Rev. R. M. Andrews, in the chair. It was a great pleasure to us to have him with us and to see the interest he manifests in our young pastors. I know it is a great inspiration to them. With best wishes to our Editor and the Herald, Reporter

New Hope, Why Not Ct.—Our S. S. is progressing nicely. Attendance increasing each Sunday.

We are planning to hold children's day service the fifth Sunday in June. Hope to get a nice collection. Bro. Ashburn preached another good sermon last fourth Sunday, to a large congregation. We feel that every one present was benefited. His sermons always contain instruction that we so much need.

Uncle Edmond Tucker, one of our oldest members, has been somewhat indisposed for some time, but was able to worship with us.

[illegible] m. Cox is slowly improving; he has been sick quite awhile.

Had prayer service at the church last Thursday. God be with the dear boys. May peace be in the near future.

Reporter.

Stallings, Mecklenburg Ct.—Since our last report we have had our regular services. Our Sunday school is improving every Sunday. Report for last Sunday: 100 present, collection $15.45, which went to the Children's Home at High Point, N. C., as we give our collection of every first Sunday to this purpose. We had with us Bro. Braswell from Concord, Bro. Garrett from High Point, Bro. Philips from Matthews, and Bro. Haywood from Indian Trail. It being our children's day we were gladder for them to be with us.

The program by the children was given during the forenoon beginning at 11 A. M. I am glad to write that the children acted their parts exceedingly well. They had been carefully trained by Mrs. Bessie T. Thompson and Miss Lillian Noles. Our music was in the hands of Miss Maude Stallings, Mr. J. H. Harkey, Rev. A. Ridge. The songs were sweetly sung by a selected choir. The program was as follows:—

March, song by school.	
Prayer, by Rev. A. Ridge.	
Good morning	Myrtle Ridge.
Song	
Welcome	Erma Dry.
Children's Day	Vera Stallings.
Dialogue	Gladys Thompson, R. A. Dry.
Columbia's Call	Chalmers Harkey.
Song	
Little Bits	Herman Furr.
Sermon	Amzie Thompson,
Giving	Fays Noles.
What Can I do?	Sherly Dry.
Song	
Land of Freedom	Gladys Thompson.
Song of Missions	Everett Furr.
Dialogue	Macy Harkey, Ethel Furr.
Children's Day	Myrtle Hargette.
Song	
Sunday Dawn	Myrtle Ridge.
Soldier's Burial	Macy Harkey.
Twilight	Gladys Thompson.
Gentle Annie	Mattie Ridge.
Lu's Story	Ethel Furr.
Address by Bro. Garrett on Children's Home.	
Song—"We will work till Jesus comes."	

After the children finished we all adjourned to the place prepared to spread our dinner. The good ladies put the dinner out, and we all ate with happy hearts and glad smiles.

At 3 P. M. our speakers began their discourses. The first speaker of the afternoon was Bro. Haywood; subject, Satisfaction. The second, Bro. Philips: subject, Sunday School. Third, Bro. Braswell; subject, Foreign Missions.

Their speeches were greatly enjoyed by all and we were also glad to have Mrs. Randolph from Charlotte to sing us a pretty solo, "Beautiful Land over There." Then the collection was taken up by Misses Mattie Ridge, Lura Harkey and Ruth Noles; amount being $5.70, for foreign missions.

In the evening at 8:30 Bro. Braswell delivered to us a sermon that his hearers will never forget. May God be with Bro. Braswell in all his good works.

Ruth Noles.

Liberty Church.—The series of meetings beginning here second Sunday in May with Dr. George Brown of High Point as helper were attended by good congregations, and great good was accomplished; not that we had many conversions, but the gospel teachings that Dr. Brown gave will be greatly beneficial in days to come. We trust that by these teachings the church people will get closer together and work for the Master's cause as never before.

The ladies of our church will organize a ladies' aid society in the near future.

Our Sunday school is progressing nicely. Much interest is manifested and almost every Sunday we have good attendance; last Sunday, 84.

The Philatheas elected new officers 3d Sunday as follows: Mrs. Esther Rees, president; Miss Peace Staley, vice president; Miss Ada Garrett secretary and treasurer, with Lizzie Cameron press reporter.

Our people are contemplating the erection of quite a handsome church in the near future, perhaps work will begin in a few months. The Philatheas have given pledge for $100 for the church. They will soon give a play in which to get up some of the money. And many ways will be planned later to meet this pledge. "Where there is a will there is a way."

In honor of our Baraca boys who are under the flag our church will present a service flag on second Sunday of this month. Appropriate remarks from our pastor, Paul Kennett, will be in readiness and I am sure all will be pleased to know we remember the boys. And we want them to know their star faces their friends back at home.

In behalf of our boys of the Sunday school who have been called to the colors Mrs. Chas. Smith in her graceful and pleasing manner gave the Sunday school a talk which was inspiring, helpful, as well as patriotic, telling of the need of a flag for the young men who have gone to the front from our school and given up home and loved ones, to protect their country and fight for their rights.

In accordance with the proclamation of President Wilson, Liberty observed Thursday of last week as a day of worship and prayer. Services were held in the M. P. Church with all denominations of our town uniting. The first service was held at 11 o'clock in the morning; another at 8 in the evening. Rev. W. C. Kennett conducted the morning service, and very appropriate he was in his remarks.

We are very sorry to state that Mrs. R. E. Patterson who has been sick for several months is still unable to get out. We trust she will soon be able to come to Sunday school again, as she has been one of our teachers for many years, and the small children as well as the older ones miss her.

E. Cameron.

Gibsonville, Fairview Circuit.—The first Sunday was one of unusual interest for Gibsonville. In response to an invitation to the Baracas and Philathea classes of St. Paul's, Fairview and Carolina churches we had a union Baraca and Philathea rally of the circuit at Gibsonville. About 50 B. and P. of St. Paul's responded and about 15 from Fairview and some from Carolina. The Baracas and Philatheas of the M. E. and Baptist churches of Gibsonville were also invited to be with us. They gladly and nobly responded to the invitation. All told we had an assemblage that taxed the capacity of our church and our Philathea class room. The Philathea class occupied their room upstairs. The overflow occupied the adjoining rooms of the little folks. This class numbered 85 and was taught by Bro. C. Davidson, a brother of Dwight L. Davidson, our splendid Supt. We heard much praise of him as a teacher.

The Baracas occupied the main auditorium of the church and numbered perhaps about 200. Bro. W. J. Jennings, the efficient teacher of this class, had invited Dr. Lawrence of Elon College to be present and teach the class. Dr. Lawrence certainly must have been at his best and for about 45 minutes taught the class to the interest and satisfaction of all. Dr. Lawrence was heard to say, that this was the finest class he had ever taught. The pastor had invited Bro. J. Norman Wills of Greensboro to be present and take charge of the regular 11 o'clock service. Bro. Wills chose for his subject "Do Things" and addressed the audience for about 45 minutes. His address was full of thought and was fully abreast of the times. It was highly complimented. We feel that this was a "red letter day" for Gibsonvlile. [illegible] looking forward to some time [illegible] we can have a reunion. The occasion was very much enjoyed by all present. We want to return our thanks to Bros. Wills, Lawrence and Davidson for their service on this happy occasion.

J. H. Bowman.

Burlington.—There were 212 in our Sunday school last Sunday. The Lord's Supper was observed at the morning service of the church and a very large congregation was present. Nearly one hundred persons participated in the communion service.

The children's day service was held on Sunday night. The church was almost completely filled with eager and earnest listeners. The children performed fairly well, considering the limited time they had to practice the exercises. The offering was $25.00.

The Burlington-Graham C. E. Union met at the Presbyterian Church in Graham last Monday night. Bro. Pritchard, our pastor, was on the program. The union elected officers and Miss Mary Brown of our church was elected treasurer of the organization.

Next Sunday is to be a great day for our church and Sunday school. The Sunday school will observe "Home Department Day." The members of the Home Department will be invited to attend the Sunday school and preaching service. Bro. Pritchard will preach a special sermon to them at the 11 o'clock service. In the afternoon a canvass of the church membership and community will be made to enlist as many members as possible.

In the evening we will have a patriotic service, and the service flag will be unfurled. The flag contains 10 stars. We hope to have large congregations at all the services next Sunday.

C. B. Way, Reporter.

Chestnut Ridge, Orange Ct.—Our new pastor, Rev. H. Freo Surratt, just from seminary, delivered to us on Sunday, May 29, the most helpful sermon which was enjoyed by all. Every one seems to like Bro. Surratt fine and we feel that he is going to take great interest in his work. Bro. Surratt located in Efland. Second quarterly conference was held at Efland the 4th Sat. in May with all churches represented. We think the time has come when every one should be taking more interest in prayer meeting, Sunday school and church work of all kinds. We should all do more praying, especially for our soldier boys. We have had a good many boys to leave this community for military service whom we miss very much. May they return safe is my prayer. Best wishes to the Herald. Effie Bristow, Rep.

Saxapahaw Circuit.—It gives me great pleasure at this time to be able to report that I am really living among the good people of Saxapahaw charge. I am making my headquarters, however, at Saxapahaw, N. C. I am privileged to room and board with Mr. and Mrs. Ed. Mann for the present until some furniture is placed in the parsonage. We are glad to report that the Ladies' Aid at this place has money already in hand to furnish a room or more. I bid these good ladies God's speed in the great work they are undertaking for the interest of the Kingdom. The pastor is anxious to have more that will co-operate with him in the work of the Master. Beloved, we can do all things through Jesus Christ who gives us strength.

Sunday found me again with the Concord people. At this time the pastor with the aid of the members of the church conducted a memorial service. At the conclusion of the preaching service the little girls and boys marched up to the front and each one received a boquet of the many beautiful flowers that had been placed there by the friends of the deceased. After the children had received the flowers, they marched out of the church in pairs to the cemetery where the flowers were received by young ladies and distributed on each grave.

In the afternoon of the same day a number of the ladies met with me and organized a ladies' aid society: Miss Addie Bell Lewis president, Beulah Curl treasurer, Mrs. C. C. Moore secretary, Miss Rosa Johnson assistant secretary, and Miss Lena Robinson vice president. These ladies expect to do some real active work under the leadership of Miss Lewis.

Thursday night of this week the Baracas are to meet and plan some real service they can do for the interest of the Kingdom.

On the third Sunday afternoon of this month Concord church and Sunday school expect to have a children's day service. You will honor us with your presence.

President Coming.

This coming Saturday at eleven o'clock the President of the Conference, R. M. Andrews, will preach at Concord church, Saxapahaw at night, Salem Sunday morning at the usual time for service, and at Orange Chapel in the afternoon at three o'clock. At each of these services the several members of each church are urged to be present to hear what Bro. Andrews has to say.

J. Clyde Auman.

Thomasville.—Had a good day at Canaan 4th Sunday. Bro. Brown and wife united with us. Glad to receive [illegible] Bowers, of Thomasville, took the service at Mt. Pleasant in the interest of the Red Cross. Raised $40. Good for union church.

Our special meeting at Thomasville began 1st Sunday. Bro. Lamar came to us Monday night. The people were delighted with his coming, and we are praying for a great meeting. W. D. Reed.

Mt. Carmel, Yadkin College Ct.—Our pastor, Rev. C. A. Cecil, filled his regular appointment here Sunday morning at 11 o'clock, standard time. He always preaches well. But the sermon he delivered Sunday was unusually good and enjoyed by those present. There was a good number there. We held our children's day service afternoon at 2 o'clock. The exercise was very good. The contribution was $4.20,—not very much considering the number present.

Our Sunday school is doing very well; the attendance is not very large but increasing with young folks. We would be glad if some of the older people would come. If the Sunday school is good enough for the children it certainly ought to be good enough for the older people. Take this in consideration, people, and think of the matter more seriously. It is an awful thing to think of—the older people so indifferent.

With best wishe sto the Herald. Rep.

High Point.—A beautiful communion service was held in the church Sunday morning at 11 o'clock in which a large number of members participated. At the evening hour Dr. Brown delivered a most practical and timely sermon from the Parable of the Tares, "An enemy hath done this." He gave especial emphasis to a number of tares which have sprung up in our modern life, such as profanity, intemperance, gambling, and pernicious literature.

The Ladies' Aid Society met yesterday afternoon in the Philathea room at the church. It was decided to hold our meetings at the homes of the different members at 7:30 o'clock during the warm summer months.

A large and beautiful service flag containing fifteen stars hangs from the top of the pulpit. These stars represent the young men who have gone out from our church to bear arms in defense of democracy.

Children's Day exercises will be held next Sunday morning. Misses Carrie and Flossie Stout and Mesdames C. L. Gray and C. C. Robbins are training the children, and the occasion promises to be entertaining and interesting.

The school at the Children's Home [illegible] cises. Mrs. Minnie P. Harrell, the excellent teacher, has closed a very successful year's work, and she and little son are spending the summer with her parents on N. Main St., Mr. and Mrs. W. P. Pickett.

At the commencement of the High Point High School last week there was a class of 28 unusually fine and promising boys and girls who received diplomas. Among this number our church was represented by six of the strongest members: Misses Margaret Rankin, Juanita Moffitt, and Alene Tomlinson, Messrs. Klein Pickett, Lewis E. Teague, and Wyatt A. Pickens. A majority of these young people will go to college this fall.

Mr. H. A. Moffitt annually awards a medal to the girl who makes the greatest progress in the Cooking Class, and this year it was won by Miss Kathleen Welch, a bright and attractive young lady of our church, and the medal was presented by Dr. Geo. R. Brown.

Misses Gertrude Hughes and Daisy Osborne of the City Schools Faculty will teach at Pine Ridge, Ky., this summer.

Richard Reitzel is home from Virginia Polytechnic Institute to spend the summer vacation with his mother, Mrs. J. R. Reitzel.

Geo. T. Penny, Esq., is on Long Island this week conducting land sales. Rep.

Halifax.—A good day yesterday at Eden. All the folks we could accommodate and a helpful service. One young man, Brother Walter Moone, was received into membership from the Baptist Church. We are glad to welcome him. Plans are on foot at this church put into operation by the Ladies' Aid Society to purchase a piano for the church. This is a step forward that we believe will be a help in the music as well as to encourage in other ways.

At Union in the afternoon notwithstanding the extreme heat we had an attentive audience and one striking thing about the communion service was the large number of young people that partook. Our congregation is small here but we have some true blue.

Children's Day service at Bethesda the second and Harmony the third Sunday. We are hoping to raise a nice sum for foreign missions in these services.

We are expecting a good day in our circuit rally to be held at Hollister the 5th Sunday. We will have our president with us that day. We are urging all our folks to attend and bring a war lunch along as there will be no picnic dinner but every one to furnish his own meal and let the feast be on the good things that our speakers will give us that day. [illegible]

I called on Bro. Tom [illegible] the other day and as he said something about some work he was doing with lime I asked him if he could let me have some for disinfecting purposes. So when I went after it he came out with a box of lime and a nice ham. Thank you, brother. A good combination. One to keep down germs and the other to keep down hunger. But that is not all. Strawberries from Mrs. Thomas, Misses Willie Cheek, Emma Louis Vinson, and Mrs. Thos. Taylor. Garden peas from Mrs. N. M. Harrison and clover for the cow from Bro. Joe Aycock; apples and a large jar of sweet pickles from Aunt Peggy Lee.

Thank ye all!

Our work is moving along very well considering there is no bigger man behind it. Some of our churches are up to date with the budget and some of the others are not far behind. We are expecting to come out in full. We are now trying to bring before our folks the importance of being ready for our revival campaign which begins in just two Mos. with the Eden meeting. Pray for us, please. Sincerely, N. G. Bethea.

—The German authorities recently issued a call for a list of all bells weighing more than 20 pounds as well as all organ pipes in Belgium. They are to be melted for guns.

DECEASED.

Peeples.—Laura Naomi Peeples, nee Calhoun, was born Jan. 2, 1885, near Friendship, N. C., and died May 29, 1918, about three miles from Oak Ridge, from burns received through an accidental explosion of gasoline. She was married to "Web" Peeples Dec. 24, 1907. This union was blest with two children, George Webster and Mary Frances Peeples, 7 and 5 years old respectively.

Sister Peeples was converted at about 12 years of age, and joined the church at Moorehead's Chapel where she remained a member till after her marriage. Then she became a member of the Ai M. P. Church.

She was the most active member of Ai church, being superintendent of the S. S. An appointment had been made by her on Wednesday to meet the children in preparation for a children's day program. On Thursday night she was to open the prayer service. But being burned on Monday night, she was a corpse on Wednesday eve; and on Thursday afternoon her body was laid in the cemetery at Ai, her funeral services being conducted by her pastor, in the presence of a large concourse of people. Her grave was covered with flowers.

Sister Peeples was one of the best of God. [illegible] was faithful in every duty. No task was too hard. No one else in the whole vicinity would be missed as she is.

Patiently and bravely she bore her suffering. May a kind Providence comfort her suffering husband, her children, her parents, and all the sorrowing ones, and her bright faithful life prove a blessing for years to come! At last, may all meet her in Heaven! A. O. Lindley.

HOME MISSIONS—N. C. BRANCH.

At the last Branch Meeting of the W. H. M. S., a resolution was passed asking that all money raised by the W. H. M. S. for support of children and from Sunday eggs be sent to the Treas. of the North Carolina Branch and that she report same in Methodist Protestant Herald.

Received from Winston W. H. M.

S. on support of child	$8.00
Bethel club, Alamance Ct.	7.20

Mrs. H. A. Garrett, Treas.

—Reports say that the family and close friends of the German emperor are alarmed at his mental condition and are vainly trying to keep him away from the front in the hope that the trouble may be lessened. He is said to be the victim of hallucinations and to be constantly speaking of his "divine commission to save the world and humanity."

IN MEMORIAM.

Mrs. W. H. Guthrie.—On Wednesday night, May 15, 1918, the angel whose name is Death entered the home of Mr. W. H. Guthrie and took the spirit of his loving companion into the presence of her Saviour.

Emma Morris Guthrie was born Feb. 15, 1845, and died May 15, 1918, aged 73 years, 3 Mos. She was married to W. H. Guthrie Dec., 1865. She is survived by one sister, a brother, her aged husband and nine children, two having died in their infancy. Those living are: Messrs. M. S. Guthrie, J. C. Guthrie, L. E. Guthrie, and Mesdames J. T. Love, L. G. Andrews, J. G. Braxton, A. N. Roberson, J. S. McBane, Percy Lindley. Besides these there is a large number of grandchildren, great-grandchildren and a host of friends to mourn their loss.

She was sick for a long while, having been confined to her room almost a year. She bore her suffering quietly, putting her trust in a Higher Power. Everything was done for her that loving hands could do, but the love of earthly friends could not prolong her stay among us when the Saviour said, "Come; it is enough."

[illegible] faith in Christ early in [illegible] Christian, thinking not of herself, but gently and quietly doing His will in her home, church and neighborhood.

Some of the most touching scenes during her illness were when the Holy Spirit was so near to her that she fancied she could see His face. Many times, with tears running down her cheeks, has she said that she wished a photographer would come and get His picture so that other members of the family might view Him.

She was distressed when she got so weak that she could not pray aloud or ask her children, grandchildren, her neighbors and friends, all of whom were so dear to her, to meet her "over yonder." But we know by the expression on her face and the feeble notion of her hand pointing heavenward what her message to us was. And although loved ones could not hear the sweet words of her prayers, God in His infinite wisdom saw and understood them all. Now she is standing just across the river and with strength renewed is watching and beckoning us to come.

The funeral was held Thursday afternoon at Concord Church, of which she was a member. The service was conducted by her pastor, Rev. J. C. Auman, assisted by a former pastor, Rev. H. S. B. Thompson.

There amid a countless number of sorrowing relatives and friends the beautiful casket containing her body was lowered into the earth. The mound was covered with beautiful flowers. One of her sons, with weeping eyes, said, "The grave is so pretty; if she could only see it." She was a great lover of flowers; it seems that there was nothing but the good and the beautiful connected with her life.

It was so hard to give her up, and a vacant place which cannot be filled is left in her home and our hearts. But we grieve not as one without hope, for we know that she is standing at the right hand of God ready to welcome with Him her husband, children and other loved ones as they, one by one, enter that beautiful home where cometh no sorrow, no care.

Sweet mother: as an angel, here below,—
And thou art now a angel—thou dost
    shine
Awhile, then left this dreary world of
    woe,
Then soar'd on high, to realms of bliss
    divine.
Thou art in Heaven. Never shall a throe
Of pain or sorrow pierce that breast of
    thine;
For thou art gone where pain and sorrow
    never
[illegible]

Sweet is the thought of those we love
    in heaven,
When in sweet dreams the soul would
    meet them there;
Rejoin the ties which here on earth are
    riven,
Their happiness in that bright world to
    share.

Iola Braxton.

Captain John R. Stockard, the oldest member of Mt. Hermon Church, and the last member of the first Sabbath school class organized in North Carolina, went to his reward Saturday, June 1st, at about 11 o'clock. He was 91 years old. In his death Alamance County loses one of its best citizens and Mt. Hermon Church one of its most loyal members. A fuller account of his life will appear later.

Hubert L. Isley.

Ellis.—William J. Ellis was born in Davie County, N. C., near Advance October 23, 1835, and departed this life at his home in Winston-Salem May 20, 1918. He was a son of the late J. B. and Mary Ellis. He was educated at Germanton Masonic Institute. On July 7, 1857 he was married to Miss Dorothy A. Law, of Franklin County, Va. He served thru the civil war as a lieutenant in the 42nd regiment.

His early youth was spent on the farm, but after he completed his education he taught school for a number of years. In 1887 he engaged in the tobacco business in Winston-Salem and in 1889 he moved his family from Davie County to this city, where they have resided since.

Brother Ellis professed faith in Jesus Christ early in life and united with Elbaville M. P. Church where he remained a faithful member till about twelve years ago, when he transferred to the M. P. Church in Winston-Salem. He was a splendid Christian gentleman and the pastor and people of the church and his many friends in this city feel very keenly the departure of this good man.

He had been in declining health for several years and could not attend the services of the church very often, yet he was intensely interested in his local church and the church at large and was a liberal contributor to every interest of the church. The deceased is survived by Mrs. Ellis and five children as follows:—Mrs. Ralph J. Raucer, of Anderson, S. C., W. B. Ellis, York, Pa., T. J. Ellis, of Advance, C. W. Ellis, of Greenville, S. C., and R. L. Ellis, of Asheville, N. C.

The funeral service was conducted by his pastor in Elbaville M. P. Church and the interment was in the church cemetery.

J. D. Williams.

MARRIED.

On Sunday morning, June 2nd, at 8 o'clock the writer united in marriage at the M. P. parsonage in Burlington Mr. Clarence Franklin Parks and Miss Carrie Crutchfield. Both of these splendid young people have lived within a mile or two of Burlington and the bride is a member of our church and Sunday school. Mr. Parks is an industrious young farmer and the happy couple expect to live on the farm near town, so that we shall expect to have them in our services still. Our prayer for them is that our Father's blessing may be upon them through life.

J. E. Pritchard.

At the M. P. Parsonage in Winston-Salem, N. C., June 2, 1918, Mr. Willis Reed and Miss Dollie Myers were united in marriage, Rev. J. D. Williams officiating.

—Elon College is helping in the food production of our country by giving credit for farm work done this summer by students. The student must work three full months in order to be entitled to this credit. Young women may also help in the same problem by canning, and receive credit in Domestic Science and Household Arts. This is a reasonable combination of home and school wark, we think.

C. E. PRAYER MEETING.

By Mrs. A. G. Dixon.

Sun., June 23. Topic: How to Have a Good Time. 1 Thess. 5:16-24.

By Mrs. A. G. Dixon.

M. June 17. Be an Optimist. Prov. 17:22.
T. June 18. Live without Fear. Psa. 91:1-16.
W. June 19. Good Times with God. Psa. 92:1-5.
T. June 20. Good Times in Service. Psa. 40:1-8.
F. June 21. Good Times with Friends. Prov. 18:24.
S. June 22. Good Times in Benefactions. Matt. 6:1-4.

Enjoying the Other Fellow's Good Time.

There is a subtle fact in life which most people admit, some believe and a few practice. And that is that the deepest, purest, the most untainted and unalloyed joy comes from giving others joy, or making a good time for others, or as a little four-year-old put it when she leaned on her mother's knee, looked up into her face and said, "Happy me, mamma." It is a mark of an exceptionally fine nature, one akin to the divine, when a person grasps that God-instilled element in human living and finds his joy in another's good time. We never [illegible] the good time we are looking for, but always come into possession of the one we try to furnish for some-one else.

The desire to stir another's feelings is universal, to arounse them to pity, sympathy, generosity, to cause them to laugh, to cry, or even to be angry. And it is wonderful the influence we have over one another intentionally or unintentionally. We are depressed when those around us are, we are lifted out of our gloom by the gladness of others, and a whole day is often made happier by one having met some one who seemed bubbling over with the pure joy of living. We all enjoy making good times for our friends, but how about

Making a Good Time for God?

Zephaniah 3:17 says, "He will joy over thee with singing." If we love to touch the heart strings of humanity and have them respond to our moods; if we find it so wonderful that this is possible, how much more wonderful it is that the heart is touched and influenced and responds to our moods and conduct, and our good time on earth is causing a good time in the glory world. Dr. M. D. Babcock used frequently to pray, "O, God, help us to be a joy unto thee." I can assure you on the authority of God's Word that if you will undertake to make a good time for God you will yourself have the best time of your life.

What Is a Good Time?

So many of us have come to think of a good time as a time filled with laughter and music and general merrymaking. The real truth is that a genuine good time may have very little and possibly none of these in it at all. The Psalmist said, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to show forth thy loving kindness in the morning and thy faithfulness every night." He also said, "I delight to do thy will, O my God."

A little girl had been separated from her mother for some time. She missed her mother very much and when she came home she sat by her mother's side and held her hand. After sitting this way for a long while, during which time neither had spoken, the child looked up with a radiantly happy face and said, "I'm having such a good time." Whether the goodness in the good time will last depends on the heart, for if it is selfish and only to amuse for the time the after effects will more than likely be such as to leave "a sour taste."

Commencement at the Children's Home.

I wonder if it is known among our church members that we have a splendid school in connection with our Children's Home, and that our children are given some advantages not to be found in the public schools? The school is under the direction of Mrs. Minnie Pickett Harrell, a graduate of Western Maryland College, and a better person for the purpose would be hard to find in any denomination. Mrs. Harrell lives in the home during the school term, and the boys and girls have the advantage of her association and fellowship at all times. In addition to her other acquirements Mrs. Harrell is a fine musician, and has organized a splendid orchestra, one that is a credit to the institution and to the church. These boys and girls furnish music frequently for our church in town, and occasionally they visit other churches and communities to the delight of all who hear them. A few weeks ago they furnished the music at the commencement of the Denton High School, and it was good music, too. But I started to tell our people about the commencement exercises held at the Home a few days ago.

The programme was replete with music, instrumental and vocal, recitations, orations and essays, and dialogues of a high order. Each child acquitted himself splendidly. The following prizes were awarded: three prizes were given to the fourth grade for the highest number of headmarks in spelling, and they were won by Vista Garrett, Pauline Halton and Mangum Harrell. The prize given to the second grade for the highest number of headmarks in spelling was won by Ruth McClure. Virgil Randall received a prize for having written the best composition during the year. Grace Robbins received a prize for having made the most improvement in writing. The prize for the best application to work was won by Vista Garrett. Every member of class eight made an average of more than 91. The following also received honorable mention: Kathleen McClure, George Caldwell, Esther Tarkington, Bertha Brown, Pauline Halton, Mangum Harrell, Vista Garrett and Robbie Clouse. The prizes were all given by Mrs. Harrell.

The first evening of the commencement was devoted to the rendition of an operatta by the children. A large crowd assembled on the lawn in front of the Home and witnessed the play. The hearty applause given the children as they sang and played was but a slight indication of the delight of all those present. No Methodist Protestant could have witnessed these exercises without thanking a kind Heavenly Father for such an institution as this, and for the great privilege of helping to support and maintain it. I question if there is an institution of like character that is so well managed. My observation of the management of the Home leads me to say that few, very few, private homes can boast of children as well-behaved as our children here. Most of them are members of the church, and attend Sunday-school and church services with great regularity; not simply because they are made to do so, but because they want to do so. If all our Methodist Protestants, north and south, east and west, could spend a few days at the Home Brother Garrett would never have to ask for a dollar towards its support; the money would come in streams without solicitation, and it would come as an expression of love and gratitude to our Heavenly Father for such a place to which the homeless, friendless children may come and be cared for, and trained and fitted for the duties and responsibilities of life. Happy, thrice happy, ought that church to be that finds itself engaged in such a pleasant task. Geo. R. Brown.

—Mr. James Swain, formerly a linotype operator in this office, is now in France to serve his country with machine guns. James had a natural insight into machinery and no doubt will know how to manipulate the machinery of guns.

SUNDAY
ONE MEAL
WHEATLESS
USE NO BREAD, CRACKERS,
PASTRY OR BREAKFAST FOODS
CONTAINING WHEAT

MONDAY
ALL MEALS
WHEATLESS
USE NO BREAD, CRACKERS,
PASTRY OR BREAKFAST FOODS
CONTAINING WHEAT

TUESDAY
ONE MEAL
WHEATLESS
USE NO BREAD, CRACKERS,
PASTRY OR BREAKFAST FOODS
CONTAINING WHEAT

WEDNESDAY
ALL MEALS
WHEATLESS
USE NO BREAD, CRACKERS,
PASTRY OR BREAKFAST FOODS
CONTAINING WHEAT

THURSDAY
ONE MEAL
WHEATLESS
PASTRY OR BREAKFAST FOODS
CONTAINING WHEAT

FRIDAY
ONE MEAL
WHEATLESS
USE NO BREAD, CRACKERS,
PASTRY OR BREAKFAST FOODS
CONTAINING WHEAT

SATURDAY
ONE MEAL
WHEATLESS
USE NO BREAD, CRACKERS,
PASTRY OR BREAKFAST FOODS
CONTAINING WHEAT

—The lower house of the legislature of Arizona on May 24 adopted the joint resolution ratifying the prohibition amendment to the Federal Constitution by a vote of 29 to 3. The resolution passed the Senate unanimously the day before.

—The palm is not gained without the dust of labor.

—The purse of the patient protracts his cure.—German proverb.

—Alexander himself was once a crying baby.

—The belly hates a long sermon.

—A diamond is not so precious as a tooth.

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—Mr. Swain, mayor of Mocksville, has accepted a position in the Mill Supply Department of the Odell Hardware Co., this city.

THE OLD NEGRO'S SOLILOQUY.

De Lawd, He had a job for me,
But I had so much to do
I tole 'im to get somebody else,
Or wait till I get fru.
I dunno how de Lawd come out,
He seemed to get along,
But I felt kinder sneaky like,
Cause I knowed I'd done 'im wrong.

One day I need de Lawd myself,
And need 'im right away;
He neber answered me a word,
But deep down in my 'cusin' heart,
I thought I heard 'im say:
'Nigger, I'se got so much ter do,
You'd better get somebody else,
Or wait till I get fru.''

Now when de Lawd He hab a job,
I neber tries to shirk;
I quits whateber I hab ter do
An' does de good Lawd's work.
My own affairs can run along,
Or wait till I get fru,
Fer nobody else can do de job
De Lawd's laid out fer you.

—Selected.

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THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXIV. GREENSBORO, N. C., SEPTEMBER 5, 1918. NUMBER 32.

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J. F. McCulloch, Editor and Publisher.

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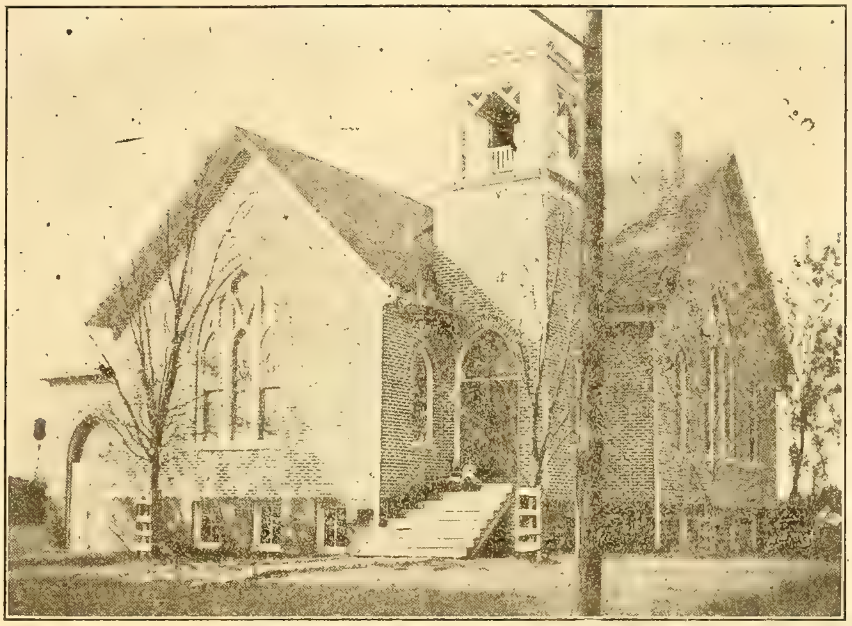
—Bro. Harris points out the difference between joining the Masonic order and joining the church. A man considers it a high privilege to join the Masonic order. It is a select company that he is to enter, and he understands that his application for membership has been acted on deliberately and that he has been accepted by a vote taken by ballot and we believe that the order requires a unanimous vote to elect to membership. But when one joins the church, he feels that he ought not only to be acceptable to those already members, but that he ought to be a real Christian and acceptable to God. If after he joins the church he were asked whether he is a church member, he would not say he hopes so, but he would say yes, and, maybe, "Yes, sir!" When he says modestly, he "hopes so," to the question whether he is a Christian, he is thinking of God's infallible judgment of his character—not of his mere formal relationship to his fellowmen. Some of the methods used to induce people to confess their need of Christ and some of the ways prescribed for confessing Christ may well be scrutinized, but earnest Christian workers feel that no means that promises to reach the desired end should be untried, that they may "by all means save some."



WEST END M. P. CHURCH, GREENSBORO.

DULINS.—This church was visited by the editor last Sunday for the first time. It is on Mocksville Ct., a few miles from Cornatzer, which is a station on the Southern railway from Winston to Charlotte. We were met at the station by our young brother, J. Walker Jones, who is a son of Brother W. H. Jones, one of the *Herald's* fast friends and one of the best supporters of his church until the time of his death. The son has taken up the responsibilities the father laid down. After a brief visit at the home of Bro. Jones where we met a number of other Joneses including his mother, sister, wife, children, two uncles and a cousin, we all proceeded to the church. We found a rather large building in a pleasant location. We met a number of people with more names than we can now recall. They use sun time there, and the service began at 12 o'clock by legal time. There was some uncertainty as to there being service at all that day there (the people knowing that the pastor was sick), and the congregation was smaller than usual, we were told. We had the support of a goodly number of young people in the song service, with a young lady at the organ. The people were very attentive to our message.

We were told that this church was organized about thirty years ago by Rev. S. W. Coe while he was pastor of Mocksville Ct. The people impressed us as being intelligent and capable, and a pastor who goes to Mocksville may feel that he has at Dulin's a force as well as a field.

They have their Sunday school in the afternoon.

The pastor, Rev. T. F. McCulloch, had intended to protract this meeting, but being unwell and his engaged help failing to come, there was nothing that could be done but to postpone the meeting. The pastor has had an attack of malarial fever, but is now convalescent.

The face of the country about Dulins' is somewhat rugged, and many of the farmers use mules in preference to horses.

—An Enfield lady who is much interested in the progress of our church writes: "I wish *all* the ministers would write more about their work. It is interesting to those who read their church paper. It makes the members take more interest to know their leader is wide awake spiritually, which is the most important."

—The federal court building in Chicago was partially wrecked, four persons killed and about 75 others injured, by a bomb yesterday. Suspicion is directed to the I. W. W.s, some of whose leaders were tried and convicted there recently.

—Many gratifying reports of meetings held appear in our columns from week to week. We hope our ingathering this year will total well. But we ought to be satisfied with nothing less than all we can do.

A BIG DIFFERENCE.

There is much stress laid on the act of confessing Christ in these days. It is frequently urged upon people as though He were some fault of theirs or some disgrace. Sometimes and not infrequently the congregation is called to prayer and asked to pray very earnestly, and while they are down the sinners are asked, if any one wants to confess Christ, to hold up his hand! Perhaps five or six hands will go up and the preacher locates them and sometimes recognizes them before they get out of church and induces them to join the church. When one asks them afterward if they are Christians they say they hope so.

When one joins the Masons, he doesn't sneak in while all the members have their eyes shut. He must submit to every part of the ceremony and nothing is left out. The initiation fee precedes his coming and all Masons know of his desire to join. After he joins you never hear him giving an equivocal answer as to his membership. Ask him if he is a Mason, he answers immediately, yes, sir. I'm a Mason and am made to do whatever Masonry requires. There may be twenty-five or more degrees above him, but he is not ashamed of his degree. He stands for a man and fills a man's place and if he can't do that the others help him. If he can and won't, then he is disposed of as far as the lodge is concerned. Isn't there a big difference?

When Masons are associated together a little while they know one another and usually trust one another and protect one another. Christians(?) often remain strangers for years and frequently instead of declaring themselves Christians (which the word *confess* means) they confess "with shame" the terrible disgrace. If Christianity were not the very greatest force in the world and if the church were not the greatest organization, it would have failed long ago.

Masonry has no boss, no board of directors, no dictator, no classes, no caste, no shifting of responsibility. What a church we would have if to her present greatness these characteristics could be added.

S. R. Harris.

OBSERVATIONS OF MILITARY LIFE.

To the Readers of the *Herald:*—

Through the courtesy of our genial editor I am permitted to give you a few more observations of camp life. I have been in military life seven weeks and during this time I have observed many things, of which I will mention only a few in this communication. I have written of the location, size and nature of Camp Greenleaf in my former communication, so I will endeavor to mention some phases of camp life.

The first thing a man experiences upon entering a military training camp is law and order. From the time he steps from the train that brought him from the pursuits of civil life he is under military discipline and rule. Almost every move by each individual in military life is directed by military authority. Everything is done in order, which implies that it is done in the proper manner and at the proper time. Each man is allowed certain privileges at certain times, however, and every activity of the soldier has been planned for him proportionately, giving him a certain amount of work, exercise, amusement and pleasure, in order that he may become or be made a well rounded soldier of the United States.

While the men in the training camp are subjected to a well regulated form of discipline and order, and are developed into strong men of valor, their religious condition and spiritual welfare is by no means neglected. There is the chaplain of the camp and the staff of Y. M. C. A. and K. of C. workers who administer to the spiritual needs of the men in khaki. Camp Greenleaf has several Y. M. C. A. buildings and tents where Sunday school and preaching services are conducted every Sunday, and preaching services on Wednesday nights.

It has been the writer's pleasure to attend Sunday school and preaching nearly every Sunday and during the week, when not on duty, since coming to camp. You will perhaps be interested in the manner or form in which the Sunday school and preaching services are conducted. The Sunday school begins at 9:15 A. M. and closes at 10 A. M. It is conducted by the Y. M. C. A. religious secretary, and the men are assembled into groups and the lesson is taught by Y. M. C. A. men. Union lesson sheets, published by the American Sunday School Union, are used, containing the regular lesson prepared by the International S. S. committee. The hymn book used is called "Songs for the Army and Navy," prepared by the National Committee of the Young Men's Christian Association, and contains many of the songs that are in the Methodist Protestant Hymnal. One peculiar thing I have observed about the singing is, almost every song that is sung the leader will omit the third stanza. I cannot approve of the manner in which a great majority of music directors in Sunday schools completely ignore the third stanza of a song, and thereby leave off, in many instances, the leading truth of the hymn.

The preaching services are held at 10 A. M. and 7:30 P. M. on Sundays, and 8 P. M. on Wednesdays. The religious secretary of the Y. M. C. A. usually delivers the sermon, and occasionally a visiting speaker is secured. It was my pleasure to hear a North Carolinian speak here a few weeks ago, Rev. D. E. Earnhardt, former pastor of the M. E. Church at Graham, N. C. I was especially glad to hear this minister because of the personal acquaintance I have with him. He is engaged in Y. M. C. A. work at Camp Forest, Fort Oglethorpe, Ga.

My communication has become quite lengthy so I must stop. If this escapes the waste basket, I will write again later. Personally speaking, I am adapting myself to the ways of military life more each day and have been developed considerably in bodily strength and weight. Have gained ten pounds in weight during the seven weeks in military life.

Wishing the readers of the Herald the very best success in the great work of promulgating the Gospel of Christ and developing the Methodist Protestant Church in North Carolina, C. B. Way.

Bu. 15, Co. 14,
Camp Greenleaf,
Chickamauga Park, Ga.

THE NOBLE FELLOWSHIP OF THE POETS.

A missionary in India was traveling on the railroad. In the same coach was seated a Brahmin gentleman, who entered into conversation with him, perhaps for the sake of practice in English. He asked the Missionary if he read Shakespeare. Upon his acknowledging that he had some slight familiarity with the works of the master, the Brahmin said that he had read not only Shakespeare but Tennyson and Browning and other poets. ''In fact,'' said he, I write a little English poetry myself.''

''Indeed!'' said the missionary.

Perhaps you would be pleased to hear me repeat one of my poems,'' said the Brahmin loftily.

''I should be delighted.''

Whereupon with perfect gravity, dignity, and deep feeling the Brahmin repeated these lines,—

''Come, dearest, come!
I have loved you since last autumn,
I love from my heart's bottom.
Come, dearest, come!''

This, with a strong accent on the last syllables of ''autumn'' and ''bottom'' that made it difficult for the missionary to restrain a smile. What's an accent?—Sel.

HERALD SUBSCRIPTION RECEIPTS.

Rev. S. M. Needham, $1.50. Rev. N. G. Bethea, $3.50. Rev. J. E. Pritchard, $3. Rev. W. B. Surratt, 75c. Rev. G. W. Holmes, $1.50. Rev. J. W. Quick, $1.50. Rev. J. H. Bowman, $1.

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Miss Nannie E. Sutton	$2.00

LIKE AS A FATHER PITIETH HIS CHILDREN.

This has been a bitter cold day. I went out to make a business call and faced a cutting wind that made the tears come to my eyes. I was warmly clad and had all the comforts that could be asked for, but even then I felt the sting of the cold wind so keenly that I regretted having undertaken to face it.

During this cold weather the cries of distress from the poor are never out of our ears. Abject poverty and utter destitution are beyond description. As I was returning home. I heard the voice of a beggar in the crowded street and looked to see who was in distress. I saw a man of about forty, whose lower limbs were utterly exposed to the biting wind, and whose upper garments were too ragged to be called garments except by a stretch of the imagination. He was groping his way by means of two long sticks of bamboo, and in his bosom he was carrying a tiny baby.

I had with me no means of helping him but as I came along I prayed that God would have mercy on the poor and, in his own way, help them.

Only a few minutes after I reached home I heard the voice of a beggar passing by our door, his pathetic wailing rending the air. I went to the door to see who it was, and found it was the same man whom I had wanted to help, so I had the cook bring him into the house. You would smile to know what wonders of transformation quickly changed a warm petticoat into a pair of trousers, and the great convenience of a woman's having large enough feet so that a pair of half-worn shoes could be made use of by this barefoot man.

While the tailors (?) were doing their work of cutting and fitting, the beggar was given some wholesome, warm food which, with touching love, he attempted to share with his three-months-old son, resting in his bosom. Though the food was unsuitable, he would not take it without seeking to relieve the hunger of the little one

While waiting for the evolution of a petticoat into the needed trousers he told us, in answer to questions, that his wife was also blind and they lived in a small hut—a mat shed probably not more than six by seven feet. They had another child.

We asked him if he would gove away his baby, for the prospects were that the child would certainly not live through the exposure of winter. He said he could not give him up, and with tenderness in voice and touch that was a fine commentary on fatherly love he soothed the hungry, weary child to rest. Several times he was asked if he would not give the baby to some one who had means to take good care of it, but his invariable answer, given without the slightest hesitation, was, "No, I cannot give him up."

If you then, being a beggar, blind, destitute beyond description, and withal a heathen man, know how thus to love your child, how much more shall your Heavenly Father abundantly love his helpless children?

Among all the beautiful demonstrations of love seen in earthly parents, I have never seen an example that more deeply imprssed upon my heart the text, "Like as a father pitieth his children, so the Lord pitieth them that fear him." If this poor man, whose starved soul was even more pitiable and destitute than his body, had such love for his child, what riches of blessing are potential in such lives when won to the service of God! My heart has sunk under the terrible depression of this people, and the question has often sprung to my lips, "What can God do for these utterly hopeless conditions?" In this incident I have the answer: beauty of character, perfected praise, fullness of glory are possible, even in such lives. The only thing they ask is the knowledge of the Saviour.—Woman's Missionary Friend.

A PRE-METHODIST HEROINE.

Susanna Wesley, the mother of the founder of Methodism, was not only a rare exponent of the "larger motherhood," but she was also a heroine and a saint. Well born and well educated, married at the age of nineteen, we are told that she was "very pretty and retained her symmetry of figure and good looks to old age, although she was the mother of nineteen children. Only ten of this number grew to years of maturity however, and every one of them was a distinct personality. The Rev. Samuel Wesley, a man of wide learning and marked literary gifts (owing, perhaps, to his strain of Irish blood), was possessed of a "hot-headed love of engaging in small controversies," which may have been the reason he never rose to eminence in the church. But while he struggled all his useful life with insufficient means, he was most fortunate in having as his life companion a woman of Susanna Wesley's caliber.

For nearly forty years the Wesley family called Epworth parish their home. It was a parish of about two thousand souls, and something of the degree of intelligence prevailing in the parish may be inferred from this incident handed down by John Wesley: Visiting a parishioner on his dying bed a man who had never missed going to church in forty years, Mr. Wesley said, "Thomas, where do you think your soul will go?"

"Soul! Soul!" said Thomas.

"Yes," said Mr. Wesley, "do you not know what your soul is?"

"Surely," said Thomas; "it is a little bone in the back that lives longer than the body.'

As the parish schools were of very low grade Mrs. Wesley started a family school which she kept up for twenty years, six hours a day, herself the capable teacher; thus laying deep and broad foundations for useful lives. Spiritual and secular training went hand in hand, and her children had reason to call her blessed, for she not only trained them for this life, but for the life to come. In addition to the regular school lessons Mrs. Wesley held intimate private converse with each child on the higher things of life, taking them in turn day by day. This careful seed-sowing bore abundant fruit in after years. Susanna Wesley thus methodically ordering and training her gifted brood, showed herself a true "Pre-Methodist."

In many ways stands revealed the heroic character of this noble woman. With serene composure she bore with restrictions of ill health, small means, uncongenial surroundings and sorrows many from losses of children and friends. But a test arose in which she was called to brave the opposition of her husband, who was supposed to be her spiritual mentor. During his absence of several months in London the church services were left in the care of the curate, a man of narrow mind and small wisdom as a spiritual guide. The attendance upon the services fell off, and Mrs. Wesley, concerned for the souls of her own little flock, began giving increased attention to their spiritual needs. Sunday evenings she gathered her children and servants about her for readings, prayers, and conversation on the heavenly life. The servants told their friends, and soon neighbors asked that they might attend the meetings and the attendance rose to forty, and finally to two hundred! She read to them the best sermons she could find and talked to them freely and affectionately about their spiritual life.

Mr. Wesley, to whom she dutifully reported, did not approve, deeming it improper for a woman to read a sermon in a public assembly, and suggested that should she continue he desired that she find a man to read the sermon. To this she replied, "I do not think you consider what a people these are. I do not think one man among them could read a sermon without spelling out a good part of it; would that edify the rest?"

But a letter of complaint from the curate, saying that more attended these meetings than came to church, led Mr. Wesley to ask that the meetings be given up at once. To this Mrs. Wesley replied in a wise, convincing and submissive spirit, requiring however a definite command from her husband, that she might not be held responsible for withholding the bread of life from hungry souls; nothing further was heard as to closing the ‘‘Conventicle,’’ as the curate called the meeting. Mrs. Wesley herself named her gathering a ‘‘Society.’’ Was not this the first Methodist Society?

Our Society has honored itself and the memory of a great and good woman by naming two of its institutions for her—the Susanna Wesley Home in Honolulu, and the Susanna Wesley Home for Immigrant Girls in Chicago, Ill.

That Mrs. Wesley was a true Methodist Home Missionary woman, who can question?—M. Van Marter.

CHANGES IN RHODESIA.

The country of Rhodesia has been called the key to Africa. ‘‘But she lay through the ages the home of wild beasts, the battle ground of savages . . . waiting the advent of that race that was to lead her into the fulfillment of her destinies.’’ How did this land become a part of the British Empire and what changes have been wrought in less than twenty-five years?

The history of the country under savage rule is connected with two chiefs, father and son. Ninety years ago Mosilikatze was in Zululand a trusted captain under Chaka, ‘‘the black Napoleon of South Africa.’’ Mosilikatze had successfully executed a command of his chief ‘‘to eat up’’ a neighboring tribe, but had failed to hand over all the cattle taken from the enemy. Learning that his disobedience had been discovered and knowing that the penalty would be death, he gathered together a large band of followers and fled to the northwest, so devastating the country through which he passed that Chaka could not follow him. In his new home his soldiers constantly ‘‘washed their spears in blood’’ by raidinb the more peaceable Basutos and Bechuanas.

The first inland mission of the American Board in Africa was among Mosilikatze's people, not far from Mafeking. About the same time the Boers from the Cape Colony made their ‘‘Great Trek’’ into the Transvaal. Before they were settled Mosilikatze attacked them, killing men, women and children, and driving away large numbers of their cattle. Later one hundred and thirty-five Boers attacked Mosolikatze. After nine days of fighting he saw that his well trained army of ten or twelve thousand, armed with native weapons, was no match for this small company of Europeans with their guns and horses. Mosilikatze and his people fled to the north, not stopping until they were six hundred miles from the white men. He built his royal kraal two hundred and fifty miles south of the Zambezi. and most appropriately named it Bulawayo—the killing place. The ‘‘tree of judgment’’ is still standing from which Mosilikatze and his son Lohengula, during the fifty years of their cruel rule, sent thousands to an awful death.

Hunters and traders occasionally visited Matabelaland; about forty years ago they discovered that in some prehistoric age gold had been mined in many places. At first Lobengula refused to allow prospectors to travel about the country, but his greed for gold finally led him to sign what is known as the Rudd-Rhodes Concession, which gave the holder the privilege of opening up the country, the chief to receive $500 at the beginning of each lunar month. Later permission was given to make a road four hundred miles long through the eastern part of the country and to govern that region. Although making these concessions, Lobengula intended by his own cunning and the power of his warriors to prevent the white man from entering the country.

Mr. Rhodes hastened to England, interested financiers in his plans, the British South Africa Company was formed with a capital of five million dollars and a charter secured from Queen Victoria, defining the privileges and responsibilities of the company and safeguarding the rights of the natives.

April, 1890, an intrepid band of pioneers started from Cape Town for Mashonaland, their destination being seventeen hundred miles distant. Thirty hours by train took them six hundred miles to Kimberley; two months were occupied in making the next seven hundred miles to the Tule, the southern boundary of Lobengula's country. Here a message was received from the chief that he was unable to control his young warriors and could not be responsible for the consequences if the river were crossed. Nothing daunted, the pioneers pushed forward, constantly on their guard lest they should be attacked by the nine thousand savage warriors not far away who had threatened to kill all the white men, but those for whom special tortures were reserved. One day a friendly native said: “O white men, white men. Alas! Alas! you are going to be sacrificed on the spears of Lobengula's warriors, and the white mother will weep for her children.’’ On the morning of September 12, 1890, five months after leaving Cape Town, the goal was reached. The company halted on the top of a ‘‘kopje’’ in what is now the up-to-date city of Salisbury, the Union Jack was unfurled, the chaplain led in prayer, the four hundred men sang ‘‘God save the Queen,’’ and the beneficent rule of Britain was extended in Africa.

To-day it is a journey of three and a half days from Cape Town to Salisbury, traveling most of the way on the Cape to Cairo railway. Three years after the occupation of Salisbury, Bulawayo came into the hands of the British because of the treachery and cruelty of Lobengula. This town is a striking illustration of the ambitious plans of Rhodesia; it was laid out with thirty-six miles of streets, a palatial hotel and large business blocks were erected. Many tourists pass through Bulawayo on their way to the Victoria Falls; the railway journey can be continued into the Belgian Congo, crossing the Zambezi on the highest bridge in the world.

About four thousand miles of highway have been built in Rhodesia, at great expense. The installation of some three thousand miles of telegraph lines was attended with unusual difficulties; many workmen died from malarial fever, natives stole the wire to make bracelets, while elephants knocked down the poles!

How have these changes affected the natives and have they aided or hindered the work of carrying to them the gospel It is to be regretted that the natives are so ready to copy the follies and vices of civilization, but on the whole English rule has greatly benefited the natives and has made mission work possible. Some of the laws made especially for the natives are helpful; the practice of witchcraft is a crime; parents who kill their twin babies are guilty of murder; a girl cannot be legally married by native rites without going before a government official and being asked if she marries the man of her own free will; her father cannot take lobola more than a year before the marriage—this prevents him from selling his daughter to an old man when she is a mere child, or as has sometimes been the case before she is born. Justice miscarries in Rhodesia, as in other parts of the world, but it is not usually the fault of the government. A sentence imposed by a magistrate upon a native for any serious offense cannot be executed until the case has been reviewed by the attorney general. The present attorney general is an activ member of the Presbyterian Church—his wife a granddaughter of Dr. Moffat.

No native can be executed until all the testimony has been submitted to the Governor General of South Africa, and his approval secured; men like Lord Selborne and Viscount Gladstone have recently held this position.—Life and Light for Women.

WHAT SHALL THE PREACHER PREACH.

A minister reported that a member of his congregation said, "I am not going to church or to prayer meeting any more while these war conditions last. Every time I go the thought of the war is pressed upon me in the sermon and in the prayer, and I cannot longer bear the burden which this lays upon me." The experience of this pastor is not exceptional. Ministers are asking themselves, What shall we preach? What messages shall we bring to our people that they may go from the sanctuary girded with strength for life's duties?

There are times when every pastor will feel that he has a special message for his people growing out of present-day conditions. There is perhaps not a United Presbyterian pulpit from which war messages have not already been spoken. There will be other special times or occasions when such messages should be spoken. And we know that our pastors will prove themselves equal to such demands.

We believe also that the feelings and experiences of such members as are voiced above ought not to be disregarded. These are times in which the perfect adaptability of the Gospel to human needs can be fully demonstrated. Philip went down to Samaria and preached Christ unto its people and "there was great joy in that city." The broadest subject to which any one ever applied himself is Jesus Christ and His redemption. There is no want in human life which He is not able to satisfy. He is strength for times of weakness, wisdom in times of perplexity, courage and cheer in times of disheartenment, protection in times of danger. There are promises for every condition in life. There are precepts to direct us at every moment of wavering and uncertainty. There is a crown of life held before us in the Gospel to lure us on to highest and holiest endeavors.

The preaching for the day should ring emphatically true to Jesus Christ. The pastor should preach above all things else to present Christ in His fullness and richness of adaptation to human conditions. Perhaps it is not well to dwell too constantly upon the darkness of the hour or the heaviness of the load which people everywhere are carrying. Let us follow the example of him who said, "I determined to know nothing among you save Jesus Christ and Him crucified." The minister who presents Jesus Christ and His Word of promise most fully to his people during these shadowed hours will most fully meet the demand for the preaching needed for the times.—Christian Union Herald.

WOMAN'S LOVE.

It takes a hundred men to make an encampment, but it takes only the influence of one woman to make a home.

I not only admire woman as the most beautiful object ever created, but I reverence her as the redeemed glory of humanity, the sanctuary of all virtues, the pledge of all perfect qualities of heart and head.

It is because women are so much better than men that their faults are considered greater.

The one thing in this world that is considered constant, the only peak that rises above the clouds, the window in which the light burned forever, the one star that darkness cannot quench, is woman's love. It rises to the greatest height, it sinks to the lowest depths, it forgives the most cruel injuries.

A woman's love is the perfume of the heart. This is the real love that subdues the earth; the love that has wrought miracles of art; that gives us music all the way from cradle on to the grand symphony that bears the soul away on wings of fire. A love that is greater than power, sweeter than life, and stronger than death.—Robert G. Ingersoll.

THE JOURNEY.

"Upon a large flat rock, in the midst of a wide, grassy meadow, I seated myself," muses a contributor in the Masonic Tribune. The sun shone out from the blue vaults of heaven and shed warmth and brightness round about. The wild flowers nodded to the whispers of the gentle breeze floating through the air. The insects droning drowsily, with strange melodious sound, lulled the soul to rest. All was peace and quietude. A railway train flashed in the distance, hurrying onwards toward the great city lying beyond. Ah, thought I, how like our life is that swift-moving train. Down the track of life we journey rapidly, and, ere we are aware, the end is reached.

"In infancy the train is made. Our tottering steps are turned in the direction they should go. In childhood the freight is taken on. Our characters are formed and, by the class of freight, our destination fixed. In youth we fill the boilers from the reservoir of learning, to furnish steam to carry us through life.

"And then we start—amid genial words and hearty wishes. The loved ones say: 'Godspeed you.' We're off. At first, with slow and cautious movement we pull out. The track of life stretches before us. How far it ssems!

"The speed increases. We must hasten down the way. Hasten, hasten! is the cry. It's high pressure now; the brain throbs, the blood courses through the veins, the heart beats strong and fast.

"The speed slackens, little by little. We're approaching the end. The brain no longer thinks with clearness; the heart beats slower. We look back over the road we have traveled—how short it seems! The wheels revolve very slow now; the eyes are blurred. A solemn sadness broods around us. Slow, slower; the final stopping place is reached. The death darkens and, with a gurgling murmur, we leave behind the surging throng of humankind.

"Unseen voices call—the voices of loved ones gone before. We go down to the shore of that great sea, that separates the little life from the vast continent of eternity. The way is very dark. Still ringing in our ears sounds the chorus of the loved ones. 'Coming, coming, we are coming,' we reply.

"We're on the swelling flood. Louder and more clear the notes of heavenly music burst upon our soul. The headlands of the celestial shore loom before us. The past is one forever; a new life is opened unto us."—Selected.

NOT TAKING ORDERS.

An exchange strikingly relates the following interview between a layman and a minister:

"Doctor, I heard you preach last Sabbath. I was greatly moved by your sermon. But, if you will permit me, I would like to offer this criticism: I am a business man at the head of a large concern. We send out many salesmen. If one of my salesmen went into a prospective customer's place of business, talked as convincingly for an hour as you did last Sabbath about the fine qualities of our goods, and then walked out without trying to get an order, we would discharge him."

And the minister, after relating the incident, added:

"I was rebuked. The layman was right. I was pleading for a verdict. I sought no announcement of it. I was selling goods. I did not try to get an order."

The rebuke was, of course, due. The marked lack in some sermons is the absence of appeal for immediate results. The effort to please, to interest, to inform is apparent; but to seek for and expect the sermon to come back in strengthened purpose and renewed consecration is quite beyond the intent or hope of many preachers.—Northwestern Christian Advocate.

"Health will win the war. Conserve it."

CONCERNING THAT ACRE OF LAND.

At a meeting of the Trustees of the Children's Home, held during the Preachers' Summer Conference, which was participated in by the preachers present, a resolution was unanimously adopted to request every station or charge in our Conference to contribute an amount equal to the cost of one acre of land recently purchased for the Home, which is $146.00.

The undersigned were appointed to communicate with the pastors not present at the meeting, and request their co-operation. We are a little late in getting out this letter, but we have felt that the letter might not be necessary at all, and we think now every pastor is deeply interested and will raise the amount before Conference, but we have decided to call on them to make a special effort to raise the amount during the month of September, and have the money in the hands of the Treasurer by October 10th, in order that we may have our entire holding clear of debt when Conference convenes. A number of charges have made the pledge and paid in the money, and if all will do it, bigger and more important things can be planned for next year.

It is the plan to have a permanent record of some kind placed in the Library of the Home showing what each church does toward raising this fund, and we know there is not a charge in the North Carolina Conference that wants to be left out of this permanent record. If we will stop and think of the great good being accomplished for humanity at this institution, we will be willing and glad to contribute what we can to continue the good work and enlarge its usefulness. Respectfully,

A. M. Rankin,
George T. Penny,
J. M. Millikan.

CHILDREN'S HOME.

Report of Superintendent.

Thomasville S. S.	$ 6.74
Mt. Moriah Church, Cleveland	410
Zoar S. S., Mecklenburg	2.10
Brown Summit S. S., Haw River	1.17
Bess Chapel S. S., Bess Chapel	4.00
Asheboro S. S.	15.77
Bethel S. S., Mocksville	2.04
Pensacola S. S.	1.76
Chestnut Ridge S. S., Orange	2.85
Lebanon S. S., Labanon	2.80
Mt. Camel S. S., Forsyth	3.26
Shoals S. S., Pin. and Mt. Zion	2.30
Albemarle S. S.	13.06
Bellemont S. S., Mt. Hermon	3.80
Friendship S. S., Fallston	3.49
Midway S. S., Haw River	3.84
Mt. Pleasant S. S., Uwharrie	1.54
Union Chapel S. S., Granville	6.80
Sun. egg club, Union Chapel, Gran.	1.50
Sun. egg club, Mrs. J. W. Cartner	2.00
Harmony S. S., Beginners' Class, Yar.	1.00
Harmony, Miss Kate Medlock	1.00
Walter Braswell, Kannapolis	2.50
Baracas, Grace Ch., Greensboro	6.07
Lebanon, Lebanon (special)	9.65
Pleasant Grove S. S., Lebanon	4.10
Spring Church S. S., Spring Ch.	1.52
Graham S. S., Graham and Haw R.	12.00
Welch Memorial S. S., High Point	15.66
Total	$128.42

In telling about the good things last week I failed to tell that Mr. Chas. Hammer, St. Paul, sent two boxes chocolate bars which have been much enjoyed.

It was our pleasure to meet the Fairfield, Guilford congregation, last Sunday. We were profoundly impressed with the attention these good people are giving their cemetery. They are not allowing weeds, briars and bushes to grow, but are beautifying the grounds, which shows their love and respect for the dead. (Here rest the remains of the Rev. Alson Gray, one of our greatest pioneer preachers.) All helped increase our belief that we would have a splendid offering towards Guilford's share of an acre of our farm. We were not disappointed. In a few minutes they had paid $53.34 and $11.00 in pledges.

It was the beginning of their special meeting and our heart's desire is that the church may be greatly revived and strengthened.

There is one church that makes a monthly offering to the Home and then gives every fifth Sunday too; it is Lebanon, Lebanon. It was our pleasure to occupy the 8 o'clock hour. They said they are already looking after their share of the acre and wanted just a freewill offering for maintenance. The offering was $9.65. It is with great pleasure we visit Lebanon.

H. A. Garrett.

Treas. N. C. Branch W. H. M. S. for August.

Dues—Flint Ridge, Alamance	$2.72
St. Paul, Fairview	5.00
Support—Winston-Salem	$8.00

Mrs. H. A. Garrett.

Report of Financial Sec. Treas.

Miss Velna McCulloch, Greensboro	$ 10.00
Rev. C. A. Cecil, Yad. Col., Y. C. Ct.	9.05
Fairfield, Guilford Ct.	53.34
Rev. B. M. Williams, Friendship, Haw River Ct.	37.00
	$109.39

We are glad to report part of an acre paid for by Yadkin College, Guilford and Haw River Cts. Who will be the next to send in for their acre? We must pay for this farm by Nov. 21st. Surely our farmer friends will give us the price of 50 lbs. of priming leaves from their tobacco crop this year. And I am sure our merchants, mechanics, lawyers, doctors, and all the rest will give us a good lift on paying for our splendid farm. Thanks. Yours truly,

A. M. Rankin, Sec. and Treas.

REPORT OF CONFERENCE TREASURER

Receipts on Annual Conference Budget.

Burlington, $109.25; Haw River, $25; Yadkin College, $86.94; Ivy, $3; Halifax, $161.50; Henderson, $100; Welch Memorial, $22; Guilford, $13; Asheboro, $25; Uwharrie, $31; Greensville, $25; Asheville, $26; Stanley, $6.60; Granville, $40; Mebane, $15; High Point, $115; Siler City, $10; Fallston, $40.72; Rockingham, $11.08; Charlotte, $17.50; Saxapahaw, $20.42; Alamance, $35; Why Not, $25.33; Reidsville, $39.67; Concord, $75; Graham and Haw River, $25; Davidson, $32; Spring Church, $49.25; Mt. Hermon, $65; Cleveland, $17; Mecklenburg, $12.64; Midland, $41.35; Lebanon, $16; Anderson, $16.46; Pinnacle and Mt. Zion, $9; Greensboro, $156.50; Oak Ridge, $43.20; Tabernacle, $85. Total, $1,647.61.

This is an encouraging total from two standpoints: First, it shows a gain over last year for the same period of nearly $600; second, it shows that last year, for the same period, 31 charges had made payments, while this year there are 38—an indication that the budget system is growing in favor.

Were it not for the heavier demands that we have had to meet this year, there would be a nice balance to our credit. As it is, we have just one penny. Besides keeping our president paid and meeting other expenses that have arisen during the year, we have sent $275 to the Board of Church Extension and expect another call from Bro. Wills any day. Last year no payments were made to this board till Conference. Unless sufficient money is received on the budget, the Board of Church Extension will have to borrow in order to meet its obligations.

This of course is not meant to be an itemized statement. It only aims to set forth, in a general way, our financial status. We now have ONE PENNY to our credit.

S. W. Taylor, Conf. Tres.

August 26,1918.

CONFERENCE GUILD.

The constitution and by-laws of the Guild are in the hands of the executive committee and are being placed in many of our churches. In brief the object of the Guild is to keep in repairs (and furnish when necessary) the President's Parsonage. In every church in the conference we want a society which is to consist of a local treasurer and the members of the Guild. Dues are 50 cents a year and should be sent to Mrs. George R. Brown (state treasurer), Main St., High Point, N. C. The pastors of the different charges are to appoint one lady in each church to take up this work.

Harris Glascock, M. D.,
Pres. of the North Carolina Guild.
Mrs. J. M. Millikan, Secretary.

THE PRESIDENT'S PLAN OF VISITATION.

Creswell Charge, Sept. 3, 4, 5.
Why Not Charge, Sept. 7-8.
Flat Rock Charge, Sept. 14, 15.
Shelby Charge, Sept. 22, 23.
Cleveland Charge, Sept. 24, 25.
Lincoln Charge, Sept 26, 27.
Bess Chapel Charge, Sept. 28, 29.

R. M. Andrews.

PRESIDENT'S LETTER.

NOVEMBER TENTH.

Let's make November the tenth pay up day; the day upon which all claims of the church shall be fully met. It may be done on every charge if pastor and people are willing to do it Will you begin now to plan for this?

A WORTHY GOAL—

Every cent of every claim paid by every charge. An HONOR ROLL with every church upon it. YOU can put your church, on it, my brother. Will you do it? Let's do it by TENTH DAY OF NOVEMBER.

SOME GOOD THINGS FROM PASTORS' THIRD QUARTERLY REPORTS—

Bro. Atlas Ridge writes that he has had 82 professions and 37 accessions; that Stallings Church on Mecklenburg has paid every cent of all claims up to date and more.

Bro. Gerringer writes that the net gain in membership up to date is 24 with more to join. That the Reidsville church has paid every cent of every claim up to date.

Brother Morgan writes that he has had 45 professions and 23 accessions in four revivals, the net gain to date is forty.

Bro. W. F. Kennett writes that finances are nearer over the top at the end of the third quarter this than last year. Offering at children's day was about twice the Amt. raised last year.

Bro. Taylor writes that the contract for improvement on Sunday school rooms has been let, pastor's salary paid up to date.

Bro. Cecil writes that since last report have had 29 professions and 31 accessions with several subscribers to the *Herald*, that Yadkin College charge will pay for an acre of ground for the Children's Home.

Bro. Lindley reports 19 professions during the past quarter.

Bro. Paul S. Kennett writes that the windows have been bought for Hope church and will be put in at once; also the belfry of the church is to be finished at once. About 60 per cent. of total assessments on the charge have been paid.

MORE PRAYING—

Unquestionably we need to pray more. There are many burdens lifted by prayer, many sorrows soothed by prayer, many doubts dissolved by prayer; labors are often lightened by prayer; hopes grow brighter or fears lighter, love stronger and God becomes more real through prayer. Have you prayed today? Did you pray with your family in the beginning of the duties of the day? Do you pray that the tempter shall not have dominion over your soul and the souls of your loved ones?

Much is wrought by prayer by those who pray; but how many are there in the church who never pray; never give thanks, never ask for pardon for past offenses nor for power to keep them from future ones. Fires on the family altar have died out in some homes. How about yours? I fear from investigations which I have made this year that not half, no, not one third of the heads of families ever pray with their children. DO YOU?

IN THE SUNDAY SCHOOL—

Are you in need of more efficient Sunday school teachers in your school? Do you want to know how to get them? Train them. They are like other things worth while, cannot be picked up without preparation. An orchard must be grown; all of us know this; but some people seem to think they can have fine Sunday school teachers in their schools without ever giving a thought to their preparation. We do have good ones in many schools whom the school had nothing to do with producing, but I am urging that we have enough for all needs by training them. Organize a teacher training class in your school. Get the books from Secretary A. G. Dixon, elect the best teacher in your school to teach the class, and in the proper time you will have your school fully supplied with teachers.

HOW ABOUT THAT RALLY DAY?—

Has your school decided to hold one? If not, it is now time to get ready. Order the literature and arrange to hold the service. It will do your school good and it will aid the Board of Young People's Work very materially.

LITTLETON CHARGE, Rev. W. E. Swain, Pastor.

This charge consists of five churches; three are in Halifax county and two in Warren: Littleton and Vaughn churches are in Warren county.

The third quarterly conference was held at Littleton on Saturday; all the churches were represented. I visited Hawkin's, Weaver's, Corinth, and Littleton churches; rain prevented our getting to Vaughn.

Bro. Swain had just closed a good revival at Weaver's where there had been a great number of professions and conversions, the meeting at Corinth is being conducted this week. There were very good congregations at the churches visited on Sunday and the people seemed interested in what was said to them. But in this part of the country the Sunday schools suffer greatly from the habit of many of the people who go from place to place, attending the revival meetings and the singings, not seeming to feel very keenly the sense of responsibility for the success of the Sunday schools.

This charge has not been paying the pastor either monthly or quarterly, and according to the reports made at the quarterly conference has paid but little for the general claims of the church, but Brother Swain is expecting them all to be fully met.

Weaver's has just purchased an additional acre of ground to be used for hitching purposes, and Hawkin's Church has been recently covered, but both Hawkins and Weaver's are rather antiquated and should be replaced by new and modern buildings.

I was deeply impressed by the great number of young people present at Weaver's and feel that there is a fine opportunity for our church here, but there is great need of leadership. What a pity that we do not have a central supply that could be distributed wherever needed and thereby build up the church in these weak places.

R. M. Andrews.

PASTORS, PLEASE READ

The new pastor's report blanks and the delegate's credentials authorized by the last Annual Conference have been printed and are ready to be sent out. I am waiting to get hold of a suitable envelope in which to send them before mailing out the blanks. It will be ten days or two weeks before I can get the envelopes. In the meantime do not send me the name of your delegate, but wait for the postal card I have had printed. It will help me greatly to have the uniform card, and you will save yourself that amount of postage. But I shall appreciate it if, when you get the card, you will fill it out promptly and mail to me. All third quarterly conferences should be held by this time, and there ought to be no delay in making up the complete list of delegates.

I am at work on the Journal for the 1918 session. I shall appreciate it if you will make any suggestions for its improvement that may occur to you. You cannot do me a greater favor than to call my attention any errors of fact or omissions that may have crept into the Journal to date; it is no small task to get together the matter that goes into the Journal from year to year. It is my ambition, so long as I may have that task, to do it the best of my ability. But I must have your help, and I am sure you will give it.

C. W. Bates, Secretary.

"Health will win the war. Conserve it."

THOSE RALLY DAY PROGRAMS.

They are here in the office in abundance. If you order at once your order will be among the first. By the way, our boys on the field are giving us lessons in being in the front lines.

It is necessary for every wide-awake superintendent to hold some kind of an inspirational service to get his forces together again after the heat has scattered the grown-ups and school vacation days the children. This program is gotten up for the purpose of helping him in the best possible way. The children will enjoy rendering the program and the older people always come to hear the children. Then when he has his school together again he can put before them his plans and hopes for the future and suggest the changes that he desires made to keep from falling into a rut or a haphazard way of doing things.

To those schools that held Rally Day services and ordered the programs I am duplicating the order this year. If you ordered last year and have not received your order by the time you see this in the paper, send your order again, for something has happened to your order since it left the office. To those who did not order—and they are by far the largest number—I am sending samples. Let me have your order if you receive the sample or if you do not, for if you do not it is lost in the mail. Have the envelopes for the collection this year also. Yours for a good Rally Day Service.

Mrs. A. G. Dixon.

BOYS' AND GIRLS' CONTEST.

Who Said It?

1. Give me liberty, or give me death.—Patrick Henry.
2. Life hath quicksands; life hath snares.—Longfellow.
3. I pray thee, O God, that I may be beautiful within.—Socrates.
4. Heaven lies about us in our infancy.—Wordsworth.
5. Earnestness is the salt of eloquence.—Victor Hugo.
6. O, for a living faith in a living Redeemer. Richard Fuller.
7. The wise man knows himself to be a fool.—Shakespeare.
8. Heroes are a mischievous race.—Jeremy Collier.
9. Heaven does not make holiness, but holiness makes heaven.—Phillips Brooks.
10. Knowledge is power.—Bacon.

Tangled Proverbs.

Straighten these out by transposing letters and then words. A small prize to the boy or girl under 12 for the best. If several are equally good, the first post-marked where mailed win. Must reach us by Sep. 17th.

1. Ot si ti chatc a drah seawel please.
2. How sevig quilyck bouldy sevig eh.
3. Rute a feveror si finder a denfir.
4. Wot hewn flal het tou swin drith.
5. Tino fials on a tush thoum reap.
6. Ton si a drowc canopym.

I SAID TO MY HEART.

I said to my heart, "Be still!
If the waters are deep to-day,
It is God's will;
And He who ruleth the wind and the tide
Will bear thee safe to the other side."

I said to my heart, "Be still!
If the furnace is hot to-day,
It is God's will;
And ever His way from the years of old,
In the heart of the furnace to try His gold."

I said to my heart, "Be still!
If the road seems long today.
It is God's will
That every patient, enduring soul
Shall reach some day the utmost goal."

And my heart was still—as a babe at rest
In the velvet folds of the mother's breast,
And hears no sound, and has no choice,
But the sweet love-song of the mother's voice.

—Albert D. Knapp.

Shady Grove Church.—Bro. Millaway filled his regular appointment last second Sunday and preached a most impressive sermon, the leading thought being the power of prayer. He explaained to us how we should pray, not that we should be seen by men but in secret, that our Father in heaven may reward us openly.

On account of the protracted meeting at Moriah M. P. church there were not any services at this place the fourth Sunday in August, this being the custom of the two churches.

There will be preaching at this place the second Sunday in Sept. at 11 A. M., Sunday school at 10 A. M. Reporter.

Friendship, Yadkin Collyge Ct.—Death entered our church Aug. 21 and claimed for its own Mr. John A. Hartley. Bro. Hartley has been living between life and death for a long while and his death brings sorrow to our hearts. Bro. Hartley for a long time was class leader and always present at church when at home and able to come. He leaves a wife and eight children and other relatives and a host of friends. His funeral was conducted by Rev. W. T. Totten, and his pastor, Rev. C. A. Cecil, and his body laid to rest in Friendship cemetery. May God bind up the broken hearts of his loved ones, and may they weep not as those that have no hope. One by one God is gathering his children home.

Reporter.

Weaverville, Buncombe Ct.—Sun., Aug. 25, was a good day for our S. S. We held our chuldren's day service; the children all did their parts real well. We have a promising class of boys and girls and hope that these services will be stepping stones to greater things. Our collection was $5.50. It was a great pleasure to all present to have Mr. Chatman and Mr. Johnson from S. C. to sing for us, but we were very sorry that our pastor, Rev. H. F. Fogleman, could not be with us: we missed him so much. He has not been able for service for nearly two weeks: he had a very serious operation on his throat that has kept him indoors, but we trust he will soon be able to be out with us again. He has been so much to the work since he has been with us. We were glad of having the privilege of hearing our former pastor, Rev. T. E. Martin, preach again. He holds a warm place in many hearts in N. C. Reporter.

Oak Ridge Church.—On account of bad health I have been away all the summer so of course I have not sent in any report.

Our revival meeting closed Aug. 25th. We had a union meeting, the M. E. and M. P. churches united and held the meeting in our church.

Bro. Gerringer assisted Bros. Ogburn and Lindley. The sermons from each of them were grand, every one present enjoyed them so much.

We were indeed glad to have Bro. Gerringer back with us, for we will never forget what he did for us in our distress over our church being burned and are always glad when he can visit us, for our church and community love him dearly.

We Had good meeting and hope our church and S. S. will make a greater progress than ever before.

We are sory to tell you one of our most faithful church members, Bro. Albert Clark, passed away Wed. P. M. at 7 o'clock. He was buried at the O. R. cemetery Friday A. M. at eleven o'clock. We will miss him so much. The family has our deepest sympathy.

High Point.—The Sabbath school held its annual picnic last Thursday evening at Hayworth's Mineral Spring, 3 miles from town. The children were taken out about 4 o'clock, grown-ups following later, and a delicious and abundant supper was spread on improvised tables. It was a most pleasant occasion indeed for the whole school.

Dr. Brown held an impressive communion service last Sunday morning, in which a large number of the members of the church, and notably young people, participated. Just prior to the communion service, an interesting and delightful feature was the baptism of Julia Elizabeth, the sweet little baby daughter of Dr. and Mrs. S. S, Coe. A number of relatives and friends were present to witnes this beautiful and solemn service.

Our special meeting will begin next Sunday morning and continue two weeks. Dr. Brown announces that he will be assisted by Dr. L. A. Bennett, a noted evangelist of Baltimore, who will arrive here Saturday evening, and occupy the pulpit Sunday morning. The coming of this able divine is eagerly awaited by the congregation, and many prayers are ascending for a gracious harvest of souls into the kingdom. Prayer meetings at different homes are being held each evening this week.

At the recent quarterly conference, Mr. J. H. Pritchard was announced as delegate to the annual conference in Concord next November.

The Ladies' Aid Society held their monthly meeting at the Children's Home Monday evening at 8 o'clock. The members drove out in automobiles and after the adjournment of the meeting, Supt. and Mrs. H. A. Garrett served the most delicious watermelons we have had the pleasure of sampling this summer. They were grown on the farm by the boys, and we would advise them not to let the public into the secret of the whereabouts of that patch of juicy Kleckley's Sweets. We always greatly enjoy a visit to the Home, and this ocasion proved unusually pleasant. The front window of the Home bears a service flag with one star for Leroy Sykes, who is now on the trip overseas. The boys at the Home are very busy and happy preparing for a large wheat crop next year, while the girls are getting ready for school again.

Mrs. Armacost, of Westminster, Md., and two small sons are the guests of her parents, Dr. and Mrs. Geo. R. Brown, at the parsonage. Another guest in this home is the young wife of the elder son, Lieut. Geo. R. Brown Jr., who is with the American forces in France.

A number of the young people of our church are preparing to enter college within the next few weeks; Miss Margaret Rankin will go to Western Maryland College, Miss Juanita Moffitt, to Salem College, Messrs. Wyatt Pickens, Lewis Teague, and Klein Pickett to the State University, and Earl Teague will enter A. and E. College at Raleigh. Richard Reitzel will return to Va. Polytechnic Institute.

Miss Helen Brown has gone to Ga. to visit her uncle and other relatives. She will be a member of the Faculty of the city schools, which open Sept. 16th.

Mrs. R. T. Pickens and little daughter have returned from a visit to her sister, Mrs. Frank Armfield of Concord.

Mrs. Minnie B. Harrell is spending a few weeks at Moore's Springs.

Miss Carrie Stout will teach at Roanoke Rapids, N. C., the coming session. We regret to lose her from the congregation and choir, of which she is such an able member.

Reporter.

CHILDREN'S CORNER

WHY THE CATBIRD LIVED IN THE THORN TREE.

Jimmy Johnson was enjoying the best vacation he had ever had, and the pleasant thing about it was that it was to last all summer. Just as soon as school was over Jimmy had packed up his clothes and left the hot, noisy city to spend the summer with his grandparents, who lived away out in the beautiful, green country. At first he had been a tiny bit lonesome; his playground was too large; he could roam over the big farm at his own leisure; and while he liked it, he also found it lonely to play by himself all the time.

Now Grandmother Johnson had reared eight boys, and she knew all there was to know about them; and when Jimmy came in one morning with a long face she immediately set about to find out what was the matter. "You're not homesick, Jimmy?" she questioned.

"No'm," the boy answered; "I'm not homesick, grandma; grouchy lonesomeness."

"Well," laughed grandma, "we'll have to get away from that. When your father was a little boy he would get lonely at times, and I'd have to help him get rid of old grouchy lonesomeness."

"What in the world did he do, grandma, to pass the time away?" Jimmy queried anxiously.

"What did he do?" the old woman repeated. "Well, in the first place, he was busy part of the time; but when his work was done he would romp and play with his brothers. But your father was different from the other boys, and play didn't satisfy him altogether; he wanted to know things, and his special hobby was birds."

"Birds?" Jimmy repeated. "Why, dad is crazy about birds now; and, by the way, grandma," Jimmy continued in excitement, "dad told me to see if the gray catbirds still build their nests in the thorn tree, and, if they did, to see if I could find out why."

For a moment the woman looked down upon her little grandson in silence. Time seemingly had turned the wheels backward; she saw herself as a young woman, and in the face of her grandson she saw the image of his father when he was a little boy. They had stood in that self-same place together when Jimmy's father had come to her and asked why the catbird built her nest in the thorn tree. Vividly she remembered that she had told him the bird evidently had a reason for so doing and for him to find out. Well did she remember how he had studied to learn the secret; it had taken him days. Suddenly she threw her arms about the little boy, and her old face was wreathed in smiles. "Jimmy," she said softly, "the catbirds are still building their nests in the thorn tree, and there may be a reason. See if you can't find out the secret alone; and, when you go home, you can tell your father."

Jimmy was delighted; he'd have something to do now. For days and days he watched the gray catbirds flutter about the thorn tree; they seemed very happy and contented, and Jimmy could see no reason for their desiring the thorn tree.

But one morning as he sat watching them a peculiar thing happened. He saw a stray cat creep through the yard; she crept about slowly for a few moments, and then up a cedar tree she went, and a moment later Jimmy heard a bird's pitiful cry, and he knew the cat had gotten some mother bird's baby. Nervously he watched the cat ascend and descend the various trees, leaving a wrecked home behind her.

Finally, however, he saw the cat walk beneath the big thorn tree and wag her tail indignantly while she gazed upward, where a number of birds seemingly had assembled for a morning musicale. The temptation was too great for the big cat, and she made a dash for the tree; but no sooner had she struck it than she fell back to earth, shrieking with pain, for the long thorns had stuck her at every turn.

Jimmy didn't wait any longer, but went flying to the house as fast as his legs would carry him. "Oh, grandma!" he exclaimed when he reached the door, "I've learned the secret, and I think the catbirds are about the smartest birds in the world; and if I were a bird, I'd always build my nest in a thorn tree."

And the rest of Jimmy's stay was delightful, for he had become interested in birds, and spent all his leisure moments after that in finding out secrets about them.
—Alice Montgomery Barr.

—Little Millie's father and grandfather were Republicans, and, as election drew near, they spoke of their opponents with ever-increasing warmth, never heeding Millie's attentive ears. One night, as the little maid was preparing for bed, she cast a fearful glance across the room and whispered in a frightened little voice. "O mamma, I'm afraid to go to bed. I'm afraid there's a Democrat in the closet."—Organizer.

—A single fact is worth a ship-load of argument.

FROM PASTORS AND PEOPLE

Mt. Pleasant Circuit.—Our meeting at Mt. Pleasant began the 3rd Sunday in August and closed on the following Sunday. Bro. J. D. Williams was with us at the beginning and did the preaching until Thursday; then he had to leave. I am sorry he could not stay longer. The pastor did the preaching after he left, and I am so glad I continued the meeting. We had good attendance all the way through and the day the meeting closed we had a packed house. Bro. Williams did as good preaching as I ever heard, and his work was appreciated both by pastor and people. We had 20 conversions while Bro. W. was with us and 20 after he left, making 40 in all, and 21 joined the church. This was one of the best meetings I have ever been in, and some of the older ones say the best they have had here in years. The day the meeting closed Bro. Alexander proposed that they show their appreciation of the pastor's efforts in the meeting, and in just a few minutes they made up a purse of $24.00 and presented it to me. I was never more surprised in my life, but never received any thing I appreciate more. I am glad to say that our work is in good shape. Our finances are a little behind, but we are going to try to be out by the time Bro. Andrews suggests. We have raised more than enough to pay for our acre of land. This work is not doing more than it ought to do; but I guess we are an average.

Bro. J. F. McCulloch will fill our appointment at Mt. Pleasant the 3rd Sunday in this month. We are glad to have him visit us, and I am sure the people will be glad to hear him. The pastor will be away at that time helping in a meeting.

A. D. Shelton.

Shiloh, Yadkin College Ct.—How rapidly time is passing! As we begin this report we are reminded that it has been 12 months since we have written a report from our local church, Shiloh. Our silence must not be construed to mean that we have been inactive or indifferent about our Master's work. The inactivity has been on the part of the reporter and not the church, for I do not believe there is a church in the N. C. Conference that is more wide-awake and active in all departments of church work than is this one. This is not said in the spirit of boast but from the viewpoint of a reporter and is said from the fact that when people pull together so systematically and harmoniously and bring about such results, the reporter is due his people to tell it and it is due others to know of it.

To our worthy expresident, Rev. G. W. Holmes, Rev. N. G. Bethea and others who visited our church last year in the interest of the Forward Movement, we would say that your suggestions and plans followed closely by co-operation and hard work on the part of our wide-awake, tireless, and progressive pastor, Rev. C. A. Cecil, was not without result. We paid every cent of every claim last year and increased our budget for this year and the momentum we got last year has easily carried us "up the hill" this year. We say "up the hill" because we already have about $450.00 of our $600.00 budget in hand with splendid crops and the money-crops selling at tiptop prices. We say "momentum of last year" because the weather was so rough (as many country pastors, especially, remember) we did not get to make our every-member canvass or do hardly any work at the first (and important) part of the year, but our people are voluntarily increasing their pledges of last year.

Our special meeting began the third Sunday in August and closed on Wednesday evening. Rev. D. R. Williams was the efficient help. Although a little unwell at the beginning of the meeting, he came full of the Holy Ghost and of power and hardly those whom he told could discern but what he was at his full strength. He opened the services at 11:00 on Sunday, using as a text, "Where art thou?" a very appropriate text to begin a special meeting with. To say that Rev. D. R. Williams preached is enough comment, for every one who has ever heard him knows it could not have been otherwise than good.

We had the utmost confidence in Brother Williams and expected him to come fully charged with the Holy Ghost—in fact, he was our first choice as help, but as a precaution, we did him (as we try to do all our help)—sent him to the home of our spiritual dynamo to spend Saturday night that he might be surcharged with the spiritual current. He spent Saturday night with Bro. W. J. Berrier and family.

We had a splendid meeting. The visible results are 19 conversions with 22 accessions. Some came from other churches by letter. As a slight token of appreciation the church presented Bro. Williams with $25 and Prof. B. F. Sink, who conducted the singing so efficiently, with $10.00.

Brother Williams' instruction to the young converts and the communion service at the close were big features of the meeting.

Bro. Cecil said the communion service was the largest he had ever held and that is saying a good deal as he has been an active pastor for 26 years or longer and has traveled the district for three years as president.

We gladly welcome Mrs. J. A. Byerly who comes by letter from Midway M. E. Church to join our church with her husband.

In conclusion will say that Bro. Williams met our highest expectations and will have a hearty welcome any time he chances to pass this way.

A. H. Evans, Rep.

Yarborough.—Now our reporter is in the service of Uncle Sam, I will write. We have been very busy in this field during the last quarter. We began our special meeting at Yarborough Chapel on the third Sunday in July, Dr. Frank T. Benson of Baltimore was with us and he preached at every service; we consider his preaching to be the best we have ever heard. The church seems to be revived and many souls were saved. There have been eight accessions to the church, others to join later; Prof. T. O. Pender of Mebane, N. C., was with us and led the singing which was enjoyed by all. We are always glad to have Bro. Pender with us in our revival meetings; to know his Christian character makes us appreciate his gospel singing. We are pleased to know that he enjoyed his visit "down in Dixie." We are also glad to learn that Dr. Benson enjoyed his visit to the Pelmetto State; we are very sure that he will not be forgotten soon by those who heard his preaching. There were many who subscribed to the Methodist Protestant.

HARMONY.

We held our special meeting at Harmony the fourth week in July, Rev. R. C. Stubbins of Charlotte, N. C., was with us and he preached to appreciative congregations throughout the week. Bro. Pender led the singing; there were many young people who took part in every song service, which made a good impression. Bro. Stubbins preached with great power, which was very effective; at one service there were twenty-seven people at the altar for prayer. During that service there were about thirty professions of faith; the weather was very rainy most all the week but the attendance was very good.

We have received eleven members, there are possibly others to join. Several gave their names to join the Baptist and M. E. churches.

Special prayer is being offered for our boys who are in U. S. service.

O. B. Williams, Pastor.

Midway, Haw River Circuit.—The special meeting began here the fourth Sunday in July. Rev. and Mrs. A. G. Dixon were with us on Sunday. Bro. Dixon preached at the morning service and Mrs. Dixon at the afternoon service. Glad to have them with us; their messages were greatly appreciated. Rev. L. W. Gerringer did the preaching after Sunday. His messages were clear and forceful. Two new members were added to the church.

MIZPAH.—The special meeting began here first Sunday in August. Bro. J. F. Dixon preached for us Sunday afternoon. Rev. A. D. Shelton came Monday and remained until the close of the meeting. He presents the truth fearlessly. The people heard him gladly. Four new members were added to the church.

The second Sunday in August found us at Fair Grove to begin the special meeting. Rev. J. D. Williams came Monday and did the preaching until Thursday afternoon. Three new members were added to the church.

FRIENDSHIP.—The third Sunday in August the special meeting began here. Monday we were completely rained out. Rev. J. R. Hutton came on Tuesday and did the preaching until the meeting closed. These people were pleased to have Bro. Hutton with them again. One member was added to the church.

The third quarterly conference met at Friendship Sat., Aug. 31st. Regular business was transacted harmoniously. Bro. J. M. Weatherly was declared the delegate elected to represent this charge in the next Annual Conference. Bro. W. H. Chilcutt was elected alternate. We are now trying to pay for some of the orphanage land. Friendship paid $37 yesterday. Mizpah subscribed some on her part. If the other churches do as well as these two, Haw River Ct. will pay for an acre or more.

B. M. Williams.

THE POSTAL CARD.

W. F. Kennett, Editor.

Last week we meant to give the Mebane Girls' Philathhea Class credit for contributing $37 toward clearing our Mebane church of debt. It came out $27. If this was our mistake we regret it. If the mistake was made in the *Herald* office then—. [Can't tell now whose mistake it was, but as we can't go halvers in it, we'll be generous and take it all, and correct it with pleasure.—Ed.]

CHILDREN'S DAY.

We take pleasure in reporting the most successful children's day service that Hebron has ever held. The children had been trained by Mesdames Albert Nicholson, Wright Kirkpatrick and Julian Jobe. The music was under the direction of Miss Alma McAdams. The Superintendent, A. K. McAdams, called the program. The congregation was large. The children did fine. The offering was $23.22. Is it necessary to say more to indicate that the service was a very successful one? We think not.

THOSE S. S. ROOMS.

We took another step toward S. S. rooms for Hebron. A subscription list was started. The people, many of them at least, are interested. Hebron can do it and many think she will. There is no better community than the Hebron community and the community *is* susceptible of wonderful development. We hope to steadily go forward.

Mebane, N. C., Sept. 3, 1918.

BURLINGTON.—Yesterday was communion day at our church and a large majority of those present communed. There were 195 in S. S. Our school has not yet gotten over the vacation season but we hope soon to have our usual number back. Since my last report our S. S. secretary, Bro. Herbert Wade, has been called to the colors and now this week Bro. Casper Riddle, the Pres. of the Baraca class, is called for limited military service.

In our reporter's letter last week the statement was made that finances were somewhat behind. That was the report made at our quarterly conference but the treasurer now informs us that all bills due have been paid. The deficit a few weeks ago was due to the fact that we missed a few services while our church was undergoing repairs.

There will be a special service at our church next Sunday morning to be known as Educational Day, to bring pressure to bear upon our young people to stay in the high school until they finish. The new superintendent of schools, Prof. Hayworth, will make a short address, and the school board is to be present and as many of the teachers will be present as we can possibly get. I have found that it is poor worth while to stress the matter of our young people going to college so long as they do not stay in the high school to prepare for college. We are hoping for a great day.

J. E. Pritchard.

Monday.

GRAHAM.—Our attendance last Sunday was 124 and the offering $12, which goes to the Children's Home.

The C. E. Societies held a joint meeting Sunday evening at 7 o'clock, with our pastor, Rev. R. S. Troxler, as leader. He gave us an interesting talk on the subject which was enjoyed by all the members and visitors.

Prayer meeting services will be observed as usual on Tuesday evening at eight o'clock and every member is requested to be present. Bro. McPherson will be the leader and the subject "Personal Work."

Announcement was made that the revival services will begin on the fifth Sunday in this month. The pastor will be assisted by Rev. D. R. Williams. Eunice Rich, Rep.

ST. PAUL CHURCH.—Our Sunday school is moving along nicely. Our attendance last Sunday was 128. Collection, $4.90. The Baraca and Philathhea classes are still contesting with much interest. Bro. Garrett and some of the children will be with us next Sunday evening at 8 o'clock. Let everybody come out and enjoy the exercise that the children will render.

We pray that the blessing of the Lord may be upon our pastor, Bro. Bowman, and his people in their effort of saving souls at Fairview.

Bro. Herbert Wade, who was a member of this church, joining little more than five years ago (Mr. and Mrs. Wade and daughter are now members of our church)—Bro. Herbert Wade served as secretary of Sunday school for one year and went off to school; and when he came back he was elected secretary again, which duty he performed until he moved to Burlington carrying his membership with him, at which place he has been president of the Baraca class and secretary of the Sunday school, but who now is in the service of his country training at Wadsworth, Spartanburg, S. C., H. 2, Co. 57, Infantry. It is a call to duty to which every true man in the country will respond with pride and with the consciousness that in doing so he plays his part in vindication of a great cause at whose summons every true heart offers its supreme service. To the memory of the babies of France and Belgium who have been impaled on bayonets and carried off over the shoulders of German soldiers,—that our babies may never be in danger of a like death.

May the blessing of the Lord be with us.

C. E. Wilson, Rep.

HALIFAX.—The meeting at Eden is a thing of history. Would have been reported before now but the press of other work caused the delay. A good revival in the church and several professions. The available material here was worked up mainly in the meeting two years ago. Though there are a number of souls that are yet unsaved. We are still praying that these may come to Christ. Bro. Brown endeared himself to all who heard him by his plain gospel messages. We are all glad down here that he has come among us to stay. We appreciate your work, Dr. Brown.

The next effort was at Union. Here we had the good help of Bro. O'Briant. He did effective work. A number of conversions, one joined there and one at Eden as a result of this meeting. One from the Eden meeting joined the Baptist. The two last days of this meeting the weather cooled down and we could see a difference in the interest and the attendance. In both of these meetings we had the record breaking hot weather. I am talking winter time meetings now and I verily believe that we could do better work. I fully sympathized with Bros. Brown and O'Briant trying to work in such weather. We are glad of the messages given us and want to assure the brethren that the people appreciate very much their good work among us.

We are now in the second week of a glorious revival at Hollister. About thirty professions so far,--a number of renewals. Charlie Tilman and his pianist, Frank Twilley, are with us. Tillman is doing part of the preaching and leading the singing and we are having great crowds. People even from Henderson and the towns in reach are attending the services. These men are doing great work. They are specialists along this line. A full report later.

Bro. Richard Hunter is our delegate to Annual Conference. Work is going nicely. Too much to do to write much now. A number of good things have been coming in like hams and melons but have not the time to report that now. Will later. Thanks, you folks, till I can say more.

Our meeting at Bethesda begins Sunday with two services with Bro. Bates as pulpit help. Individual lunch on the grounds. Come and bring yours. Pray for us in all these efforts. Sincerely, N. G. Bethea.

Brinkleyville, Sept. 2.

Friendship, Fallston Ct.—Our revival meeting began third Sunday in August, and closed fourth Sunday night. We had three services each Sunday. Through the week we had two preaching services each day; one at eleven o'clock in the morning, and the other at eight-forty-five in the evening. We also had a prayer service each morning just before preaching. It was a union meeting and Rev. D. W. Brown, pastor of the M. E. church at Fallston, helped our pastor, Rev. S. M. Needham, do the preaching. They both did good preaching and we had a great meeting. About thirty-five were converted and reclaimed. The churches were also greatly revived. For the afternoon service on fourth Sunday we had a love feast, also a testimonial meeting. Then after receiving the new converts into the churches, the Lord's Supper was administered.

We have organized a union Christian Endeavor Society at Fallston, which meets every Wednesday evening. We hope all the young people will see the importance of attending these meetings and come every time they possibly can. We feel sure they will be benefited by so doing.

Lona Bingham.

Saxapahaw Ct.—Since our last report I feel like we have accomplished something on Saxapahaw charge in and for the interest of the kingdom.

SALEM.

The second Sunday in August was the beginning of our special meeting here. Bro. H. F. Surratt came over Monday and did the preaching the remainder of the week. Bro. Surratt did some good preaching. He shall be held in fond recollections by the Salem people. The meeting resulted in 8 conversions and 4 additions to the church. Also during this week there was $105 in cash raised on the parsonage debt, besides a purse of $19.65 for Bro. Surratt.

ORANGE CHAPEL.

The third Sunday in August and the week following found me at Orange Chapel with Rev. F. C. Lester of the Christian Church as my help. Our people at large were very much pleased with Bro. Lester's preaching and became very much attached to him while there. Our efforts here resulted in 24 conversions and 16 additions to the church and the church greatly revived. Also during the week there was raised $323.14 for the following causes: on parsonage debt, $225.02; on pastor's salary, $66.47; Children's Home, $5; and a purse of $26.65 for Bro. Lester.

Our people at Orange Chapel are really awake. It is very encouraging to the pastor to have this response.

QUARTERLY CONFERENCE.

The third quarterly conference met with Saxapahaw church Saturday before the fourth Sunday in August at 2 P. M. All of the churches were represented and the usual business of the conference conducted. Bro. H. G. Parris was declared delegate to Conference and Bro. Graham Crawford alternate. The writer reported paid to date $400.37 on pastor's salary, general interests $76.50 and a total of all money received and paid for all causes during the nine months of the year just passed $1,406.74.

This conference voted to build a barn and dig a well for the parsonage. The pastor greatly needs both. The next quarterly conference will be held at Orange Chapel.

On Sunday following the conference Bro. W. L. Holt was made an active member of Saxapahaw church. We welcome him back to our midst.

CONCORD.

Sunday was a good day for us at Concord. Bros. M. W. Curl and Clyde Rogers united with the church here. Following this service I held the Lord's supper.

J. Clyde Auman.

New Hope, Vance Ct.—Our children's day service held the first Sunday morning in August was a decided success. The children did their part well, the attendance was large, and the offering for foreign missions entirely satisfactory. Nearly everybody present brought their lunch and spent the day. Bro. Powell preached to us in the afternoon, and in his usual good way delivered a most interesting and helpful sermon. This was the beginning of our special meeting. Rev. S. W. Taylor came on Monday and did all of the preaching until the meeting closed on Thursday afternoon. The weather was extremely warm, but not withstanding this he and our pastor were untiring in their efforts to save the lost and we had a gracious meeting.

As a result, the church was revived, there were fourteen conversions and eleven accessions to the church. We think we have never listened to more earnest preaching than that delivered by Bro. Taylor, every one of his sermons was good and helpful and especially did everybody enjoy his splendid talks to the children. The attendance was very good throughout the meeting. Those who did not attend will never know how much they missed. Bro. Taylor has won the love and esteem of the people of this church and community, and we hope to have him come again.

Yesterday was our regular preaching day, and Bro. Powell was with us. After preaching service the sacrament of the Lord's supper was administered. We were glad to see so many partake of this holy ordinance.

Our S. S. is moving along nicely. Attendance good, and all seem interested. Love to the *Herald*. Clara B. Paschall, Rep.

Sept. 2, 1918.

Orange Ct.—Sunday was our day at Union Grove. An unusually large crowd greeted the pastor. We trust that this good attendance will keep up and that the last part of the conference year will be the best. The third quarterly conference was held on Saturday. The representation was not as good as it could have been. Two of the churches were represented. Bro. Geo. F. Crutchfield was elected delegate to Annual Conference. The fourth quarterly conference will be at Chestnut Ridge, the time to be announced later.

A service flag containing four stars was presented to the church at Union Grove on last Sunday. Our prayers are continually sent to God our Father in behalf of "our boys."

Efland Church has recently voted to give one Sunday's collection of each month to the Orphan's Home. Bro. L. W. Gerringer is to be with us in our special meeting at this place. H. Freo Surratt.

Concord Church.—As Sunday was the first Sunday and our pastor's appointment at Fairview, we did not have any preaching service at the morning hour but at night Bro. Lowdermilk preached a splendid sermon to a very good congsegation.

Mr. Roland Haupt, one of the most faithful young men of our church, has been called into service for "Uncle Sam" and left Sunday for the University of S. C. for training. We shall miss him at all our services, and we shall pray God's richest blessings upon him wherever he may go. Before leaving Mr. Haupt was presented with a Testament, a gift from the Baraca class. This makes 24 stars for our service flag.

Mrs. R. B. Causey is visiting her daughter, Mrs. E. G. Lowdermilk.

The following is the report for the year ending June 30, 1918, of a part of the Sunday schools of Concord. Our school stands next to the top.

The first figures denote the officers and pupils, and the others the amounts of the collection:

First Presbyterian—314, $650; Methodist Protestant—313, $500; Central Methodist—179, $264.32; First Baptist—154, $182; Epworth Methodist—266, $198.11. This is only a part of the schools, we will not try to report them all as it will take up too much space. Reporter.

TABERNACLE CT.—Our third quarterly meeting was held at Moriah on Saturday before the fourth Sunday in August. The business was transacted. Bro. E. M. Witty was elected delegate to the Annual Conference. Finances not discouraging.

Our special meeting began at Moriah on the fourth Sunday in August. Rev. C. L. Whitaker came on Monday and remained till Friday. His preaching was splendid—instructive and moving. Everybody was pleased and deeply impressed with his preaching. Preachers of his type are not found every day. There were thirteen conversions, fifteen accessions, a good revival in the church. G. F. Millaway.

ROSE HILL, PAGELAND CT.—Our Sunday school last Sunday was very good, as well as the collection for the Children's Home.

We now have a service flag in our church with six stars upon it to represent the young men who have enlisted in actual service for "Uncle Sam": George and Jeff Turner, the former having been in France for about a year; Walter, Lee and Raymond Sanders, the latter also being in France; and W. A. Kirkley, who is on a submarine chaser, having crossed the ocean several times already. May God's blessings be upon these young men and may they some day be permitted to come back to us.

Robert Turner was elected teacher for the adult male Bible class.

Thomas W. Turner, son of the late Rev. Jno. H. Turner, was elected as a member of the legislature at the first primary over five other men.

With best wishes for the readers of the *Herald*. Ex-reporter.

LEBANON CHURCH, LEBANON CT.—Our people enjoyed a rare treat last Sunday night in having a program by the children from the Children's Home. It is indeed remarkable how well versed in the Holy Scriptures these small children are and Miss Bowman does certainly deserve credit for the work she is doing in our Home. O that many fathers and mothers in our church and other churches would teach their children likewise. I have longed to see a diligent study of God's Word in our S. S. (I speak of the local. I cannot speak of the general Sunday schools) for a long time and I am still longing unsatisfied. Too many of our pupils who have been in our S. S. for years know but little Scripture and I do not say it is altogether the S. S. at fault. Home study is needed. Home study will bring the knowledge. That big beautiful family at the home is learning to know God by the daily study of His Word. We enjoyed every minute of their program and were impressed in such a way as nothing else but an innocent child could impress the mind. Personally, I received such an inspiration as perhaps many sermons would not have given. And I do resolve to study the Word more diligently and more prayerfully than in former days.

The hat was passed and received $8.65. Some cash was also handed in to be used on the "land acre" purse. Bro. Suits has not made the canvass yet for our acre of land but he has announced that he expects to begin that next Sunday. This is a very seasonable time to collect as some are beginning to market their tobacco at a handsome price.

Don't forget that our special meeting begins on next Sunday at 11 o'clock. Rev. Mr. Gerringer is pulpit help. Pray, pray earnestly for a great revivaal.

Mrs. J. W. Thacker, Rep.
High Point, N. C., Sept. 3, 1918.

FALLSTON CT.—Before the conference year comes to a close I want just a few words in the church paper.

Now I feel that I have been here long enough to write the truth. I have been waiting to get acquainted and that takes me right around a year.

I could have told you what we were trying to do; but now I will tell you what we have done. First, after settling down in the county we called the first quarterly conference together and made an effort to adopt the "budget system," the "every-member canvass," and "systematic paying." This was all opposed like sixty and all of it fell through. Then I looked very much disappointed to see all this modernized machinery of the "Forward Movement" torn to pieces. And so at the close of the conference a good layman asked President Andrews if the matter could be reconsidered; and without any more speech-making it was all adopted.

And now I am glad to say that all the above is working fine. And I believe that the budget system will work on most any charge if the pastor will let it.

Rev. Mr. Brown, pastor of the M. E. Church, and myself held a union meeting at Lawndale in May that did some good, we hope. About eight or ten church members were reclaimed.

Back early in the spring our people and the M. E. people decided to hold a union meeting in Fallston and demanded that the pastors do the preaching, and so we did it as best we could. And this was a real union meeting. There were thirty-five conversions and reclamations. One joined the Baptist church, one joined the M. E. church and 24 joined the M. P. church. This was a great meeting in every way. The congregations were large,—averaging 400 or more throughout, the eight days. The meeting began the third Sunday in August, and closed the fourth Sunday in August.

On the last day we held an old-fashioned love feast, then received the new members in the church and closed with a union communion service. This was indeed a great time for Fallston.

There is the best spirit between pastor and people that it has ever been my privilege to enjoy. And to my knowledge there is no trouble whatever in the church at this time.

Finances are a little behind, but I have every reason to believe that every claim will be met.

The third quarterly conference has been held. Bro. R. A. Lackey is elected delegate and Bro. T. B. Richard is alternate.

Poundings. There have been no old-fashioned poundings here this year, but there has been almost a continued stream of good things coming in, and we certainly appreciate these gifts, for they mean so much to us.

Now let me ruin all that I have said. I don't know how preachers will live next year unless the salaries are increased as much as 50 per cent., for prices are looking mighty scary.

By our next report I think that we can report every claim paid with a number of other things to our credit.

S. M. Needham.
Fallston, Aug. 27, 1918.

YOUNG PEOPLE'S WORK

REV. A. G. DIXON, General Secretary.

N. C. YOUNG PEOPLE'S UNION.

OFFICERS.

President—Rev. J. E. Pritchard, Burlington.
Vice President—Rev. Paul S. Kennett, Liberty.
Secretary-Treasurer—C. B. Way, Burlington.
Supt. of Children's Work—Miss Mabel Harris, Elon College.
Organizer of Young People's Work—Miss Juanita Hammer, Greensboro.
Supt. of Adult Work—Rev. R. C. Stubbins, Charlotte.
Advocate of Christian Stewardshp—Rev. N. G. Bethea, Brinkleyville.
Supt. of Teacher Training—Prof. J. H. Allen Reidsville.
Supt. of Work for Missions—Miss Hattie Harris, Oxford.

CHRISTIAN ENDEAVOR PRAYER MEETING.

BY REV. PAUL S. KENNETT.

C. E. Topic Sept. 15, The Saloon Power and How to Overthrow It.

Hab. 2: 1-17.

DAILY READINGS.

Sept. 9. Shun the evil. 1 Thess. 5: 22.
Sept. 10. Resist the devil. Jas. 4: 7-10.
Sept. 11. Bind the evil one. Rev. 20: 1-3.
Sept. 12. Rescue the lost. Luke 7: 36-50.
Sept. 13. Educate the people. Prov. 23:17-23.
Sept. 14. Warn the people. 1 Cor. 6: 9-10.

People in North Carolina have stopped arguing about the evil of the saloon. That is admitted and besides it's gone forever from among us. But our nation is not yet entirely free from the evil and so we have the opportunity of doing some work yet.

Things are happening so rapidly one hardly knows how to write. As I write this wartime prohibition has not yet passed the Senate but assurance has come that it will and that soon the country will be free from the legalized traffic for the period of the war. I'm sure before you read these words we will be celebrating that victory, but if not, write to your Senators at once and ask them to work for it.

The National Amendment comes up in our legislature next winter. We feel sure that our state will ratify it but sometimes the sure things are the ones that fail. Now is the time to see to it that our candidates of both parties pledge themselves to vote for the Amendment and make it unanimous in North Carolina.

These two things settled, so far as laws are concerned we will have complete success.But the greatest evil in North Carolina in connection with the liquor traffic is the fact that whiskey is made and sold illegally and people who are church members and pass as good citizens do not make an effort to prevent it. If our citizenship can be aroused to its duty not a "speak easy" could exist for two days. And so here lies our opportunity as Christians and Christian Endeavorers. 1st. To see to it that we do our own duty in our own community. 2nd. To use our influence in getting others to have the courage to do their duty. 3rd. To make the world see that the man who shields evil is as guilty as the one who actually does the dirty work.

ONLY SAFE ON YOUR KNEES.

Principal George Adam Smith tells a tale of how, in his early Alpine-climbing days, he was climbing one of the Swiss Alps on the sheltered side. Though they did not know it, a great wind was blowing, and as they climbed to the topmost crag the guide, who had been leading the way upward, stepped back, as was his wont, that the traveler might have his foot first upon the top. Dr. Smith sprang up to the top of the peak and was almost blown back over the edge by the wind. The guide seized him and brought him down to his knees, crying in his ear: "Down! Here on the summit you are safe only on your knees." So with the heights of our gladness, when life is splendid, and the world is full of glory, we are safe only upon our knees.—Pittsburgh Christian Advocate.

THE ROAD TO BLIGHTY.

There are two faces—one of a nurse and one of a doctor—that Coningsby Dawson, Lieutenant Canadian Field Artillery, will aways remember. He saw them during the days he spent in a hospital in France. He describes them as follows in Good Housekeeping:

"I arrived about nine on a summer's evening at the Casualty Clearing Station. In something less than an hour I was undressed and on the operating table. You might suppose that when for three interminable years such a stream of tragedy has flowed through a hospital, it would be easy for surgeons and nurses to treat mutilation and death perfunctorily. They don't. They show no emotion. They are even cheerful; but their strained faces tell the story and their hands have an immense compassion.

"Two faces especially loom out. I can always see them by lamplight, when the rest of the ward is hushed and shrouded, stooping over some silent bed. One face is that of the Colonel of the hospital, gray, concerned, pitiful, stern. His eyes seem to have photographed all the suffering which in three years they have witnessed. He's a tall man, but he moves smoothly. Over his uniform he wears a long white operating smock—he never seems to remove it. And he never seems to sleep, for he comes wandering through his Gethsemane all hours of the night to bend over the more serious cases. He seems haunted by a vision of wives, mothers, sweethearts, whose happiness is in his hands. I think of him as a Christ in khaki.

"The other face is of a girl—a sister, I ought to call her. She's the nearest approach to a sculptured Greek goddess I have seen in a living woman. She's very tall, very pale and golden, with wide brows and big gray eyes like Trilby. I wonder what she did before she went to war—for she's gone to war just as truly as any soldier. I'm sure in the peaceful years she must have spent a lot of time in being loved. Perhaps her man was killed out here. Now she's ivory white with overservice and spends all her days in loving. Her eyes have the old frank, innocent look, but they're ringed with being weary. Only her lips hold a touch of color; they have a childish trick of trembling when any one's wound is hurting too much. She is the first touch of home that the stretcher-cases see when they've said gool-bye to the trenches. She moves down the ward; eyes follow her. When she is absent, though others take her place, she leaves a loneliness. If she meant much to men in days gone by, today she means more than ever. Over many dying boys she stoops as the incarnation of the woman whom, had they lived, they would have loved. To all of us, with the basphemy of destroying still upon us, she stands for the divinity of womanhood.

"What sights she sees and what words she hears; yet the pity she brings to her work preserves her sweetness. In the silence of the night those who are delirious re-fight their recent battles. You're half-asleep when in the darkened ward some one jumps up in bed shouting, 'Hold your bloody hands up.' He thinks he's capturing a Hun trench, taking prisoners in a bombed-in dug-out. In an instant, like a mother with a frightened child, she is bending over him; soon she has coaxed his head back on the pillow. Men do not die in vain when they evoke such women."

TEN THINGS FOR YOUR LIFE.

There are ten things for which no one has ever yet been sorry. They are: For doing good to all, for speaking evil of none, for hearing before judging, for thinking before speaking, for holding an angry tongue, for being kind to the distressed, for asking pardons for all wrongs, for being patient towards everybody, for stopping the ears of a tale-bearer, for disbelieving most of the ill reports.—Exchange.

—Heartkeeping is much like housekeeping. There must be continual sweeping out of dirt and clearing out of rubbish, a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces and have an easy time of it.—Theodore L. Cuyler.

A SWARM OF BEES.

Be kind and be truthful in all that you say;
Be pure in your thoughts and be prompt to obey;
Be smiling; be wide awake, cheery, and bright;
Be neat in appearance; be always polite;
Be busy—there's work that your small hands should do—
Be quick to aid those that are weaker than you;
Be studious in school and be fair in your play;
Be brave and drive cowardly fears far away;
Be modest, be earnest, be faithful—these be's
Are such as gain friends and are certain to please,
A fine swarm of bees that has never a drone,
All serving Be Good, the queen bee, on her throne.
They never will sting you nor cause you a fear,
But yield sweetest honey each day in the year.

—Emilie Henderson.

OUR BIBLE GAMES.

It was Sunday afternoon. The family was gathered in the cozy sitting room, reading or occasionally exchanging a few words. Snow began to fall soon after they returned from church, and the now raging storm was bringing an early twilight. As the room grew dim, first grandfather, and later the younger ones, laid down their books or papers and looked out at the storm, or sat quietly thinking.

''Let's play our Bible game,'' said ten-year-old Alice, nestling up to her mother. ''You begin, Grandpa.''

Grandpa returned from a mental excursion into the past, and as a mighty blast swept the trees, he said, ''And he arose and rebuked the wind, and said unto the sea, 'Peace, be still.' ''

Mother followed with ''And he saw them toiling in rowing, for the wind was contrary to them.''

Then Alice, ''Ask and it shall be given you.''

''A new commandment I give unto you, that ye love one another,'' repeated grandma, softly.

''And all things whatsoever ye ask in prayer, believing, ye shall receive,'' put in father, with conviction.

The boy of fifteen remembered his teacher's talk in class that day, and said, ''Am I my brother's keeper?''

''Now B, grandpa,'' prompted Alice.

''Yes, child,'' said grandpa. ''Be strong in the Lord, and in the power of His might.''

''Blessed are the peacemakers,'' continued the mother.

Then there was a wait for Alice to think. All at once she burst out with, ''Be ye kind one to another.''

''Better is a dinner of herbs where love is, than a stalled ox and hatred therewith,'' said grandma.

''Be ye steadfast, unmovable, always abounding in the work of the Lord.'' This from father:

''Can't seem to think of any,'' said the boy.

''Oh, yes, you can, Don't hurry.''

After a pause, the boyish voice gave, ''Blessed are the pure in heart.''

''You could hardly have done better,'' said his father.

Long before they reached the W's, the room was dark, but the game was so pleasant that no one cared. Indeed, the darkness and the storm were the best setting for the thoughts that gathered around the dear familiar words. Even the children felt the influence of the tender and the strong messages.

When they had finished this list, mother proposed a round with one verse for each letter, and began, ''Abide in me and I in you.''

''Beautiful for situation, the joy of the whole earth is Mount Zion,'' came promptly from grandpa, for in this game the first to think of a verse gave it.

''Come unto me, all ye that labor and are heavy laden,'' quoted Alice.

All puzzled in silence over the next letter, but at last grandma said, ''Daughter, be of good comfort; thy faith hath made thee whole.''

''Enter in at the strait gate,'' said the boy, and father ended the first round with ''Fear not, for I am with thee.''—Eliza F. Miller, Continent.

THE SOLDIER AND THE SAVIOUR.

Does army life make a soldier more or less inclined to accept the religion of Jesus Christ? Undoubtedly it disposes him favorably. This does not mean that they will rush in large numbers to the altar, or seek otherwise to indicate their acceptance of Him, but it does mean that most of them will think seriously of His claims upon their lives. The trouble with multitudes on the outside is that they will not think. But life is a serious proposition with the soldier, despite all the fun involved. He is not especially anxious to prepare to die. Except in rare situations every soldier knows that his chances for living are greater than his chances of getting killed, and strange as it may seem that thought of possible death itself gives a thrill which will send him ''over the top'' or on any other errand often with a smile. The reason is not hard to find. He is an idealist fundamentally. He isn't shooting because he hates some one; he is risking his life because he loves some one or many, and is ready to make good that love with his life. He actually comes nearer to following the example of our Lord than most of the folks who stay at home. And who can tell how far he is from the Kingdom in such an hour? Theologians may debate it. There is no question but that he would be a stronger man if he knew Jesus Christ personally, but he feels akin to Christ, at least close to His ideals, even though he has not settled the doctrinal or more important question.

In other words, the soldier is eager to know about life rather than about death. He will study the Bible if a good teacher is available, he will hear a sermon gladly if the speaker has a message. He will gladly identify himself with the Christian groups in camp, if the professing Christians are the big wholesome characters in camp.

America is setting new ideals before the world. If present efforts are a sure index, she intends to send to France the healthiest soldiery in physique and morals which the world has ever seen. God grant she may succeed, and God grant that any one who can render aid in this great work may use his resources to the limit.—A. A. Brown, in New York Christian Advocate.

''I was a stranger and ye took me not in,'' said our Lord. He did not say ''a poor and needy stranger.'' There is many a homeless heart with a mansion to lodge in, many a lonely soul with money to buy everything but friendship.—Forward.

PRE-OCCUPATION OF SIN.

We must co-operate with God. If there is any sin in my heart that I am not willing to give up, then I need not pray. You may take a bottle, and cork it uptight, and put it under Niagare, and there will not a drop of that mighty volume of water get into the bottle. If there is any sin in my heart that I am not willing to give up, I need not expect a blessing.—D. L. Moody.

It is the hardest thing in the grammar of life to learn to put ''mine'' and ''thine'' in just the right place. That is life's lesson. Paul had learned it when he said, ''Ye are not your own,'' and when he stood on that deck in the storm and said, ''God, whose I am and whom I serve.'' The Christian man is the man who has found to whom he belongs. The world wants men who know where they belong and to whom they belong.—W. W. Moore.

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JOHN A. FOUST DEAD.

For some time he had been very ill. Sunday, Sept. 1st, he fell asleep. Little more than seventy years old. He was buried at Bethel church, where he had been a member about fifty years. The funeral services were conducted by Rev. G. W. Holmes. He was the father of our brother L. M. Foust, of Greensboro. An obituary notice later.

PRAYER ASKED.

I ask the Christian people to remember my wife in their prayers that she may be restored to health. W. P. Carmichael.

Thomasville, N. C.

[Bro. Carmichael is a member of our Thomasville church. Let his earnest request be heeded.—Ed.]

Editor *Herald:*

I read the views of Brother Hinshaw on the subject: "Argue, Argue, Argue". I agree with him that communications over assumed names, containing personal thrusts and reflections on others, with cheap ridicule; articles intended to magnify the writer and minify others, do more harm than good, and ought not to be published.

But there are yet myriads of unsettled questions. The world, we are told, is about to be made safe for democracy. In other words, the people are to be the rulers. To that end, they need to be informed. Every discussion that sets forth the results of mature reflection; that controverts seriously what the writer regards to be error and advocates, with reasons, his views of truth, must certainly benefit every reader, though the views expressed may be erroneous. Contentions! belittling others, personal exaltations and conceits in the paper, never. Arguments containing ideas new and original, give us more and more of them.

We want no spleen nor sneers at others; but our minds are open for new and original thoughts on almost any question. These make live and interesting reading. Ours is a very democratic church. Its forum must be kept wide open. What do you think of these views, Brother Hinshaw? If you do not agree with them, we shall be pleased to know your reasons to the contrary.

T. T. Hicks.

Aug. 28, 1918.

—Mrs. Jesse Stephens has gone to Baltimore for treatment, after months of suffering from what was diagnosed as phlebitis. She has had a surgical operation there, and hopes to be able to return home soon greatly improved, perhaps cured.

—Rev. and Mrs. J. H. Bowman honored our office with a brief call yesterday. Bro. Bowman has always succeeded well in getting the church paper into the homes of his parishioners, and he is still succeeding in this as well as in other pastoral duties.

—C. E. McCulloch passed over the Newbern road since the recent storm and says he thinks it would be no exaggeration to say that tens of thousands of trees were blown down.

—Rev. C. W. Bates has arranged to hold a special meeting at Grace Church beginning the fourth Sunday and to continue two weeks, Evangelist Bennett of the Maryland Conference to assist.

—Grace Sunday school will have decision day the fifth Sunday. Sunday school teachers will endeavor to prepare their classes for it.

—Next Sunday Bro. Bates will be in Brinkleyville, and his pulpit in the morning will be filled by Rev. M. C. Fields, leader of the "Fields One Hundred Club."

—Supt. Garrett and three of the girls from the Children's Home (Misses Brown, Sykes, and Tarkington) visited our office Tuesday, and were interested in the mechanical work of printing.

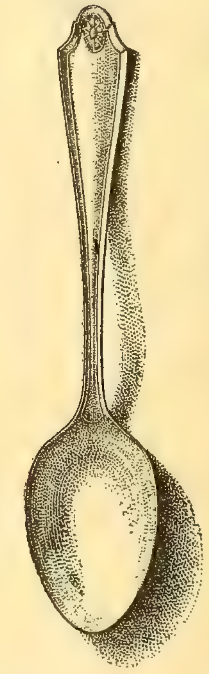
PORTER, STANLY CT.—We have just closed our revival meeting and we think there was good accomplished. Our meeting began Sunday morning at eleven o'clock. Our pastor, A. M. Hamilton, preached us a good sermon at that hour. Rev. J. H. Moton was at hand afternoon and began preaching his Holy Ghost sermons, preached twice a day for two days. Bro. D. L. Surratt from Jackson's Hill was with us and did some good faithful work. We thank Bro. T. W. Johnson from Albemarle for his earnest and faithful work on Wednesday. We had a glorious revival. The church was greatly revived, one sinner was converted and joined the church. We are not dead at Porter yet as some think. We have some faithful ones who are still praying and say they expect to hold on until death. Dear readers, pray for us at Porter.

We expect to paint our church in a few weeks; that speaks a little.

G. H. Thompson.

We cannot serve God and mammon; but we can serve God with mammon.—Robert E. Speer.

COMMUNITY SILVER
PLATE



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—Reports are simply "too many" for us this week. We regret that some will have to go over to next week.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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THE DEATH OF THE CROSS.

''This he said, signifying what death he should die." John 12:33.

''(He) beamec obedient unto death, even the death of the cross.'' Phil. 2:8.

Let us study for a while the death which Jesus died: not just now the readily admitted atoning purpose and sacrificial character of his death; but the death of being ''lifted up,'' ''on the cross,'' involving actually and necessarily the cruel part men took in accomplishing ''his decease which he should accomplish at Jerusalem." The reconcilement of the seemingly contradictory scripture statements on the subject would, if possible, prove helpful and comforting. Some of these scriptures, disconnected or taken alone, would suggest a purely voluntary, and perhaps a suicidal, painless death, experienced before admiring and sympathizing friends. Five times is Jesus' death spoken of as a laying down of his life. He declares: ''I lay down my life for the sheep.'' ''I lay it down of myself. No man taketh it from me.'' ''I have power (''exousia,'' permission, privilege, authority) to lay it down, and I have 'exousia' to take it again.'' ''This commandment (to lay down my life) have I received of my Father.'' ''Therefore doth my Father love me; because I lay down my life that I might take it again.'' ''He gave himself for us''—''for me''—''for the church.'' Here Jesus' ''laying down his life'' seems a voluntary act of his own, just as independent as his act of ''taking it again.'' ''He poured out his soul (or life) unto death.'' As both Priest and sacrificial Lamb ''he offered himself to God,'' and ''put away sin by the sacrifice of himself.'' There is here no hint of any human agency in effecting the death of Christ.

But other scriptures, too numerous to mention and too plain for explanation, clearly attribute Jesus' death to the voluntary, murderous action of wicked men. Jesus had so clearly in mind all the while the very form of the death he should endure that every act and expression of his relating thereto are easily capable of the cross construction, and most of them are incapable of any other. He speaks of being ''lifted up''—''signifying what death he should die.'' ''He showed unto his disciples how he must be killed,'' and in rebuking Peter's resentment of such prediction he declared his death by killing was of ''the things that be of God.'' To his sad disciples Jesus explained his mysterious and perplexing death as being altogether scriptural, and he charged them with folly in being ''slow to believe all that the prophets had spoken.'' The cross conception or interpretation is so generally and so essentially involved in the atoning plan that the cross is made the symbol of the gospel saving plan in which St. Paul and all true Christians glory. God's saving wisdom and power are manifested in the love of ''Christ crucified.''

This question concerning the martyr-like death of Jesus is not answered, but only shifted, by saying it was prophesied. Why were all these sufferings predicted? They must have been foreseen as important factors in the great atoning scheme, and so were foretold. Evidently the kind of death Jesus should die was a very important—if not even a necessary factor. ''Thus it is written and thus it behooved Christ to suffer.'' Conditions required that ''Christ ought to suffer these things, and enter into his glory." His Father could have sent more than twelve legions of angels to defend him; ''but how then should the scriptures be fulfilled'' which had foretold his cross-sufferings?

The following considerations may lead us towards light on this interesting subject.

The very beautiful supposition or theory of Christ's being received in love by those beings for whom and in whose presence he came in wondrous love to die a voluntary death, over which they wept in grateful sympathy, appeals to merely human reason. For ''then is the offence of the cross ceased.'' But the loving sympathy contemplated could itself be made possible only by the cross death so offensive to human reason. ''Thus it behooved Christ to suffer (on the cross) that he might give repentance.'' Nor could this supposedly ideal death have been so becoming the heroically submissive Lion-like Lamb of God as was his martyr death of suffering and shame willingly endured for those who wilfully inflicted it and for all mankind.

Jesus' life and teachings—a necessary part of his saving work—so powerfully condemned wicked men as to excite their murderous hatred which God permitted finally to manifest itself in murderous action. His cross death was an experience no more abnormal than were all his life experiences so fearfully presaging it; and only direct providential intervention could have averted the dreadful end. But this intervention God withheld. The more than twelve legions were not sent to deliver him from his enemies, whose cruel acts, voluntarily performed, God directed to the end long before predicted. And Jesus yielded himself to the attacks of foes he could so easily and ordinarily in strict justice have destroyed. ''He was led as a lamb to the slaughter.'' He could have slaughtered his leaders, ''tearing them like a lion, rending them in pieces.'' ''He gave his back to the smiters and his cheek to them that plucked off the hair.'' He could have ''smitten all his enemies upon the cheek bone'' and have ''broken the teeth of the ungodly.'' ''As a sheep before her shearers is dumb, so he opened not his mouth.'' ''Out of his mouth goeth a sharp two-edged sword'' ''and with the breath of his lips shall he slay the wicked.'' Unresentfully he received the vile traitors kiss. ''Kiss the Son, O ye kings, ye judges of the earth, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.'' Clearly, then, Jesus ''was consenting to [illegible] (own) death,'' which he permitted his foes to inflict; and he thus truly though indirectly gave his life for the world.

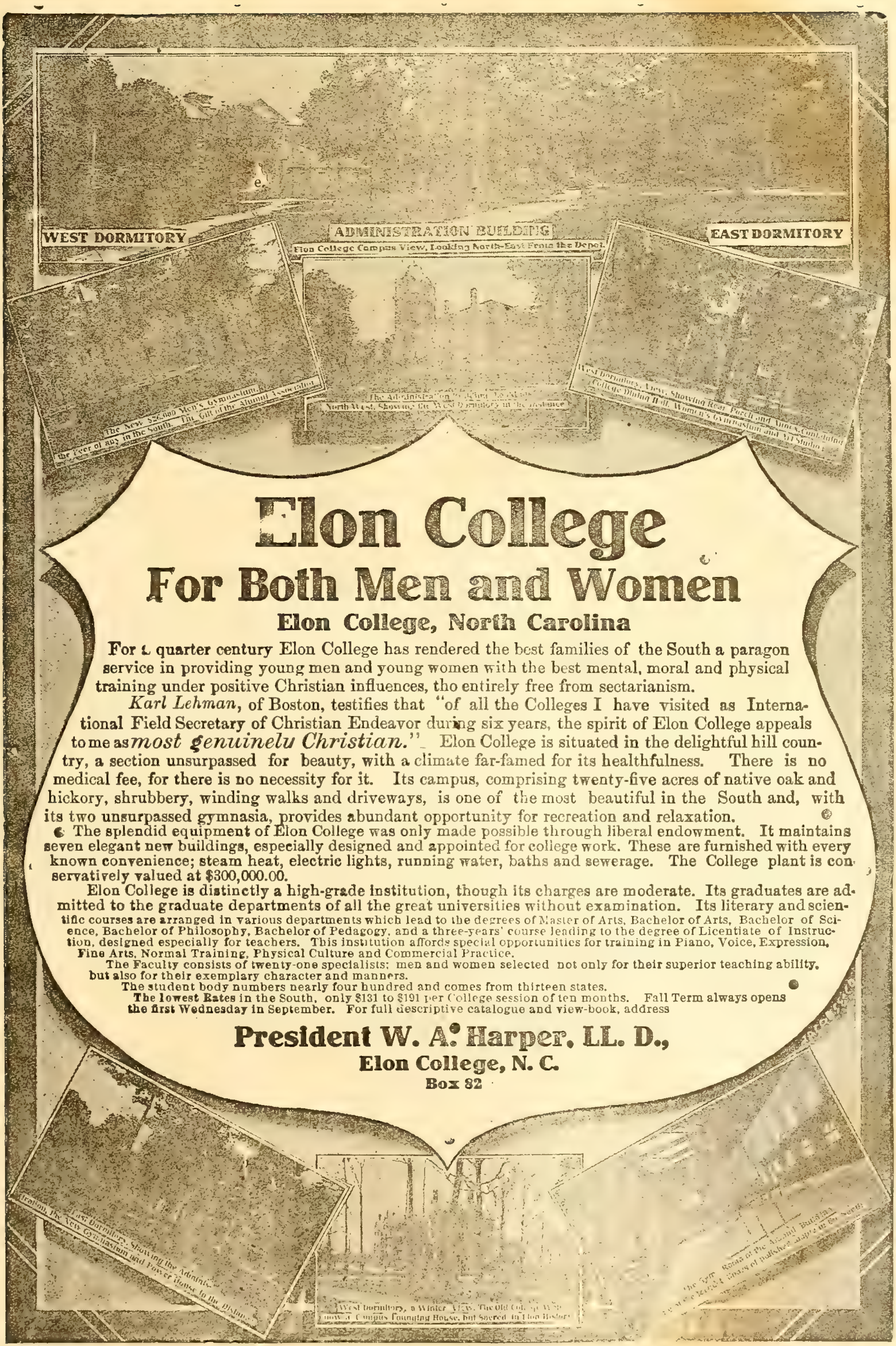
The humanly inflicted and humanly suffered death of Jesus on the cross was entirely consonant or "all of a piece" with the humanly inflicted persecutions of his human life. "The cross is the culmination of the mystery of that life," which had all along its course forefelt the death whose hour had not yet come. "The cross was never dissociated from the life; he brought it with him. . . . The child of the manger is the man of the cross.' "Ecce Deus." Any death other than that of the cross would have been an ill befitting close of the life he had lived. Having assumed the incarnate, earthly life he must accept all its attendant experiences "even unto (as far as to) death." He had shown men how to live the human life in human conditions; he must show men how to die a human death under human conditions—how to be "obedient as far as to death, even the death of the cross." His life experiences and his death experiences were reciprocally consistent.

Surely nothing could more clearly exhibit the depravity of the human heart nor better prove the futility of the saving means previously employed and the depth of man's wickedness and hatred to God than man's crucifixion of Christ, the very most dazzling Jewel in heaven's crown, the brightness of God's glory, the fairest among ten thousand and the One altogether lovely and the ideal and glory and crown of perfected manhood. Some of the best Church people of his day crucified him, the very best Being heaven itself could send to earth, committing to a death of shame "the Prince of life" and Lord of glory." I believe that but for the actual crucifixion of Jesus it would never have been considered possible for humanity to sink so low in hatred to virtue and purity and goodness. as to crucify Jesus Christ, their highest and completest and most beautiful—their perfect manifestation and expression. Goodness was in Jesus, not abstractly as in a sermon, or a moral essay; not as philosophically considered, and eloquently described: but as beauty and fragrance are in the living flower rather than in botany —goodness warm, and living, and loving, and shining, and going about doing good. Jesus was not relatively or comparatively good, but infinitely, absolutely, perfectly good. Men's hatred of Jesus in their crucifixion of him was the expression of their deepest and bitterest hate against the best goodness the infinitely good and omnipotent God could present in its best and most living and most lovable form. Men can never hate infinite badness, even in Satan himself, more bitterly than men have hated infinite goodness in Jesus Christ. In the cross-death God's best love to man meets man's worst hatred to God. Man did the very worst he could do against the very best God could do. He hated with murderous hate God's dying but life-giving love—actually killed the very Being who loved him well enough to die for him. Would we realize how greatly God hates sin and loves the sinner? Behold the Savior on the cross, there dying to put away the sins of sinners who killed him! Would we know how sinners love sin and hate God? See how they crucified him who died to save them from their sins! Divine love and human hate meet in the cross. While men were such enemies to Christ as to crucify him, he so loved them as to die for them. One's murder of another is the supreme expression of one's hate to another: one's death for another is the supreme expression of one's love for another. The death of the murdered man endured willingly for his murderer is supreme love exercised towards supreme hate—is love's supreme answer to hate's supreme expression. On the cross Christ's dying, life-giving love meets man's murderous hate. And I believe it is demontrably true that greater love is utterly undemonstrable and that holy love and sinful hate can find no sublimer demonstration than in the cross.

Almost every kind of sin in iniquity's dark catalogue was committed or illustrated in the crimes of men bringing about and connected with Jesus' crucifixion—crimes so deep and black that only the crucifixion blood might wipe them away. All the elements of sin were involved. All sin is opposed to all goodness. Every sin is an arrow, from Satan's quiver, aimed at the heart of the Son of God, who is the personal and perfect and purest embodiment of that goodness all good beings love and all evil beings hate. The murder of the holy One of God is the maturity or ripeness of all sin. Every lie, being opposed to the truth of God, is opposed to the God of truth, and every liar would destroy the God of truth, as all anarchy is against the throne of government and him that sits therein. Jesus was all goodness made flesh and dwelling among us; and the hatred of sinful men against all manner of goodness expressed itself in all manner of sinfulness, even in the murder, at last, of goodness' supreme concrete manifestation. God, the Father, for a while, delivered his "Darling to the power of the dogs," leaving him to their rage and fury—to the custody of those he came to bless. And what did they do? They gave the Holy Child no home in which to be born. "His own received him not." He had "not where to lay his head." He was without honor in his own country. He "was wounded in the house of his friends." They called him a devil who cast out devils with his word. They sought how they might bring him to death and never was any death brought about more cruelly, more illegally, more unreasonably, more hypocritically or more basely in every way than the ignominious death of the meek, lamb-like Son of God. See Pilate, the cowardly governor, to whom the high priest and scribes had for envy delivered Jesus, weakly vacillating between his fear of the Jews and his fear of Cesar, resorting to political trickery and cowardly double dealing in trying to please both these irreconcilably hostile parties, and washing his hands with water in assumed innocence while staining his soul with the innocent "blood of this just man" he was unjustly condemning after having thrice declared him innocent! Study the contemptible fanaticism of the Jews who while thirsting, like beasts of prey, for innocent blood, "would not go into Pilate's hall, lest they should be defiled": as if the very soot and slime of the bottomless pit could smirch their dark, murderous souls! And hear their plea before Caiaphas, that he claimed to be the Son of God; and their plea before Pilate, that he claimed to be king of the Jews. They pleaded that he claimed to be the King of the Jews, that they might crucify him for not being that king! They accused him before Pilate of claiming to be the very character they hated and murdered him for not being!

In this trying hour one of his disciples denied him, another basely betrayed him, and they all forsook him and fled. Having been condemned by an unjust trial, not a single process of which was legal, almost every indignity was heaped upon him whom angels adore. They placed a purple robe of mock royalty upon his shoulders upon which universal government should be. They put a thorn crown upon the brow of the King of kings, and a reed sceptre in his hand which should sway universal dominion. They scourged his back which bore the burdens of a weary world. They drove the nails into his hands so often lifted up in blessing, and into his feet always going about doing good. They spat on his face in which had shined the light of the knowledge of the glory of God. They thrust the cruel spear into his tender heart breaking with love. O blessed Christ! Thou Son of Man, born in a stall among the cattle! Thou Son of God, dying on a cross between two thieves!

The cross phenomena supply the necessary visibility to the sublime and decisive conflict between the powers of good and evil, of light and darkness, of heaven and hell. "The Lamb slain from the foundation of the world" suffered death on the cross; and thus the eternal atoning fact in heaven's history was visibly demon-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PRIZE PUZZLE.

We will mail a copy of Sheldon's "In His Steps" to the first who sends us an explanation of the following complicated family relationships:

Six people just passed the Herald office in an automobile: there were two grandmothers and their two granddaughters; two mothers with their two sons; two husbands with their two wives; two maiden's with their two mothers. And all the marriages involved were perfectly lawful.

CLASS IN LOGIC.

All answers were correct last time, though one was unnecessarily long. Too many words may spoil an argument.

Try this:

Construct a syllogism to prove that lead is lighter than cork.

"Helpful Prayers for All Occasions" is an uncommonly good collection of prayers published in a small book by Glad Tidings Publishing Co., Chicago. Prices—paper, 15c; cloth, 25c; leather. 35c.

—The N. C. State College at Raleigh holds a summer school from June 12 to July 27 for school officials, teachers, candidates seeking admission to college. Charges, $31.75.

—The Moody Bible Institute of Chicago, has lent one of its professors. E. O. Sellers, to the International Y. M. C. A. for evangelistic service in the English Camps.

—Our thanks are due some one for an invitation to the commencement exercises of Yadkin Collegate Institute May 13 to 17. Bro. Millaway preaches the sermon on the 13th at 11 A. M. Dr. J. C. Leonard makes an address at 2 P. M. on the 17th.

—The "Financial Exhibit" of our Conference that Bro. Bethea is giving out is to the point. It shows at a glance facts of interest to every charge. Get one.

—Our thanks to Rev. B. M. Williams for an invitation to Elon College Commencement, May 27-29. Bros. Williams, Ira R. Gunn. and Warren McCulloch are members of the graduating class of 31.

—Bro. D. T. Surratt has gone to Milligan College, Tenn.

—Rev. T. M. Johnson preaches the annual sermon at Oak Ridge Institute next Sunday. We thank Prof. Whitaker for an invitation to the closing exerceses of May 13, 14, 15.

—International Peace day, May 18, the birthday of the Hague tribunal, is to be celebrated even more widely than usual by peace advocates throughout the United States this year. The Emergency Peace Federation has sent out from its home office, 70 Fifth Avenue, New York, 8,000 letters calling for mass meetings, school meetings and parlor meetings to discuss peace and problems arising out of our present war. "In time of war prepare for peace" was the keynote of this letter, which is signed by Lella Faye Secor, secretary of the organization.

It is urged that each of these meetings shall pass resolutions asking the United States government to state definitely the terms upon which it would be willing to make peace, as President Wilson demanded that the European belligerents do in his message of December 18.

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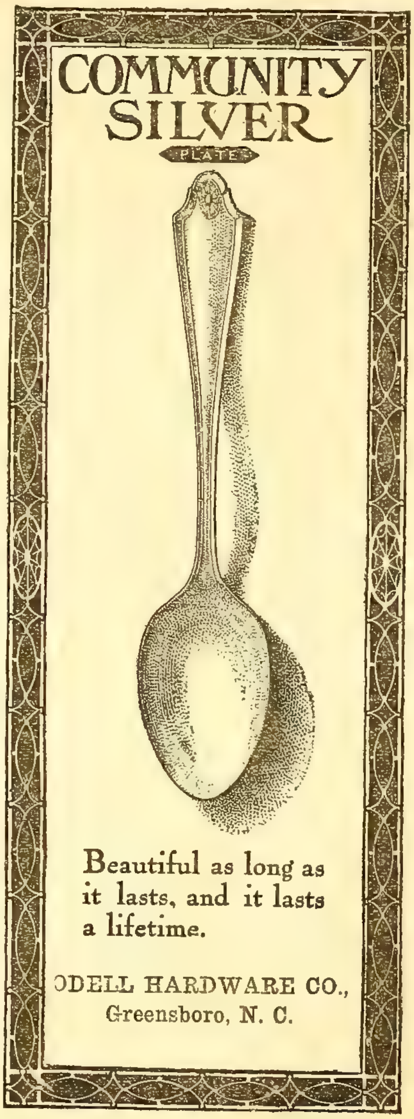

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Rebecca Shelly, field secretary of the Emergency Peace Federation, has issued the following appeal:

"For the sake of agonizing humanity which still calls to us across the barriers of nationalism, let us on this Peace Day pledge anew our allegiance to the ideal of international co-operation. Let us not despair because this ideal has not yet been realized.

"Let us rather courageously resolve to learn from the mistakes of the past. Let us ask for such concrete peace terms which do not bear in themselves the seeds of future wars.

"Let us ask the terms of peace: that no nation shall retain territory acquired by conquest, that no punitive indemnities shall be demanded and that the people themselves in the small and subject nations shall decide their own political and economic destiny, and their alliances with the stronger nations."

—As in the human body, so in the body politic, and in the body ecclesiastical, health depends upon the circulation. A stagnation of giving will produce spiritual numbness and torpor, but a constant flow of benevolence brings untold blessing.

THE FORWARD MOVEMENT.

This is a subject that should arouse every saved member of every church to a sense of their duty; but what will it take to get that movement? To my mind there was needed only one pledge for the preacher to take at our last Annual Conference: that was to pledge himself to save more souls than ever in all his life. Somehow it seems that we do some of us try to get up all the money we can and fail to see and get the soul saved first. I will say again and again that you will not have any trouble with the saved to get money, but you will with some that are just church members and not Christians. Then why will some preachers try to swell the membership? Just to have a name, I suppose. Just save people and leave the other with the Lord.

Again I sincerely believe the most needed thing in the world today is prayer. Could the preacher get all members to pledge themselves to pray for themselves—we do sometimes, I think, pray for some one to be saved when we ourselves need to pray for our own selves. We can never light another one's candle until ours is lit and we should be as a flame of fire. It seems the churches at large are at a stand-still almost. We as a church are comparatively doing nothing; could we but get the church to pray, not for the unsaved so much as for themselves! We are to be instruments in saving others and could we keep from saving others if we were as submissive as the clay in the potter's hand? Then I say we as a church are fast asleep; we are just like the five foolish virgins and when the cry is made, go ye out to meet him, the Bridegroom, then where will we be? I fear our lamps will be gone out again. I would like to urge all preachers to get your members to pledge themselves to spend some time every day in secret prayer, not so much for the unsaved but for themselves. It is like someone has already said, that the Lord intends for us to be in his hands to be used for the salvation of others just as we use a lead pencil to write with. It makes no difference how many good things I could write, if my pen or pencil will not do as I want it to do; my pencil must be sharpened and be in such a condition as I can use it, and so when it is and I use it as I want to, it just can't help writing. So we are just as the pencil and when we do get right and get as submissive as we should can we keep from doing much good? We then do not have to try to let our light shine for it will just shine in spite of the world, the flesh and the wicked one. I would just like to ask one and all preachers and members, what are we going to do with such facts before us? I will venture to say that some of us never are seen on our bended knees before our Maker. What kind of creatures ought we to be? We are told to work out our salvation with fear and trembling. How we do need to examine ourselves often and see if we are in the faith. David prayed and said, Restore unto me the joy of thy salvation, then will I teach transgressors thy ways and sinners shall be converted unto thee. Does not say they may be converted to thee but they shall be converted. What can we do with such facts before us all? Yes, we do need the Forward movement. But to my mind we all do need to start it in our own lives first of all, then the unsaved will surely take knowledge of us that we have been with Jesus.

Again, we think a great work done to get people saved, and what could be greater? Well, to my mind it is greater to just keep them saved. We see people saved and so soon they do not seem to enjoy the strait and narrow way, it calls for self denial and it costs too much. So it is one great thing to be saved but seems much greater in a way to just keep saved. Then where we need the forward movement is in the pulpit. A great responsibility rests on the preacher; he must be up and doing to keep his flock. We see the shepherd of the sheep always carrying his crook and he sees to it that every one is under his care and if not he leaves the ninety and nine and goes back and seeks the lost one until he finds it. That, it seems, would represent the preacher visiting his flock and inquiring how and where they are spiritually. I was very favorably impressed with Rev. R. A. Swaringen's subject and talk at the Summer Conference and we all know just as he said in order to spiritualize the people the gospel just must be preached everywhere. It is not enough to preach it in the pulpit but must, as he said, be preached in the homes, man to man, and I believe that God requires every preacher to visit every home on his work and not only on his work but all other homes he can, saved and unsaved, and I want to say if you do not do and will not do what you should, I would say come out of the ministry and stop being a drone. I do not want to be harsh but laziness is a very bad thing indeed, and is going to cause many to be lost. The sin of omission, it seems, will be as great as commission, if not greater. O well, some will say, the members do not ask me to come in their homes; that may be true, but Jesus Christ says, Follow me. I am the way, the truth and the life. Some preachers I have heard of will say to their families, I will be home just as soon as I get through with my sermons and I will not even stop over for dinner, and they carry out their promise. We just must forsake all; if not, can not be his disciples. Who is it that does not enjoy being with their loved ones. But we are, as it were, to hate father and mother for Jesus' sake; but when we let Jesus have the first place in our lives then it is we can trust our loved ones in his loving care and can go where he wants us to go. Is it not wonderful to be saved?

Again we see some of our preachers sit around in, must I say their laziness, and never know their members, and some of the young men will get up on all their studies in the M. P. denomination and let the work suffer while they are preparing themselves for some other church, and just so soon as they get on their feet and everything don't measure up to them as they want it to they jump out into a place, I understand, for more money, not souls. What would they do were it not they could join some other denomination? I answer they would say, Lord, what wilt thou have me to do? not my will but thine be done. Many of us are like the story about the man that sold his beautiful home and went away into a far country to find diamonds and when all of his means had been spent and his good wife and family died for want he then decided to go back to his old home place and just see how he would feel and how things looked and to his great surprise he there found the same beautiful home and on the mantel was a most beautiful diamond. He asked where it came from; he was told it was found near his house at the brook where his own cattle once had their drinking place. Oh, he said, I have spent all for diamonds when they were at my own home. So it is we lose the most precious things by not seeking wisdom from above. She is more precious than rubies and all the things thou canst desire are not to be compared to her. I am not a preacher that has and can fill the pulpit, but we, as I see it, are preachers and we must all preach as it were, the gospel of Christ. Every one that names the name of Jesus Christ, should. And I, feeling as small and little and insignificant as I am, must visit the parents of my S. S. class as much as I can. And I would, I know, if I were called out to preach the gospel as the preacher is, visit the people. It will help any preacher in his sermons; he sees and finds out things that surely will help him, and again, I say, the preacher must go into the homes. I once heard a great preacher say that for the preacher to know his people they must visit him; he said, How else could he know them? Some one answered this—he could know them by going to their homes. I hear some say, what are you that you can feel like telling any preachers how to do? O, I can only answer, I am only just one little tiny speck of humanity and can say the more I visit the people and the more I do for the cause of Christ the smaller I feel, and could I hold the wealth of the world in my hand it would only make me feel much smaller, for what is man that thou art mindful of him? He is when saved greatly humbled when he is even trusted with a little of this world's goods because his affections are set on things above. He is looking up, not down, does not see, as it were, how many things are in his possession. Now is this not wonderful? But just look on the other hand and see how selfish and worldly trusting in this world's goods makes one. But we are all one in Christ Jesus since we are saved, rich or poor; we do not know we have anything save Jesus. Then I say this is a wonderful salvation, and who would not go and preach this gospel, deny all and go up and down telling it to all and in all places—in the pulpit, homes and by the wayside. It should be all our thought. We should all of us cry aloud and spare not.

Then again, I hear some preacher say, I cannot do much visiting because I am and have always been rather reserved. That may be true, but when we are naturally that way should we not cultivate a different spirit and will we not, when truly saved by his Spirit, overcome our ways? I think we should and if we cultivate a spirit of mingling with humanity we will be surprised how soon we are no longer reserved.

Then we say, how can the church be saved? By all going to work, first begin with the preacher, then the members will catch the spirit of work.

I wonder how a preacher expects all his salary when he goes away in debt to his flock, failed so many times to visit the sick, and widows in their afflictions. Other people are docked if they do not come up to the work as hired. So will God suffer the people to dock the preacher's work or rather will he do it himself because of his not doing the work he could and should have done. The man that enters the ministry and preaches the word and makes full proof of his ministry is one of the busiest men in the world and he is not looking to the people to minister unto him in the way some may be looking, but can say—"A tent or a cottage,why should I care? They are building a mansion for me over there!" Christ said he came not to be ministered unto, but to minister; not to call the righteous but sinners; but some preachers have so acted that they are not calling sinners but are actually causing good people to wonder whether to stay in the church or come out of it. How can a preacher expect to help keep his flock saved when he seems to want to be carried to heaven on flowery beds of ease? I want to say unless we change and get down off the high perch we are on and stop serving God in a form, we can never save the church. We have lost the power and can never get it again until we come down and sit at the feet of Jesus, low down at His feet is the power. But will we do this? We are not doing it and we will never have the forward movement in any other way; and it seems to me of all disgusting things to our blessed Master the most disgusting is to see a church claiming Christ with their lips while their hearts are far from Him. Our God is a jealous God and says, Thou shalt have no other gods before me. Then let us all give our lives to our Master in an acceptable way that this will be the most forward movement year of any in the Master's Vineyard.

I know I am getting rather lengthy, but will say in conclusion that to my mind the best thing for every preacher of every denomination would be to save his church or churches. What good is it to get a dead church to pay all of the assessments and yet be lost? What counts is live people in a church. Please pardon me for this, but I want to say never have I had to be exhorted on giving since being born into the royal family. I have been able to say, "Take my silver and my gold," if I had any and let it be consecrated, Lord, to Thee.

Once in Dwight L. Moody's life in the early part of his ministry, he thought he was getting along all right and had the power sufficient for his work; but there were two good women that attended his meetings and were so divinely led on one occasion that after service they went to that great man and told him he needed more power for his work; but he didn't think so, but had an excellent spirit and was willing to be helped in any way so that he might be all that God intended he should be, and never became offended at these good saints, but said, "Lord, give me more power if I need it." And so the great Spirit of God was poured out upon that great man until he said, Lord, stay thy hand. From that time on, what a mighty power for good was that man, Dwight L. Moody. How many preachers need this experience, for what we need is power with God; then it is that we can and will have it with man. So I think the forward movement means much; and first, let the preachers get it and then call on the churches for the members that are not saved to come to the mourners' bench and get right with God and then we can show to the world without telling it that we belong to the forward movement society. Let's get the church saved and we will be able to go forward. Souls are what we want for our hire. The great need as I see it at present is to get the church saved. We as a church are not saved but lost, lost, and just so long as we let people pay and know they are dead in trespasses and sins just so long will we be found taking up two much time on the subject of giving; but get them saved and you preachers will be among the busiest men in all the world. You will not even feel, if you have been doing it, that you can stop praying long enough to smoke your cigar or chew your tobacco while the souls of men are dying. Let us all get right with God and go forward. Yes, let's go forward, for the real business of the church is to lead the way to the divine Healer who alone knows the secret of giving men power to see the kingdom of God. Some time ago a meeting of the great French and British leaders was held in Paris; a long and weighty discussion occurred as to the number of men and billions of money still necessary for the cause of the allies. M. Clemenceau, a French statesman, said in answer to the question as to what was most needed, Gentlemen, what France needs most is forty million Christians. And what does this sorrowing, discordant, overstrained world need more than it needs more Christians? It was Henry Drummond who carried the thought to this point when he said, What this world needs is not so much more Christians but a better brand of them. The light of the world, One who came not in regal splendor drest, the haughty diadem, the Tyrian rest, not armed in flame, all glorious from afar, of hosts the Captain, and the Lord of war, but as the the meek and lowly One whose cry has echoed down the ages, Come unto me and you shall not walk in darkness. More Christians, a better brand of them is the demand of the day. "Ye are the light of the world." Martha Parsons.

THE PRIZE PUZZLE.

My explanation is that the two grandmothers had each been married and had a son each. These sons each then married the other's mother, and by her had a daughter each. T. T. Stafford.

Bro. Stafford was the first to send us a solution of this puzzle. Correct solutions have been received from W. W. Hunter, Rev. B. M. Williams, and Katie Davenport; also Miss Ruby Hughes and a brother who withholds his name.

The Spiritual Cost.

The pangs of conscience are a heavy price to pay for sin. The inward bias to evil is the unhappy cause of many a step in the wrong way. The association and disquiet of sin-provoking thoughts are burdensome to the last degree. A distaste for those associations, influences, and aids that make for the highest well-being is another affliction that clings to the wrong-doer. And the insidious, convincing, and fatal appeal of corrupt associates is constantly making large additions to the load of sin.

The Eternal Cost.

The initial cost of sin in this world is in many instances extended, enlarged, and made permanent in the life to come. This is a cost of deprivation,—a loss of friends, pleasure, and opportunity. It is a cost in pangs of remorse,—an everlasting regret over a misspent life. It is a cost in terrible suffering: "I am tormented in this flame." It is a cost in the constant dread of an ever-increasing harvest of the former life's sowing in sin. It is a cost in utter despair,—not one star of hope to brighten the night of eternity.—The Word of Life.

IMPORTANCE OF TRAINING THE CHILDREN IN MISSION WORK.

By Miss Esther Ross.

(Read at North Carolina Branch Meeting)

After Christ's resurrection he still had many things to say to His disciples, words of comfort, of counsel, and of cheer. One message he brought to Peter who greatly needed both comfort and counsel. Peter had sinned, but he had repented, and in his sorrow he longed to do something to show his love for His Master. The loving Saviour, who saw what was in Peter's heart, came to him with a question and a message: "Simon, son of Jonas, lovest thou me?" "Feed my lambs." He does not ask him now to express in words his penitence, his sorrow, his purpose for the future; only this one question is necessary, "Lovest thou me?" If Peter's heart is really full of love to Christ, then he may work for Christ.

If we can answer with Peter, "Thou knowest that I love thee," then to us also will come a message from the Master. If we love Him we may work for Him, for love is the only condition of service. He will tell us what we may do, and He will give us strength and wisdom to do it. To some of us today, and perhaps to some who are not expecting comes the message that came to Peter: "Feed my lambs." Why shall we feed the children with the bread of life? And why shall we lead them into the love of Christ, and train them for active service for Christ and the Church? First, I say, for the Master's sake; second, for the child's sake; third, for the sake of the church; and, fourth, for the sake of the world.

For the Master's sake. At twelve years of age Jesus was found in the temple among teachers, asking and answering questions. Early in life he was busied with the work of His Father in heaven. His mind was fixed on the things of the Kingdom. In Him we have the ideal life, what He did surely we want the children of today to do. And again the precious Book contains so many passages showing that His heart yearns for the fresh joyous love and confiding trust of the child heart.

For the child's sake. Shall not the child have the joy of Christian life? And certainy this should be the first object of our missioinary societies—to get the children converted. And when their little hearts are filled to overflowing with true love for Christ they only need a guiding hand to direct their energies. No other period is more hopeful for the life of faith and purity. It is the age of decision, the seedtime of life, the background of manhood, the foundation of character. How true the sayings: "God begins His work in children," "A child won for Christ means an adult won."

For the sake of the church. A church that neglects the care of its youth loses much of its vital force. We have only to look around us to realize that the best workers in all churches today are, as a rule, those who were led to Christ in early life. Are they not the ones whose training in Christian usefulness began in early childhood? Then I say the church needs its children trained along missionary lines that we may be a missionary church in the future.

For the sake of the world. The world needs the child Christian. It needs to be shown the child's simple faith, its artless testimony, its care-free love.

We need to cultivate in the boys and girls a lively interest in missions, to teach them the relation of each individual to the word-wide interests of the kingdom. Nine times out of ten if a boy or girl reaches maturity without becoming interested in missions, you cannot create such an interest in him or her.

It's very simple in childhood. To the child the African is not a "heathen," he is just a man; and stories of childlife in Africa, stories of the animals, the birds, the flowers, and the customs of that far-away land are eagerly received. There are many ways of bringing these things to the children. In the first place they need their own missionary organization, and should hold regular monthly meetings as the older people do. As has been said the first object should be to get the children to be Christians and the second object should be to get them to be working Christians. To reach this point the superintendent needs to outline some definite tasks. Help the children to do the things they are interested in and suggest new interest. Don't turn any sort of energy down. Direct it. Control it. Guide it. The children will gain confidence in you and come to you for advice. Your love will tell on them and "ye shall bear much fruit and your fruit shall remain."

Asheboro, N. C.

THE FOLLY OF COMPROMISE.

During the war of the American revolution, a man who wished to curry favor with both sides was approached by a party of Whigs and asked whom he was for. Thinking they were a company of Tories he replied: "I am for the king; God save the king." Whereupon they swung him to a limb of a nearby tree, and, after letting him down, told him that this was a warning for him to get on the right side. Afterwards he was overtaken by a troop of Tories, to whom he called out lustily: "I am for liberty, hurrah for General Washington." Immediately he was swung up to the nearest limb and left to die. But a neighbor passing by released him before life was extinct. The next time a party of troopers met him and inquired which side he was on, he answered, "I am on the devil's side." Of course he was let alone; for the devil's crowd get along with the least friction from the people of the world.

This story points a moral that should conscientiously be borne in mind. To achieve any thing worth while one must face more or less opposition and difficulty. The strength, and beauty and worth of character are not attained along the lines of least resistance. Avoidance of effort in behalf of a good cause develops that flabbiness of moral muscle that makes one an easy victim when the hour of testing comes. To substitute compromising policies for principles that demand self-sacrifice is to invite a large harvest of confusion, disappointment and shame. To take and maintain a fearless stand for the right, even at a great cost, will yield large dividends in character, influence, the respect of mankind, and th homage of posterity. The great Leader, Who endured the cross in defense of the right, has said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

—From The Word of Life.

—Understanding is the most important matter in everything.—Hans Anderson.

DIED.

On April 26, 1917, at his home three miles east of Summerveld, at early dawn while the little birds all about him were warbling forth their sweet spring songs, the soul of our dear father, John Floyd Highfill, was borne away upon the gentle zephyrs, as it were, away from the melodious songs of the birds, away from things terrestrial to a city celestial where angels sing praises to God He was a kind father, gentle as a mother, always ready to give a hearty hand-shake. He was a member of Center M. E. Church, South. He was converted at Flat Rock M. P. Church in his boyhood days years ago. He was about 70 years of age He served as a private soldier in the Confederate army. He was a Mason and his burial was conducted by the Masonic fraternity. He was twice married. He was first married to Miss Delana F. Wilson; to this union were born four daughters and one son: Mrs. R. L. Cooper, of Staley, N C., Mrs. G. F. Snider, of Rock Hill, S. C, Mr. J. F. Highfill, of Greensboro, N. C., and Mrs. A. Q. Jones, of Greensboro, N. C. One daughter died in infancy. His second marriage was to Miss Sarah McMichael; to this union were born two sons and one daughter; Jesse Highfill. of Summerfield, N. C., Arthur L. Highfill. also of Summerfield; the daughter died in infancy. He leaves a wife and six children to mourn his loss.

Dear Father,
A shining star you have been to us,
A shining star to seven;
And according to first chapter, book of James
You are a shining star in heaven.

Dear father,
We know you did visit the fatherless
And the widows in their affliction:
You kept yourself unspotted from the world,
You had the pure and undefiled religion.

Dear father,
We know from the life you lived so long,
By the way you instructed your seven,
Your hopes were so bright, your courage so strong,
That you have gained a home in heaven.

Dear father,
We know one day we all must go,
One by one of the seven,
We shall follow your instructions the best we can,
Then we'll all meet again in heaven.

A. Q. Jones.

—"Be ye also ready."

A CLOGGED CHANNEL.

Out in Colorado they tell of a little town nestled down at the foot of some hills—a sleepy-hollow village. You remember the rainfall is very slight out there and they depend much upon irrigation, but some enterprising citizens ran a pipe up the hill to a lake of sweet water. As a result the town enjoys a bountiful supply of water the year around without being dependent upon the doubtful rain. And the population increased and the place had quite a western boom.

One morning the housewives turned the water spigots and no water came. There was some sputtering. There is apt to be noise when there is nothing else. The men climbed the hill. There was the lake full as ever. They examined around the pipe as well as possible, but could find no break. Try as they might they could find no cause for the stoppage. And as the days grew into weeks, people commenced moving away again. The grass grew in the street, and the prosperous town was going back to its old sleepy condition when one day one of the town officials received a note. It was poorly written with bad spelling and grammar, but he never cared less about writing and grammar than then. It said, in effect: "If you'll jes pull the plug out of the pipe eight inches from the top you'll get all the water you want." Up they started for the top of the hill and, examining the pipe, found the plug that some vicious tramp had inserted. Not a very big plug—just big enough to fill the pipe. It is surprising how large a reservoir can be held back by how small a plug. Out came the plug; down came the water freely; by and by, back came prosperity again.

Why is there such a lack of power in our lives? The reservoir up yonder is full to overflowing, with clear, sweet, life-giving water. And here all around us the earth is so dry, so thirsty, cracked open—huge cracks, like dumb mouths, asking mutely for what we should give. And the connecting pipes between the reservoir above and the parched plain below are there. Why, then, do not the refreshing waters come rushing down? The answer is very plain. You know why. There is a plug in the pipe. Something in us is clogging up the channel and nothing can get through. How shall we have power, abundant, life-giving, sweetening our own lives, and changing those we touch? The answer is easy for me to give—it will be much harder for all of us to do—pull out the plug. Get out the thing you know is hindering.—S. D. Gordon's "Quiet Talks on Power."

—Much caution does no harm.

THE BILLY SUNDAY OF JAPAN.

They call him the Billy Sunday of Japan, but his name is Leimatsu Kimura. Just now his big tent, fronted and flanked by various banners and streamers, is pitched near the Japanese Houses of Parliament in Tokio. He is conducting meetings there which are a part of an evangelistic campaign under way in various parts of Japan. At sixteen, turned out of the house of his father, a wine-seller, he earned his living as a newsboy. Converted at that time, he made his way to America and found Dwight L. Moody preaching in Southern California. Finding the building crowded, he told the big policeman at the door, "I've come 5,000 miles to hear Mr. Moody, and you must let me in." The bluecoat did. Mr. Moody let him into the school at Chicago, though he had only thirty-five cents in his pocket when he applied. After two years of study at Mr. Moody's school, he went back to Japan and took a broken-down church with thirty-five members and he ministered so effectually that he left it with 300. He resigned to take up general evangelistic work. In April, 1914, he came to America to meet Billy Sunday and study his work. He spent some time at the latter's meetings in Denver and Des Moines. At Honolulu he held an evangelistic campaign among the Japanese and it is estimated that 1,000 converts were made.

Kimura is about forty years old, stockily built, with clear-cut, rather handsome features. He has an impassioned voice and crouches, jumps and gesticulates almost as frantically as his American prototype. He uses a blackboard, and when his voice fails from overwork, picks up a megaphone. He is talking to immense crowds, and has engagements ahead for a year and a half. One brother, Seishiro Iwamura, is studying for the ministry; another brother, and his father and mother have been converted to Christianity.—Congregationalist.

In his boyhood Chauncey M. Depew, like most other boys, was fond of dogs. One of his favorite stories has to do with a spotted one which he once bought of a local dog dealer. "The next morning," as he tells the story, "it was raining and I took the dog out in the woods but the rain was too much for him. It washed the spots off. I trotted the dog back to the dealer. 'Look at the animal,' I said. 'The spots have all washed off.'

"'Great guns, boy!' the man replied. 'there was an umbrella went with that dog. Didn't you get the umbrella?"

—The opening of the new church at Whitaker's has been postponed from next Sunday as the work is not quite complete;

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THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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OUR REIDSVILLE CHURCH'S GREAT OPPORTUNITY.

The editor spent last Sunday in Reidsville, Bro. Gerringer being away helping in institute work. He met with our people in Sunday school and in the morning and night preaching services. The attendance was a little off, he was told, partly due to measles, perhaps partly due to the rain, and very likely partly due to the pastor's being away. But those present were evidently interested, the Sunday school especially giving evidence of life.

We wondered whether our people in Reidsville have yet come to realize fully their great opportunity and responsibility. It usually takes people of a new church some time to do this, and it is no exception to the rule if our Reidsville people have not yet come to see what they can do and feel under obligation to do it.

They have begun well in choosing a good location for their church. It is on a pleasant and prominent street, near the leading churches of the town, and cannot be discounted because of its position. Then, thanks especially to the interest of the late Bro. Geo. S. Kernodle, they have a splendid building, and have room in the rear or in the basement to add Sunday-school rooms, whch they will probably need ere long.

Then they have the advantage of having in the as yet small membership some of the most influential people in town.

With these assets, they are in a position to do something, if the situation offers anything to do. Does it?

That is where the great opportunity lies. There are six thousand people in town and we were told that not one in ten is a church attendant. What a field! And what a force Bro. Gerringer may find in his people if they will all unite determinedly with him and present a solid front. We hope they will see what can be done to increase attendance at every service, and to make the church a great force for righteousness.

—While in Reidsville, Sunday we enjoyed entertainment in the home of Bro. J. A. Dixon, a brother of Rev. A. G. Dixon, who is engaged in the clothing business. He took me to the parsonage ground and showed me Bro. Gerringer's flourishing garden. It showed evidence of thorough work which was to us symbolical of Bro. Gerringer's work in and for the church. Bro. Dixon's father, Bro. J. F. Dixon, lives with him. We wonder whether he ought not to have been a preacher. But he is lending his influence to the new church in Reidsville and is helping greatly. He is a veteran of the Civil War, and had just returned from the reunion at Washington. It is entertaining to hear one talk who has had so long and varied an experience in war and in peace. He spent six months in a federal prison, was in 23 battles, and bears in his body marks of a bullet wound and suffers daily from the effects of it in the form of rheumatism. Still he is cultivating twelve acres in corn notwithstanding he is considerably beyond his three-score and ten years. A weak man might have succumbed years ago to all he has passed through. May his last days be his best and brightest!

—Our new church at Reidsville is beautifully lighted with a great number of electric bulbs nicely distributed and softly shaded. It is a pleasant auditorium for night service. It ought to be filled and we trust will be sometime through the efforts of the congregation. Some congregations make the great mistake of expecting the pastor to fill the pews. It is his place to fill the pulpit. It is the people's place to fill the seats by bringing others in and showing the spirit of cordial fellowship to those who come.

—Our Reidsville people are fortunate in having the help of Prof. A. H. Allen, of the city schools, a member of our church in Alamance county.

—A man of advanced age recently told us of his relation to Sunday school. In his early boyhood days he dreaded going to Sunday school and shrank from going. But his father insisted that he should go, and out of respect for his father's authority he went, and soon learned to love to go so well that he has kept it up ever since. There is a lesson in that for other parents. Dr. Vincent used to say that parents never do wrong by requiring their children to do right.

WORDS OF WELCOME.

"As many as received him, to them gave he power to became the sons of God, even to them that believe on his name." John 1:12.

"If any man thirst, let him come unto me and drink." John 7:37.

"Incline your ear, and come unto me, hear, and your soul shall live." Isa. 55:3.

"He that believeth on the Son hath everlasting life." John 3:36.

"All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out." John 6:37.

"Your God will come with vengeance, even God with a recompense; he will come and save you." Isa. 35:4.

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

"Not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9.

"Whosoever will, let him take the water of life freely." Rev. 22:17.

—From the Word of Life.

CALL AGAIN! CALL AGAIN!

I have a friend who calls on me every now and then, and always gives me a new lease on life. He makes me think more of myself; makes me more ambitious, more determined to see my opportunities and to make the most of them. His calls are like the coming of spring after a long, cold winter, which awakens the sleeping buds and calls out the flowers. The sunshine of his cheerful mind, the alchemy of his optimism, awakens me to renewed effort and encourages me to outdo myself. I am never too busy to see him, and I always urge him to stay, because his presence makes me a larger man, makes life seem more worth while than ever. He helps me to get a new grip upon myself. He arouses me, so that I feel equal to any task when he leaves.—The Christian Herald.

THE CHURCH IN WAR TIME.

(Extracts from sermon preached by President H. L. Elderdice at the dedication of the Thomasville Methodist Protestant Church, June 3, 1917.)

Text: 1 Cor. 14: 8: "For if the trumpet give an uncertain sound who shall prepare himself unto the battle?"

The Corinthian Church was in confusion over the Gift of Tongues. Certain members in religious rhapsody gave utterance to words incoherent. This spiritual ecstacy was intelligible to God but bewildering to the audience. Paul took these would-be teachers to task, telling them that though he could excel them all in this kind of vocal exercise, yet he preferred to talk in the language of the people. He likened their mutterings to the sound of a trumpet so indistinct that the waiting soldiers did not recognize it as their call to arms, and therefore when the hour came to fight were unprepared. This figure of speech suggests my theme: Trumpets, or the Church in War Time.

In Biblical times the trumpet was a religious instrument used in the celebration of feasts, the coronation of kings, the laying of the foundations of the temple, and the calling of the armies of Israel to their fields of battle. "Emblematic of the voice of God", it was first blown by the priest —His official spokesman; later, by his successor, the prophet, who issued declarations of war against home rebels and foreign foes. The successor of the prophet is the Christian minister, and he speaks through the Christian Church. She is the final mouthpiece of the God of battles, commissioned to call the soldiers of the Cross to fight all the hosts of hell; and therefore when she calls it should be with no "uncertain sound." In the interpretation of the Bible—her Manual of War—she dare not raise an interrogation point nor change a single syllable in her marching orders, and in meeting the issues of the day she should have a message with a ring as clear as an evening bell. If her voice be "uncertain" her soldiers will not know whether she is calling a halt, beating a retreat, or commanding a charge. Therefore she should give clear calls to the three great battles of our day.

First: The Battle of Right against Might.

The senior class of a certain theological seminary informed me that "American theological students were now finding it necessary to reaffirm or reinterpret Christianity in terms of international relationship," and that therefore they would have me answer this question:—"Are War and Christianity Inconsistent?" My reply is: it depends upon the kind of war. If for selfish conquest, the spoils of battle, or the acquisition of territory, it is; but if in defense of life and liberty, peace and justice, and the God-given rights of helpless humanity, it is not. When a nation teaches that "weak nations have no right to existence and must be absorbed by powerful nations," that "there never have been and never will be universal rights of men," and "that might is the source of right," it repudiates both the spirit and the letter of Christianity. And when that nation proceeds to practice what it preaches by ruthless ruin of unoffending nations—plundering their homes, devastating their fields, demolishing their churches, butchering their boys, enslaving their girls, violating the treaties of men and the commands of Christ, it is high time for all Christian civilization to unite to check the insane criminal. Of course the statesman must first play his part with every role of diplomacy and every possible treaty of peace, and then the church must do her part with prayer and plea; but if both fail, then the soldier must draw his sword. A young officer of the State Guard recently said to me: "You are a preacher: why do you not preach against the war?" I replied that I not only preached and prayed against it but when all peaceful methods had failed I was now willing to war against war, for war must be made impossible.

The present war has raised many questions of Biblical interpretation and the saints are at sea. Right or wrong, I have reversed some views and adopted some new views and present them here with the hope that they may at least inspire some bewildered souls to fight through the darkness to the light.

Does not the Bible Demand Peace?

Yes, but it comes after, not before, battle. During the military period of The Old Testament the policy of God's Chosen People was not "Peace at any price," but it was "Righteousness at any cost." Praying and fighting was the order of the campaign. Gideon reared an altar in Ophrah and inscribed thereon: "God send peace" and then he saw to it that peace came "by the sword of the Lord and of Gideon."

How about the New Testament?

Does the gospel of love sanction war? If it is a just war, yes. If it failed to sanction such it could not be a gospel of love; for, in defense of its own, love always fights to the end. Witness the sacrificial death of many a father and mother in saving their helpless children. Love always bids us save at any cost that which is worth saving. It has been well said that "Michael and his angels fought the devil and his host and saved heaven, and surely heaven is worth fighting for, and worth saving."

Did not Jesus Teach: Resist not Evil?

Yes, but he was dealing with private revenge for personal injury, not with lawful government protecting its peaceful citizens. He himself used physical force. He himself used the scourge as a symbol of Divine Wrath on the money changers in the temple.

Did not Jesus say: "Whosoever smiteth thee on thy right cheek, turn to him the other also?" Yes, but this kind of submission does not mean abject surrender to "a human brute."

Dr. Gordon tells us of a pious Scotchman who was approached by a bully with these words: "When a person smites you on one cheek, as I do now, your religion tells you to turn to him the other also." The other cheek was turned and smitten. "How do you like your religion now?" asked the bully.

The Scot answered: "You have got, so far, only one half of my religion; here is the other half. "With what measure ye mete, it shall be measured unto you again," and with that he struck his antagonist a solar plexus blow that put him into a religious ecstasy."

The teaching of Jesus to feudists living in anarchy is not to be interpreted as law for civilized government. Time, place, and occasion determined many of his utterances. At one time He declares:—"Peace I give unto you" and at another time He declares: "I came not to send peace, but a sword": in one place He bids His poor disciples "take no thought for the morrow" and in another place He bids them be so business-like in need that they sell a cloak and buy a sword.

These and other apparent contradictions are reconciled when we discover that he "is giving counsel, not in universal propositions, but with reference to the occasion."

uBt how abut the sword? One of the most popular quotations of the Pacifist is: "All they that take the sword shall perish with the sword." This implies that there must be a sword to punish those who use the sword, therefore the sword in its proper use is commended. Luther gives a clear interpretation when he says: "They take the sword who take it without due authority."

And now you ask: "Was not Jesus a pacifist?" If by pacifist you mean one who believes in a coming day when men "shall beat their swords into plowshares," yes; if you mean one who holds that "the kingdom of God cometh without observation," yes; but war may be means to this end. If, however, by pacifist you mean one who folds his hands and seals his lips when his civilized Christian state is the innocent victim of rape, robbery, murder and anarchy, then Jesus was not a pacifist.

When he bade His followers "render unto Cesar the things that are Cesar's, He recognized the duties of citizenship. One such duty is loyalty to the flag. When it is in danger every citizen must play his part to defend it, else no longer claim its protection when he is in danger. If a true patriot he will sing with Whittier:

"I know the word and countersign;
Wherever Freedom's vanguard goes,
I know the place that should be mine."

But when those theological students asked: "Are War and Christianity inconsistent?" they had in mind, no doubt, not only this abstract question, but also this concrete question: Ought the United States to be at war? Long ago Jefferson expressed the American creed: "We are alarmed with the apprehensions of war, and sincerely anxious that it may be avoided; but not at the expense of our honor." "It is an eternal truth that acquiescence under insult is not the way to escape war." The Daughters of the American Revolution, a few days ago, in Congress assembled, re-echoed that ancient creed of our fathers: "Non-resistance to wrong spells moral and mental decadence." Nine patriotic and cultured women—presidents of leading American colleges—have just proclaimed: "Although we believe that the settlement of international difficulties by war is fundamentally wrong, we recognize that in a world crisis such as this, it may become our highest duty to defend by force the principles upon which Christian civilization is founded." One of the sanest religious editors of our day has voiced the sentiments of even the most peaceful Christians: "The duty of the hour is for the Christian people of America to put their persons, their property, and all that is in them of physical, intellectual, moral, and spiritual power behind their government. If we are going to have any government at all—we must accord to it due respect at such a time as this. We cannot, so long as strength of hand and brain remains, allow this country of ours to be put at the mercy of a desperate and cruel government for unnumbered years to come. The United States has meant too much to the whole world these one hundred and forty years. It has stood too conspicuously for freedom, democracy, and opportunity, purchased at a high price by freemen of earlier generations, to permit us now to see its ideals and institutions trampled in the dust." And the Bishop of Liverpool, England, proclaimed in his sermon in celebration of "America Day:" "We thank God America has taken her place in the great battle line for self-government and for international independence, which is man's rightful inheritance. The significance of this alliance of the whole English-speaking race is that it means the triumph of freedom over tyranny and of the spiritual over the material."

Whether all diplomatic resources were exhausted before President Wilson declared that a state of war existed between the United States and Germany, is no longer a question for debate. We are in this war and we must be loyal to our government or else traitors. Therefore we would do well to sing the Battle Hymn of the Republic:

"He has sounded forth the trumpet
That shall never call retreat;
He is sifting out the hearts of men
Before His Judgment Seat. ..
Oh! be swift, my soul, to answer Him!
Be jubilant, my feet!"
"In the beauty of the lilies
Christ was born across the sea
With a glory in His bosom
That transfigures you and me.
As He died to make men holy,
Let us die to make men free,
While God is marching on."

Second: The Battle of Faith against Doubt

The second battle to which the church must call with no "uncertain sound" is the battle of faith against doubt. This world-war has shaken the religious creeds of the devout of every clime and color. The startled eyes of humanity have been riveted for nearly three years upon the falling pillars of ancient thrones and the collapse of civilization in the most cultured parts of the globe; and the pathetic voices of humanity in Mohammedan Mosque, Jewish Synagogue, and Christian Church turn from their Glorias to their Litanies. The British soldier went to the front singing "Tipperary," but he now seeks a song of religious solace, or in doubt is dumb. The question of every statesman in every land is: What next? and the cry of every worshiper is: "How long, O Lord, how long?"

It is not strange that faith is failing. When all belligerents go into battle invoking the same God to bless their butchery of their fellows; when Protestant England and Catholic France ally themselves with Pagan Japan; when Protestant Germany and Catholic Austria join hands with Mohammedan Turkey; and when at last peace-loving America leads her brave boys to the altar of Moloch, no wonder that devout believers are tempted to lose faith in the boasted brotherhood of man. And when brave little Belgium bleeds to death under the iron heel of a military monster; when fair France is no longer fair but her beautiful cathedrals battered into ruins, her fertile fields laid waste, her men falling in the trenches like autumn leaves, and her women despoiled and dishonored; when Germany, the cradle of scholars, the home of the scientific expert, and the throne of the musician, is driving her beardless boys like cattle to the slaughter; and when the United States turns from her altar of prayer to her sword, it is no wonder that even the saints are tempted to lose faith in the Fatherhood of God and continually cry: "Where is the Lord God of Elijah?"

Uncertainty as to what a day may bring forth has poisoned every channel of thought, broken down the floodgates of every emotion, and revolutionized every form of activity. In the architectural world vast building enterprises are being abandoned or indefinitely postponed; in the business world schedules for buying and selling defy standardization and the motto of the market is: "Every man for himself and the devil take the hindmost;" in the educational world military training has become the most popular part of the curriculum and some colleges do not know that they can muster enough students for re-opening next September; and in the religious world there is unrest, doubt and fear; some see the Battle of Armageddon about to end earthly existence, others identify patriotism with piety, and others like Mr. Britling see God struggling on the battle fields—"The Captain of the World Republic fighting His way to empire." Never before was there so great a need of the Church for a clarion call to every doubting Thomas to "fight the good fight of faith."

When men doubt the goodness of God because He does not stop this colossal crime of all the ages, the Church must sing with Tennyson:

"Oh, yet we trust that somehow good will be the final goal of ill," and she must continue to preach with Paul: "We know that all things work together for good to them that love God." When they doubt that a higher civilization will rise out of the political chaos of Europe, she must echo the truth of her Master: "No man putteth new wine into old bottles; else the new wine will burst the bottles. But new wine must be put into new bottles." The crack of rifles, the whistle of bullets, the roar of cannon, and the din of battle are the new wine of democracy bursting the old bottles of autocracy, and soon the United States of Europe will join the United States of America to form the Universal Republic—"The Federation of the World, the Parliament of Man." If men doubt the permanency of such a world-wide government, she must point to the formation of a League to Enforce Peace, and proclaim the coming day when nations will not "learn war any more." And if men fear the fate of our flag the Church must calm their fears with the words: "What time I am afraid I will trust," and with the historical fact that our flag has never been lowered before a foe, for it has never been waved in any but a just war.

"To what new fates, my country, far
And unforeseen of foe and friend,
Beneath what unexpected star,
Compelled to what unchosen end!
Across the sea that knows no beach
The Admiral of nations guides
Thy blind, obedient keels to reach
The harbor where thy Future rides.
The guns that spoke at Lexington
Knew not that God was planning then
The trumpet word of Jefferson
To bugle forth the Rights of Men.
I do not know beneath what sky
Nor on what seas shall be thy fate;
I only know it shall be high,
I only know it shall be great."

Third: The Battle of Love against Hate.

The last battle of our day to which the Church must call with no "uncertain sound" is the battle of love against hate. The recently written "Hymn of Hate" proclaims that while Germany has many foes she hates but one—England. This hymn expresses the fires of hate that burn upon the altars of the hearts of all belligerents. The Teuton hates those whom he believes to be plotting to possess his Fatherland: the Turk hates the Allies because they have vowed to drive him out of Europe: the British hate the Houses of Hapsburg and Hohenzollern because they have set the world on fire; and we Americans are learning to hate more every day. Our hate was first kindled when Germany rode rough-shod over Belgium, fanned into a flame at the sinking of the Lusitania, rose higher when Japan and Mexico were advised to stab us in the back, and leaps higher still with the loss of every American ship and life by means of the satanic submarine. But we must curb this rising fire far more deadly than machine guns and asphyxiating gases is this fire of hate. Fear not the weapons that destroy the body but the foe that destroys the soul. We must love our national as well as our individual foes, not because they are lovable but because our love will make them lovable. not because they deserve it but because we dare not disobey the Great Head of the Church when He commands us: "Love your enemies." May the Stars and Stripes stand not only for liberty but for love, and then we shall win the world for both freedom and Christ. A hard task? Yes, but the reward is sure: for "love is strong as death;" "many waters cannot quench love;" "love never faileth."

Practical Suggestions.

One way to help our Government is for every patriotic citizen to buy one or more Liberty Bonds. This new church which we dedicate to-day would be doing both a religious and a patriotic deed were it to make such an investment. For thirty years to come the interest would be a sure source of revenue for pastor's salary or other local expenses.

Another way to help win the war is for the church, if need be, to surrender its best pastors to serve as Chaplains. The colonel of a Maryland regiment urged me to do all in my power to help the government find the number needed today—two thousand. If our boys are leaving our altars for the front we must follow them with all the religious influences which they so much need in face of the moral dangers of the camp—the hellish drink traffic and the professional prostitute. If the government to whom we dedicate our sons will not give the needed protection we should do it even if it means the closing of many of our houses of worship. The Y. M. C. A. has mapped out a program and we must stand by them.

And the final word of warning is: Do not begin your economy at the door of your church. Hard times may be before us for many days. We shall have to learn thrift, economy and sacrifice. And it may be that after all the greatest battle we shall have to fight will be the battle against our own mercenary spirit. God deliver us from selfishness. May we refuse to get gain above our due. And if it come to cutting down expenses let us begin with our own bodies and tables and let the house of God be the last to suffer loss. Then shall we have the right to pray for the peace of Jerusalem and the right to expect prosperity within our palaces.

FORWARD MOVEMENT CORNER VIII

There is one thing I am willing to guarantee. Listen, will you? If there had been six articles on finance I am sure that there would have been some suggestions from Ash Hopper, Lie Down and Rest Man, Young Student, and Solomon's Wife,—one of them at least—X. Y. Z. and a legion of others. Now be sure of this, if you get up in arms and begin to tell us how to do it, be sure if you brand your article "Forward Movement" that you stick to the subject, for if you write on some other theme than what you head your article the folks will get disappointed and will not read the genuine article when it does come out.

Now I may not be sticking to my subject in this "Corner" article, but if you will let me stick to my crowd a little while and leave the subject if necessary I will be much obliged to you.

One man said: "I do not like so many new fangled things being brought into the church. You have so many new ways that we cannot keep up with them." My! it's a good thing that lazy fellow did not live away back when they had the heave offering, the sin offering, the trespass offering, the wave offering, the wood offering, the peace offering, the wine offering, the burnt offering, the thank offering, the drink offering, the meat offering, the free offering &c. Would that not have been troublesome to the folks that want to do a little soul-saving during the meeting, if any at all, and pay a little money at the end of the year. Many times when they have about eat up the ham they have boiled for the three or four days they give to the revival, they begin to edge around to the pastor and say, "We are losing the crowd and we would better stop, for we will not have any folks here tomorrow and we cannot do any good." Now the fact of the business is that lots of folks think they are serving the Lord when all they have done was to eat the ham and enjoy that. Why, I actually knew of one church where they had a Children's Day and the collection was $4.50 and one man counted $70.00 worth of boiled ham on church ground. Now that is no uncommon thing. There is more than one church that has done that. Do you want proof? Then we call ourselves Christians and say just save the folks and the balance will coem around all right. Never, unless there is some teaching along that line.

But I am just started and space gone. Listen out. N. G. Bethea.

ITEMS FROM THE FIELD.

Roanoke.—The pastor, Bro. Edwards, asked me to attend the opening of the new church at Whitakers, Sunday, June 3, and conduct the first service. I gladly accepted the invitation. This charge was my first pastorate and I feel that some of my best friends are here. It was a pleasure to be with them again, and enjoy with them this great occasion. Great on account of their splendid achievement of having completed this beautiful house of worship. They had labored and sacrificed to see this glad day, when they could meet here and continue their worship in such a church home.

The old church was located in an undesirable part of town. Two years ago the lightning struck it, and since then the people havo thought of nothing but a better location and a better church. The pastor had prepared me for seeing a church building of rare beauty. It is well located, and conveniently arranged. Pastor and people were happy and rejoicing on this opening occasion. There was preaching at 11 A. M. Dr. W. E. Swain was to preach at the evening service, but a severe storm in the afternoon was supposed to have prevented his coming.

After the night service, I went with the pastor to Enfield. On Monday morning I went with him to see the Enfield church now in course of erection. This will probably be completed by fall, and will be one of the best churches in the Conference. The contractors were pushing the work rapidly.

Roanoke will be the banner circuit this year in church improvement.

Asheville.—I preached yesterday, June 10, at 11 A. M., at Asheville to an interesting and seemingly interested congregation. I found them busily engaged in preparing for a Children's Day service to be held Sunday night.

This week Bros. Gerringer, O. B. Williams, Bates and I will be holding Institutes on Buncombe and Ivy charges.

Bro. Fogleman, recently assigned to Buncombe, has entered upon the work with such a degree of earnestness as to enlist the co-operation of his people and I trust that the work will now move forward.

G. W. Holmes.

LAST CALL FOR SUMMER CONFERENCE.

Dear Brethren: The prospect for the Summer Conference is brighter than it was. We are now expecting between forty and forty-five.

Rev. F. T. Benson, D. D., and Rev. C. E. Forlines, D. D., had already promised to be with us. And now we have the definite promise of Rev. Lyman E. Davis, D. D., to be with us. We shall also have the pleasure of hearing Rev. Sylvester Newlin, D. D., of the Friends Church of High Point, and perhaps Hon. Gilbert T. Stephens, of Winston-Salem. These leaders of men will prove a great blessing to all who attend. And if not one of these men were to be there our own brethren who are on the program would give us a feast of good things. When you look at the program in the Herald of last week, I don't see how you can stay away if you can manage at all to come.

Bro. Layman, I know that in some cases your pastor is not coming because he feels that he cannot spare the money to come.

I am going to ask the delegate from each charge to the last Annual Conference to make inquiry about this and see. A few of you get together, raise a purse for your pastor, and send him to the Summer Conference. It is not too late to do this. But you'll have to hurry!

Let every preacher who owns an automobile, or a Ford, come in it to Oak Ridge and if another preacher lives close to you bring him along. He would rather help you pay for gasoline and rubber than to buy a railroad ticket.

However, if you are going on the railroad write to Prof. T. E. Whitaker, Oak Ridge, N. C., and he will have you met either at Kernersville, or Summerfield. If you do not write him then he will not know to send for you.

Be sure to arrive at Oak Ridge in time for supper at about 6:30 on Monday evening, June 18th, 1917.

Trusting and praying that we will have a splendid conference, I am, Yours in His Name,

A. G. Dixon.

High Point, N. C., June 12, 1917.

Burlington.—Our Sunday school attendance was below the average last Sunday, due to the inclement weather and muddy streets. We had special music in the Sunday school. The men's chorus of our church which was organized last week rendered two selections. They sang "The Church in the Wildwood" and "The Way-side Cross," both being very good, and enjoyed by all. This chorus is composed of about 15 of our young men and middle aged men, and the organization of this chorus is the result of the efforts of our pastor who is very proud of the success of his efforts. This chorus will furnish music every Sunday.

Bro. Pritchard gave us two good sermons Sunday. Miss Allene Amick sang a beautiful solo just before the sermon. In the evening service the men's chorus rendered a splendid selection. The subject of the sermon was The way of the Transgressor. The attendance was fairly good at both services.

The usual Jr. and Sr. C. E. meetings were held at the regular hour of meeting. Bro. T. T. Stafford conducted the Sr. meeting and used the topic for that date, which was Sins of the Mind. Bro. Stafford proved to be an excellent leader and made the service very interesting and helpful.

The business meeting of the Senior C. E. Society was held on Monday night of this week. The meeting was featured with the election of officers for the new term beginning July 1st. The following were elected: C. B. Way, Pres.; L. S. Thompson, V. Pres.; Miss Cleater Durham, Sec.; Miss Mary Brown, Ass't Sec.; Miss Thelma Moran, Treas.; Arthur Amick, Cor. Sec.; Miss Elsie Moser, Press Reporter; Miss Lula Riddle. Organist.

Misses Clara Gibbs and Mary Brown attended the State C. E. Convention at High Point last week. They report a great convention.

We were glad to have as a visitor in Sunday school and preaching services last Sunday Miss Nina Vinson of Brinkleyville, who is the guest of Rev. and Mrs. J. E. Pritchard this week. She will attend the Summer school at the State Normal College.

The Jr. Philathea Class of our Sunday school conducted an ice cream social on the church lawn last Saturday night and raised about $12.00 for our church debt fund. Miss Susie Stafford recently became teacher of this class.

Harvey Russell, the 17-months-old son of Mr. and Mrs. J. L. Thornburg, died at their home last Sunday and the funeral service was conducted by Bro. Pritchard on Monday. The child had been ill only a few days. Mr. and Mrs. Thornburg are members of our church, and they have the sympathy of the church in their sad bereavement.

The Burlington church was the first in the United States to enroll as a co-operative church in the Forward Movement. Bro. Pritchard received certificate No. 1 last week, and we are proud of the distinction.

Next Sunday we are to observe "Baraca Day" in the Sunday school and church services. The Senior Baraca class has prepared a special program, which will be rendered in the Sunday school. Bro. J. Norman Wills, of Grace church, Greensboro, will be the principal speaker of the day. Our men's chorus will furnish special music and the Baracas will sing their song.

Bro. Wills will probably deliver an address at the morning church service. We are looking forward to a great day and a big attendance.

C. B. Way, Reporter.

Shady Grove, Guilford Ct.—Our S. S. is progressing nicely; attendance has been good for the past month.

Yesterday was our regular preaching day, but owing to its being Children's day our pastor just made a short address which was very interesting. Our children did finely with their recitations, dialogues and songs. The weather being so unfavorable in the morning we did not have as large a crowd as we were expecting, although the church was full and they were a very attentive crowd. Every one seemed to enjoy the exercise, especially the male quartette, Beyond the Sunset. Our decoration was of cedar and many beautiful roses, and several other different flowers. This day will be long remembered by us all. Children's Day offering was $4.10, which will go to the Children's Home. We hope to have many more Children's Days good as this one, and we also hope to have a new church before time for us to have another Children's Day. We already have a part of the lumber sawed for our new church and hope to go to work on it soon.

Our pastor spent today at the home of the writer. We enjoyed his visit very much. Hope he will come again soon.

With love and best wishes to the Herald, Grace Northam, Reporter.

June 11. 1917.

—Rev. C. A. Cecil and wife motored out to the Herald office in their new automobile last week, while in Greensboro. We thank them for honoring us with a visit.

FATHER.

At the sound of the gay laughter, father looked up, startled. Then he turned back to his desk, and finished his methodical preparations for "closing up." It was Kittredge's girl; she often came in to walk home with him. Father's gentle face settled into wistful lines. It had sounded like Betty's voice; how pleasant it would be if it had been Betty herself!

All the way home, on the trolley, father kept thinking of the girls. There were three: Martha, who was engaged to young Dale—a splendid match, every one said; Julia, who was a beauty, and Betty. They were splendid girls, all of them, much prettier than Dell Kittridge, and yet—father's thoughts ran back to their babyhood; even then he had not known how to play with them very well, but Annie had been alive to help. Since she died, father had somehow lost touch with his girls. He had worked harder and harder as the cost of living increased, but it needed something more than that. He wished that he could ask Kittredge what it was.

Dinner was ready when father reached home. It was a good dinner, and the girls chatted gayly about their dresses, and friends, and plans. They did not talk to father, and he ate in silence. After dinner, he went into the parlor to read the newspaper, but presently young Dale appeared, and father knew that he and Martha did not want any one else about. He wandered out on the piazza; but finding a gay group of young people there with Julia, he went slowly upstairs. Betty, as she passed the door of his room, saw him sitting there in the dark.

"All alone?" she asked.

"All alone, Betty," he answered. He tried to say it cheerfully, as if he did not care, but Betty came in.

"I wish I could stay,' she said, "but Dell Kittredge is waiting for me downstairs, and I've promised to go down to the library with her."

"Dell Kittredge!" father exclaimed.

"Why, yes—why, daddy, what's the matter?"

"Nothing," father answered. "Run along, little girl. I've seen her at the office sometimes, that's all. She comes to walk home with her father; they seem to have great times together."

Betty stooped, and kissed his forehead. "I guess they do, daddy," she said.

The next day, when father reached the office, he found a letter on his desk. The writing seemed vaguely familiar. He opened the letter with a puzzled frown. It read:

"Daddy Dear: You are cordially invited to escort your daughter Betty home tonight at five o'clock.

"Verry sincerely yours,
"Elizabeth Morris."

Father read it over three times, then he put it carefully away. He straightened out his thin shoulders, and glanced happily about the office. He looked ten years younger.—Youth's Companion.

IN HIS STRENGTH.

I will go in his strength—I have none of
my own—
On his arm everlasting I'm leaning alone.
There is danger and darkness away from
his side;
He is sun, he is shield, he is safety and
guide.
When I thirst in the heat of the wilderness land,
Horeb's rock he will smite with his almighty hand;
When I hunger and faint in the wearisome way,
He will rain bread from heaven my spirit to stay.
In the midst of the fire, of the cloud and
the night,
He will speak, and my fears at his word
will take flight;
And when from the waters of Marah I
shrink,
He will sweeten their bitter before I
must drink.
If long seems the journey and far seems
the quest,
'Neath the palm-trees of Elim I'll lie
down to rest.
Dark or light 'tis the same, for he goes
on before,
The One who is refuge and strength evermore.
On wings of the eagle he'll bear me above
All the earth-mist and gloom to the home
of his love.
From the heaven of heavens he'll hearken
to me,
And at last in the morning his glory I'll
see.

—Julia H. Thayer, in S. S. Times.

STATISTICAL REPORTS.

By the General Conference Statistical Secretary, Rev. Crates S. Johnson.

The Church Discipline outlines the duty of the General Conference Statistician in the following words:

The statistical secretary shall prepare a blank suitable for pastors' statistical reports providing for the fullest possible information, which after being endorsed by the executive committee shall be printed by the Board of Publication and put on sale and used by all the Annual Conferences except such as may be using more complete blanks which contain all the information of this official blank. He shall compile and publish during the month of May in each year in the official church papers a statistical report for the entire denomination, with such comparisons with other years as may in his judgment be of general interest and profit.

See Discipline, page 62, § 5.

It has not been possible to prepare and publish a statistical report during May, 1917. A few of our annual conferences do not print their minutes. Some conferences, while publishing their minutes, do not publish their statistical reports, or, if they do, the reports are likely to be partial and not embracing a uniform series of facts. As a result, the information is not at hand for a satisfactory annual report. It is hoped that conditions will be changed and that we will be able to comply with this phase of the statistician's duty hereafter.

A series of blanks is being prepared in obedience to the authority of General Conference and their use is enjoined upon the annual conferences. These blanks faithfully used will enable us to present complete and reliable statistics another year.

These blanks are not as good as they may be made. We invite criticism, They will be used this year as approved by the executive committee and may be revised later. We have tried to make them elastic enough to fit the needs of the several annual conferences, at the same time preserving uniformity, simplicity, comprehensiveness and brevity. There are three in the series.

In presenting this series of blanks to the conferences and churches we offer some suggestions concerning their proper use.

1. These blanks become official at once and should be used for reports to the conferences meeting in the fall of 1917. They should be ordered in generous supply from either of our publishing houses, the M. P. Board of Publication, 316 North Charles St., Baltimore, Md., or Pittsburgh Life Bldg., 219 Sixth St., Pittsburgh, Pa.

2. Before sending the blanks to the pastors the conference secretary should read carefully the Explanatory Notes. Certain changes may need to be made following suggestions. If any charge is without a pastor arrange to get its report from some other authentic source. Let the conference statistical report be complete and accurate.

3. Conference secretary or statistician should prepare beforehand large poster charts with appropriate ruling, with column headings and names of pastoral charges printed in, for the convenience of the committee on statistics in tabulating pastors' reports at conference.

4. Pastors should study the statistical blank before attempting to fill it. Have copy of last year's Minutes before you for comparison. Be neat, accurate, use a pen. See that your additions are correct,

5. A certified copy of the statistical reports from each conference should be forwarded to the statistical secretary of the General Conference, and especially if the reports are not to be printed.

6. For further information, write the General Conference statistical secretary, 24 Fifteenth Ave., Columbus, O.

FORWARD MOVEMENT INSTITUTES.

Institutes will be held on Mocksville charge Friday night, Saturday and Sunday, June 22, 23 and 24.

Pinnacle and Mt. Zion, Friday, Saturday and Sunday, June 29, 30, and July 1.

Pastors of these charges will announce places for meetings and hours for service.

Topics of interest to all interested church people. Interesting topics calculated to interest those who are not interested. N. G. Bethea.

A FINAL WORD ON SHELDON.

A few conclusions of the editor in his last seem to render it proper to add a few more words.

In my article of last week, of May the 31st, I said, "I, for one, believe the law graven on the table of stone by Jehovah is in full force, as observed and explained by Christ and the apostles." But I did not think it necessary to go into details of citations as to just how Christ and the apostles observed the Sabbath. I thought all intelligent readers, the editor among them, knew how Christ and the apostles observed, and interpreted the Sabbath. I admit a **change** in the law of the Sabbath, as to the day of observance, from Saturday to Sunday, but this is no essential change in the law itself, either in the spirit, design, or letter, as the law, as has been said, does not name a day of the **week**, on which to observe the Sabbath, or rest. There were to be six work days between the Sabbaths. Under the old dispensation this rest was observed on Saturday, as we count time, but under the new dispensation this rest is observed on Sunday, as we all know. But this by no means gives any one license to pick out just any day of the week for his Sabbath, or rest, as the editor seems to think, seeing the day has been fixed by competent authority, presumably by the apostles, through the authority given them by Christ, through the Holy Spirit, as indicated in John 14: 26, 16:13, and Matt. 16:19, 18:18. At least we find the Christian church keeping the rest on Sunday as far back as the second century. Irenaeus, who lived in the second century, being a disciple of Polycarp, who was a companion of St. John, says, "On the Lord's day every one of us Christians keep the Sabbath." Ignatius, Bishop of Antioch, A. D. 101, speaks in a similar manner. So do others.

So it is no "loose" view of the Sabbath to hold to the fourth commandment, which requires one day's rest in seven, without naming any special day of the week. I challenge any one to show any scripture saying to rest on the seventh day of the week. Neither is there any scripture forbidding it. Under the Mosaic dispensation the seventh day of the week was observed; under the Christian dispensation the first day of the week is observed, and in each instance the fourth commandment is kept. So the fourth commandment is not "gone," or repealed, by a change of observance from the seventh day of the week to the first day of the week, as Sheldon affirms, as a specific day of the week is not an essential part, or even a literal part of the fourth commandment.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

As to how far Christ's body could be seen on Mount Olivet is not the question at issue at all; but whether Christ will be seen on the clouds of heaven with power and great glory, as he approaches the earth in all the divine effulgence of Omnipotence—in his glory, the glory of the Father, and of the holy angels. That he will be thus seen seems to be clearly taught by Christ and the apostles, which Sheldon seems to question. But this is but in keeping with the attitude of the book. What is gained by such questioning we fail to see.

How many persons can see the sun when he is over the equator at one time? Half the world. How many can see the north, or polar star at once? At least half the people in the northern hemisphere. Christ may be millions or billions or even trillions of miles from the earth when seen, and if he is moving, by change of position he could be seen by all the inhabitants of the earth in a few seconds, or minutes, at most. So it is not a question of being seen on Mount Olivet by all, but of being seen in the heavens.

We may try to make it appear that there is no such thing as orthodoxy, by saying, "My doxy and your doxy," but it still remains that there is a set of doctrines that has been recognized and accepted by the churches and the great preponderating mass of Christians all down the centuries from the apostolic days to the present, as true, and any serious deviation from this as heretical. All well informed persons know this, and it is useless to attempt to evade this fact.

We have no desire to do an injustice to Sheldon's book; but there are other books which contain all the good there is in his book, without the objectionable features of his book, and why not use such books? Why adopt the questionable? A loaf of bread may contain ten ounces of pure flour, but a few grains of arsenic, strychnine, or other deadly poison, rendering it unfit for food. So of a great many books, especially in the hands of the young.

J. F. Dosier.

DELIGHTFUL.

A delightful Book: "His delight is in the law of the Lord, and in his law doth he meditate day and night." Ps. 1:2.

Delightful worship.: "Then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God." Job. 22:26. "They take delight in approaching to God." Isa. 58:2.

A delightful prayer: "The prayer of the upright is his delight." Prov. 15:8. "Delight thyself also in the Lord, and he shall give thee the desires of thine heart." Ps. 37:4.

Delightful obedience: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord?" 1 Sam. 15:22.

A delightful day: "Call the Sabbath a delight, holy unto the Lord, honorable." Isa. 58:13.

Delightful fellowship: "Then shalt thou delight thyself in the Lord." Isa. 58:14.

A delightful peace: "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:11.

A delightful love: "How fair and how pleasant art thou, O love, for delights!" Song of Sol. 7:6.

A delightful experience: "Let your soul delight itself in fatness." Isa. 55:2.

Delightful consolations: "In the multitude of thy thoughts within me, thy comforts delight my soul." Ps. 94:19.

Delightful loving kindness: "I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." Jer. 9:24.

A delightful service: "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8.

A delightful law: "I delight in the law of God, after the inward man." Rom. 7:22.

A delightful land: "Thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." Isa. 62:4.

—From the Word of Life.

FROM PASTORS AND PEOPLE.

New Salem, Randleman Ct.—Although we have not had a report in the Herald for some time, we have not been entirely idle.

Our Sunday school is progressing nicely under the efficient management of our superintendent, Mr. J. B. Lamb. The attendance is increasing since warm weather has come. We are planning to hold a children's day service sometime in the near future. The children always look forward with pleasure to this service.

We were fortunate in having five members of the Forward Movement Committee with us a few weeks ago. They all delivered very interesting and helpful addresses. We hope much good will result from their efforts.

Rev. J. F. Dosier preached us an excellent sermon last Sunday morning about keeping the Sabbath. Our pastor, Rev. J. B. O Briant, did not fill his regular appointment here the 1st Sunday in June. This was because of the protracted meeting being held at Mt. Lebanon. Best wishes to the Herald and its readers.

Ruby Hughes, Reporter.

Pageland.—Bro. Quick filled his appointment Sunday afternoon. The congregation was good and the service seemed to be enjoyed by every one. We have four churches in our town, the Methodist Protestant, Methodist Episcopal, Baptist and Presbyterian. The different churches hold their services in such a manner as not to interfere with services at the other churches. Bro. Quick preaches twice a month for us, the 3rd Sunday at eleven o'clock and the 2nd Sunday at three o'clock. He used as his lesson yesterday the 12th chapter of Paul's epistle to the Romans. This discourse was intended for the church members. His subject, "The Ideal Church Member," using the Good Samaritan as the model. May we try to measure our lives to see whether we are the church member God would have us be. We want to be ideal men, it matters not what vocation in life we follow. Then if we claim to be church members we should be ideal ones as God wants us to be. Will we not strive so to be? Robert Turner.

Whitaker's, Roanoke Ct.—Last Sunday was a happy day for us: we held the opening service in our new church. We had a great sermon by Rev. G. W. Holmes who was once our pastor. Rev. W. E. Swain was to have been with us at night, but owing to bad weather he failed to get here, so Mr. Holmes preached again. The bad weather kept the writer from church at night but I am told the night sermon surpassed the one in the morning.

I say the opening day was a happy one for us, but a happier day will be when, freed from debt, we can see the day of dedication, and the happiest time will be when we shall see souls born into God's Kingdom around her altars; then we shall feel that our work has not been in vain. We want the prayers of the entire church that we may be a power for good in our town and surrounding country.

Our pastor, Rev. C. J. Edwards, has helped us in every way he could; when he could do nothing else he gave us all the encouragement possible.

We have made a hard struggle and shall continue to struggle until we shall be out of debt. We have had very little outside help. We feel that more people would help us if they only knew what kind of building we have erected.

With best wishes for the Herald and readers, Mamie Johnston.

June 9, 1917.

A Letter from Robert Turner.

May I at this late hour try to tell how graciously I was received by the kind people of Yarborough Chapel on May 5th and how I enjoyed being with them in their missionary society. I had the honor of speaking to a very intelligent audience at the M. P. Parsonage at 4 o'clock Saturday afternoon. There were members from each of the different churches present, and all seemed to enjoy the occasion, and especially the delicious repast that followed the missionary meeting. This repast was characteristic of Bro. and Sister Williams' good judgment, for they had never heard the writer speak and they prepared to sweeten what was said or to please the audience whether the speaker did or not.

I was very glad to visit this church, due to the fact that the people there held such a warm place in father's heart. He served them for four years and during that time only missed one Sunday and that was due to death in the family. The good people there presented him with a nice memory quilt, which mother prizes very dearly, and thinks of the members of this church in terms, not as strangers, but as intimate unknown friends. Sister or "Mother" Yarborough was unable to be with us, but she invited Bro. and Sister Williams with the writer to take dinner with her and the time spent in her home shall ever be remembered. I also had the pleasure of speaking to the Bible class at 10 o'clock on Sunday morning, and filling Bro. Williams' pulpit at eleven o'clock. Although there but a short time, I learned to love them, and feel that Bro. Williams will accomplish great good while there, for I feel that not only his good wife will uphold his hand, but with such members as this church is composed of I feel sure they will aid him in carrying on God's work. I cannot mention all of the nice things done to make me enjoy my stay and how accommodating the Messrs. Yarboroughs were in getting me from and to the station. But I will say in the words of Tiny Tim, "God bleass each one of you, God bless us all."

Randleman Ct.—We have just closed two meetings. We held our meeting at Worthville the third week in May. We had a good meeting. The church was much revived. One addition to the church and two more to join.

We held our meeting at Randleman the fourth week in May. This was also a good meeting. Two joined the church and four more are to follow. Rev. D. A. Braswell was our pulpit help. Bro. Braswell was not at all well in either one of these meetings, but he lost sight of this when in the pulpit. He seemed to be at his best then. He did good preaching—good as the best.

J. B. O'Briant.

Gregson-Barker.—Sunday, June 10th, 10 o'clock A. M., a very pretty wedding took place at the M. P. Parsonage, at Randleman, N. C. Mr. Hubert Gregson and Miss Hazel Barker were the contracting parties. These young people are both of Climax, N. C., and are very popular and have a whole circle of friends The wedding party consisted of two autoes full of young people, friends of both the bride and groom. They were a happy group of young people. Their many friends extend congratulations. The undersigned officiated. J. B. O'Briant.

Thomasville.—Dear Bro. Editor: Enclosed find a copy of the sermon preached by Dr. Elderdice at the dedication of our church. Every one who heard this sermon thought it just the message that all church people need just now and a large number requested that it be published in our church papers. I hope you will publish it this week. I hope every one will read it and that it may do much good to set us right just at this stage of the history of our country.

Our dedication service has been so well reported by Mrs. Boyles in last week's Herald that I deem it unnecessary to say much about it myself except that it was a most delightful service. The sermon by Dr. Elderdice was fine, one of the best sermons I have ever heard, and delivered in a masterful way.

The music was good. We appreciate the assistance of Mrs. Harrell of High Point.

Bro. Suits was with us, he being the

only one of the former pastors who came. We were glad to see him. He preached for us four times while here, every one enjoying his splendid sermons. We thank him for coming and assure him that his coming was not in vain but that he endeared himself to the people here more than ever by coming.

Bro. Dixon came and held the revival services which was a delight to us all to have him with us and to hear his splendid sermons. The church seemed much revived and we had six conversions, four joining the church Sunday morning. We are very grateful for this splendid revival meeting; we all feel closer drawn to Christ and may He continue to bless this church.

This church is now in the best condition it has ever been in both financially and spiritually. It is in a flourishing condition, yet much work is yet to be done before it will be what I would like to see here. It has made splendid progress. One thing I must say, and that is the response of the members to every call of their pastor. Since I came here I have not made an appeal but that met with a hearty response.

I have resigned as pastor to take effect June 18, not because of any trouble, not because of any ill feeling on the part of the pastor or people, for the peple were never better to me than now. I feel my work is done here and I have been called into a larger field of usefulness. There is a work that is very close to my heart that I want to do and I believe God would have me do it, therefore I am taking the first step in order to get in line so that I may be of service to my fellowman, my country and my God in this capacity. I may never be allowed to do the work I want to do, but it will not be my fault, I shall do my part.

Of course I will be criticised by some folks, but then while they are after me they will let other men alone.

I pray God's richest blessings upon every one and may the work prosper in your hands. Sincerely, E. O. Pritchett.

June 11, 1917.

Three Methodist Protestants Graduate at Elon.

For several years there has been an increasing patronage of the Methodist Protestant Church in attendance at Elon College. The church does not patronize, as a usual case, that which does not merit its patronage and respect. Elon College has, during its entire history, been broad and liberal, and has always striven to show herself worthy of the high place which she now holds in the educational world. The college is bound by no creeds except the creeds and doctrines of the Word of God, and she has, by honorable means, always held out a helping hand to every young man and young woman who has knocked at her doors seeking truth, knowledge, and culture. From ever widening circles this institution has been gathering her student body and, after this band of young people has been trained for service, the college has sent them back to bless the world of mankind.

At the commencement of 1917, three Methodist Protestants received at the hands of Elon College their diplomas and their bachelor's degree. These three men are Rev. B. M. Williams, Warren McCulloch, and Ira Gunn. Among the members of the graduating class of thirty-one, there were no men who were more highly respected or esteemed.

Mr. Williams and Mr. Gunn maintained themselves with credit throughout their four years of college work. They were both honored by their class, Mr. Williams being its president and Mr. Gunn being the Business Manager of the Phisicli, the College Annual published annually by the senior class.

Mr. McCulloch, coming from Adrian College, Michigan, took only the last years of his college work at Elon, but, during these years of work, he made for himself a worthy record and won distinction for himself by winning over twenty-five others the honor to represent his class on the commencement program on Commencement Day.

As a Methodist Protestant himself, the writer commends these young people to the Methodist Protestant Church, feeling that they are tried and capable and worthy for any service they may be called upon to render.

The recent Commencement at Elon was a great occasion. The President was pleased to announce that the Alumni Fund had been completed and that he is authorized by the Board of Trustees to commence the work of raising an additional one hundred and twenty-five thousand to add to the endowment of the college.

Among the faculty of the college are representatives of the leading Protestant denominations throughout the country, and the Methodist Protestant Church is represented by two persons on the teaching staff. There are a number of fine young women from our church who are there preparing for useful careers in the world. Several of these are preparing for the ministry, others are getting ready for the foreign field, and still others are developing into teachers and are preparing for useful careers in other occupations. (Member of the Faculty.)

High Point.—We had a splendid day last Sunday. The State C. E. Convention was with us and kept the folks out late Saturday evening, so a good many were not out in time of Sunday school; 238 present. But by 11 o'clock they were out, and gave Mr. C. F. Evans, Southern Field Secretary of C. E., a splendid hearing. He was at his best, and all of you who know Mr. Evans know that he is great. It was a great treat for us all, and his coming will surely do our church good. How any one can hear him and not be more loyal to his church I cannot tell. Next Sunday we are to have Rev. F. T. Benson, D. D., at 11 A. M. and Rev. Lyman E. Davis, D. D., at 8 P. M. Our people will welcome these brethren. In His Name,

A. G. Dixon.

Greensville Ct.—We had no preaching at Hobbs yesterday, the rain prevented us; we are having service twice a month now, so it won't be long before Bro. Morgan will be around again with a good and profitable message for us.

The S. S. Rally held at Philadelphia the first Sunday was a great treat to the writer. Four schools were represented. We already felt that S. S. work was a great work, but after meeting together and finding out what others are doing it inspires us to do greater service.

It was a delight to meet our Herald's Editor. I have often desired to meet him when I was writing Hobbs' report or reading our paper. He seemed somewhat surprised when he met Miss Edwards—Mathews' reporter—and myself; said he expected to find older-looking ladies; guess Miss E. will join me in saying, "I appreciate the fact that my face was so kind as not to show my agedness."

We are planning to have Children's Day service in July; will report what Sunday later. We would be glad to have the Editor with us at this service.

Dora Pair.

Our Children's Day.

It was a day of pleasure. It was a pleasure to the parents. It was a pleasure to the visitors. It was a pleasure to the pastor. It was a pleasure to the little ones. And no one that witnessed the exercises can deny that fact, after seeing the broad smiles appear on their faces as they approached the stand.

It was a success in every sense of the word. And much credit is due Mrs. Gerringer for her untiring efforts in training the little ones. And the part that was most pleasing to our pastor, Mr. L. W. Gerringer, was the foreign mission offering of $7.00. We all hope for an increase next year. T. S. Wray, Reporter.

Reidsville, N. C.

FRED'S BIG SISTER.

"I don't go much on sisters," Rodney Black was heard to remark, "but I could stand a dozen like Fred's; she's O. K. Lucky dog, that Fred Wilkins.'

"Same here," Tim Welsh added. "She's better posted on fish bait and base ball than Fred is himself, and as to cookies—oh, my!"

Fred Wilkins' house was the most popular resort for the boys of the neighborhood, but Fred said good-naturedly, "I'm not chalking up any credit to myself for it; it's all Sue."

There never was a girl like her for making mouth-watering tarts and turnovers, doughnuts and cookies, and she knew enough of a boy's appetite to make them by the gross and the bushel, instead of paltry dozens and pints. As to skill in bandaging and caring for torn and bruised fingers and toes, even the doctors, so the boys said, had to take a back seat for Sister Sue. Yet, after all, her crowning talent was the wonderful way she had of patching and darning a ragged tear in coat or trousers, so that even one's own mother couldn't discover it.

"Say, she's going to have a birthday next Wednesday," confided one of the boys to the others. "Let's get her a present. She's always loading us up with good things, and doing things for us generally."

The group of boys readily agreed, and it was decided to ask Fred to learn from Sister Sue what she most desired as a gift. Fred agreed, and promised to report promptly. But two days passed and Fred kept away from the other boys or gave unsatisfactory answers when approached. Finally, the boys cornered him.

"Well, you see," he said, shamefacedly, "Sue isn't like other girls, always wanting things. If it was Bess, now, she'd tell a dozen things she'd like in one breath."

"Well, it isn't Bess, it's Sue," cried Will Davis. "What does Sue want?"

Fred took a long breath. "Well, you see," he began again, "she couldn't know I was quizzing her for anybody but myself, and she said—Pshaw, I ain't going to tell you," he broke off impatiently. "It isn't any of your business, anyway."

The boys grew indignant. "Well," said a voice. "I guess it is our business. If you think it is going to cost too much, we're not a stingy lot. We're ready to do it up fine. Out with it, Fred!"

Fred straightened up at that, with a "do-or-die" expression on his face, "Maybe you'll wish I hadn't. It is something that'll cost like fun, but I said I'd report and I'm a man of my word, so here goes. She just said, 'Frederick Jackson Wilkins, if you want to give me a birthday present that I'd like better than anything else, you take a sheet of blank writing paper and write on it an iron-bound promise that you'll stop smoking cigarettes; and sign it.' And that's all I could get out of her."

Fred said afterward, when he told Sue about it, "You could have sliced the silence that fell over the bunch of boys with my jack-knife." Every boy of them had known that Fred's sister Sue had no use for cigarettes, and they had always been careful to keep them out of her sight. It was Fred who finally spoke again:

"Well, I didn't suppose you'd like it a bit better than I did, but you made me tell."

"Say, are you going to give Sue what she asked for?" spoke up a boy, slyly.

Fred's face flushed, but his voice had a manly ring, and he promptly answered: "You just better believe I am. She's too good a sister to disappoint."

"That's what I say." blurted out Tom Polf. "It would please her mightily to have all us boys do the same thing, too. Let's do it. All in favor say Aye."

"Aye, aye," was the firm but quiet response from every boy.

"There's one of the boys wants to see you, Sue, out in the yard," said Fred Wilkins to his sister on the morning of her birthday. "He won't come in."

Sue smilingly accommodated herself to a boy's whim and hurried out into the yard, where she found Rodney Black. He handed her an envelope, bulky and broad, "From us boys, just to start off your birthday cheerful;" he told her.

Fred lingered around when Sue opened the envelope and read the promises written in many boyish hands to stop smoking, and heard a fervent, girlish "Bless their hearts! How did they know how much I wanted them to do this very thing?"

She wouldn't have been a girl if she hadn't been wonderfully pleased at the mammoth box of bonbons that came later, labeled in boyish hands, "Bought with the money we didn't spend on cigs." But she always insisted that, delicious as it was, it wasn't to be mentioned in the same breath with the presents that came in the envelope.—Union Signal.

"Give me a faithful heart,
  Likeness to Thee,
That each departing day
  Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
  Something for Thee."

JENNY WREN'S JAILBIRD.

She was a "Jenny Wren" sort of body—shy, plain, and low-voiced—and nobody ever paid much attention to her. One day she flitted away as quietly as she had lived. The poor wept so bitterly that her townspeople half guessed that a saint had lived among them.

They stared curiously at her jailbird, who had come halfway across the continent for the quiet funeral. They would have liked to be cordial and friendly to the erect, fine-looking young business man, but they realized that it was too late. Ten years before he had been a spoiled, handsome youngster who in a moment of passion committed a crime. He said himself that it was easier to go to prison than to endure the cold glances of his former friends.

Jenny Wren had been his Sunday school teacher, and she did not consider her responsibilities ended when the prison received him. Every Sunday afternoon she wrote the boy a letter such as his dead mother might have written him. Her old fingers were gnarled and twisted with rheumatism, which made writing a task; but she never failed him. She begged magazines before their owners were half through with them to send to her prisoner. When he sent her the prison magazine with his article on the front page, she was as proud as if it had been a college paper.

A PINCH OF SALT.

"The Lord calls his people the salt of the earth," said the old woman musingly. "I reckon no one of us is more than a pinch—and some of us is a pretty stingy pinch the way we act sometimes—but it's just the pinch put in or left out that makes or spoils the cooking. Take it all together, it's likely we have a deal to do with the seasoning of the world."

It was a homely exposition, but a true one. We are not the "salt of the earth" alone for its savings, but also for its seasoning day by day. Though each individual is only a "pinch," yet each in his place should add relish and enjoyment to the life around him. Only God can bring the world to heaven, but every Christian who will can bring a little of heaven to the world and put it into the daily life of those about him.—Selected.

—Bethesda Church, Yadkin College Ct., expects to have children's day the second Sunday in August.

—Prof. T. C. Amick has entered upon his work as teacher of mathematics in the summer school of the State College at Raleigh. Mrs. Amick will join him soon.

IN OUR FATHER'S CARE.

The ships glide into the harbor's mouth
And the ships sail out to sea,
And the wind that sweeps from the sunny south
Is as sweet as sweet can be.
There's a world of toil and a world of pains,
There's a world of trouble and care;
But, oh, in a world where our Father reigns
There is gladness everywhere.

The earth is fair in the breezy morn,
And the toilers sow and reap,
And the fulness comes to the tassled corn
Whether we wake or sleep;
And far on the hills by feet untrod
There are blossoms that scent the air;
For, oh, in this world of our Father, God,
There is beauty everywhere.

The babe lies soft on the mother's breast,
And the tide of joy flows in;
He giveth, He taketh, and He knoweth best—
The Lord to whom we win.
And, oh, when the soul is with trials tossed,
There is help in the lifted prayer;
For never a soul that loves is lost,
And our Father is everywhere.

The ships sail over the harbor bar,
Away and away to sea;
The ships sail in with the evening star
To the port where no tempests be;
The harvest waves on the summer hills,
And the bands go forth to reap;
And all is right, as our Father wills,
Whether we wake or sleep.

—Ex.

A MOTHER'S MISTAKE.

The two little daughters in this home were as unlike as it is possible for sisters to be. Helen was a quiet, delicate, thoughtful, conscientious child; while her sister, two years younger, was a gay, romping, healthy, careless girl, loving and lovable. The parents and friends injudiciously remarked about their characteristics before the children, until Ruth felt that it was her disposition to be careless and that she could not help it. On the other hand, Helen heard so often that every one could depend upon her that she prided herself upon this quality. She was a careful little student, a painstaking helper in the household duties, and a perfect little mother to the baby of the family.

Without knowing it the mother grew to putting extra duties upon Helen in the way of looking after her sister, and the conscientious child did her best without complaint. If Ruth were to bring home a book from school, to wear her rubbers, to do an errand, to perform some little duty at home—in short, to do what children are expected to do in their daily life—Helen must see that her sister did it. She must not only remember for herself, but for her careless sister as well.

At last a severe illness reduced Helen to a mere shadow, and the mother for the first time realized what she had been doing. In her delirium Helen constantly said: "Ruth, you must wear your rubbers today. Mamma said so. Ruth, you must remember to feed Fido. Ruth, don't forget to study your spelling." And so through the list of endless cautions and directions until her mother's heart ached. The child finally came slowly back to life, and even to this day has the worried, fretful disposition developed by years of overwork in the way of responsibility. The mother is making every effort to remedy the mistake, and is thankful that she learned her lesson before it was too late.—Hilda Richmond.

DAILY BREAD.

Christ taught us to pray every day for our daily bread. It comes to us so regularly as a reward of our daily labor that we almost forget to pray for it at all, or even to return thanks when we receive it. How many Christians hasten every day to the shop or field without taking time to breathe one short prayer for God's help in the day's labors? Yet we need His help and He needs us. Our work is a part of His work, and He is interested in its performance. Of the first thirty years of the life of Christ we know almost nothing, but that He was always about His Father's business, and He worked with Joseph at the carpenter's trade. He spent the greater part of his short life in showing the world that even common labor may be business that God is interested in, and that to work without reference to God, to work for bread for bread's sake alone, or to live by bread alone and not by hearing and constantly obeying the Word of God, is to live a life that is less than human.

If we should pray for material bread, much more should we pray for the Bread of Life. It comes by labor, too. There is certain spiritual satisfaction that comes from right thinking and right living. The man who strives to do his whole duty to man shall in no wise miss his reward even though he does not think of God. The man who thinks of God, but thinks of Him as if He were afar off, who obeys but does not pray and does not love, will also receive the reward that is due his small measure of piety; but it is infinitely better to be a son than a servant. The son loves to abide always in his father's house. He loves to be sure of his father's companionship and approval. He loves to pray, as he begins his task: "O Father, grant that all my labors this day may be begun and completed under Thy approval and blessing! Grant that of the poor material I bring this day something may find a place in Thy eternal house. Grant that for this day's labor I may receive my daily bread, the portion of this world's good that I need; and that I may receive the bread that endureth, the fellowship of God this day."—Selected.

ON TIME.

Napoleon said: "I beat the Austrians because they did not know the value of five minutes."

Napoleon's marshal, Grouchy, came up late at Waterloo. For that delay the conqueror of Europe died a captive eagle on the barren rock of St. Helena.

On the great clock of time there is but one word, "Now."

"By the street of By-and-By one arrives at the house of Never."

Putting off means leaving off, and going to do means going undone.

"On time!" is the cry of progress. "Too late" is the groan of failure. The race of success runs on time.—Young Folks.

A CITIZEN OF HEAVEN.

A Christian does not turn his back upon the fine things of this world because he has no natural capacity to enjoy them, no taste for them, but because the Holy Spirit has shown him greater and better things. He wants flowers that will never fade; he wants something that a man can take with him to another world. He is like a man who has notice to quit his house, and having secured a new one, he is no more anxious to repair, much less to embellish and beautify the old one; his thoughts are upon the removal. If you hear him converse, it is upon the house to which he is going. Thither he sends his goods, and thus declares plainly what he is seeking.—From "My Mother's Scrap Book."

—On Tuesday Rev. C. J. Edwards wrote from Rocky Mount as follows: "Mrs. Edwards was operated on here yesterday A. M.; was under the knife three hours and forty-five minutes. We don't know what to expect. She isn't very critical condition. I hope the worst is over, but we can't tell. A loving Father is caring for her." How soon sorrow comes after joy! Just a few minutes ago Bro. Holmes' report of Bro. Edwards' pleasure in the new church opening came under our eye. Now this. We tender sympathy in the acute and deep anxiety through which Bro. Edwards is now passing.

REPORT OF WORK.

(China.)

April 1, 1916, to March 30, 1917.

Greetings to Our Board and All Friends and Upholders of Our Mission:

We wish to thank you for all your faithful work, offerings and prayers. May we all work in the name of the Lord and for His sake, and may we all bring our humble service to Him like the five barley loaves, and two small fishes, knowing that He will not cast away what we bring to Him but grant His blessing upon it. Questions may arise in our hearts: "What are they among so many," or others may say: "Why was this waste of the ointment made," but the Lord gave the right answer to both kinds of questions and will do so yet when we pour out our service in love to Him.

This year has been an eventful year. China has gone through hard struggles, first on account of the high-handedness of Yuan-Shi-Kai's rule and his tragic death. The time of his presidency was filled with bloodshed in the capital and over the whole country, and rebellion between the south and north. Great amounts of money have been appropriated, or rather stolen, from the country's funds and government banks. President Li-Yuan-Hong is a man of peace, but different political parties are still fighting for the power, that makes it hard for the president to establish peace. The question of joining the European war has lately drawn all attention from the government, and has made them forget all that two months ago was of vital interest to them.

We have had great extremes in the temperature this past year. The winter has been one of the coldest that we can remember and there has been untold misery amongst the poor. Many have frozen to death. Last summer we had great torrents of rain and our compound suffered considerably.

Under all changes we may still rest on our Lord, knowing that He is the same today, yesterday and forever. He keepeth us and his work in His hands as well as guarding the great events, praise to His holy name!

Our work is carried on in different ways. Please note that the statistics are separate, following this report, a copy of which has been sent to the China Continuation Committee.

Regular Sunday Services and Meetings for Christians and Inquirers. In Kalgan, our chapel,—a common Chinese room holding 200 persons packed—has generally been filled at our Sunday meetings, which have been attended by all classes. Two Christian teachers from R. R. and government schools, Mr. Nien and Mr. King, have given us assistance by preaching several times, which has been greatly appreciated. In connection with our Sunday meetings we have held the **Sunday school**, having classes for both young and old. We use the S. S. union lessons.

At Suanhwafu and outstations the Sunday meetings and Sunday school are held with more or less fair attendance. We have had services at one of our Christians' homes in another part of the city during the year except in the very coldest season.

Times of Special Meetings with Bible Classes for men and women have been held during the winter in Kalgan and Suanhwafu with an attendance of 35 to 40. During half of the day those attending have been divided up in classes and taught according to their ability to comprehend and follow on, and during the rest of the day we have common meetings with chosen subject. We have also held classes in two villages for enquirers where we have had two native workers busy during the winter. In one of these places, "Sanlichuang," we have rented a small house for worship. The expense of rent, etc., has for the most part been met by the natives, not including the evangelist's wages. There are over thirty enquirers in that village alone and lately four were baptized there and others wish to follow, although we move rather cautiously. These meetings have been a great help in the work and we hope not only to keep them up, but have such meetings arranged in all our outstations. Last spring we had Mr. and Mrs. Knight of China Inland Mission at our annual helpers' meeting, which was very helpful.

The time that we spend in receiving callers often takes the greater part of the day for ourselves, and also for some of our evangelists. We have to deal with many kinds of questions and meet with needs temporal as well as spiritual. People out of work often take their refuge in the "Jesu church" asking for help in some way or wanting letters of introduction in order to get work. Many who suffer innocently are coming asking for help to get right and often we are greatly perplexed as to what to do.

The Schools have been kept up as usual. On account of Mr. Heininger being absent, the Kalgan Boys' School as well as those at the outstations have been worked by native teachers. It has not been possible for me to spend more time for school work than what has been necessary for supervision. Mrs. Soderbom has had charge of the Girls' School. As she wrote a letter not long ago telling about it, she does not consider it necessary to report it over again. During the year we have taken steps with regard to improving the course of study in our outstation schools in accordance with what the mission schools generally have and what we also have kept up in the Kalgan schools. We are not satisfied ourselves with our school work. It is not possible to carry on the school work properly up to the needs and claims of the times in the present buildings and with the present arrangements. We have had to turn off several applicants lately because we had no room. We are very glad for the promise of getting new buildings for our schools. These we hope we can start as soon as Mr. and Mrs. Heininger have returned.

Street Chapel work has been conducted in Kalgan, Suanhwafu, Ts'aikopu and Hua Shaoing where the street chapels have been kept open a part of the day. We also have a street chapel in Suei Chuan but no worker. This work is intended to reach all kinds of people and many hear the gospel and come in contact with Christian truth for the first time through this medium.

Tent Preaching: Last summer we had our tent set up in several villages and towns. One of our young preachers, Mr. "Yu-Shing-Pang," and also a student, Mr. Kao-Ching-Ming, and another helper were with it while several others helped at different times. It was a hard summer on account of the heavy rain torrents and cold nights. On one occasion the tent was nearly taken away by a river and one night a thief broke in and stole clothing and things belonging to the helpers. The fruit of tent preaching has been the gospel made known to many who would have no other opportunity. Books and tracts spread, more enquirers enrolled. In Huai-an city where we had the tent last year two school teachers have taken a stand for Christianity. They read the Bible and Christian books and try to spread the truth to others and they have urged us several times to open work in their city, which, however, we have as yet been unable to do so.

The Dispensary **Work** has been, as before, carried on by our native Dr. Ts'ui and one assistant and a blind evangelist. You will find from the statistics that the total number of treatments have been 7978. And although the price of drugs has been from two to five times more than during times of peace, yet we have been able to meet the expenses by the fees,—the doctor's wages not included. We recognize the benefit and need of a more effectual and better medical work; yet taking into consideration how few workers there are and the present equipment, we must acknowledge all the good that has been accomplished. Many have come with frozen limbs necessitating amputation, and many sufferers have been relieved, and to many of these our dispensary has been t[illegible] chance. A small fee is taken at t[illegible]or, which is approximately one gold cent, but those who can pay for their medicine, or in cases of amputation, have to do so. Therefore we would not be without this branch of the work and if the Lord enables us at any time to enlarge it, it will be for the welfare of many sufferers as well as for the spreading of the gospel.

A Street Children's Sunday School has also been kept up in the Dispensary, chiefly by Mrs. Soderbom. Four of our big school boys have been helping in it nearly every Sunday. During the coldest season we had to give this up for some time.

Visiting Homes. Mrs. Soderbom has, according to her time and strength, visited homes. She has had opportunities in this work that we would not have had otherwise. It is a good way of getting in closest contact with both Christians and heathen.

The Proposed City Center Work. We have seen several places during this year but they have not been satisfactory either in price or location, some in danger of flooding during the rainy season. At last we decided on one that we had talked about before Mr. Heininger went home, for which we are at present negotiating. Our Chinese and the other foreigners of Kalgan were all in favor of this site, although it is not without faults and inconveniences. We also communicated with Mr. Heininger and he telegraphed and said "buy." So we offered $3500 Mex. for it and besides this sum there are old houses that we could either buy for a cheap price or give them some help in removing them. Our offer is not yet accepted. If they do so we have to stand by our word. There are several reasons why we have not pushed this affair. One that the rate of exchange has been all against us for a long time, which makes anything that we undertake to do with American gold 40 or 50 per cent. dearer and sometimes more than ordinarily. Secondly, just as we were determined to go ahead after the receipt of Mr. Heininger's telegram all the bad rumors broke out about war between America and Germany and also China, so we hesitated, but were later obliged to continue our negotiations that we had begun before, rather than to drop the matter altogether. Another thing also, we should rather wait than to make a bad investment. Maybe Mr. Heininger will be here again before we get any better prospect. We will do our best and trust God to lead to a good outcome. In China it is not wise to push too hard in purchasing property because anybody doing so will have to pay for it.

In Hua Shao-ing we have this year bought a house for the mission work and we are at present building a new house for chapel and school. This purchase has been paid for by proceeds from sale of land formerly belonging to the church.

During the year I have made four longer trips around the district, and several shorter visits to places nearer by Kalgan have been made by myself or Mrs. Soderbom. As it has been advisable that one of us stay at the station Mrs. Soderbom has had to mostly stay at home looking after the work while I have been out. We frequently visit Suanhwafu and Ts'ai Ko-Pu, as these places are on the R. R. line. As the work in the outstations is included above, I only need to say in addition that the work has been carried on like last year by our natives, but we have felt great need of spending more of our own time to give help to those places. It has been necessary to close a place which we opened last year, "Chia-hsien-chuang," on account of the unchristian conduct of the man who let us have his house for meetings. This was a great disappointment to us all, Chinese as well as foreigners and we had great trouble and work to get it straightened out. But then we had the joy of opening up the other village near by, "Sanlichuang," already mentioned.

Now, dear friends, we are not blind to our short comings and disappointments. I wish I could show a little more of that side, but don't forget that it is harder to get the darker side to show on the picture than the bright side, which perhaps is fortunate. Again we must remind ourselves that we do the work not only because of what we see and get from it but for the sake of our Lord's will. Disappointment and hindrances are often only the way to progress and blessings.

We need more foreign work in all departments to infuse more life. Our strength has been inadequate this year to the demands of the work. Our helpers have on the whole done good servic but still we have felt that there is something lacking. We are glad to know that Mr. and Mrs. Heininger will soon be at their work again and for the promise of needed buildings which will give us a chance of more effective work.

The way the Lord teaches us to increase our work is to pray the Lord of the harvest, that He would send forth laborers into His harvest. He, only, can give the right call to the mission field, and you and I should partake in this prayer.

Yours in the Lord's service,
Carl G. and Anna Soderbom.

A WAR EMERGENCY IN CHINA.

At this time when one needs a bottomless purse to take care of the many demands, the American Section of the World's Sunday School Association has been asked to meet a war emergency in China. The Sunday-school work in that great field has been financed heretofore largely by the British Section of that Association, but owing to their depleted resources they have been obliged to call upon the American Committee to take over the budget and administration of China. The American Committee, at a recent meeting, unanimously voted to shoulder this additional burden.

Under the present organization, there is maintained a headquarters office in Shanghai, where Rev. E. G. Tewksbury has been doing splendid work as the General Secretary of the China Sunday School Union. It is proposed to continue this arrangement, giving Mr. Tewksbury two native assistants to help him in the general organization, and also to place native secretaries in every Province which is ready for such service.

After conferring with those best informed, the following were stated to be the Provinces which should be manned: Chihli, Shantung, Szechwan, Hupeh, Hunan, Kiangsi, Chekiang, Kwangtung, and Fukien. The average density of population in these ten provinces is 400, Shantung Province leading with 683 to the square mile. Compare this with 191 to the square mile in the state of New York, and 100 in Illinois. To take care of the program outlined above for the Sunday-school organization of China will require a budget of at least $18,000.

China's population is 400,000,000. Of the sixty million children of school age only four million are being publicly educated. The Christian Primary school with its Bible teaching will be for many years the principal hope for the education of these millions. As showing the advance in Sunday-school work in China, there has been an increase of 60,000 in the weekly distribution of Lesson Helps during the past year. The following statement regarding Sunday-school work has been made by J. W. Bashford, Methodist Bishop for China:

"The Sunday-school work in China appeals to lovers of men in America, first, because of the great economy with which it has been conducted in connection with our schools and churches; second, because it lays hold on the young life of China and helps to cast that life into the Christian mold; third, because China is the largest nation in the world, and fourth, because China is now passing through the greatest transition in her history. If she can be guided in this transition by Christian ideals, we shall see something like one-fourth of the human race enter upon a new civilization and become a strong factor in bringing the Kingdom of Heaven to earth."

DIED.

Patterson.—Anna Patterson, nee Lofflin, born Jan. 13, 1830, died May 28, 1917; married June 5, 1853, to Rev. Jacob C. Patterson.

This union was blessed with eleven children, nine of whom still survive.

She joined the Methodist Protestant Church in girlhood and continued a consistent member until death removed her from earthly scenes at the age of eighty-seven years, four months, and fifteen days.

This long life of faithful service is deserving of more than passing mention. She was truly "a mother in Israel." Many of the pastors of the Methodist Protestant Church can testify that her home was in fact as well as in name, "the preacher's home."

The neighbors received help in trouble and sickness, and comfort in sorrow and bereavement.

Though of limited literary attainments she, because of her loving sympathy and large experience, was looked to for advice and counsel. The sick children especially wanted to "send for Mrs. Patterson."

She lived a life that exemplified the power of grace divine, and died trusting the Savior that had been so much to her in life. The day before she died she said she did not know whether she would get well or not, but "it's all right," and almost in the language of Paul who said, "For me to live is Christ and to die is gain." On May 29, the mortal remains were deposited in the last resting place, a large congregation testifying by their presence to the esteem in which she was held. Services conducted by her pastor, assisted by Rev. J. E. Hall of the Moravian Church and Rev. Wm. Beckner of the Dunkards. C. H. Whitaker.

Mabry.

Our hearts were made sad on the morning of June the 2nd when our Heavenly Father who never makes mistakes saw best to take from us little Eddie Mabry. He was 18 yrs., 1 mo. and 10 ds. old, although you would not have taken him to be past 12 yrs. He had been an invalid for the past ten years, having had infantile paralysis when 8 yrs. old. The immediate cause of his death we pneumonia. In his early childhood he expressed a desire to join the church and he has ever lived a devoted Christian life. He bore his affliction with all patience and was never heard to murmur a word of complaint.

It was hard for us to give Eddie up, but we realize that it is far better with him. All was done for him that loving friends and faithful physicians could do, but the Lord needed him, therefore let us try to submit to His will.

He leaves a widowed mother, one sister, grandparents and other near relatives to mourn their loss. May the Lord comfort the bereaved ones and help them to be ready to meet him on the other shore.

"We love thee well, Eddie,
But Jesus loves thee best."

His Aunt.

The Lord, in His infinite wisdom, has seen fit to take from earth to Heaven one of our sweet little Cradle Roll members, Sarah Rebecca Dorsey. She is the daughter of Mr. and Mrs. T. C. Dorsey, of Hollister. Age, 1 yr., 8 mos. and 4 ds. We can't see now why our little ones should be taken away, but "sometime we'll understand."

Fond parents, the Lord lent you this little flower to bloom in your home for a season, but has now taken her home with Him in Heaven. Weep not, she is not dead, but sleepeth "safe in the arms of Jesus." May God comfort the bereaved father, mother, sisters, and brother.

Mrs. W. A. Delbridge,
Cradle Roll Supt.

Great Loss at Gibsonville.

Our church, and, in fact the entire town of Gibsonville was shocked by what might be called a sudden death of Sister Sallie A. Huff, which occurred on Sunday evening at about 10 o'clock, June the 10th. Sister Huff was taken with paralysis on Wednesday, after which she was not able to speak until the end came. Her health had seemingly been better than usual for some weeks.

Sister Huff was a daughter of the late Berry Davidson and was born at Snow Camp in Alamance Co., Jan. 7, 1856. Her age at her death was a little over 61 years.

She was converted at 15 years of age at Bethlehem Christian church in Alamance Co. and joined the M. P. church at Bethel on the Alamance Ct., where she continued a faithful girl member until the building, largely by her father, of Fairview church, where she with the family moved their membership and joined as charter members. She remained a member of this church until about the year 1894, when she moved her membership to Gibsonville, where she has been a faithful member until her death. She was a teacher in S. S. and organist for the church for nearly a fourth of a century.

In the year 1888 she was united in marriage to O. L. Huff. After their marriage they moved to Mocksville, Davie Co., for a number of years.

From this place they moved to Gibsonville, where her husband was successfully engaged in milling business until his death five years ago. To this marriage was born one son, W. N. Huff, who is now located in Gibsonville. She also leaves one full brother, Bro. W. N. Davidson, of Gibsonville, and two sisters, Mrs. John and Rev. T. J. Ogburn. Also two half brothers, J. C. Davidson of Fayetteville, and Dwight L. Davidson, of Gibsonville. Sister Huff had a very high regard for that which she believed to be right and was true to her convictions. Our church and town of Gibsonville will greatly miss her. Her son and the entire family have our heart-felt sympathy.

J. H. Bowman.

FROM PASTORS AND PEOPLE.

Union Grove, Orange Ct.—I exchanged pulpits with Bro. F. C. Lester, Sunday. Bro. Lester conducted the communion service for me on that day, but he reports that he was rained out in the morning, but had a good service in the afternoon notwithstanding the unfavorable weather. At this time Miss Maggie Williams was given her church letter of dismissal from Union Grove to join the M. E. Church, South, at West Durham. While we regret to give her up, our prayers and best wishes go with her as she joins her new church home.

On last Friday night while in the hospital at Durham for treatment death called away the Baldwin child (whose given name we are not able to give). Our prayers and deepest sympathy are with the loved ones in their sorrow and grief over the departure of their child and little brother.

We are planning to have our children's day service at Union Grove on next second Sunday.

J. Clyde Auman, Pastor.
June 12, 1917.

Union Grove, Yadkin College Ct.—Last Sunday was our day for preaching service. Bro. Cecil was with us in S. S. and then at 3 P. M. preached a very helpful sermon. Owing to the rainy weather there were not as many present as usual. Our S. S. gives the collection taken on every second Sunday to the Children's Home. Last Sunday it amounted to $1.24.

We voted on the delegates for the Annual Conference.

Under the new Forward Movement plans our church has been keeping up its finances pretty well, over paying part of the time. We had the pleasure of having our pastor in our home last Sunday night.

He left early Monday morning to visit Mr. Lineberry Motsinger, who is very sick at this writing, we are sorry to note.

With best wishes to the Herald and its readers, Bertha Mock, Reporter.

—Rev. Crawford Jackson, of the Juvenile Protective Association, was in Reidsville at work last Sunday

CHILDREN'S HOME HONOR ROLL.

(Churches paying 50 cents per member or more to discharge the debt on the Children's Home incurred in building.)

42. Peedee, Rockingham Ct.
43. St. Johns, Rockingham Ct.
44. Mt. Pleasant, Thomasville Chrg.

CHILDREN'S HOME.

Report Building Fund Treas.

Rev. E. O. Pritchett, Mt. Pleasant	$12.00
Rev. W. F. Ashburn, New Hope, Why Not Circuit	15.00
Mr. F. S. Stockard, Grace Baracas, Greensboro	25.50
Mr. Ira N. Johnson, Flat Rock	2.00
Mr. W. A. Lamb, Mt. Lebanon,	6.25
Mr. V. A. Berrier, Union Grove, Yadkin College Ct.	1.10
Total	$61.85

I am glad to report Mt. Pleasant, on Thomasville charge, on Honor Roll this week. We trust that many more of our churches will soon have their names written there. We cannot place your church there unless we have received and reported the money for same. Please let us hear from you. A. M. Rankin, Sec.-Treas.

Report of Superintendent.

Rose Hill S. S., Pageland	$4.40
Bethesda S. S., Halifax	5.00
Friendship S. S., Mt. Hermon	3.41
Mt. Pleasant S. S., Uwharrie	.46
Mebane S. S.	3.15
Woodley's Chapel S. S., Creswell	1.28
Charlotte S. S., Richland	3.00
Charlotte S. S., Charlotte	4.00
Concord S. S., Saxapahaw	2.01
Friendship S. S., Stanley	2.61
Shiloh S. S., Randolph	1.30
Oak Grove S. S., Forsyth	1.00
Hickory Ridge S. S., Forsyth	1.78
Union Grove S. S., Orange	2.00
Sun. Egg Club, Center, Alamance	4.00
Do., Bethesda, Halifax	2.21
Do., Mrs. Daisy Thompson, Concord, Saxapahaw	1.25
Do., Mrs. Ollie Woody, do.,	1.25
D. A. Cornelison, Seagrove	5.00
Mrs. Fannie Johnson, Friendship, Mt. Hermon	1.00
Miss Sue Johnson, do.,	1.50
Men's Bible Class, Henderson	6.05
Bethesda, Yadkin College	5.00
Union Grove, Yadkin College	1.29
Bes sChapel S. S., Lincoln	2.50
Piney Grove, Uwharrie	6.13
Mizpah, Haw River	2.50
Lebanon, Randleman	1.63
Whittkers Temple, Roanoke,	3.00
J. G. Anthony, Greensboro	5.00

D. G. Allred, Flag Springs, bacon, lard, flour, pepper, and vanilla; Mrs. Si Powell, Henderson, 1 pr. sheets; W. H. M. S., Tabernacle, two doz. towels.

The girls and a number of the boys have become interested in flowers and ous prospect is the best for nice flowers this year that it has been since the Home has been opened.

The cold weather has been against the girls' tomato crop, still they hope to raise a crop and gain much knowledge in cultivating and canning. The little boys are rejoicing because they have lettuce and radishes large enough to eat.

Our corn crop has made a fine start The field is looking green. H. A. Garrett.

MARRIED.

Beautiful Home Wedding.

A beautiful home wedding took place last evening at the residence of Mr. and Mrs. O. F. Adams, on Marshall street, when their daughter, Ruby, was united in marriage to Mr. Roby Wagner, Rev. Dr. D. Clay Lilly officiating.

The parlor was simply, though effectively, decorated in field daisies and English ivy, the bridal couple standing under a wedding bell of daisies.

Before the service Mrs. M. H. French of Wilmington, sister of the bride, sang "Because I Love You, Dear," accompanied by Miss Bessie Wagner, of Lexington, the bridegroom's sister.

The bridal party entered the room to the strains of the Bridal Chorus from Lohengrin, played by another sister, Miss Elsie Adams.

The only attendants were Miss Edith Adams, maid of honor, gowned in pink taffeta, and carrying pink roses, and Mr. C. M. Thomas, best man. During the beautiful ring ceremony, Miss Adams played softly, "Melody of Love." The bride was given away by her father and was attractively attired in a traveling suit of dark blue, with accessories to correspond, her bouquet being of white sweet peas and lilies of the valley.

Following the service, the guests were shown into the dining-room, where pink and white roses were used in profusion. The lovely bride's cake all wreathed in roses, was cut by the guests amid much merriment, and delicious punch and cake were enjoyed.

A great many valuable and beautiful bridal gifts were much admired, and later Mr. and Mrs. Wagner left for a trip North. Upon their return they will make their home in this city.

Among the out-of-town guests were Mr. R. J. Wagner and Miss Bessie Wagner, of Lexington, and Mrs. M. H. French, of Wilmington.—Winston paper.

SUNDAY SCHOOL ATTENDANCE.

High Point	238
Burlington	192
Greensboro	167

MILLIONS STARVING IN BIBLE LANDS

Immediate help is necessary to save the remnants of peoples once happy and prosperous in Armenia, Syria, Caucasus, Persia, Egypt, Palestine.

Christian America is called upon to provide bare necessities for 2,144,000 homeless dependent people in these lands. Thousands of them are orphans.

War with Turkey cannot prevent distribution of relief since many of these people are refugees in Russian and British spheres of influence.

The story of their deportations and sufferings is harrowing in its details.

Regular continuous contributions are needed. All money handled without expense by the American Committee for Armenian and Syrian Relief, Chas. R. Crane, Treas., 70 Fifth Avenue, New York City.

Ten cents a day will save a life. ***GIVE NOW!***

FOR SUFFERING ARMENIANS.

Already forwarded	$21.72
Mebane S. S.	$10.27
Rev. J. B. O'Briant	1.00
Rev. Homer Casto	5.00
W. J. Spainhour	.25

May we send some amount for you with this?

—Bro. Taylor is in Asheboro aiding Bro. Whitaker this week.

COMMUNITY SILVER
PLATE

Beautiful as long as it lasts, and it lasts a lifetime.

ODELL HARDWARE CO.,
Greensboro, N. C.

—Constantine, King of Greece, has yielded to pressure and abdicated. He and his oldest son will at once leave the country for Switzerland, it is said, and his second son, Prince Alexander, will become king.

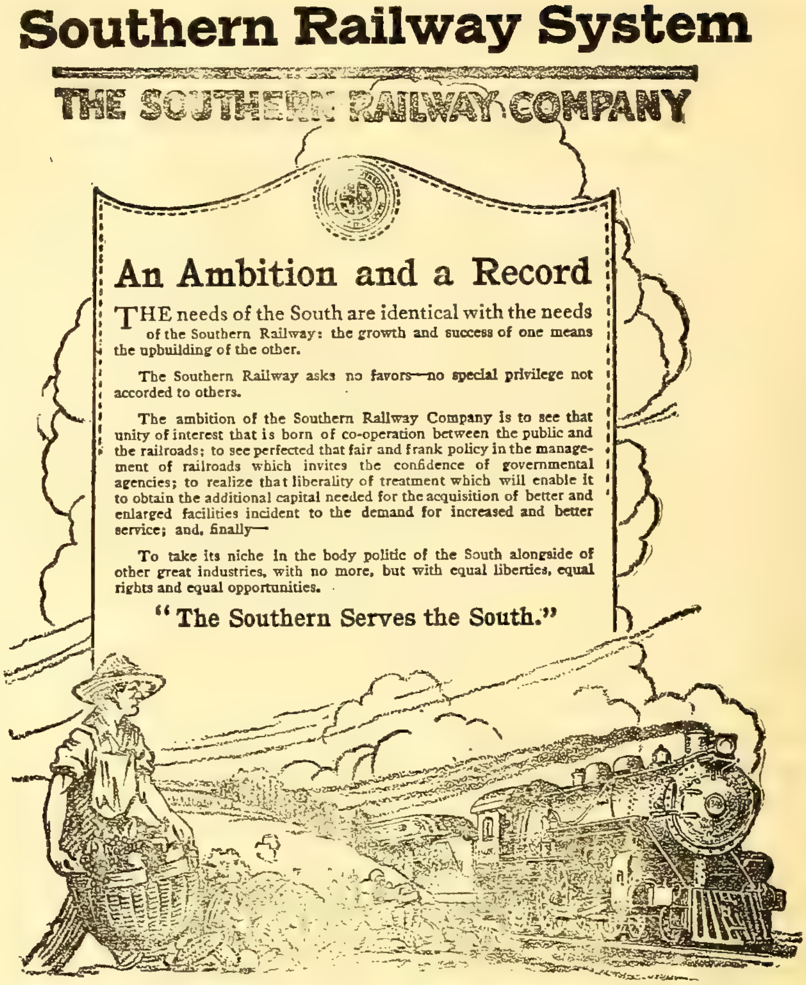
—The old Liberty Bell in Philadelphia will be struck today as a call to the people to purchase Liberty Loan Bonds. This bell cracked in 1835 while tolling for the death of Chief Justice Marshall and has not been much used since except for exhibition as a relic of the stirring past.

—Late reports from Russia are more encouraging to their allies in the war.

—President Thomas Newlin, of Guilford College, has resigned after two years of service.

—Bro. W. M. Taylor attended a meeting of the Daughters of America in our city and made a talk.
made a talk.

—Reidsville Sunday school has two scholars that come in two miles, but never fail to come when it is possible. They are Edgard and Horace King. They were given Testaments last year in recognition of their faithfulness by Bros. J. F. and J. A. Dixon.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THE SOUTHERN RAILWAY COMPANY

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THE needs of the South are identical with the needs of the Southern Railway: the growth and success of one means the upbuilding of the other.

The Southern Railway asks no favors—no special privilege not accorded to others.

The ambition of the Southern Railway Company is to see that unity of interest that is born of co-operation between the public and the railroads; to see perfected that fair and frank policy in the management of railroads which invites the confidence of governmental agencies; to realize that liberality of treatment which will enable it to obtain the additional capital needed for the acquisition of better and enlarged facilities incident to the demand for increased and better service; and, finally—

To take its niche in the body politic of the South alongside of other great industries, with no more, but with equal liberties, equal rights and equal opportunities.

"The Southern Serves the South."

FOUR PER CENT FOUR PER CENT

Absolute Security for Your Savings

Is the first and most important thing to consider when selecting a bank

This bank with its capital of $200,000, surplus $70,000 and stockholders liability of $200,000, making in all $470,000—is an absolute guarantee for the safety of your funds.

Greensboro Loan and Trust Company

J. W. Fry, Pres. W. E. Allen, Treas. W. M. Combs, Mgr. Sav. Dept.

—A German air raid over England yesterday killed near a hundred people and wounded over four hundred.

Fairview, Anderson Ct.—Our Sunday school is very good, having 91 present Sunday.

Our pastor preached two very interesting sermons the first Sunday in the month, although the congregations were small on account of rain.

The forward movement institute workers were with us Tuesday. Sorry the congregttion was small, but the farmers are very busy in their crop. Rev. N. G. Bethea talked on Evangelism, Rev. C. W. Bates on Literature and Rev. O. B. Williams on social service in the church. Bro. Bethea also spoke on the every-member canvass, using chart on the wall, making our duty to our church, and how to succeed, very plain.

The ttlks were all very interesting and helpful. I trust we will take up the work and go forward, work more for the interest of our church and Sunday school than we ever have before.

We were sorry Rev. G. W. Holmes couldn't be with us Tuesday; hope he will come later.

While here Bro. Bethea organized a Sunday egg club with nine members. The money to go to the Children's Home.

Ethel League, Reporter.

FOR SALE.

Second-hand and rebuilt typewriters. Also new ROYAL typewriters. If interested in a machine, write us.

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Greensboro, N. C.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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TUESDAY AT SUMMER CONFERENCE.

An hour's pleasant ride beside Rev. T. M. Johnson in his auto landed us at Oak Ridge at 10:20 A. M. We at once entered the church and found Mrs. A. G. Dixon just closing an address on the Christian Endeavor Society, which she spoke of as the "pastor's assistant." Dr. Benson was called upon to pursue the subject further. He said the Christian Endeavor organization is a good scheme, but it must be worked and rightly worked to get the benefit of it. He does not believe in making it a scheme of finance. He does not believe in putting the financial operations of the church into the hands of the children. Some children have been thus imposed upon until they think that religion consists in collecting pennies, he says. C. E. Societies have been killed by making them means to financial ends. Certain preachers have left a trail of dead societies behind them by such a process. The social needs of the young people must be provided for. The temptations appealing to the young are greater today than ever before and the young people must be saved not only for their own sake but for the sake of the church. A church that loses its young people may lose its life. About 75 per cent. of our churches in Maryland have young people's organizations and I pray God that you may co-operate in the work for the young people.

Dr. C. E. Forlines came on at eleven o'clock for an hour's lecture. He spoke of this as an age of progress. Progress has brought new problems. Not only has necessity produced inventions for use in the material world, but necessity requires new adaptations and new methods in the social and religious world. Children are not educated in the home now as in former times. The work of education and training has in large measure passed over to the community. If the church fails to catch the forward movement spirit, it will be left behind by the world and will fail to exert its proper influence. In the processes of life, human character is being formed and fixed. The church should have a great part in the formation of character by bringing right influences to bear upon the young. Young people are impressed by examples. Hence the importance of correct lives in their associates. But the examples of the characters in the fiction young people read also make an impression, and they will read fiction. Good fiction is needed because perfect examples may be presented there, not found in real life. Good biography is also valuable in forming good character. The biography of Jesus shows us a perfect man, but living in another age and clime. We must translate his spirit into our conditions and try to do as Jesus would do in our place. With the need of good examples, we must also recognize the need of some power to enable us to distinguish the good from the bad and appreciate the difference. This power is found in the Holy Spirit as he operates in the human mind and heart. And the cleansing blood of Christ who died for our sins must be recognized. All mere human appliances would be vain without these divine agencies but the divine agences have been provided, and we must provide the human appliances.

Dinner time followed. The members of the conference were most hospitably entertained by the people of Oak Ridge community. It fell to our good lot to be entertained with others in the home of Prof. T. E. Whitaker, whose wife is a daughter of that staunch layman and whole-souled Methodist Protestant, the late J. Lee Ogburn.

We met again in the church at 2:30 P. M. Supt. Garrett, of the Children's Home, made a brief address telling us how much the children were disappointed that we did not meet at the Home this year, and assuring us that we will always be welcomed there. He said the Home had had its most successful year. The children had made good progress and the farm crops are growing well.

Bro. Bethea put in a word, saying he had just organized three new Sunday Egg clubs for the benefit of the Home.

Rev. T. M. Johnson came on with an address on Our Responsibility to Our Own in the Matter of Education. Failing to provide educational institutions, we are like a church that fails to provide places of worship, depending on the provision of other denominations. There are plenty of schools, but they are not ours and they are not working especially for our interests. To be educated in a school of one's own denomination strengthens one's loyalty to his own church. Schools may draw young people away from church, from the Bible. and from God. He told of a sad case of a young man whose faith had been thus destroyed. He brought his Bible and gave it to Bro. Johnson, saying he had no further use for it, and Bro. Johnson still has this sad memento of a blasted life. Character is formed during the educational process. Other churches recognize this fact, and so should we. We should prepare for education into the highest and truest manhood and womanhood. Our people are awake to the need, and are willing to give money to provide for it. We should go forward in the matter. This is no time for slackers or quitters.

Bro. Dixon spoke briefly expressing the conviction that we must have a college for our own or suffer serious if not disastrous loss as a church.

Rev. J. D. Williams then came on with a stirring address on "Reaching the Reached and Saving the Saved." In his judgment and that of others, a large percentage of church members are only nominal Christians, and some in the church do not even profess to be Christians. Those within the church who have only a form of godliness and not its power constitute a great field for work. They should be preached to as common sinners. The minister should "cry aloud and spare not." Nominal Christians should be made to realize that there is no hope of salvation without experiencing the regenerating power of God's Holy Spirit in the heart. Pastors and churches should be more careful in receiving church members to see that they have repented of sin and that they are submitting them-

(Continued on page 13.)

PREPAREDNESS.

There is a city I am told,
Where all the streets are paved with gold.
A place prepared for you and me
Where we may spend eternity.

If God's word is true there is no doubt of the truth of this statement, and it seems to be the part of wisdom for us to spend every moment of our conscious existence in getting ready for that glorious home of the soul; but are we doing it? Perhaps we are trusting to divine grace to make up anything we may lack in preparedness instead of using the grace ourselves to fit ourselves for the company of our elder Brother, and the holy angels. If we were invited to some grand entertainment just for one evening we would use our best efforts to be perfect in dress and deportment—the most minute detail would be carefully attended to. We would not be satisfied to let any one outshine us, or our children; but when we are invited to the great marriage supper of the Lamb we go carelessly on without a thought of how we will appear in that great white blaze of glory.

Can we believe that our Savior will take pleasure in introducing us to the Father dressed in the filthy rags of worldliness, and selfishness, Sabbath breaking and impurity, dishonesty and greed, malice and envy and evil speaking and lack of love for Him and the cause?

Do we sit back and sing:
"Jesus, thy blood and righteousness
My beauty are, my glorious dress,"
and expect to depend on that alone? They are indispensable in our salvation, but we will find the abode of the blessed very disappointing if heaven does not begin while we tabernacle in the flesh.

The Master said, "Go ye into all the world, and preach the gospel to every creature." To whom was He speaking? Every single human soul that takes the name of Christ, and we are not failing to do it, either for or against God's great plan of salvation. Would you dare to believe that we can go in and out, among our fellow men for one day, and leave no impression for good or evil on them? If you have turned some sinner from his evil way, or even caused him to reflect on his evil course you have accomplished that much in preparing your raiment for the day of days. If you have made one person believe less in the God you profess to worship it is a few more soils that will appear at the time you will most wish to be spotless.

This is a time that tries men's souls. In this boasted twentieth century of gospel light, folks with a zeal worthy of a better cause pick the Bible to pieces on all occasions. "The laws made by divine wisdom for our government being formulated in the 'dark ages'(?) are entirely inadequate for this grand advanced age." They say in regard to the Sabbath—"It has never been incumbent on us to observe the Sabbath since Christ and his followers went through the barley field, and satisfied their hunger by eating of the growing corn." The Master explained the situation. He only meant that in future labor to relieve suffering was not unlawful, but all other kinds were just as they had been. The seventh day of rest—meaning one day out of every seven—is just as necessary for man physically and spiritually as the air he breathes, but it is Satan's favorite way into the hearts of poor blind humanity to make them believe that they are losing heir rightful enjoyment by keeping the Sabbath day holy, or set apart for mental and spiritual rest. Did you ever hear of a person being a better Christian after he forsook the house of God on the Sabbath day, and went careering over the country in an automobile? It is doubtless all right to go anywhere on the Sabbath when we can take Christ along, but we know from ancient history, and present experience that Christ is at the church on the Sabbath day, at the hours that people congregate there for worship. Then, we are informed that people know too much to deny themselves of all ungodliness and worldlip lusts, and to essay to live soberly and righteously and godly in this present world. There may really be no hereafter, and we ought not to be expected to reject a certainfy for an uncertainty—so we will compromise on some new laws that our smartest(?) people think are more reasonable, at least easier to enforce, than those made by divine love. "If we expect young people to attend church you must have something to amuse them." Moving picture shows, all kinds of worldly enertainments and every conceivable kind of catch-penny organizations are expected to desecrate the house of God to draw a congregation. All these institutions of the Evil One are substituted for the old-time loving service to God which is only made possible by an indwelling Savior. If one speaks of its being a pleasure for a child of God to serve Him they will laugh you to scorn, and the greatest pity of all is that little innocent children are trained from early childhood to look on vital piety as a fairy tale. One man expressed the opinion that if people had to be taken into the church only when they had received Holy Ghost baptism we could never raise money enough to pay a pastor, and we would have to do without one.

The forward movement! What is it? Every child of God must save one soul—or be the means of bringing one to Christ—every year. That would be grand, but very surely we cannot introduce a person to the Savior if we do not know Him ourselves.

If we are preparing ourselves for that "City Beautiful" we must live every day with an eye single to the glory of its Founder, and we can only do that with His abiding presence, and when people take knowledge of us that we have been with Jesus they will not fail to fall into line.

Ruth Fletcher.

VICTORY.

(From an address by Rev. W. H. Neese at Shady Grove Children's Day service.)

I believe that victory will be ours when the present conflict has reached its final consummation. It will mean victory in thoughts higher than those contained in mere military terms. Even though our nation should go down in military defeat, her glory and honor will be forever exalted for having sacrificed her billions of dollars and her millions of sons, for the lofty ideal and supreme purpose of obtaining universal peace. When that time of peace comes it will mean victory, not only for liberty-loving America, but victory for the human race.

The crisis through which we will necessarily have to pass in order to attain to our high hopes and holy ideals, will be in a measure equal, if not greater, to the anguish of myriads of lacerated hearts on that fearful, frightful night when the destroying angel slew the flower of Egyptian manhood. However severe and trying the departure of a mother's soldier son may be, she can well afford to rejoice in having bequeathed to her country and to her God, a noble son willing to sacrifice his own life in the interests of a noble cause.

God never intended that we should live wholly for self, nor for the present alone. We are to live for one another, and for the general betterment of the human family. We are under divine obligations to so shape our lives and conduct here, as to insure the perpetual peace and happiness of those around us, and of those later on who will follow the trail that we have blazed for them.

The victory that shall be ours and the victory in which the whole world will rejoice, will be heralded by the dawning of a new day. Even while the war clouds are at their darkest, and hell is sending forth volumes of curling smoke, the non-church-going and non-praying men and women will begin to call mightily upon God. When sons are away, somewhere, and home and all else appears trembling in a balance, then God will be remembered as their only refuge and their only abiding hope. The non-praying will then catch a new vision and

(Begun on page 1.)

selves to God and enjoying a Christian experience. Church activity will not take the place of the religion of the heart. We can't save eople by giving them an office in the church. They must be saved in the gospel way. In order to reach this great mass of lifeless church members, we must make a mighty effort and a thoughtful effort and a combined effort. The so-called "faithful few" must become really in earnest and both they and the pastor must set the example of a true type of personal piety. We must be "good people to live with," we must have a real regard for those about us and do our best to bring them out from the domination of the world into living relation with Christ. The preaher must know what sin is and what conduct is sinful. He must not be blind to the evil in the life of the wealthy or those high in social standing. He must preach the truth of God fearlessly and lovingly as a true man of God. We must not try to rope people into the church with the plea that the church needs them because of their intelligence or character. We must show them that they need the church and that without the salvation of Christ they are forever lost and undone. We must let people know that there is more satisfaction in the religion of Jesus Christ than in all the world can bestow. Then God will be magnified in the church and will reveal His glorious power.

Rev. N. G. Bethea gave an address on the "Hallelujah Side of the Gospel." He referred to the view that all that is necessary is to get people converted, that they will then of their own volition do their full duty in the matter of giving as in other matters. He said this is a mistaken view, that people need instruction and good examples and frequent reminders to develop the habit of liberality. Some spurned shouting in church, he said; but he thought the time might come when they would be glad to hear some shouting. He thought people should preach tithing and practice it, and then they will have greater things to rejoice over. He told a splendid story of a traveling man which we hope we may print in full; so we will only refer to it now. He gave some of his own experiences illustrating and proving the point that we can rejoice better after we have helped somebody. The happiest Christmas day of his life was at a time when he had at considerable effort collected means to help some people in need. The hallelujah side, the "glory" side, comes as a result of helping somebody.

At night Dr. Lyman E. Davis spoke on Spiritual Forces in Forward Movements. He gave examples of men who had led in great forward movements (such as Moses, Luther, Washington) and showed that all of them had been prepared for their leadership by spiritual power within their own souls. So it must always be. The forward movement in our church must first be a movement within the souls of its members. Some are waiting for the Forward Movement to come along. It can never come along. It must come from within. It is far more important to move forward than to have the "Forward Movement."

In our forward movement, the pastor must be the primary instrument of progress. While he cannot move for his people, he can inspire and awaken by his word and example. It was an address abounding in fine pasages which we cannot reproduce here, and closing with a humorous poem entitled "Dr. Grit and Deacon Grace" which we may be able hereafter to give to our readers in full.

We regretted that we could not stay for the address of Dr. Benson which immediately followed.

VALUE OF LITTLE BIRDS.

The birds are the best friends that we have. Why? Because they labor daily in the fields, destroying the insects that kill or feed upon the tender plants upon which human lives rely. Have you a friend that will labor for you just for his board and clothing? No, indeed; you cannot place your eye upon any that will do this for you, except the birds which are being slaughtered by boys and men in large numbers. They are willing to do this if only allowed to live. Why do you not try to protect these friends who are so faithful to you, when they ask you for no pay for their services? Do you not realize that they are worth hundreds of times more to you as insect destroyers than their flesh is worth to you in a bird pie or in some other way?

The birds are needed more and more every year. As people increase and the clearing of lands goes on, the insects are bound to increase very rapidly, and if the insects increase why should not the birds increase also? It is because they haven't had the protection that they ought to have had. Some of the species of birds that used to be found in large numbers are now very seldom found at all, simply because they have not received any mercy from the hunter, and because the laws have not been strict enough to prevent people from killing them.

Boys and girls should feel it their duty to do all in their power to get laws passed that will give the little friends in feathers better protection.

The law-makers in Washington, D. C., have a bill before them which, if passed, will guarantee life to thousands, probably millions, of birds in every state of the Union. Every young reader of this page is asked to do whatever he can for his community and in his country to help save the birds that do good to all humanity.—Our Dumb Animals.

PRAYING FOR PROSPERITY.

In the Old Testament dispensation material and physical welfare were looked upon as the chief evidences of the goodness of God. Prosperity is indeed the gift of God and should always be thankfully received and sacredly dispensed. The source, sanctity, and need of prosperity are revealed in the following prayer and its answer: "And Jabez called upon the God of Israel, saying, Oh that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou mightst keep me from evil, that it might not grieve me! And God granted him that which he requested." 1 Chron. 4: 10. Jabez asked God for two kinds of prosperity, increase of worldly goods and exemption from suffering and sorrow. For health and happiness are the tokens of God's goodness as truly as lands and harvests. But since prosperity is so often abused and becomes a curse instead of a blessing, extreme care should be taken as to the spirit in which and the purpose for which it is requested in prayer.

THE "PARD" IN TROUBLE.

A waif of a boy was eating a stale half-loaf on the street corner yesterday with the air of a starveling, when a stray dog came along and crouched at his feet. The hungry look remained in the boy's eyes; but he glanced down at the vagabond dog, and said in a friendly way:

"Wot you want? This ain't no bone. Git!"

The dog moved off a little, and again it crouched and looked wistfully at the food.

"Say, do you want this wuss nor I do?" asked the waif. "Speak, can't yer?"

The dog gave a quick bark, and the boy threw him the rest of the loaf.

"Nuff said," he remarked, as he watched him eat ravenously: "I ain't the feller to see a pard in trouble."

And the boy went one way, and the dog he had befriended another, both the better for the encounter.—Detroit Free Press.

—The State Board of Health is still advising and urging you to make war on the flies. Don't be a quitter or even a slacker. Fight to the end for your life.

DIED.

Hunter.

J. G. Hunter was born Aug. 4, 1864, and departed this life June 12, 1917. He had been sick all the spring, but not confined to his room. He was taking a treatment for heart dropsy, which called for salts, and this never failed to make him sick. While contending with the salts sickness he fell from the porch and when taken up breathed only twice. The Lord giveth and the Lord taketh.

Mr. Hunter was married April 1, 1879, to Miss Sallie E. Hutchins. To this union were born four daughters; and one son who died in infancy. His wife died Dec. 14, 1913. Mr. Hunter was a good husband, a kind father and a good neighbor.

He had been a member of Union Chapel for 14 years or more. He was laid to rest by the side of his companion in the cemetery at Union Chapel to await the resurrection morn. The funeral was conducted by his pastor, Rev. T. F. McCulloch.

Weep not, dear children, father has heard the Master's final call; his work on earth is o'er.

Written for the children, by

A Friend.

Funeral of Sallie A. Huff.

The funeral of Sister Sallie A. Huff was held at the M. P. Church of Gibsonville, Tuesday, June 12, 11 A. M., conducted by her pastor, Rev. J. H. Bowman, assisted by Rev. Mr. Clapp of the Christian Church and Rev. Mr. Umberger of the M. E. Church.

The large congregation more than filled the capacity of the church. The floral display was unusually beautiful and profuse.

After the services at the church the funeral procession proceeded by automobiles to Bethlehem Christian Church, where also a very short service was held, and the body was laid to rest in the cemetery beside her husband. In the cemetery also was buried her father, the late Berry Davidson. J. H. B.

Those Whom God Has Called to Their Eternal Reward.

On the thirteenth of April, 1917, God called Mrs. Mildred Perry Lee Isley to her eternal reward. The funeral service was conducted in the home by the writer. She left a husband, seven children, twenty-three grand children, and three great grand children to mourn their loss. In early life she gave her life to Jesus Christ at Friendship, Methodist Protestant Church.

On June 12th the three year old son of J. B. and Bessie Sharp answered the call of our heavenly Father. Funeral services conducted by the writer in Friendship Methodist Protestant Church.

On June 14th Mrs. Barbara Loy came to the end of her earthly suffering and her soul returned to God. Her earthly pilgrimage was 77 years, 11 months and 12 days. She leaves to mourn their loss seven children, forty-two grand children and three great grand children. Her childhood was spent in St. Paul's Lutheran Church. After marriage she connected herself with Mt. Hermon Methodist Protestant Church. Her life still lives in the valuable citizenship of the children she leaves behind. Funeral services conducted by the writer in Mt. Hermon Church and her body laid to rest in Mt. Hermon cemetery. J. A. Burgess.

Hawkins Chapel, Littleton Ct.—Our pastor filled his appointment here the second Sunday in May and preached another good sermon. The Lord's supper was administered; there were a good many that partook of it. Our pastor wasn't with us the second Sunday in June, as the day was rainy. Was sorry it wasn't so our pastor could be with us. Although the day was bad there were a few out, and they had service.

There has been right much sickness in the community. The sick ones are on the mend now, I am thankful to say. Sunday school and prayer meeting are fairly good and still improving.

Mr. Paul Hawkins, a popular young man of this community, and Miss Annie Lucius, a popular young girl from Aurelian Springs, were recently married; hope for them a long and happy life together. Vannah Shearin, Rep.

June 18, 1917.

A FIG FOR THE SPARROWS.

Frank Denby sat on the front steps of his father's house and surveyed his mother's flower beds with a prospecting eye. Time was flying faster than his camping funds were growing and he was still two dollars short of the price of a scout tent.

"Mother," he began tentatively, "a thorough weeding wouldn't hurt your flower beds. I see a good many little patches of grass, and the walks are not specially clean."

Mrs. Denby, sitting at the window, raised her eyes from her sewing and looked out over the garden.

"You're right, Frank, but old Dick is going to give me a day next week. You wouldn't take the old man's job away from him, would you?"

"No," said Frank, dubiously, "but I certainly would like to get a job myself.."

His mother sewed thoughtfully for a while and then she spoke.

"The figs are beginning to ripen. If you'll manage to keep the sparrows from pecking holes in the fruit and spoiling it you may have all the figs from one tree to sell. But you can't peddle them. You must make a sale to the fruit market.

"Nick Shapiro will buy them from me. I'll see him today," said Frank. The scheme struck him as being a good one.

"And you'll have to get up early in the morning, for that is when the sparrows get in their work," added Mrs. Denby.

Frank pulled himself up from the steps with energy for fresh enterprise.

"Guess I'll go take a look at the prospect," he volunteered.

There were three fig-trees, loaded with fruit just approaching a state of luscious ripeness. Frank raised his hand and picked one of the figs to break it open. In the softest spot, where the fruit showed a faint reddish tinge, was an ugly, jagged hole, somewhat larger than a sparrow's beak. He tried others to find that a goodly portion of the ripest figs had been ruined in the same way. Then he went back to the house, got out his shotgun, and began to clean it. Half an hour later he was on his way down town to make the deal with Nick and to purchase a good supply of bird shot.

"Where are you bound for, Frank?" a voice called to him as he passed his next door neighbor's gate at a pace that prefigured death to sparrows. Old Mr. Benson was sitting under the big oak in his front yard and Frank stopped at his question to explain where he was going and why.

"You needn't shoot the sparrows," said the old man when Frank had finished; "I'll tell you a way to make them let your figs alone. They're afraid of white string, and if you'll get a big ball of it and interlace your fig-bushes with it you won't be troubled by sparrows."

Frank looked sceptical.

"I don't see how they can be afraid of white string," he protested. "They're not afraid of anything else under the sun." He rather held to the gun and bird shot as trustier means of protecting his interests.

"Try the twine," said Mr. Benson.

The deal with Nick was made to the satisfaction of both the contracting parties, but Frank went home in a still uncertain frame of mind, having purchased a large ball of twine and no bird shot. He went out immediately to set about carrying out Mr. Benson's instructions, but as he twisted the string in and out among the twigs and leaves he felt as if his task was a fruitless one. Nevertheless he finished it up with thoroughness, and if the twine had been more ornate in character his mother's fig-trees, when he got through, would have presented the appearance of gayly bedecked Christmas a new inspiration, and the thrill of a new born faith will burst into a petition beseeching God to save. "God save!" All the way from the trembling hearthstone to the far off smoke of battle, the cry of burdened hearts will be, "God save!" When the war clouds finally scatter, and the cannon cease to thunder, the sun of peace will shine over all the earth. God will be recognized and sought after as man's only lasting comfort and hope. Out of the blood of the sacrifices that are being offered up today there is destined to come forth a purer race, and a holier people. The loftiest hope and the noblest motive that would inspire me to the complete and faithful performance of my duty on the foreign blood-soaked fertile fields, would be the hope of a glorious dawning of a new day, and the coming of a better race.

HOW TO COMBAT THE MOVIES.

Dear Bro. McCulloch: Bro. J. E. Pritchard wanted to know how to combat the influences of the moving picture shows.

This scribe has had no experience at all with patronizing moving picture shows, haven't a penny to throw to the Devil and his works, but would kindly suggest to Bro. Pritchard that our preachers, their wives, sons and daughters stop patronizing the Devil; then perhaps the sport-loving church members will become ashamed of themselves and be sorry if they do a thing their pastor would object to, and stop going, too. Bro. Pritchard, just as long as our preachers and church members follow the world, the sinner will never have a serious thought, because of the leader's example. How it makes me tremble and fear for their safety. How can a preacher, or a consecrated cherch member, so to speak, ask God's care and blessing on them when they are entering in the Devil's door way? Would they be willing for our precious Savior to come along the street, look in and see them mingling with the Evil One's workers, especially making merry with them?

Then parents may reprove their children for going and wasting their precious moments, money too, and be met with a response: "Pastor and family attend, your church members attend. Why not I?" Oh! the awful influence. Protracted meeting comes on, church cold as an iceberg. What's the trouble, pastor and church members? Before the meeting amounts to a row of pins, "all have to get right with God." Why, O why, not get right with Him and stay right and have an influence all the year for good and not evil. It has been very truthfully said, These days it is hard to tell sheep from goats. Preacher, church members, let me implore you, stop and stop now, using your influence for evil, using precious money that the Master needs in the work and preach as you never have before; preach, and implore the people to stay away, save their money in these perilous times of strife, preach and practice what you preach, all you people that have an influence, then when revival meetings come to us, all will be ready to go to work for others and not have to get right with God ourselves.

"A Methodist Protestant."

"MUST ARMENIA PERISH?"

The desperate situation of the people of Western Asia, including Armenia and Syria, receives special consideration in the current issue of the Independent, of New York. There is an editorial by Dr. Hamilton Holt; a communication by Honorable Charles Evans Hughes; a series of graphic illustrations; and an article by Fred P. Haggard, one of the secretaries of the American Committee for Armenian and Syrian Relief.

Mr. Haggard's article is entitled "Must Armenia Perish?" and opens with the following pathetic incident:—

"A rug merchant's shop on Madison Avenue is a long way from Turkey, but it proved to be an open window through which I beheld Armenia's woe from a new angle. Recognizing the man's nationality, I ventured to express my interest in his people. His reaction was immediate and his trembling voice and moist eye led me to suspect that his feeling was not due simply to race loyalty. Yes, there was more and he would tell me his story.

"It was nearly thirteen years ago that I came to America with my little Armenian bride. Business opened favorably for me and I prospered. When the time came to celebrate our tenth wedding anniversary we talked over different plans but at last I said, 'I have it! Instead of a celebration here with presents, I will send you and the children back home. We will not tell the old folks. You will surprise them! So in the fateful summer of 1914 they sailed. I confess I cried. It was hard to be separated for the first time from my dear one, but what joy would come to the aged parents! And then,' and the man bowed in agony, 'came the war! They had just arrived at their destination and I acted promptly, you may believe. The authorities at Washington were most kind. Through the Embassy at Constantinople they located my wife and the children and forwarded money I placed in their hands. I learned that my dear ones were well, but alas—I could not hear from them. More than two years have passed and still there is no personal letter though I am assured that they are still preserved. While they are not permitted to return, I have not lost hope that I shall see them again. But you can imagine my feelings in view of what I know is taking place all around them, that practically all the Armenians of the town where they are have been killed or driven away and that any day I may learn that they are no more—or worse!"

The haunting fear expressed by this one man rests like a nightmare upon thousands of Armenian homes in America, only in hundreds of cases the full story is known—their loved ones have perished or have been driven as exiles into the mountains or deserts from which they may not live to return."

Other extracts from the article follow:

"The evident intention of the Turkish authorities was to exterminate these Christian races. 'Turkey for the Turks' became a watchword of the leaders who thought it possible at last, once for all, while the powers were busily engaged elsewhere, to rid themselves of those who were so provokingly prosperous and who were, when harassed, able to secure sympathy from western nations."

Gruesome as this recital has been, not half the story has been told. Letters, pamphlets photographs, reports and books by eye-witnesses and investigators lie before me in profusion as I write. But further draft upon these sources is unnecessary. The case is established. Armenia's centuries long persecution has reached its climax. Flesh and blood cannot endure more."

"Is there any hope? Can the remnant be saved? Hope lies in the spirit of the race which, but for that, would long ago have become extinct. Even in those who still survive amid the scenes of their desolation that spirit remains unbroken. Furthermore, hundreds of thousands of the sons and daughters of Armenia and Syria, now living in western lands, comprise a fellowship whose love and loyalty have not failed and will not fail. These people will live. Their waste places will be rebuilt. Justice will be done."

"But while diplomats and statesmen are working on a solution of the 'Armenian Question,' and without doubt it will this time be a final and satisfactory solution, the duty of America is clear. It must feed the starving millions, it must get ready to rehabilitate them when the war i sover. It is a gigantic but worthy task. Its accomplishment is entirely within our power."

Execution of Syrian Scholar and Reformer.

Turkish newspapers published in Constantinople recently received in this country contain the news of the hanging of the Hon. Sulunian el Bustany.

No particulars have been received as to the cause of his execution. Mr. Bustany is a Syrian from the Province of the Lebanon, and a man of great ability and learning. He had a fondness for the classics, especially the Greek from which he translated the works of Homer into Arabic.

He was elected a deputy from Beirut to the first Parliament under the new Turkish Constitution and was designated to deliver the address of welcome at the opening of that body. This he did in Arabic, Turkish, Armenian, Ancient and Modern Greek, English and French. He completed the last two volumes of the Arabic Encyclopedia begun by his celebrated uncle Butrus Brestany. He was first Minister of Commerce, and later Minister of Education in the Turkish Cabinet.

FREE SPEECH.

Among the things for which America stands is the principle of civil and religious liberty. Nothing can be more un-American than to deny to a man the right to do his own thinking and to utter his own conviction when that conviction is born out of the deepest reverence he has for truth and duty.

We find it difficult to repress our indignation at the absurd charges brought against citizens of the United States, who, differing from the majority of their fellows on the question of war or peace, are denounced as traitors to their country, burnt in effigy, and virtually ostracized.

We can understand a church so largely convinced that war is the only resort left the nation that it might desire the resignation of a minister who conscientiously believed he could not be true to the teaching of Christianity and uphold war. We cannot conceive of a church accepting such a resignation in any other spirit than that of good will and regret.

We can conceive of neighbors differing widely upon this same question of war or peace, but to charge a man with being false to his flag because he honestly believes he has no moral right to shoulder a gun and go forth to kill someone under that flag, is to show how little one understands the significance and meaning of American history.

Personally we believe there is nothing left for us as a nation to do but to protect ourselves against the forces that have declared war upon the sacred liberties of mankind, and would supplant democracy by autocracy. For all that, we reverence the sincere conviction of the man who differs from us. We hold his right as divine as ours.—Our Dumb Animals.

GREAT RELIGIOUS REVIVAL IN FRANCE.

The war has not been all evil. Its horrors, crimes, cruelties, its terrible hosts of death, its hundreds, nay, thousands of millions of lost treasure, its demoralizing influence on civilian and soldier, all these evils have a counterpart in the heroism, self-sacrifice, pure patriotism and unselfishness which have been so conspicuous, and which, when peace once more blesses the world, will we believe, bear good fruit.

It is only natural that religion should be affected in a very large measure while practically the whole manhood of France has been for over two and a half years in death grips with the enemy. The "Poilu," the hero and pride of his country, has in the trenches had time to think and reconsider his former attitude towards the religion he once flaunted. Beginning by doubting the justness of his former views, and coming in touch with the men for whom he formerly professed contempt, often even hatred, his doubts have become conviction and today he frankly admits his error. The "Clericals" no longer are his pet aversion. The "Poilu" has found in them good clean living comrades, always ready to help, always at hand to speed him on his way to a Heaven he formerly disbelieved in. He has long since seen the folly of attributing to the Clericals, his former Arch-Enemies an imagined conspiracy to rob him of his freedom, to hold the masses in thraldom by preaching a religion he once believed to be an impossible fable unworthy of credence.

Although France has had its periods of unbelief, when we say France we mean a considerable portion of its people, for religion never dies, though for a time eclipsed. A remarkable fact tending to show the return of faith in "La Grande Nation," as it once proudly proclaimed itself to be, is, that twelve years ago the ministry of that day consisted of some fifteen members, eleven of whom were declared agnostics, three figured as Catholics, but one was a "preaching" Catholic. Today the greater number of the present ministry are not only good Catholics but practising ones. In the Army it is the same. Distinguished generals set an example by observing their religious duties and giving opportunities for their men to do so. In all ranks men are no longer ashamed to be seen going to mass as they formerly were. Nowadays men crowd round their priests when Divine help is sought.

In this terrible struggle the priest has displayed a spirit of fraternity,—a self-sacrificing heroism beyond all praise, beyond all belief.

When General Joffre wanted men to carry out a difficult and dangerous mission at the front he said: "I generally employ priests." Over two thousand of these devoted men have given their lives in witness to that love of God and country.

From end to end of France religion has become sacred. A new and purified race will emerge from all the orgies of blood that have stricken the dear Motherland. That so gifted a people as the French should once more embrace the faith they had in a great measure abandoned, and the spectacle of crowded churches filled, as we know, to the very doors, is a comforting fact from which legitimate hope of a better future for the nation is permissible.—Edw. Fox Sainsbury, in Our Dumb Animals.

DID YOU SEE IT?

I mean the Conference steward's report. Was your church represented in that report? If not, why? Half the Conference year is gone and only a few of our churches have paid anything on annual conference budget. What has happened to some of our larger churches? Especially some of those that said they didn't need any Forward Movement Institutes? L. W. Gerringer.

JUDGE LINDSEY AND THE CHILDREN.

Said a prominent New York newspaper some years ago: "All virtuous men will rejoice to learn that a bad boy of ten has been sentenced to a prison term of six years. He will come out of prison peculiarly skilled in crime and entirely beyond reformation. Starting at a tender age with these advantages, he should rank high among the enemies of order and prove a source of great danger and expense to the State."

This is exactly the kind of thing which Judge Lindsey, "the children's judge," has made impossible in Denver. His work has been so successful that it has gained him an international reputation as an authority on juvenile delinquency and, better still, has made good citizens of so-called "bad" boys and girls.

The fact that his labors in behalf of the children of Denver have antagonized the selfish political interests of the State has been the cause of such bitter enmity and virulent attack as few men have been subjected to. But he has won out every time. Once when his enemies were fighting with might and main to prevent his re-election, newsboys on the street were helping to win the victory for him by singing as they sold their papers:

"Who? Which? What? Wisht we was men,
So we could vote for our little Ben!"

tree. His neighbor, George Frost, thought as much when he spied him from the next yard, and called out:—

"What's the answer, Frank? Getting in practice for next Christmas?"

"Haven't got Christmas in the back of my head," said Frank, the shortness of his reply being due mainly to the long tediousness of his job.

At the supper table he unburdened his doubts in the bosom of his always receptive and usually sympathetic family.

"Do you see why sparrows should be afraid of white string?" he asked.

"No. Unless they think they will get their feet caught in it," laughed Mr. Denby. "It may be prenatal instinct. But Mr. Benson wouldn't send you on a wild-goose chase, and there must be something in his idea."

"I'm going out in the morning, and if there's a sparrow in sight I intend to get the bird shot," said Frank.

The sun was just coming up through the big oaks in Mr. Benson's yard when Frank slipped softly out the door and went into the garden. As he came near the fig-trees he was struck by the peculiar stillness, where heretofore his ears had been met with vociferous chatter and the soft flutter of vanishing wings. And instead of finding a small army of marauders he saw one lone sparrow perched for sentinel duty on the topmost twig of the tallest tree. The sentinel retreated precipitately, and Frank began an inspection of the fruit to see if the birds had been in reality kept from injuring it. Not a fig had been molested. They hung untouched, ready to be converted by a little deft manipulation into camping paraphernalia.

A week later Frank sat beside Mr. Benson on the bench under the old oak.

"I cleared three dollars and thirty-five cents on those figs," he announced.

"Cleared?" said Mr. Benson. "You weren't out anything except a ball of string and a little time."—Annie L. McMakin, in the Churchman.

"My body is my house, it is not I.
In it I'll sojourn, 'till in yon fair sky,
'I'll lease a nobler dwelling, built to last
When all the carpentry of earth be past.
From my high place viewing this lone star,
What shall I care where its poor timbers are?
Since though its crumbling walls turn into dust and loam
I shall have left them for my eternal home.
My body is my house, it is not I.
Triumphant in this faith I'll live and die."

JEFFERSON'S TEN RULES.

Never put off until tomorrow what you can do today.

Never trouble another for what you can do for yourself.

Never spend money before you have earned it.

Never buy what you don't want because it is cheap.

Pride costs more than hunger, thirst and cold.

We seldom repent of having eaten too little.

Nothing is troublesome that we do willingly.

How much pain the evils have cost us that have never happened.

Take things always by the smooth handle.

When Angry count 10 before you speak; if very angry, count 100.

Danger in Filling Gasoline Tank.—Friction of gasoline against chamois may generate electricity and unless care is taken to have funnel in good contact with metal part of machine so as to ground this electricity there may be a spark which will cause gasoline to explode.

—A writer in Gleanings in Bee Culture relates an instance in which a swarm of bees kept their honey from being destroyed by fire by fanning it with their wings. Stationing themselves at the entrance of the hive the bees created such a current of air that only a small part of the honey inside melted though the fire burned through the hive in many places. It is a mystery, the writer says, how the bees themselves were able to live in the heat.

—While walking along a country road C. H. Fish, of Maine, was suddenly attacked by a large owl which grabbed his hat and flew with into a tree. Unable to make the bird relinquish its prize, the man borrowed a gun and brought down both hat and bird, but the hat was shot as well as the bird.

—Marshall Field and Co. of Chicago recently announced their intention of building a new town, to be called "Fielddale," near Martinsville, Va. The chief business will be the manufacture of cotton goods.

—Jackson Barnett, a full-blooded Indian of the Creek tribe, who has been called "the Rockefeller of his race," wants to put his whole fortune of nearly a million dollars into Liberty bonds. As an original American he sets a fine example to the rest of us immigrants and descendants of immirgants.—Providence Journal.

—Henry Ford on June 6 put in a personal subscription for $5,000,000 worth of Liberty bonds, through Detroit banking companies.

—Last year the brewers were spending a great deal of money to tell the farmers that breweries were a necessary market for grain. The brewers are now spending much money to convince the country that they really use very little grain. It is absurd to ask the poor people of this country to buy fifteen-cent bread when many billions of loaves are being converted into beer every year. If there was no other consideration for the conservation of food I should radically favor national prohibition including the suppression of wineries, breweries, and distilleries.—Rev. Paul Smith, in California Christian Advocate.

—William Dean Howells is as modest as he is gifted. His publisher once showed him a sketch for a prospectus that praised him warmly. Mr. Howells drew his pencil through certain over-warm adjectives, and said that they made him feel like the young widow.

A young widow, he explained, had carved on her husband's tombstone when he died the inscription:

"Sacred to the memory of John Doe, who departed this life in the fifty-seventh year of his age, bitterly regretting that he must leave the most beautiful and best of wives."—Philadelphia Bulletin.

—The Turks are in reality a heathen tribe, and they have won their hold on the eastern Mediterranean by identifying themselves with Mohammedanism and acting as its official protectors. No one can forget the barbarous and brutal methods by which they have maintained a military supremacy. Wherever they have held rule, the prosperity of the country has always faded away. Mesopotamia was one of the greatest countries in the world in wealth and intellectual culture and art, but it is now a barren waste; it is so wherever the shadow of the Turk has fallen.—The Churchman.

—War is the last thing in the world to go according to program.—Thucydides. The present war is not an exception to the rule.

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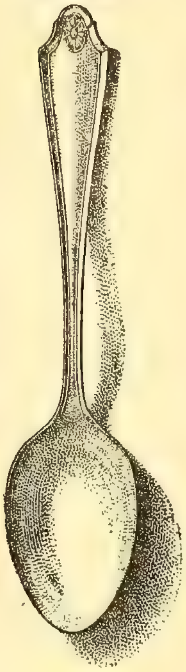

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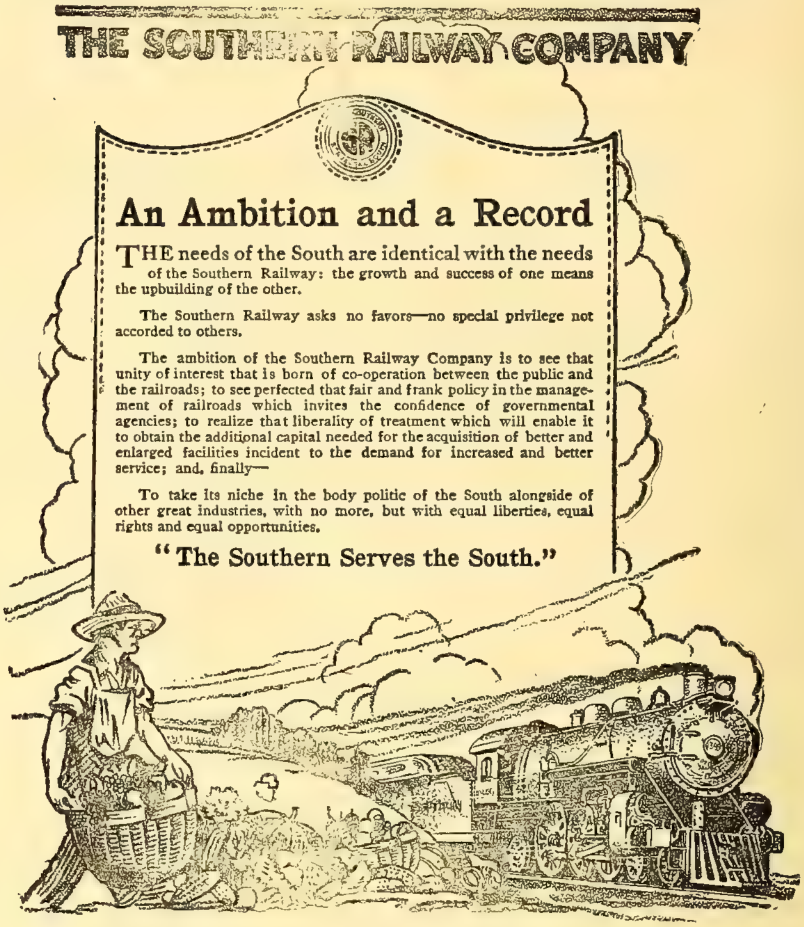

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Previously acknowledged	$38.24
J. W. Holmes	1.00
Rev. J. W. Hulin, Davidson Ct.	10.00
Rev. Homer Casto, Church collection	15.55
Jas. E. Whitehurst	5.00
Mrs. J. E. Devinney	1.00
Mrs. W. A. Foust	.50
Charlotte Church, Richland Ct.	2.00
J. H. Redding	1.00
Miss Nannie E. Sutton	6.00

Miss Sutton wrote in remitting: "I noticed in the Herald of May 31, "Ten cents a day will save a life." At first, I persuaded myself that our work needs all my mites, so I passed it by, till I notice in June 7th issue a contribution has been sent in "For Suffering Armenians." I can no longer withhold my help, if a life is at stake; so I am sending six dollars to save a life for sixty days, praying God's blessing on the life it may save.

THE DOCTOR'S ADVICE.

A woman, whose life has been long and checkered with many reverses, said lately: "Nothing has given me more courage to face every day's duties and troubles than a few words spoken to me, when I was a child, by my father. He was the village doctor. I came to his office where he was compounding medicine, one day, looking cross and ready to cry.

"What is the matter, Mary?"

"I'm tired. I've been making beds, sweeping and washing all day, and every day, and what good does it do? Tomorrow the beds will have to be made and the dishes washed over again."

"Look, my child," he said, "do you see these little empty vials? They are all insignificant, cheap things, of no value in themselves; but in one I put a deadly poison, in another sweet perfume, in a third a healing medicine. Nobody cares for the vials; it is that which they contain that gives them value. Your daily work, the dishes washed or the floor swept, are homely things and count for little in themselves; but it is the sweet patience, or zeal, or high thoughts that you put into your work that shall last. These make your life."—Youth's Companion.

—On one Sunday in his New York meeting, "Billy" Sunday had 3,247 persons to come forward and give him their hands as a sign of professing faith.

—Wm. T. Ellis has sailed for Japan and China. He will proceed to Petrograd and thence to Persia.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXIII. GREENSBORO, N. C., JULY 12, 1917. NUMBER 34.

METHODIST PROTESTANT HERALD.
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

Price.—$1.50 a year, payable in advance.

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A NEW BOOK FOR LAYMEN.

''The New Layman for the New Time'' is the title of a new book published by the Fleming H. Revell Co., of New York. It was written by Dr. W. A. Harper, president of Elon College. It is a book that we would be glad for our laymen to read because of the inspiration and suggestiveness. It shows that laymen of our time are falling far behind their privileges and obligations in the work of the church, bringing languishing to a cause that should be flourishing. It shows the layman how to find and fill his place in the work for the advancing kingdom of Christ. Laymen have become rutted in comparative inactivity and in an over-reliance on the minister. This book would lift laymen out of the ruts and set them moving in a broad field of delightful service.

The introduction to the book is by the well-known Christian writer, Amos R. Wells. He regards it as a book for ministers as well as for laymen and says:—''These stirring pages will accomplish a great work if they set ministers and other church leaders everywhere to planning definitely for the aggressive work of laymen. Give the men fit tasks for men, the women work for women, calculated to call out all their powers and make the utmost demands upon their purses, time, strength, intellect, and devotion. They will respond. Boldly, gladly, and promptly they will respond.''

The author says: ''The five chapters comprising this book outline from a layman's standpoint the underlying principles that should animate the modern laymen—that are to-day animating thousands of them, portending a mighty awakening for the Church.''

The publisher's price is 75 cents a copy to which is to be added the postage, but to the first forty persons who send their orders to the Methodist Protestant Herald the book will be sent postpaid for 75 cents. It is a book of 160 pages.

Read it, and it will open your eyes to many fine possibilities in your service for the Master.

Tent meeting.—Bro. Bethea, assisted by Bros. Johnson, Andrews, Lindley, Pike and perhaps others, is to hold an evangelistic meeting in an unchurched community between Tabernacle and Julian. Let us pray for this meeting. It begins the fourth Sunday in this month.

Affairs in China.—China seems to be in a turmoil. Last week it seemed that the monarchy would be restored. Now it is reported that the republican forces have gained the upper hand and will continue the republican form of government.

—Bro. Garrett and wife, of the Children's Home, are enjoying a brief vacation. They have gone in company with Mrs. Garrett's parents on an automobile trip to Asheville. Rev. Clyde Auman, of Elon College, is superintending the Home.

—We thank Mrs. Hattie Bess for an invitation to the marriage of her daughter, Miss Bryte Inez, to Rev. W. A. Ledford at 8: 30 July 26, in the Methodist Protestant Church at Caroleen.

The wedded pair will be at home at Fairview, Ohio, where Bro. Ledford is pastor, after Aug. 5th.

—In the last week there has been a marked decrease in the number of vessels sunk by submarines.

—Emma Goldman, anarchist agitator for years past, has been sent to a federal prison for over two years for her efforts to obstruct the draft of soldiers. Berkman, another anarchist, is also imprisoned for the same period in another federal prison for the same offense.

—Marion Nicholson, of Mebane, and Whit McCollum, of near Reidsville, employes of the Westinghouse Company of Pittsburgh, are taking a vacation at their homes. Mr. Nicholson may not go back, as he found the emory dust injurious to his health.

SUNDAY SCHOOL ATTENDANCE.

Burlington	250
Concord	204
Fairview, Gibsonville Ct.	108
Henderson	120
Shelby	123
Liberty Hill, Anderson Ct.	102
Caroleen	98

The branch of the vine does not worry, and toil, and rush here to seek for sunshine, and there to find rain. No; it rests in union and communion with the vine; and at the right time, and in the right way is the right fruit found on it. Let us so abide in the Lord Jesus.—J. Hudson Taylor.

Billy Sunday is right—the Bible is the best seller. Since our book shop was opened we have sold Bibles and Testaments in the following tongues:—Greek, Slovak, Dutch, German, Italian, Finnish, Welsh, Bohemian, Yiddish, Russian, Hungarian, French, Norwegian, Spanish, Armenian, Arabic, Lithuanian, Ruthenian, Gaelic, Turkish, Swedish, Portugese, Scottish, Serbian, Hebrew, Latin, Polish, Danish, Flemish, Japanese, Syrian and Syriac.—Y. W. C. A. Bulletin, New York.

—Bro. D. A. Neese was elected president of Henderson's Baraca-Philathea City Union last Sunday; while Miss Belle Hicks was elected second vice president, and S. R. Harris, Jr., was elected treasurer.

—A negro babe of about three months was left in the Seaboard station at Henderson last Sunday. It was sent to a hospital for temporary care.

THE PREACHING WITH AN UNDERTOW.

Bathers by the seaside know, some of them by sad experience, what an undertow is and does. Many an expert swimmer has been drawn by it deep into the deathful waters to rise no more. Such a scene was in the mind of a distinguished pastor who once referred to ''the fatal undertow in sensational preaching.'' There is, therefore, a kind of preaching which is perilous both to the preacher and to his hearers, for it drags them down and drags them under. Beware of the preaching with an undertow!—Ex.

CASUAL REMARKS.

By W. F. G.

This subject is not fiction, but facts about a live people. Perhaps our friends far and near would be glad to read about how we do—how we have been doing, and how we do now, and how well we want to do; and how well we should do.

Our people do not expect to be what is termed peculiar, but we have our ways, our individuality. There is such a thing as individuality belonging to persons and to peoples and to nations and to organizations. Habit has much to do with manners and customs—and we do well to form good habits. We can't be too careful about forming temperate habits—and there is teaching needed. Men and women must be sober and intelligent in order to be safe teachers.

There are many things for us to think about in order to do well—to do our best.

Character as a house has need to be founded solidly and not on the sand. We have need to be taught and instructed—but there is not much scolding needed.

If men and women are disposed to be fiery. and are called to deal with the public, they had better write; and if they can't write they had better serve on the wood hewing, and the water drawing side of life. There is many a man not plowing who has missed his calling.

Our ruralists are about as safe as to calling as any class of people. Our class, under the administration of Joseph, made Egypt rich. They were the dependence for that rich commonwealth that God called Joseph to be responsible for. But this subject means to tell about the simplicity and the safety and even the importance of the life of our humble class.

It is well to devise and plan to use means for well-doing. We often hear it intimated, even by leading speakers and writers that people do well by suffering through deprivations and having hard times—but none of our teachers make choice of enduring such hardships, but all wish to do well for themselves. Well-doing is a great subject for us to think on. Many of our people are deprived of the good things of life, and many are not educated.

Now while I'm writing at a distance about our people, and trying to tell about how we do, if I can say some things that will benefit the relatives I will be glad to do so.

Our people have need to learn, and all, old and young. Some of our aged men and women are more anxious to learn than are some of the young people. The things that belong to our every-day life are the things that we should take hold of.

Life is serious, even for the sake of this short life. The little child thinks that an 80-year-old person has lived in the world a long time, but time seems short to the aged. It is very interesting to the aged to refer back to the days of childhood and youth, and they can tell many interesting things.

There are no people in the world in better shape to be contented and happy than the well-to-do common people—in fact the well-to-do people, who are not very rich are the common people, because the two other extremes are not quite so common. All classes should study economy, and all should practice economy. and frugality for the sake of all others. Such a practice and such a state would belong to charity; and what do we find in this busy world better than charity?

Industry and economy come on the line all the way through life. Our farming class are the first people for the needy world to look to for a living, and they are the main class to be noticed in these writings.

Teaching and training and schooling, and with all being taught the art of work, belong to the essentials for the life of the young people—and then a whole life-time of work. It is a great thing to learn to work, and a fine privilege to be so fortunate as to have work all along through life. The common people who are so well-to-do as to have work of their own, and with it a safe living for life, are really better off than the class who have nothing to do—however rich they may be. However; one great trouble about the class that we term well-to-do is that they manage to have too much work to do—and the overwork is all slavish work. I wish that all could be able to have a regular system for work, or for a refined living. There is no refinement about working one's self to death—even if a man has money in the bank, but the way to be strictly refined is to be able to make the best of life personally, and for those whom one is responsible for. A great thing, a really ideal thing is to have a system for men and women so well arranged that all can have due relief from work every day. The time of 24 hours divided in three parts, eight hours for work, and eight for giving attention to the higher life, and for all the rest and the recreation that is due, and eight hours for the needed sleep. The above belongs to rather the highest ideal for real civilization. We common people don't read enough. We are not sociable enough. We are too busy trying to please the animal, our animal life, and if we don't mind we make ourselves the strangest animals in the world—and over in Europe the human animal (if there is one over there.) has been turned down below the habits of the brute kind.

Of course regular work should be kept up, and there is work for all. We can't enter into the fullness of real life unless we pay due respect to the little things of life. Often the fragments turn out to be the largest part in the measure, and make a prominent appearance for the occasion.

We must not ignore the day of small things; we can't afford to do so. No person can be liberal and charitable without being generous. We live by means; and real life is made up of means. Character is made up of a bundle of habits, and a good life is developed by good deeds. Sacrifice, self denial, belongs to real life for all.

All these things belong to a real social life. The little material things of life are, in the main, to be noticed.

Numbers of men and women start out in life with nothing, and yet many of this class succeed. All ought to succeed, but many do not succeed. Some fail, and some often fail because of adverse circumstances such as they are not responsible for. It is a sad case when those who have toiled and endured and suffered have to live poor and suffer by extreme poverty.

We are creatures of learning; the birds build and provide by instinct, but we are intelligent mainly by learning, and usually poverty and misfortune come by failure to learn. All, old and young, should be willing to learn, should be willing to be taught, so as to learn. This makes it necessary for us to keep in shape to be good listeners; but some people don't listen.

THE DAYS AND THE YEARS.

Elihu felt keenly the disappointment of days and years during the long, painful arguments between Job and his comforters. Job repeatedly condemned God in order to justify himself. Eliphaz, Bildad, and Zophar failed, either in convincing Job, or in pointing out the falsity of his claims. The young men, even as now, were supposed to keep silent while the aged and more experienced had their say. With high regard for both age and experience, Elihu observed all the courtesies due such people. Finally, in agony that would not be controlled, he exclaimed: "Days should speak, and multitude of years should teach wisdom." He learned that men didn't gather wisdom, as stones moss, with the coming of the years.

Elihu, unless it be Thomas, is perhaps the worst maligned man in the Bible. He is termed "the young theolog," being "full of matter" and in his own estimation possesses "knowledge complete, exactly enunciated and systematized." His name, "He is my God," furnishes the key to his character. He was patient, courteous, diligent, intelligent and zealous for the honor of God. Being filled with "the inspiration of the Almighty," and celestial fire burning within his breast he was uncompromising in his stand for the right. After the older and more experienced had spoken, Elihu gracefully, forcefully and clearly set forth his views on the subject: not giving a display of his book knowledge; but speaking, like the Apostles, of those things he had seen and experienced.

Harold Bell Wright in "Their Yester days" expressed a great truth in his apt phrase, "It take more than twenty-one years to make a man." Shortly after William Jennings Bryan entered college, he decided a pair of long pants would make him a man and wrote his father about the matter. The father replied, "My son, it takes more than long pants to make a man." The writer recently attended the fiftieth anniversary of his alma mater. The songs of praise and the speeches of jubilation resounded from all sides. The college had lived fifty years. The Alumni, former students and friends rejoiced together. The echo seemed to come back, What has the college lived for? What contribution has she made to her age and generation? The inscription, "Time Tried and Panic Tested," written over a bank in one of the Dakotas, suggests qualities worthy to perpetuate.

The picture of the fig tree, withering away, being cut down, that it might not stand in the way, nor cumber the land; after the Master had gone three seasons to it for fruit, suggests the doom of the unfruitful. When we consider the large number of churches that go from year to year without a convert, and the small number in the others. we often wonder how long the Lord will suffer such to stand in the way and cumber the ground. This barrenness may be due to the conduct of the older members: employing means and methods that either should be in the museum or on the rubbish heap. "The museum or on the rubbish heap. "The constantly before us: sometimes the new may be better and sometimes the old: we must never let our sentiment get the better of our judgment regarding the old and the new; aged and the young. The prayer of the church and the individual should be: "Teach us to number our days, that we may apply our hearts unto wisdom."—Ps. 90: 12.

The days and the years should be our best teacher; a lamp to guide our feet over the untrod paths. The most forceful lesson that time teaches is that men reap what they sow. The life, conduct and habits of the fathers are largely repeated in their sons. Oliver Wendell Holmes said, "Man is an omnibus in which all his ancestors are seated." Some children inherit such tendencies to sin that they go naturally to those sins as ducks to water. I recall a man who lived such a checkered life that he caused the hairs of his father and mother to turn gray prematurely; divorced his wife, left his two sweet boys and married again; divorced his second wife and married his first over. The younger boy with knee pants on carried a pistol for days to kill the father. "Paid back in his own coin," "chickens coming home to roost." "Be not deceived; God is not mocked: whatsoever a man soweth, that shall he also reap."

Men in their darker moods fail to recognize the value of time. Franklin said, "I have had but five fairly happy days." Servius said, "I have been every thing from peasant to emperor and nothing is of any good." St. Bernard wrote, "Life is begun in blindness, continued in toil and ended in emptiness." Jacob in his talk with Pharaoh touched the same dreary vein: "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and I have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." No wonder Pharaoh remained in his sins. Such testimonies would never make a Felix tremble; persuade Agrippa to become a Christian. Lord Byron wrote

"Through life's dreary road so dim and
dirty,
I have dragged on to three and thirty;
What have these years brought to me?
Nothing except three and thirty."

In contrast hear the Apostle Paul rejoicing, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day." The cry of victory as Jesus deposited His Spirit in the hands of His Father has won the admiration of the Christian world.

Cheer up:—

"It may be the bitter future
Is less bitter than you think;
The Lord may sweeten the waters
Before you come to drink;
Or if Marah must be Marah,
He will stand beside the brink!"

W. A. Ledford.

CHILDREN'S HOME.

Report of Superintendent.

Mrs. J. D. Newell, Winston-Salem	$5.00
Miss Mary Young, Hendlerson	5.00
J. M. Coble, Rock Creek	1.00
C. A. Hiatt (Hiatt Estate)	6.98
Baracas, Thomasville	2.00
Baracas, Denton	8.00
Sun. eggs, Fairview, Anderson	3.25
Do., Mrs. Pattie Parks, Eden	1.75
Do., Mrs. H. C.Neal, Eden	1.75
Woman' H. M. S., Henderson	25.00
Gillburg S. S.	2.80
Lebanon S. S., Spring Church	1.11
Star S. S.. Why Not	2.25
Thomasville S. S.	1.00
Fairview S. S., Fairview	2.35
Grace Church S. S.	9.50
N. Main St. S. S., High Point	8.75
Friendship S.S., Stanley Ct.	2.28
Rose Hill S. S., Pageland	3.40
Stony Knoll S. S., W. Forsyth	2.50
Albemarle S. S., Stanley	6.87
Graham S. S.,	4.32
Gibsonville S. S.,	3.11
Asheboro S. S.	9.44
Friendship S. S., Mt. Hermon	4.34
Whitakers Chapel, Roanoke	1.77
Whitakers Temple, Roanoke	3.00
Mebane S. S.	4.84
Concord S. S., Saxapahaw	1.40
Pleasant Hill S. S., W. Forsyth	1.50
James Braswell, Kannapolis	2.50
Lexington, Yadkin College	.76
Mt. Carmel, Yadkin College	.67
Welch Memorial S. S.	3.83

The Ladies' Aid, Burlington, remembered their boy with two pair of pants, two suits of underwear nad two waists.

Our prospects are better for pork next fall as we have just received two pigs from L. W. Causey, Pleasant Union, Mt. Pleasant.

The Home ismos t grateful to Master Roy Montgomery, High Point, for the first tomatoes of the season. He is always on the lookout to do service and the kind that counts.

H. A. Garrett.

SOUL-WINNERS.

"A business man in Wales spoke to his office boy about his soul, and from that word a work began that won his entire office force to Christ.

"A merchant in England determined that no day should pass without his speaking to some one about Christ; in one year he led scores to the Master.

"An invalid Christian woman in Australia, for forty years unable to put her foot to the floor, by means of her pen and prayer led forty people to Christ in a single year.

"A father traveled one thousand miles to tell his son that he was concerned about his soul, and had the joy of winning him to the Savior.

"As the followers of Christ, we have the only cure for sin, the only hope for those in despair, and we are privileged to point out the only way that leads to eternal life, and having this inestimable privilege we are called of God to speak and not to be silent, to work and not be idle, to pray and not fail."—Sel.

ITEMS FROM THE FIELD.

Forsythe.—The pastor, Rev. C. H. Whitaker, had made for me two appointments on his charge for Sunday, July 8. At 11 A. M. I was at Hickory Grove. The various committees recommended by the Forward Movement Commission were appointed. The Committee on Literature began its work at once with fair success. Where these committees have not been appointed they should be without delay. Let each of us feel it his duty to help carry out the recommendations and instructions of the Conference in reference to this great movement.

At 3 P. M. I was at Maple Springs. The pastor went to fill an appointment at Oak Grove. When I reached the church I found Bro. J. D. Williams had come to be with us and had arranged to have me conveyed to Winston. I presented the work that we wish to be done and the pastor will appoint the committees to carry it out.

Bro. Williams made some appropriate remarks, stating that no plan would avail much without persistent effort on the part of the membership.

Winston.—I was with Bro. Williams at Winston for the evening service. The people were very attentive and I enjoyed the privilege of speaking to them. Some expressed in kind words their appreciation of this service. It is helpful to us when we feel that we have been in any way helpful to others.

Roanoke.—When I reported my visit to Whitakers on Roanoke charge I failed to mention that I filled an appointment at Speight's Chapel. The congregations are never large. The membership is small. On this occasion the weather was threatening and it began raining soon after we reached the church. Several, however, came out. A visit to Speight's Chapel would not be complete without a visit to the splendid home of Dr. Speight. He is still confined with a lingering illness, but is cheerful and manifests an interest in the church. Among the small membership of Speight's Chapel there are some excellent people. G. W. Holmes.

I'M GLAD I CAME HOME.

I was so lonely, so very lonely,
When I from my Savior had wandered away;
Now I am happy, so very happy,
Since I to my Savior have come home to stay.

I was so hungry, so very hungry,
When out in the desert I wandered alone;
Since I'm in Canaan, living in Canaan,
I've plenty of bread, O I'm glad I came home.

I was so weary, so very weary,
When tired of my wandering I lay down to die;
Jesus came near me, so very near me,
When, in my distress, unto Him I did cry.

I'm glad I came home, O so glad I came home,
From Jesus my Savior I'll nevermore roam,
No more am I starving, weary or lone,
Since Jesus has found me; I'm glad I came home.

—Chas. F. Weigele.

THE OPEN VISION.

One summer evening, while stopping in a beautiful suburban home not far from our city, I was told this story by one who had lately been an inmate of the house:

A maiden, some sixteen years of age, had all her life been the unconscious victim of a blemish in her eyes that hindered perfect vision. A surgical operation was fnally agreed upon, and successfully made. The girl was kept within the house until her eyes gathered full strength, and was permitted, gradually and sparingly, to go out doors. It so happened that some time elapsed after her recovery before she went into the open air after nightfall. One evening she rushed into the parlor with face aglow with excitement. The joy of a great discovery illumined every feature.

"O, come!" she exclaimed, "come out quickly to the lawn, and see what beautiful things have appeared in the sky!"

Her friends hastily followed her out of doors, wondering what might have occurred. They saw nothing.

"What do you mean?" they asked her.

"Look!" she said, pointing eagerly heavenward, "don't you see those bright things up there? They are there—and there—sparkling all over the sky!"

"My dear child," said one who loved her, "those are the stars."

Yes, the stars, which she had not seen before. Friends could hardly take in the fact that for all the years of her life the dear child had been moving through God's world with a limited vision, seeing only what lay close around her, utterly oblivious that there were stars, hosts of stars, and all so very beautiful. How strange it seemed!

I think of something far more strange—aye, and pitiful. O, souls of men! heaven is full of shining light that God has hung out to beam the pathway to His eternal home, to lure you upward, to show you how far eternity exceeds time in beauty; how far heaven rises beyond earth in value and glory. Yet, O friends! your eyes are still withholden. You do not see; you do not comprehend. O, for the hand of Him who opened the eyes of the blind when He walked this world to touch your soul and give you sight of these realities.—Gospel in Nature.

ARE YOU SAVED FROM

Selfishness, self-assertion, self-confidence, self-will, self-conceit, self-gratification; laziness, languidness, lukewarmness, lethargy, procrastination; untidiness, uncleanness of house, body, mind; carelessness, thoughtlessness, negligence; foolishness; the desire of the flesh, the desire of the eyes, the pride of life, unseemly behavior; stinginess, covetousness, miserliness, love of money, love of ease, love of luxury; bitterness, wrath, anger, clamor; unkindness, evil-speaking, undue criticism, judging, gossip, slander, idle words, discontent. In short from the world, the flesh and the devil?

J. HUDSON TAYLOR'S MOTTO.

Nearly every good and great man has one or more mottoes interwoven with his life as the secret of his success. The famous founder of the China Inland Mission, Mr. J. Hudson Taylor, declared that the motto of his life was found is Mark 11:22—"Have faith in God." A variant shade of meaning is given in the margin: "Have the faith of God." This means that we are to reckon on God's faith to us. "All my life has been so fickle," said Mr. Taylor; "sometimes I could trust, and sometimes I could not, and when I could not trust, then I reckoned that God would be faithful." Happy and useful are they who have faith in God!—Biblical Recorder.

CLINGING TO HIM.

Cling to Christ. A gentleman, walking along the shore, thought he would carry home one of the pretty limpet shells all about him on the rocks. He tried to pick up one, but the limpet clung so firmly to the rock that he could not pull it off. He was surprised that so little a creature should be so strong for him. He tried to push the limpet off the rock with his cane, but he could no more move it than the rock to which it clung so firmly. He said to himself, "I'll see whether I cannot have you yet." So he sat quietly and watched the limpet, to see if it would stop clinging and move about. For a long time it held on. Then it moved a little. With one sudden grasp he took it in his hand, because it was not clinging to the rock. Satan knows he has no power to harm us when we are cleaving to our Rock, Christ Jesus, so he lurks about for his chance when we have abated our watchfulness and prayer. What we all need is the baptism of the Holy Ghost. With Christ enthroned in our hearts "that wicked one toucheth us not."— S. S. Illustrator.

. . . . .THREE GREAT SINGERS.

The brilliant, fashionably clad audience roared an ovation to the great singer. She was unquestionably the best soprano in the world. The critic turned to his friend, the self-made millionaire, and said: "Did you ever hear any song more exquisitely rendered?"

"Yes," said the rich man musingly, for he was touched by the magic of what he had heard. "Yes, I have heard three greater singers."

"I want to know," exclaimed the critic.

"The first was years ago. The singer was plain of face and gray of hair and tired of body. There was much work to do and many mouths to feed. I was the youngest child, sick and cross. And the dear singer crooned to me a lullaby, and I slept. It was a wonderful song. The next was years afterwards. We had a little cottage. It was summer, and the windows and doors were open. My wife was in the kitchen preparing supper. She was singing something about the true love coming home to her. It was for me. And that too was a wonderful song. Some more years elapse. There is a toddler in the garden, and she sings hesitatingly something about daddy and his baby. These are the three singers, my friend, that beat all of your sopranos."

And the critic—well, perhaps the critic agreed with him.—Exchange.

GOOD SECURITY.

"Mister, do you lend money here?" asked an earnest young boy at the office door. The lawyer turned away from his desk, confronted a clear-eyed, poorly-dressed lad of some ten years, and studied him keenly for a minute. "Sometimes we do—on good security," he said gravely.

The little fellow explained that he had "a chance to buy out a boy that's crying papers." He had half the money required, but he needed to borrow the other fifteen cents.

"What security can you offer?" asked the lawyer.

The boy's hand sought his pocket and drew out a paper carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating liquors and tobacco. As respectfully as if it had been a deed to a farm, the lawyer examined it, and handed over the required sum.

A friend who had watched the transaction laughed as the young borrower departed.

"You think I know nothing about him?" smiled the lawyer. "I know that he came manfully and tried to negotiate a loan instead of begging the money. I know he has been under good influences, or he would not have signed that pledge. I agree with him that one who keeps himself from such things has a character to offer as security."—Pacific Methodist Advocate.

THE FORWARD MOVEMENT
A 25%
INCREASE IN MEMBERSHIP
IN
FOUR YEARS
FORWARD
A
MILLION DOLLARS
FOR
MISSIONS AND EDUCATION
IN THE METHODIST PROTESTANT CHURCH

THE ANGELS OF HELP.

"Yes, I b'lieve God sends angels to help folks in need," said the little washerwoman, turning her plain, care-lined face from the steaming tub, and flicking a plash of white suds from her red hands. "I s'pose some of 'em would feel pretty queer if anybody called 'em angels," she laughed, "but I don't know as it makes much difference whether you see any wings or not, if it's God's work they do." She paused a moment.

"I often think about things that have happened to me," she added reflectively. "Once I was going with my two little children to meet my husband. He'd got work at a repair shop out in some little place, and I was to go most of the way on the train, and then John would meet us and take us the last few miles by interurban. I didn't have much more than enough to pay our way. But the train was held up for an hour or more, so that by the time it got to the stopping place, the children cried because they were hungry. I was so sure John would come to meet me that I went into a bakery and spent part of my change for something to eat. But something had happened at the shop, and John couldn't get away. When I found I must go the rest of the way alone, and tried to buy my ticket, I hadn't change enough; the ticket was fifty cents, and I had only forty. I broke down and cried when the agent wouldn't let me go. Then along came a boy, a cap stuck on the back of his head, and he was swinging a baseball bat. When he saw me, he stopped whistling and asked what was wrong. When he had heard the trouble, he fished a dime from his pocket, got my ticket. and then went on his way again. If he'd had wings, I couldn't have been surer that God sent him to help me.

"Another time—that was after John got too sick to work any more, and I was trying to get him home—we'd started to walk across the town from one depot to another. I was carrying the baby and a heavy grip. and he was leading the two little children, when John began to cough and to grow too faint to go any farther. I didn't know what to do. But while I was wondering about it, along come three young girls, with pretty hats and flying ribbons; not the kind of girls you'd expect to see pay attention to the likes of me. But they stopped short and began to ask questions. They offered to carry the baby, and even to carry the grip—bless their hearts! When they found John was too weak to walk, they drew off and talked together. In a minute they went off somewhere, and called to us to wait for them, and what do you think they did? They hired a carriage and bundled us all into it. No'm, nobody need tell me God don't send angels in the same way he used to."

It was the simple, homely little story of one whose life knew hardship and trouble, but who had not lost faith in God or in humanity. It is the same story that is going on daily all around us. God's angel of help is usually the spirit of kindness, and he sends it into human hearts and allows human hands to do its work. It does more than relieve suffering, it uplifts souls, and more than any other influence draws them toward God. A poor heathen woman taken to a hospital in Korea, watched wonderingly the surgeon and nurses who had been so kind to her, and remarked, "If that is Christianity I'd like to be a Christian." The power to be one of Christ's messengers, to do angelic work, belongs to each of us every day of our lives.—Forward.

LORD ROBERT'S AUTOGRAPH.

The Scripture Gift Mission of Great Britain is distributing among its soldiers in army and navy millions of Gospels and Testaments each containing the famous autograph message of Lord Roberts, now deceased. It is worthy of a place on the fly-leaf of every one's Bible, and is as follows: "I ask you to put your trust in God. He will watch over you, and strengthen you. You will find in this little Book guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity."—Biblical Recorder.

THE FAITH OF JOB.

Faith in the goodness of God: "What? Shall we receive good at the hand of the Lord, and shall we not receive evil?"

Faith in the wisdom of God: "I know that thou canst do everything, and that no thought can be withholden from thee."

Faith in providence: "In whose hand is the soul of every living thing, and the breath of all mankind."

Faith in affliction: "Though he slay me, yet will I trust in him."

—From the Word of Life.

FROM PASTORS AND PEOPLE

Rockingham Charge, Peedee Church.—We are in the midst of an epidemic of smallpox. We have had some other sickness, too, and for the last few weeks we have had some deaths among our people. A few days ago the writer was called on to conduct the funeral of Irene Edwards. She was a young lady about twenty years old; and last Friday we were called to conduct the funeral of Bro. Carney's little daughter. She was a bright little child about two years old. May the Lord bless them and comfort them. Also death has been in the home of Bro. and Sister M. D. Braswell and taken away their little daughter Lottie. She was a sweet little child not quite one year old. She is greatly missed by her father and mother and also by the writer. Little Lottie seemed to know everybody and we all miss her. But while we all miss her it is Heaven's gain. May the Lord bless Bro. Braswell and wife in their bereavement and may they hear the encouraging words of Jesus saying, Let not your heart be troubled.

Bro. Braswell and his good wife are doing all they can for the church. Also their home is the preacher's home; they love to have the preachers who come to this charge to help hold meetings come to their home. I am sure any preacher would enjoy a visit to their home.

Yesterday death visited the home of Bro. Farmer and took away their young child. Since our last report from here Aunt Mary Hurst has been called home. She was 82 years old and a member of our church at McFarlan. Her funeral was conducted by the writer and her body was laid to rest in the McFarlan cemetery. May we all watch and be ready, for we too will be called some day.

A. M. Hamilton.

Mt. Carmel, Yadkin College Ct.—The Sunday-school at this place is progressing nicely. We had about sixty-five present Sunday. We hope it will still improve. Rev. C. A. Cecil preached an excellent sermon here Sunday. The next appointment will be the first Sunday in August, at eleven o'clock. Children's service will begin, preaching in the evening. This is the beginning of our protracted meeting. Rev. A. D. Shelton will help in the meeting. The prayer service is doing fine at this place. We hope it will improve.

Reporter.

Matthew's Chapel, Greensville Ct.—Our pastor filled his appointment here the first Sunday afternoon, and preached a splendid sermon to a large crowd. Was sorry it was so our pastor could not be with us third Sunday morning in June, as we are always glad for the Sunday to come for him to be with us. Our S. S. now has very good attendance, 55 present Sunday. There are still a good many in reach who have not yet become interested enough to attend, but we hope they soon will. Our special meeting will begin 4th Sunday in July, as has been reported. We trust that we may have a great ingathering of souls at all our meetings and that many may be added to the church and kingdom of God. We especially ask all the good people to pray for our meeting.

Mody Bowen, Assistant Rep.

Burlington.—Our Sunday school attendance was much better than it was the previous Sunday—an increase of 24. The men's chorus favored the school with a selection from the new book which they recently bought.

The morning church service was attended by the usual sized congregation. Our pastor preached a missionary sermon, his subject being "The Macedonian Call." The text was from Acts 16: 9. Just preceding the sermon opportunity was given for the reception of members, and Miss Margaret Moore was received by letter from Providence Christian Church, Graham. We are glad to have her as a member. Her father joined our church by letter sometime ago.

Our children's day service was held at 8 P. M. An interesting program was rendered by the children and the choir. Each one on the program performed in a splendid manner, thus reflecting credit to those that had charge of the training of the children. An offering was taken for the Board of Foreign Missions; this amounted to $12.70. Despite the unfavorable and threatening condition of the weather the church was filled to overflowing, part of the annex being used to accommodate the people.

Next Sunday we will have our regular services. The music for the evening service will be diversified. The choir is to be composed of men only, and this will be a unique feature of our church service.

Bro. Pritchard assisted in the funeral service of C. L. Andrews, a member of the Baptist church, and a brother-in-law of Bro. J. E. Brown, of our church, last week.

C. B. Way, Reporter.

Creswell.—The regular appointment was filled yesterday at Rehoboth and the sacrament administered. It was a pleasant and profitable service. The night service was called in so the pastor could be at Mt. Hermon with Bro. Taylor in closing the meeting. The weather was unfavorable part of the week, but we had a good meeting. Bro. Taylor did fine preaching and was appreciated by the church and community. There were five additions to the church—Misses Bessie and Callie Barnes and Essie Davenport, and Messrs. Rixie White and Jennings Davenport. Mt. Hermon is doing well now. It has a good Sunday school and prayer meeting and the singing is good. Children's day will be held at Rehoboth next Sunday morning followed by dinner at the church and preaching in the afternoon.

Rev. H. H. Bateman will fill the appointment in Creswell Sunday morning, and the pastor will be there at night and have the communion service. We are expecting Dr. Klein at the children's day at Mt. Hermon August 2nd.

J. H. Abernethy.

Shiloh, Randolph Ct.—Last Sunday morning at 11 o'clock was our regular service hour. Our pastor was with us, but we gave the day to the children, holding our annual children's day. The children did fairly well. The offering was $17.50.

Our president, Rev. G. W. Holmes, is to be with us next Saturday, July 14 at 11 o'clock. Hope the attendance will be good.

Our special meeting will begin the second Sunday in August, and we desire the prayers of the readers of the Herald that our meeting may be a success.

Mr. Ed Goley who has been confined to his bed for some time is very low at this writing. Mrs. E. H. Henderson who has been sick for some time improves very slowly. Success to all the readers. Rep.

Concord.—We did not have any preaching service Sunday morning, but our pastor gave us a splendid sermon Sunday night, one of the best yet, we believe, although they are all good. Quite a large congregation listened attentively to the word.

Our special meeting closed last Wednesday night. We had a great meeting. Bro. Williams did some splendid preaching and greatly endeared himself to our people.

Much credit is due Mr. R. P. Benson for his faithful service at the organ.

We were very sorry that Bro. Williams took quite sick and had to leave Wednesday. We trust he is better by now and will soon be well. Some of our members are very sick at this time; Mrs. S. H. Teeter has entered the Presbyterian hospital at Charlotte for an operation for appendicitis.

Reporter.

YOUNG PEOPLE'S WORK

Rev. H. L. Feeman, Sec.

Burlington Christian Endeavor.—The Burlington Christian Endeavor Society have elected a press reporter, at the June business meeting, so we hope to have a report in the Herald occasionally. Miss Elsie Moser is the reporter, but she is sick this week, and unable to write a report. I will make a brief report for her.

Last Sunday the society held its regular meeting, beginning about 7: 30. Miss Willie Gibbs had been appointed leader for the meeting, but owing to sickness could not be present. Mr. Arthur Amick led the meeting in her stead. The topic for the meeting was, "Tried and Proved," and embraced the promises of the Bible. A very interesting and helpful discussion was enjoyed by the few that were present. The downpour of rain at the hour for the meeting caused several to miss the meeting.

Next Sunday evening the meeting will be conducted by Miss Bertha Tatum. The topic that will be used is. "God our Helper."

The July business meeting of the Society was held on Tuesday evening, July 3rd, at the home of Miss Mary Brown. The usual routine of business was transacted, and after the meeting adjourned the members present enjoyed a social hour in which Miss Brown served refreshments.

Several members of the society visited Miss Elsie Moser, who has been sick for several days, last Sunday afternoon, carrying her flowers and good cheer. The entire Society wishes for her a speedy recovery, as her presence and valuable assistance in the C. E. work are missed very much. C. B .Way.

KEEP BUSY.

If you expect God to choose you for a great work, be busy. He seldom selects idlers. When He wished a deliverer for Israel, He went into the wilderness for Moses, who was watching sheep; when He wanted a man to save His people from the Midianites, He sent for Gideon, who was threshing wheat; when He wanted a man after His own heart to be king of Israel, He sent for David, who was keeping sheep. Idlers do not suit. The Lord wishes those who are not only willing to work, but who are hard at it. Idlers are too often lazy, and that may be the cause of their idleness. Such seldom have enough ambition to take care of themselves, let alone caring for the Lord's work. But idlers suit Satan exactly. He likes such as have no ambition; for they make the best slaves. The Devil wants slaves for his work, but God wants something better. He wishes men and women who have ambition, who take an interest in their work; he wishes servants who are anxious to rise, for He means to promote them some day. From servants He adopts them into His family, and makes them His children.—Forward.

MY MISSION.

I was longing for a mission;
Fancy made it something grand—
Something that would win the praises
Of the world on every hand—
So I squandered time in waiting
For the chance that never came,
Quite forgot to think of others
In my longings after fame.

But one day I had a vision
Of the needy ones near by.
Of the hearts that starve with hunger
Till they faint and fall and die—
Starve for little deeds of kindness,
Or a word of hope and cheer,
And smiles that cost so little
But can make it heaven here.

Then it was I found my mission—
Knew what work God meant for me,
And I cried, "Forgive my blindness;
Now, at last, thank God, I see!"
And my heart that had been selfish
In its longings to be great
Saw great fields of labor waiting
For me just outside my gate.

So I seek to scatter sunshine
In a dark and cheerless place.
Loving words have given courage;
Smiles have cheered the tearful face.
In the joy of helping others
God's good time I waste no more
Since my life found its mission
Waiting at the very door.

—Eben E. Rexford, in the Christian Herald.

A SINGLE PURPOSE.

It has been well said that it pays to stick to one thing. Only those persons in whose lives some one great purpose outweighs everything else rise above the shoulders of the crowd. Concentration does it. Strugglers in the commercial world are reminded that "the man who minds his own business will soon have a business of his own to mind." Paul had a passion for one thing, as he said: "Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." And Paul succeeded by holding to that one thing; so that his life was glorified by the presence of Christ and made fruitful to the rest of the world, as few, if any, other lives of the Christian era. Have you decided what your one goal is? In singleness of purpose as Christians we should seek some specific Christian sphere of work. Like Paul, we will then make a marked success of the Christian life and service.—Young Folks.

FACTS ABOUT AFRICA.

Nearly one-fourth of the earth's land surface is comprised within the continent of Africa.

It is as far around the coast of Africa as it is around the world.

Every eighth person of the world's population lives in the Dark Continent.

The blacks double their numbers every forty years and the whites every eighty years.

There are 843 languages and dialects in use among the blacks of Africa. Only a few of the languages have been reduced to writing.

The coal fields of Africa aggregate 800,000 square miles; its copper fields equal those of North America and Europe combined, and it has undeveloped iron ore amounting to five times that of North America.

Africa has forty thousand miles of river and lake navigation, and water powers aggregating ninety times those of Niagara Falls.

One area in Africa unoccupied by missionaries is three times the size of New England, a second would make four states like New York, a third would cover eight Iowas, and a fourth is eighteen times the size of Ohio.

Throughout Africa there is one missionary for every 133,000 souls.

Almost the entire continent is now under European flags. France has a colony in Africa twenty times the size of France itself. The British flag flies over a territory as large as the United States.—World Outlook.

Smith, the hotel manager, and Jones a manufacturer's agent, were talking one day about their respective business interests.

"I say," remarked Jones, "how do you use such an enormous quantity of pears and peaches."

"Well," replied Smith, "we eat what we can, and what we can't eat we can."

"Indeed!" said the other. "We do about the same in our business."

"How is that?"

"We sell an order when we can sell it and when we can't we cancel it."

SERMON TO CHILDREN AND YOUNG PEOPLE.

The First Commandment with Promise.

Text: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20:12.

It is often said that a child never pays the debt that he owes his parents. The debt is great, a debt for life and opportunity, a debt for food, clothing and shelter, a debt for counsel and correction, a debt for example and influence, a debt for the purest and best love, a debt for untold sacrifices, and a debt for the heritage of a good name. The text, which is the fifth commandment, makes it the duty of every child to pay this debt, at least so far as it is possible to pay it. "Honor thy father and thy mother." You should honor your parents by your respect, love, obedience, support and remembrance.

Respect.

Your father and mother may be ignorant, old-fashioned, faulty, and unfaithful; yet they are entitled to your full respect in spite of these defects. Don't be guilty of the unspeakable folly of being ashamed of your parents because of any of these drawbacks. Respect them because they are God's first gifts to you—gifts that have brought so much happiness into your lives. Respect them for the sacred relationship; they are your father and your mother. Respect them for the quiet and peaceful satisfaction that will come to you by so doing.

Love.

It is said that love begets love. If so, what a large harvest of love parents should reap from their children. Where will you find a purer, more constant, and more self-sacrtficing love than that of a mother? Children, do you render your parents the large measure of love that is due them? Or do you forget and neglect, because their love is such a common and frequent occurrence, like the sunshine and the rain? Now don't regard this love simply as a matter of course. Pause to think how much joy one act of their love brings to you. And bear in mind that there is an ever-flowing stream of such acts of love. Pure love in return is the best appreciation. A thankless, unloving child is a monster. No gifts or deeds afterwards can atone for the sin of not loving father and mother.

Obedience.

Paul said, "Children, obey your parents in the Lord; for this is right." It is the children's privilege; it is parents' due. The parents are clothed with authority from God. To reject this authority, to show disrespect for it, is to dishonor the God who gave it. Jesus gave a fine example of obedience to parents. When His father and mother found him in the temple, it is said that "he went down with them, and came to Nazareth, and was subject unto them." Parents are capable of directing the conduct of their children because of their superior wisdom and larger experience. Jesus no doubt knew more than His parents and in consequence did not need any counsel or direction from them. But He was obedient to them in order to set an example for all children to obey their father and mother. Obedience is the best expression of love. Therefore, children, obey your parents because you love them, because they love you, because God placed them in authority over you for your good, because you will be safe from evil, and because this will help you to obey God, live right, and be useful in the world.

Support.

Sometimes parents through sickness or misfortune become dependent in old age. Sometimes they wear themselves out working for their children. And sometimes they give so generously to their children that they have little left for a rainy day. In either event it becomes the children's duty to give their parents a support. This is a most sacred duty. The Jews in Christ's time had a tradition that if any one would give all he had to the church he would be free from supporting his parents. But Christ taught that the support of dependent parents was a greater duty than even giving to the church. It should not be un unwilling support, nor a stinted support. They are entitled to the very best you can do for them. For they did the very best for you when you were little. It is a great privilege to return in part the great care and generous support that your parents first gave you.

Remembrance.

Give your parents a chief place in your memory. Above all other human beings they are entitled to your grateful remembrance. Don't forget them, nor their countless deeds of kindness for you. If they are living, visit them or write to them often. If they are dead, cherish the memory of the self-sacrificing lives which they lived before you and for you. And let such memories strengthen your courage in the honr of conflict, inspire your purpose in every honorable endeavor, and bring you much comfort in times of trial and distress.

The Promise.

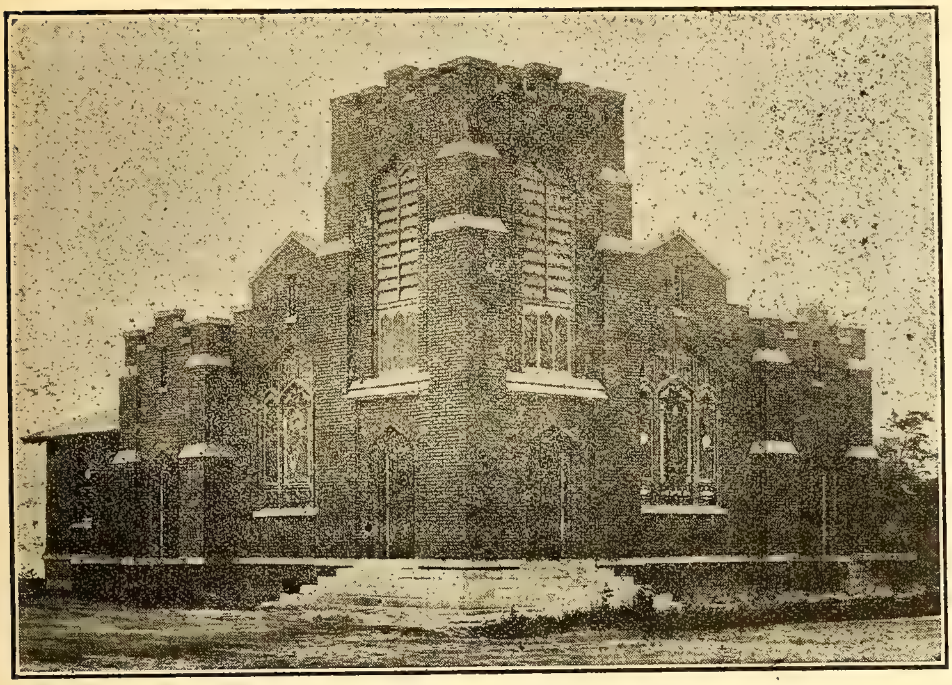
Length of days is promised to those who will thus honor their parents, "that thy days may be long upon the land which the Lord thy God giveth thee." The wise man had said of wisdom, "Length of days is in her right hand." And in keeping the commandments, he also wrote, "For length of days, and long life, and peace, shall they add to thee." Therefore to honor thy father and thy mother is the part of heavenly wisdom. And to keep the fifth commandment is to find help and inspiration to keep all the commandments. Long life is one of the most desirable of earthly blessings. It is said that "all that a man hath will he give for his life," that is to live a long time. There are rich people who would give millions just to live a few years longer. But long life cannot be bought with money. It is the gift of God to all who wll keep the commandments of God, especially to those who honor their father and mother.

I will close by giving an illustration of reliance upon this promise. A little boy was sick nigh unto death. The doctor said that he couldn't live. His father with a breaking heart told the little sufferer what the doctor said, that he must die. The boy looked up into his father's face and said: "Father, haven't I honored you and mother, haven't I always obeyed you and mother?" The father said, "Yes." "And father, didn't God promise long life to all who will honor their father and mother?" Again the father said, "Yes." "Then, father, I can't die, because God is bound to keep His promise." Putting his faith in this promise of God, the brave little fellow, contrary to all expectations, rallied from his illness, and got well. "A little child shall lead them."—The Word of Life.

I do not say you can make yourself merry and happy when you are in a physical condition which is contrary to such mental condition, but by practice and effort you can learn to withdraw from it, refusing to allow your judgments and actions to be ruled by it. "What does that matter?" you will learn to say. "It is enough for me to know that the sun does shine, and that this is only a weary fog that is round about me for a moment. I shall come out into the light beyond presently." This is faith—faith in God, who is Light.—George MacDonald.

SPEAKING OF BEECHER.

The Congregationalist tells of a lady who was stopping with a farmer's family in Chatham, Mass. The farmer was speaking of Mr. Beecher. "Oh," he said, "he lived very close to God." "Anyway he lived very close to men," the lady replied. "That's where God is," said the farmer. And the farmer was right.—Biblical Recorder.



NEW METHODIST PROTESTANT CHURCH, WHITAKERS, N. C.

Montgomery: The North Main Street Methodist Protestant Church in High Point has lost another one of its substantial, faithful members in the death of Benjamin F. Montgomery. Bro. Montgomery was born Aug. 8, 1858, died June 4th, 1917. Age, 58 years, 9 months and 28 days. He was married to Miss Sarah Welburn more than 30 years ago. To this union there were born seven children, four boys and three girls, all of whom are living. Bro. Montgomery professed faith in Christ early in life and poined Lebanon Methodist Protestant Church. When the North Main Street Church was built, he moved his membership here under the pastorate of Rev. W. R. Lowdermilk.

There were few people more faithful to their church than was the subject of this sketch. He was so nearly always in his place that when he was absent from a service his pastor knew that sickness or absence from town was keeping him away. He loved his church dearly, and was a wise counselor in its affairs.

He had been sick for several weeks. Just in a run-down condition from which all of us thought he would soon rally. We had no thought that he was in a serious condition until about one week before his death when in a conversation with him he said, "I have no idea I'll ever get out any more." But even then we had no thought that the end was so near. I have never known an individual who seemed to realize the conditions as Bro. Montgomery did, who met the conditions with any more calmness and composure than he did. He did not say so much, but he seemed to say by his actions, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me in that day."

Bro. Montgomery loved his family and his family loved him, and he ruled well his household. And there was a joy and happiness in the home that welded them together by the ties of love which are stronger than death. He was never domineering nor overbearing, but was always looked to as the head of the home. He ruled well his household because he ruled it with love.

He will be missed in the community, and in the church, but he will be missed most in the home, where all looked to him for counsel and guidance. He was a good Bible student and was so much better posted in the Scriptures than the average man that he was able to give wise counsel.

He loved his pastor and was peculiarly the pastor's friend. Personally, I feel that in his going I have lost a close friend. If he apppreciated his pastor's efforts he told him so and thus showed his appreciation. If he had a criticism to make he made it directly to the pastor and not to somebody else. He made his criticisms with the thought of helping and not of hindering.

The wife who is left behind with the children have only lost their loved one for awhile. If they will only be as faithful as he would have them be it won't be long until they too will go home to be with him in that beautiful world where separation and sorrow will never come.

A. G. Dixon.

High Point, N. C., July 3d, 1917.

THE MAGIC WORD.

Bennie was cross. In the first place, it rained when he wanted the sun to shine. Then he cut his finger, and now he was hungry and Jane wouldn't give him anything to eat. "You've got to give me some bread and butter," he said.

"You go along and stop your noise," replied Jane.

So Bennie wandered out in the garden and found George playing with his ball.

"Give me my ball," he said crossly. "You've had it all the morning."

"Don't bother me," replied George, "I have not finished with it."

Bennie turned away, half crying. Annie was sweeping the parlor. "I want you to put some salve on my finger and tie it up," he said. "It hurts."

"Wait a little," replied Annie. "I'm so busy now."

The tears in Bennie's eyes got bigger, and soon began to fall fast. He lay down on the sitting room couch and sobbed, and there mamma found him a little later.

"Why, what's the matter, Bennie, boy?" she asked.

"Any one won't do a thing for me," he cried. "They just send me off instead of doing what I ask them to do."

"Perhaps you haven't used the magic word."

Bennie brushed away the tears and looked up. "Magic word?" he said.

"Why, yes. Didn't you know there was a magic word that would make people do just what you wanted?"

"What is it, mamma?" cried Bennie.

Mamma whispered in his ear. Bennie wiped his eyes, grinned, and then jumped down and ran to the kitchen. "Oh, Jane," he cried, smiling, "please give me some bread and butter."

"Of course I will," said Jane. and she put jam on it, too.

Bennie sat on the doorstep to eat it, while he watched the clouds break away and let the sunlight through. Then he went out in the garden.

"Please, George, may I have the ball now?" he asked, smiling.

"Catch it," said George, tossing it to him. "I'd have let you have it long ago if you hadn't been so cross."

When he had grown tired of playing he went and stood beside his mother where she sat sewing. "Well, Bennie boy, how does the magic word work?" she asked.

But before he could answer, little May came in with a frown on her face. "You promised you'd make me a dollie, and you didn't do it," she complained.

Bennie laughed. "I think I'd better teach May the magic word, too," he said to mamma.—Ex.

—Labor is the best sauce.

PELLAGRA RESULT OF BEAUTIFUL BUT FAULTY FOODS.

That pellagra may be prevented and the cost of living reduced at the same time is according to Dr. Edward J. Wood of Wilmington who treats this subject fully in the June issue of the Health Belletin which is just from the press. Dr. Wood says that back to soil and the old water mill must be our slogan if we get away from those conditions that not only produce pellagra but many of the prevalent nervous disturbances, which he attributes to beautiful but faulty food.

"Modern milling methods are largely responsible for pellagra," says Dr. Wood. "If the old fashioned mill of fifty years ago was now in use we would see pellagra disappear as rapidly as does ship scurvy when the sailors reach port and fresh fruit. Our wheat is ground in such an elegant way that the outside is discarded because of its dingy color, and so the cattle get what our children are dying for because of appearances."

Apparently, it is the lack of that dirty portion of the grain which lies on the outside, and which the mills take off, that produces pellagra. It is that yet unknown but very necessary element in food called vitamin. The remedy suggested by the writer is that we eat whole corn meal and whole wheat flour or make our bread of corn chops and our biscuits of shorts or middlings.

Other factors playing a part in the production of pellagra, in Dr. Wood's judgment, are excessive cooking, as excess heat destroys the vitamin in foods, and the great use that is made of soda and baking powders. The alkaline preparation that is liberated when heat is applied to soda is destructive of vitamin, and in order to check pellagra at this source, people must go back to yeast raised bread or old-fashioned hoe-cake or corn pone.

"Cook your meals less and throw the frying pan out of the window" is the author's advice as to the harmful effects of excessive cooking. He says: "Our people overcook nearly everything except those things needing much cooking, as do cereals, which are universally undercooked."

GROW A SECOND CROP OF IRISH POTATOES.

The fall or second crop of Irish potatoes is one of the means by which the production of one of the most important food crops may be increased. For a number of years, this second crop of Irish potatoes has been an unimportant item in the food supply of North Carolina but with emergency times at hand, Mr. W. N. Hutt, Horticulturist of the North Carolina Experiment Station, urges upon the growers of the Eastern section of the State the importance of putting in an extra crop.

In Extension Circular No. 49 prepared by Mr. R. G. Hill, Superintendent of the Truck Station at Willard, N. C., careful instruction in the growing of this crop is given. The problem of seed is one of the most serious questions confronting the average grower but it has been found that when seed from the first crop are spread out on the floor in some sheltered place where they are exposed to a strong light but not to direct sunlight, and are turned at frequent intervals until they are greened or sprouted, they are then ready to plant. This method insures against injury from rot caused by moisture and allows of the culling out of stock showing signs of disease. In this case a good stand is secured.

Tests have shown that the best time to plant the second crop is from the middle of July to the middle of August. In a favorable fall they might be set as late as September first, but there is always danger of late plantings being caught by frost before maturing. Additional information in regard to the second crop of potatoes and copies of the circular 49 may be had on application to B. W. Kilgore Director, Agricultural Extension Service, Raleigh, N. C.

DIED.

Sutherland.

Mrs. Alice Pamelia Henderson Sutherland, daughter of Mr. and Mrs. Wm. M. Henderson, of Ivy, N. C., and wife of Wm. H. Sutherland, died at her home, 34 North Ann St., Asheville, N. C., Jan. 12th, 1917, age 39 years, 8 months and 10 days.

She was a member of the M. P. Church, having professed Christ at the age of ten years and joined the Pleasant Gap M. P. church and remained a faithful member of the M. P. church until her death.

She married William H. Sutherland Jan. 10th, 1895, and to this union two daughters were born; both were married at the time of her death.

She lived a beautiful Christian life, and was always so interested in getting every one she came in contact with to do right. She was always doing some deed of charity and love to those around her, especially the sick. And we are made to feel as the Scriptures say, "Inasmuch as you did it unto the least of these, you did it unto me." Her friends and neighbors were many and dear, and even the little children of her community were all in love with her.

She was sick for several weeks before her death, but neither she, her family, nor her physician thought her sickness was serious, until the morning of her death; she seemed much better than usual that morning, but about 7 A. M. she was stricken with apoplexy. Her physician was called, but when he reached her side he said there was no hope. About 9 A. M. she passed into that beautiful world where parting and troubles are no more. This sorrow therefore is not unmixed with joy. We do not weep as those who have no hope, and some time in the providence of God we shall meet her again. How we all miss her only those who have lost a dear sweet daughter, wife, sister or mother, can imagine. She leaves a husband, parents, two sisters and two daughters to mourn their loss. She was laid to rest at her family cemetery Jan. 14th beside a sister who had preceded her to the grave several years before.

But wherefore weep? Her matchless spirit soars
Beyond where splendid shines the orb of day;
And weeping angels lead her to those bowers
Where endless pleasures virtue's deeds repay.

Mrs. L. F. Grant.

ALL THINGS TO ALL MEN.

Christ was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sabbath school missionary when He opened up the Scriptures and set men to studying the Word of God.

Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Christ was a missionary to the rich, when He opened the spiritual eyes of Zaccheus.

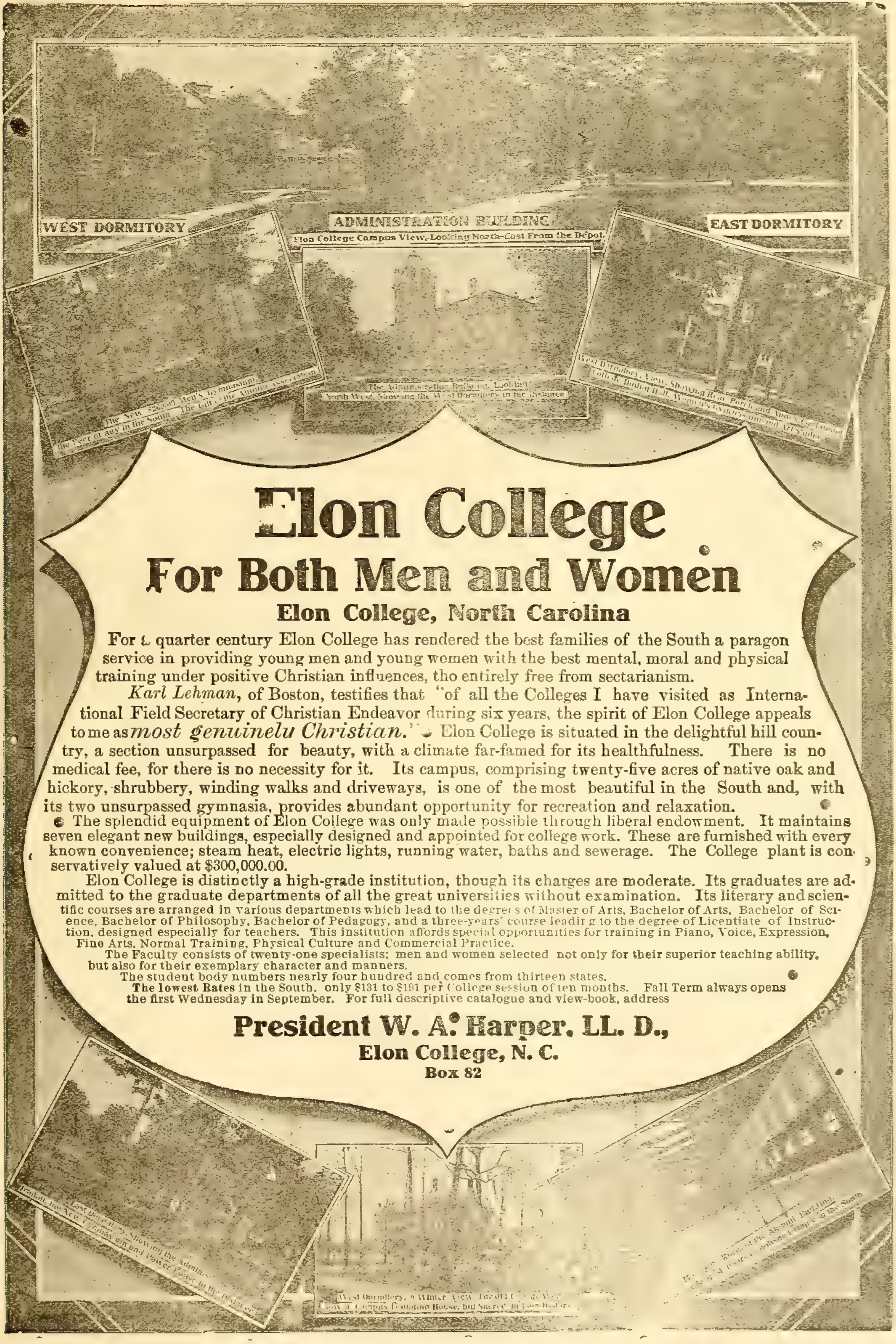
Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission.—Amos R. Wells.

—A hospital has been opened in Paris to treat the wounded dogs which have played so large a part on the French side in this present war. The official Red Cross dogs, the messenger dogs, and even those kept by the troops as mascots are being cared for here when sick or injured.—

FOR SUFFERING ARMENIANS.

Lillie Sharpe	$1.00
Mary Parsons	1.00
Josie Parsons	1.00

This makes $108.68 which we have received and forwarded for the relief of the suffering Armenians. But still they must be helped if they are to escape the tortures of starvation.


WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY

Elon College

For Both Men and Women

Elon College, North Carolina

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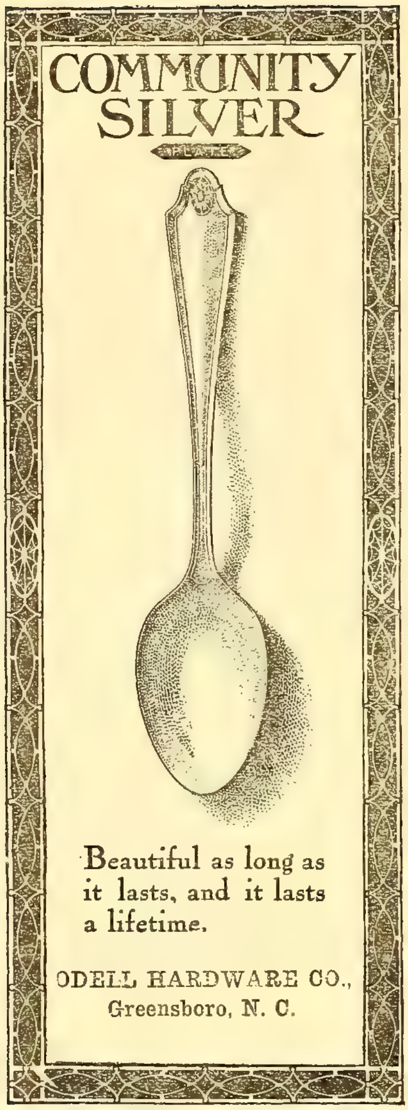
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THE SOUTHERN RAILWAY COMPANY

An Ambition and a Record

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The Southern Railway asks no favors—no special privilege not accorded to others.

The ambition of the Southern Railway Company is to see that unity of interest that is born of co-operation between the public and the railroads; to see perfected that fair and frank policy in the management of railroads which invites the confidence of governmental agencies; to realize that liberality of treatment which will enable it to obtain the additional capital needed for the acquisition of better and enlarged facilities incident to the demand for increased and better service; and, finally—

To take its niche in the body politic of the South alongside of other great industries, with no more, but with equal liberties, equal rights and equal opportunities.

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FOUR PER CENT FOUR PER CENT.

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"TOMORROW MAY BE TOO LATE."

The steamship Central America, on a voyage from New York to San Francisco, sprung a leak in mid-ocean. A vessel seeing her signal of distress bore down toward her. Perceiving the danger to be imminent, the captain of the rescue ship spoke to the Central America: "What is amiss?" "We are in bad repair, and are going down; lie by till morning," was the answer. "Let me take your passengers on board now." But as it was night the commander of the Central America did not like to send his passengers away lest some might be lost, and thinking that they could keep afloat a while longer, replied, "Lie by till morning." Once again the captain of the rescue ship called, "You had better let me take them now." "Lie by till morning," was sounded back through the trumpet.
lights were missed, and though no sound

About an hour and a half later her was heard the Central America had gone down and all on board perished, because it was thought they could be saved better at another time. Let the reader lay the lesson to heart. "Now is the accepted time." Tomorrow may be too late—too late for what? Too late to be eternally saved.—Sel.

St. Paul once wrote a letter to a struggling mission, advising it how to become strong. He said not a word about bazaars or dramas. He utterly overlooked the advantages of giving a dance for the young people, or getting up a world's fair, or running to and fro selling tickets for the salvation of the world. He simply told the people to pray. "Continue steadfastly in prayer and persevere in the same. (Col. 4:2). When he wrote to large city parishes like those in Rome and Corinth, his advice was the same: "Continue instant in prayer." "Pray without ceasing." (Rom. 12:11, I Thess. 5:17).—The Messenger, S. S. J. E., Boston.

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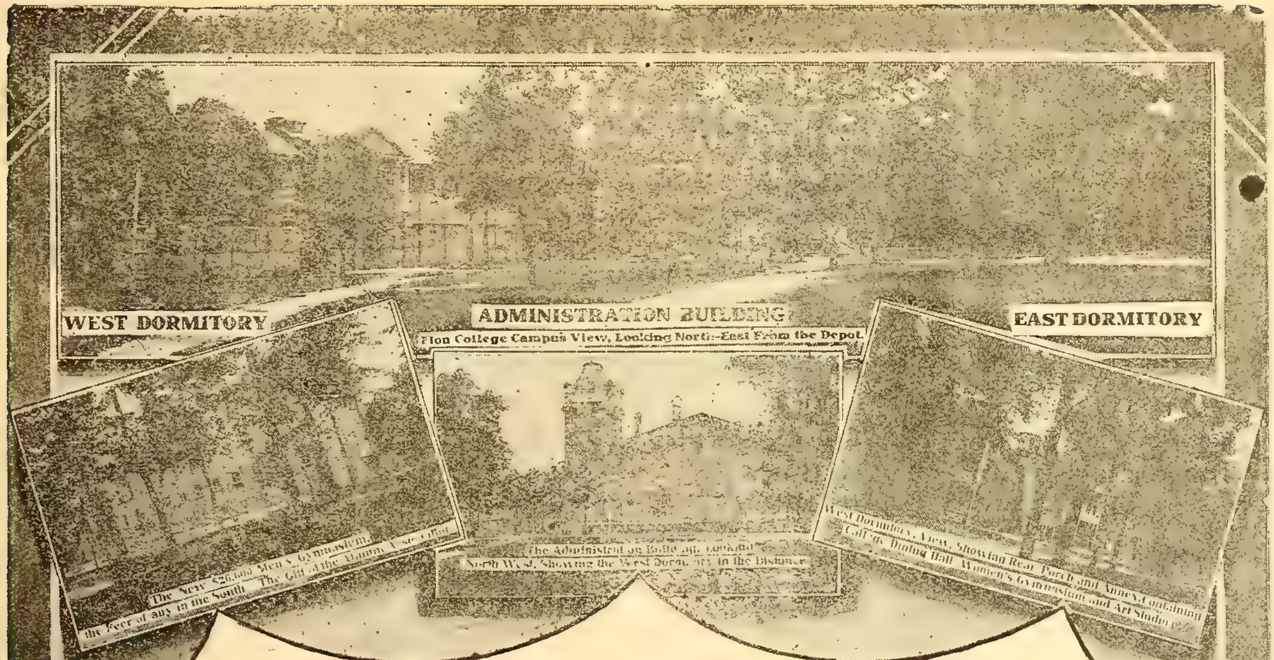
Office in Fisher Building, North Elm St.,

—The Russians now seem to be making terrible onslaughts on the German and Austrian forces sent against them. A great battle is now going on.

—The palm is not gained without the dust of labor.


WEST DORMITORY
ADMINISTRATION BUILDING
EAST DORMITORY
Elon College Campus View, Looking North-East From the Depot.
The New $26,000 Men's Gymnasium, The Gift of the Alumni, the Peer of any in the South
The Administration Building, Looking North West, Showing the West Dormitory in the Distance
West Dormitory View, Showing Rear Porch and Annex Containing College Dining Hall, Women's Gymnasium and Art Studio

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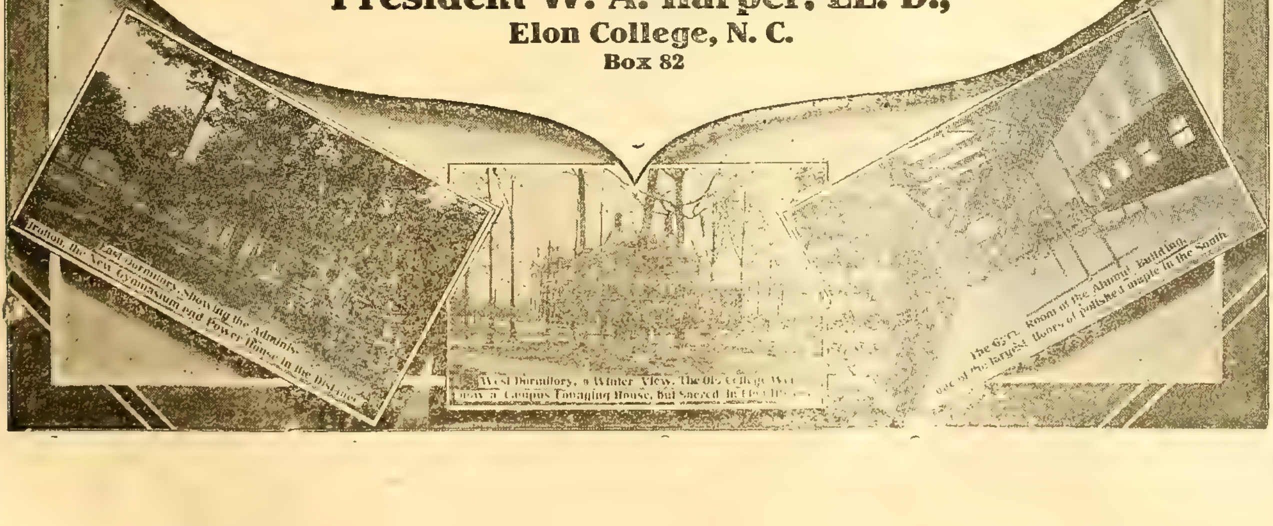
East Dormitory, Showing the Administration, the New Gymnasium and Power House in the Distance
West Dormitory, a Winter View. The Old College Was now a Campus Lounging House, but Sacred in Elon History
The Girls' Room of the Alumni Building, one of the largest floors of polished maple in the South

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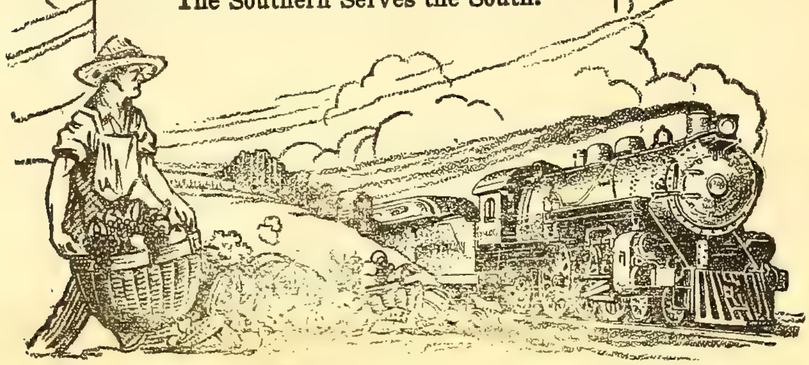

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.TYPHOID HAS BUT ONE SOURCE..

"Typhoid fever has one and only one source," says the State Board of Health, "the human intestines of a typhoid patient or carrier. Animals other than man do not have typhoid. In the human intestines the typhoid bacilli grow and multiply.

"Flies are the chief spreaders of typhoid, though fingers, food, water and milk play no small part in its spread.

"While it is exceedingly advisable to be vaccinated against this disease on having been exposed to it or on going where the infection is likely to be met, as on vacation tours or outing expeditions, it is all the more advisable to be vaccinated as a general precaution and as another form of life insurance. The number of the typhoid carriers has proved to be large and no man can spot them till after they have done their work."

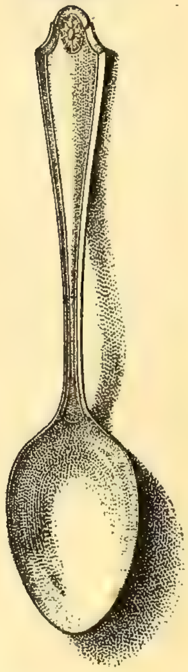
QUARANTIVE LAW EFFECTIVE.

The new State law for the control of contagious diseases became operative in North Carolina August 1. The diseases which are to be reported include Whooping Cough, Scarlet Fever, Typhoid Fever, Bubonic Plague, Measles, Smallpox, Typhus Fever, Yellow Fever, Diphtheria, Infantile Paralysis, Asiatic Cholera, and Cerebro-Spinal Meningitis. All reports should be made to the State Epidemologist, Raleigh, N. C.

The State Board realizes that it must depend a great deal upon the co-operation of the physicians of the State in making this law effective.

COMMUNITY SILVER

PLATE



Beautiful as long as it lasts, and it lasts a lifetime.

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North Carolina Ahead Again.—It is said that the shell that destroyed the first German submarine hit by the Americans after our entrance into the war was made by a North Carolina man working in a machine shop in Raleigh. Mr. H. R. Smith, formerly of Greensboro, and that the gun was fired by a Kinston boy. Shells are numbered and in this way the identity of the maker was determined.

—Sixty-one thousand people work in the rubber factories at Akron, Ohio, where a large part of the world's rubber goods are manufactured. There are 30 or more factories working night and day. There are three shifts of eight hours each. Last year 2,637 dwellings were built in Akron to accommodate the new comers, and still houses are scarce and in one instance a family lives in a half of a chicken house while the chickens occupy the other half. Those are hospitable chickens.

—Better the child cry than the mother sigh.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXIII. GREENSBORO, N. C., AUGUST 9, 1917. NUMBER 38.

METHODIST PROTESTANT HERALD.

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

PRICE.—$1.50 a year, payable in advance.

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NOT ASHAMED OF US.

Twice does the author of the Book of Hebrews refer to the fact that men may be received and recognized by God without shame. In 3:11 he says that Christ "is not ashamed to call them brethren" and in 11:16 he says that "God is not ashamed to be called their God."

We might expect that it would be otherwise. What a high rank it is to be brethren of Jesus Christ. We rae so far beneath him, so utterly outclassed by him that we could scarcely expect to be thought of in association with him at all, much less to be accorded the place of brethren. Such a prospect should make us feel our unworthiness, and also make us rejoice in the great grace and condescension of God which would uplift us to such a height. When Jesus was on earth he called his disciples his friends and treated them as friends. After he had risen from the dead and was still farther removed from them he called them "brethren." Go tell my brethren, said he, that I will meet them in Galilee. How fortunate we are to have such an "elder brother" as He is. Instead of being filled with pride, we should be filled with the spirit of humility and with profound gratitude to God for this unspeakable privilege of being brethren to Jesus Christ.

And when we are told that God is not ashamed to be called the God of such creatures as we, we should be moved to a most determined and persistent effort to become such that God will have less reason to be ashamed to be called our God.

There are men in the world so low in the scale of civilization that a civilized man would be ashamed to be their king or chief. But God is not ashamed to be called our God!

HOW HE GOT OUT OF OUR CHURCH.

He had long been wishing to get out. He felt too big for as small a church as the Methodist Protestant. With him size was the paramount consideration, and he felt that he had the size and the church hadn't, and therefore he was out of place. It was an accident that he ever came to be a member of the Methodist Protestant Church. He never deliberately intended such a thing, but when he came to himself he was in the Methodist Protestant Church and he did not have the courage, big as he was, just to draw out without any reason other than the fact of his great size.

But the time came when he made a move to a town where much larger churches were represented, though there was a small Methodist Protestant Church in the same town. Now this was his chance and he did not neglect it. The Methodist Protestant was at one end of the town. He located at the opposite end where he was too far away to attend the Methodist Protestant Church, and of course he wanted a church home. So he joined one of the larger churches. As he has since failed in business, we do not know whether he feels so large now.

And by the way, did you ever think of the connection between business failures and loyalty to church? We have, and it seems to us that men that do not hold on to their own church when it is in the right are more likely to lose out in business.

—These are earnest days in many of our churches. This is the time of year when most special meetings are held in our State. It is therefore in a sense the harvest season of the church, the season of ingathering. And when we consider the preciousness, the infinite worth of even one human soul, how urgent does the work appear! Earnest Christians cannot consent to the loss of even one. As long as there is a soul in peril, the situation calls for the most strenuous effort for relief. What if it were a child in a burning building or being carried down a stream. How men would risk their lives to save it! Can Christians be less in earnest about those out of Christ, the only hope of the sinner? No: we must work while it is day. The night approacheth when our work will be over.

Tent Meeting.—Rev. T. M. Johnson reported at Tabernacle last Sunday that there were over fifty conversions and reclamations in the tent meeting in the grove a few miles below Tabernacle. Such was the interest at the close that the people expressed a desire for another meeting next year and wished that the tent might remain. This, of course, could not be, but arrangement was made to have service twice a month in the grove during mild weather. Bro. Johnson is to preach there at 2 P. M. on the third Sunday of this month, after preaching at Julian and before preaching at Tabernaclue.

—There was a large congregation at Tabernacle last Sunday, forenoon and afternoon, in the beginning of the special meeting. Rev. J. H. Bowman was the expected pulpit help after Sunday. On Sunday the pastor, Bro. Johnson, had no pulpit help except that given by the editor of the Herald, who occupied the pulpit in the forenoon service. Bro. Johnson told his people that Bro. Bowman is such a worker that they would have to keep the traces tight in order to keep their end up. We hope to hear a good report from this meeting. We believe there are people there who have a mind to work.

—Bro. D. H. Hunter, of Tabernacle, has reached the age of 85, but has the vigor of a man of much fewer years. He still manages his large farm, getting up early and lending a hand. He comes to the city alone with farm produce every Saturday, traveling ten miles and reaching the city about seven o'clock in the morning. His faithfulness to the church does not relax. He is in his place and interested in all the work of the church.

—Prof. Chas. C. Sharpe is now home on a visit. He has been principal of the Kernersville school for several years, but goes this fall to take charge of the school at Walnut Cove at an increased salary.

—Nobility remains noble.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

BOARD OF HOME MISSIONS

Rev. C. H. Beck, Sec.

SOME PERILS TO AMERICAN CHRISTIANITY.

Moral and spiritual perils are worse than physical. The present peril to America is not war, or internal strife, but is due to the increase of the less educated and non-Christian population, and the growth of religious indifference and immorality. For example, recent statistics published by the Federal Census Bureau indicate that the birth rate among Negroes is lower than among the whites and the death rate is higher, while the birth rate among the foreign born population is much higher than among the native Americans.

In commenting on this the Christian Evangelist says: Apparently these figures indicate two tendencies in our American social life. First, they indicate that thé white race is slowly supplanting the colored in population; and secondly that the foreign born whites are supplanting the native born. In this latter fact lies a great danger for American Christian ideals. The majority of our foreign born population are Jews, Catholics, or Freethinkers. The growth of the Roman Catholic Church is due largely to the greater proportion of births among the immigrants. Catholicism grows up almost entirely by absorbing its own children rather than by proselytism. Protestants frequently let the children get away from them and then hold big revivals to get them back. We need an evangelism which will hold the children quite as much as one which will bring them back into the fold.

If America is to maintain a leading place among the Christian nations, if the Republic is to hold to Christian ideals and institutions, obviously it is high time that the Christian Church takes still more seriously the task of evangelizing and educating the non-Christian foreigners who are so rapidly increasing in numbers and influence. There is need for a Home Missionary Campaign to unite all Protestant churches and to win over the indifferent and materialistic masses of the population.—Missionary Review, selected by C. H. Beck, Secretary.

RELIGIOUS EXERCISES IN THE PUBLIC SCHOOLS.

In Boston, Mass., some Jewish citizens are endeavoring to have the practice of singing Christian hymns in the public schools abolished and unsectarian hymns and patriotic songs substituted for them. A petition to this effect was presented to the school committee and the petitioners' representatives were given a public hearing; among them were Rabbi Phineas Israeli, ex-Rabbi Charles Fleischer and Jacob Wiseman, President of the Y. M. H. A. Of those who appeared for the opposition a number were Christian clergymen, who with hardly an exception were moderate in their statement and courteous in their conduct toward the petitioners.

A glaring exception, however, was the Rev. Mr. W. D. Brigham, of Dorchester, who was brutally arrogant and insolently impertinent. He said in part:

''That the Jews knew the conditions in Boston and in America before they came here and that in coming they should have made up their minds to abide by them. They knew that it was a Christian (Protestant) country and should not have come here if they wanted to live under other conditions.

''America would not think of going to Russia and asking to have conditions changed,'' he added, ''much less give up religious teachings as the people have been accustomed to practice them.''—The Glory of Israel.

THE SELECTIVE DRAFT.

On June 5th more than 10,000,000 of our nation's best men enrolled themselves in obedience to the law and in response to a genuine desire to rid the earth of Prussian autocracy. They hold themselves in readiness at their country's further call to take their places in the Liberty Army, to make the world safe for democracy.

On July 21st more than a million of these noble sons of America were called by process of the selective draft to be the vanguard of our citizen army to do their bit in bringing freedom to all mankind. These noble men will respond like the noble men they are, and the world will stand aghast at the tale of their heroic accomplishments. These men will fight not for themselves, nor yet for their country's aggrandizement, but for human brotherhood and individual liberty for all men. It is a grand spectacle. Nothing like it ever happened in the annals of mankind. God speed them and bless them as they go!

That Other Draft.

But I am thinking just now of that other selective draft, imperious, relentless, ceaselessly operative, inescapable, from which these is no exemption for any man. I mean the selective draft of life. It knows no pity, no exemption basis. Every man must face the firing line. He will be rated patriot or slacker according as he delivers the goods. Nor is there favoritism. Neither birth in a high place nor great riches and influential connections can secure you a commissioned officer's station under its operation. Dead-sure, equable justice to every man according to his deserts—that is the price of promotion and of official station under its exacting standards.

How It Can Be Met.

The pressing query for every man or woman—for women, too, enlist under its banner—is: How can I meet this life-draft best? There is but one answer—Prepare for a large service by a large preparation. Two friends are now through high school. One decides to go to work, the other to College. Both devote themselves wholly to their callings. A quarter-century has passed. The boy who went to work is holding his own, in a nip and tuck struggle for existence. The other man is a Josephus Daniels, or a Lloyd-George, or a Kerensky. The difference is to be explained not in ability, but in preparation. There is nothing like four years in College to give wings to life's possibilities. It transforms pigmies into giants, little folks into big ones, to place them in their formative days under the liberalizing, uplifting, manhood-generating spirit of a noble Christian College.

My Bit Now.

Your precious bit now, since you are under the statutory age or have not been drawn, your precious bit is to spend the days in preparing yourself for a large service in the days to come. Theodore Roosevelt has struck off in trenchant phrase the duty of the hour, when he said in Pittsburgh last week: ''This hour does not demand self-sacrifice, but service. Get ready to do your bit.'' The supreme duty, the consecrated path of patriotism for every American youth now is the use of the time in gaining such a conception of life and human needs as will qualify for highest service when the work of world-reconstruction begins after the war has been terminated. Experience demonstrates that there is but one source of this conception—a College education. Those who act on that tip will do the noblest bit now.

This hour demands that you slack not. Get ready for life's selective draft. Preare to help rebuild the world that it may be forever safe for democracy!

Go to College—that is your bit!

Go to College—this is your patriotism today!—Elon College News Bulletin.

—Mr. Frank Causey, son of the aged Robert Causey, of Tabernacle, who has been away from his old home most of the time of the years and some of the time far away, is attending the meeting at Tabernacle and visiting relatives this week. His father is about 89 years old.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXIII. GREENSBORO, N. C., NOVEMBER 8, 1917. NUMBER 51.

METHODIST PROTESTANT HERALD.

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We cannot often supply back numbers.

We acknowledge receipt of money on subscription accounts by changing the date on the label. If this is not changed within two weeks after your money is forwarded, write us.

Entered as second-class matter at the post office at Greensboro, N. C.

PRAYER FOR CONFERENCE.

Our Father, wilt Thou bless our Conference with a great blessing! May no illness or accident keep any of its members away, and may all go feeling that they must be about their Father's business. Make Thy presence felt in the very first session, and in every session. May the brethren feel that it is good to be there. May there be a disposition on the part of all to do Thy work in Thy spirit and in Thy way. And when the work of the Conference is done, may there be a glad acceptance of its plans on the part of all and a return to the field in which Thou dost permit us to labor for a little while with an earnest desire to glorify Thee by the abundance of our good works.

And wilt Thou bless those who receive in their homes the members of the Conference. May they be impressed with the earnest, kindly, Christian spirit of their guests and so be more strongly drawn to the people of God.

And may the pastor of Mebane church and his noble wife be sustained by Thee in bearing the strain! Make the burden light for them, and give them the joy of appreciated service.

And Mebane Church—may the coming of the Annual Conference be an inspiration to its members. May they be impressed as never before with the importance of Christian work and with the effort of the Methodist Protestant Church to realize the spirit of Christ in human life and so help to establish God's Kingdom on earth.

May our Conference be such in spirit and work that Thou, O God, canst take delight in looking upon it!

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President's Report—J. H. Stowe, W. C. Kennett, J. H. Moton, J. B. Ogburn, W. M. Taylor, O. N. McPherson.

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Sabbath Schools—R. S. Troxler, W. T. Totten, G. A. Berrier, W. H. Camp, G. A. Thompson.

Sabbath Observance—Edw. Suits, J. R. Hutton, Robt. Wood, J. W. Johnson, A. P. Brower.

Superannuates—D. R. Williams, J. W. Hulin, G. L. Whitaker, W. W. Oaks, H. B. Fudd.

Unfinished Business—J. B. O'Briant, J. W. Self, L. S. Helms, D. F. Hulin.

Our Young People—O. B. Williams, R. C. Stubbins, Clara Shutt, R. L. Dwiggins.

Methodist Protestant Herald—J. F. McCulloch, W. A. Pender, Walter Causey.

Temperance—H. S. B. Thompson, J. M. Ridenhour, A. M. Hamilton, H. D. Garmon, J. F. Allred, J. D. Payne, G. C. Blanton, D. E. Davenport.

G. W. Holmes.

CONFERENCE FACULTY MEETS TUESDAY, 1:30 P. M.

All members of the Faculty and those who expect to come before the Faculty are hereby notified that the meeting will be held in the M. P. Church at Mebane on Tuesday, Nov. 20th, at 1:30 P. M.

There will be no examinations after Tuesday, those who fail to be present on that day will have no opportunity to appear before the Faculty.

C. L. Whitaker, Chairman,
R. M. Andrews, Secretary.

—Senator Morris Sheppard, of Texas, and Congressman A. W. Barkley, of Kentucky, co-authors of the measure which made the District of Columbia dry territory, will be the principal speakers at the initial session of the National Convention of the Anti-Saloon League of America, in Washington, D. C., on the evening of December 10.

This meeting will have the character of a jubilee over the victory which the drys won when the Barkley-Sheppard bill was enacted. Andrew Wilson, President of the Anti-Saloon League of the District, will give the address of welcome, and Bishop Luther B. Wilson, of New York City, who is president of the National League organization, will respond. The chairman will be George W. Crabbe, Superintendent of the Anti-Saloon League of Maryland.

Josephus Daniels, Secretary of the navy and a pronounced dry, has been asked to speak at the convention.

Rev. Dr. George W. Young, of Louisville, will be a speaker; Dr. Young has always been a fighter. As a Virginia boy he ran away from home to enlist with Stonewall Jackson to fight the Yankees. He has been prominent among the leading spirits in matters of interest to Confederate veterans.

Since the war he has been devoting his time to fighting sin. For many years he held successful and notable pastorates in the Methodist Episcopal Church, South. Then he turned his attention to fighting the liquor traffic, the chief enemy of the church.

SOME GOOD FROM WAR.

With all its evils, and their name is legion, war is forcing upon millions of our people a few things that are for our good. The most of us are learning to live either without meat or to eat but little of it. Multitudes will doubtless be surprised to discover that their health is all the better for this experience. There are few who are not denying themselves a score of things once hardly deemed luxuries, but which look quite unnecessary now in the light of their cost today. In addition to this who shall measure the sacrifices that have been made to share with suffering men and women across the sea, the unselfish service that has been called forth by the demand for the soldiers' needs, the heroism awakened in the hearts of those who have answered their country's call, or who have given their sons and daughters, their husbands, their brothers, to what they have felt was a great cause. Alas that so many lessons we seem able to learn only out of bitterness and sorrow!—Our Dumb Animals.

IS PEACE AT HAND?

We must not be too sanguine, for this war has brought so many of our hopes and illusions to naught. Nearly all the prophets have failed to foresee the trend of events. Yet the signs of the hour all point to the triumph of our righteous cause.

We believe that the period of pessimism has passed and the certainty of a fast nearing peace is daily becoming more manifest, a peace which should and shall endure if the nations are true to them selves and the ideals they profess. So that posterity will bless us for the terrible sacrifices now made.

If the world's prayers could prevail, if the millions of mothers, fathers and children who daily beseech the Divine Ruler of the Universe, who in anguish bow down before the Heavenly Father, asking that the deluge of blood may be stayed, would avail, peace would be possible tomorrow.

Why the Almighty has so long permitted this sad inhuman war to continue we know not. One thing only is certain: there must be a wise purpose and we must be convinced that essential good will come of it, for in the end right and justice must prevail and the crime of war will, we believe, be at an end.

How illuminating and what a pleasure it is to read the press of France today at the critical hour of the world's history.

The tone of all has been firm, reasonable, and dignified. All writers ardently desire peace, a peace without any revengeful object and yet would not France or any other country a century ago or even half a century ago, in the hour of its triumph have demanded dire punishment to be meted out to its enemy?

France today simply demands just restitution, such restitution as the world in council will grant her and to which she has a moral right.

We think all points to an earlier peace than seemed possible three months ago. Oh, the joy of it! What shouts of happiness and gratitude will be raised by a liberated world, what thanksgivings will be sent up to Heaven by hundreds of millions of God's creatures when the Herald of Peace shall sound the final ''cease firing!'' How from every belfry of every Christian Church the joyful peal will ring out its tuneful music, its peace message! God grant that it may soon be thus.—Edward Fox Sainsbury, in Our Dumb Animals.

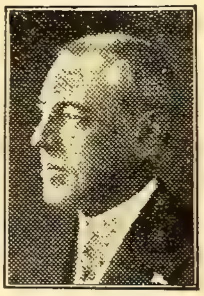
A GOOD REASON WHY.

By Howard B. Grose, D. D.

Almost the first question put to a speaker who presents food conservation to a church convention or meeting is, ''Why should we be asked to save wheat when millions of bushels of grain are wasted in making whiskey and beer?''

In no direction can American women so greatly assist as by enlisting in the service of the Food Administration and cheerfully accepting its direction and advice.

—WOODROW WILSON.



President Wilson.

Enroll During "Pledge Week."

A nation-wide campaign to complete the enrollment of our forces in conservation of our food supply, is a duty of necessity, humanity and honor. As a free people we have elected to discharge this duty, not under autocratic decree, but without other restraint than the guidance of individual conscience.

—HERBERT HOOVER.

For these very good reasons:

In the first place, we are asked to save wheat, and not a bushel of wheat is used in making whiskey or beer or other intoxicants. Under the Food Act the manufacture of whiskey and all distilled beverages is prohibited, and this took effect Sept. 8, 1917. Therefore, no grain of any kind is wasted in that way. More than that, no wheat is used in England, Italy or France for the distillation of alcohol for beverage purposes.

As for beer, while the Christian people strove to gain wartime prohibition, and many still hope for it, these facts are of interest so far as food conservation is concerned: In 1916 there was used in the production of malt for the manufacture of beer for home consumption and export about 60,000,000 bushels of barley, 15,000,000 bushels of corn, and 3,000,000 bushels of rice. This was about 30 per cent of the normal barley crop and one-half of one per cent. of this year's corn crop. To prohibit the making of beer, therefore, would save 60,000,000 bushels of barley, which if milled would produce a pound loaf of barley bread per day for 6,000,000 people, if our people could be persuaded to eat it.

Why should Christian people save what, then? Because not a bushel of wheat is being used today for the manufacture of intoxicating drinks, and wheat is the one grain our Allies must have and that our people are asked to save.

One point more. The fact has been pressed upon us from the first by the Food Administrator that if we are to feed our boys in the war zone and our Allies and win the war, we must somehow supply the Allies with at least 220,000,000 bushels of wheat this year, for which there can be no substitute.

The 60,000,000 bushels of barley now used in the making of beer is equivalent to 50,000,000 bushels of wheat, based on their milling ratios. Therefore, if we could substitute this barley for wheat on an even basis by abolishing the brewing industry we should still need to save 170,000,000 bushels of wheat to send abroad.

This ought to answer the question. We should have to carry out the food conservation program even if the Government were to prohibit the manufacture of beer tomorrow. We are in the midst of war. We cannot make our co-operation as Christian citizens and patriots dependent upon the prior righting of all social and economic wrongs. Hunger will not wait upon reform movements, however righteous. We certainly should not have less beer manufactured if Germany were to win the war. Recognizing the absolute necessity of supplying our Allies with their minimum requirement of wheat, also of meat, sugar and fats, we have but one duty in the crisis—not to question why not something else, but to throw ourselves unreservedly into this patriotic service immediately required of us. In so doing we are condoning no wrong which any of us believes needs to be dealt with. Let us discriminate, not charge up to the Food Administration what is not in its province to deal with, and gladly do our patriotic bit. Save food? Yes—and if there is some waste incident to the sudden gathering of great bodies of men in cantonments, then the more need to save.

Home Card

UNITED STATES FOOD ADMINISTRATION

WHAT YOU CAN DO TO HELP WIN THIS WAR.

See other side showing why you should do it.

Our problem is to feed our Allies this winter by sending them as much food as we can of the most concentrated nutritive value in the least shipping space. These foods are wheat, beef, pork, dairy products, and sugar.

Our solution is to eat less of these and more of other foods of which we have an abundance, and to waste less of all foods.

Bread and cereals.—Have at least one wheatless meal a day. Use corn, oat, rye, barley, or mixed cereal rolls, muffins, and breads in place of white bread certainly for one meal and, if possible, for two. Eat less cake and pastry.

As to the white bread, if you buy from a baker, order it a day in advance; then he will not bake beyond his needs. Cut the loaf on the table and only as required. Use stale bread for toast and cooking.

Meat.—Use more poultry, rabbits, and especially fish and sea food in place of beef, mutton, and pork. Do not use either beef, mutton, or pork more than once daily, and then serve smaller portions. Use all left-over meat cold or in made dishes. Use soups more freely. Use beans; they have nearly the same food value as meat.

Milk.—Use all of the milk, waste no part of it. The children must have whole milk; therefore, use less cream. There is a great waste of food by not using all skim and sour milk. Sour milk can be used in cooking and to make cottage cheese. Use buttermilk and cheese freely.

Fats (butter, lard, etc.).—Dairy butter has food values vital to children. Therefore, use it on the table as usual, especially for children. Use as little as possible in cooking. Reduce the use of fried foods to reduce the consumption of lard and other fats. Use vegetable oils, as olive and cottonseed oil. Save daily one-third of an ounce of animal fat. Waste no soap; it contains fat and the glycerine necessary for explosives. You can make scrubbing soap at home, and, in some localities, you can sell your saved fats to the soap maker, who will thus secure our needed glycerine.

Sugar.—Use less candy and sweet drinks. Use less sugar in tea and coffee. Use honey, maple sirup, and dark sirups for hot cakes and waffles without butter or sugar. Do not frost or ice cakes. Do not stint the use of sugar in putting up fruits and jams. They may be used in place of butter.

Vegetables and fruits.—We have a superabundance of vegetables. Double the use of vegetables. They take the place of part of the wheat and meat, and, at the same time, are healthy. Use potatoes abundantly. Store potatoes and roots properly and they will keep. Use fruits generously.

Fuel.—Coal comes from a distance, and our railway facilities are needed for war purposes. Burn fewer fires. If you can get wood, use it.

GENERAL SUGGESTION.

Buy less; cook no more than necessary; serve smaller portions.

Use local and seasonable supplies.

Patronize your local producers and lessen the need of transportation.

Preach and practice the "gospel of the clean plate."

We do not ask the American people to starve themselves. Eat plenty, but wisely, and without waste.

Do not limit the plain food of growing children.

Do not eat between meals.

Watch out for the waste in the community.

You can yourself devise other methods of saving to the ends we wish to accomplish. Under various circumstances and with varying conditions you can vary the methods of economizing.

FIND OUT WHAT YOUR NEIGHBOR IS PLANNING.

Of course you know what schemes your own church is undertaking for the coming year, but do you know what other churches and denominations are planning? Perhaps they have some new ideas that would be very well worth your while to hear about or even imitate. In the November issue of MEN AND MISSIONS there is an illuminating survey of Inspiring Denominational Programs, telling in a brief way the striking features of interest. Other timely articles in this issue of the "Men's Magazine" are about the Luther celebration; an exceptionally illuminating article on Mexico by Dr. S. B. Winton, who probably knows as much about the facts in the case as any other living man, for he has spent many years in the country as an editor and missionary and is today acting secretary of the American Committee on Co-operation in Latin America; the latest news from the Near East concerning the Armenians and Syrians, for whom President Wilson has just issued an appeal for help.

TOO CHEAP.

A collier came to me at the close of one of my meetings and said, "I would like to be a Christian, but I cannot receive what you said tonight."

I asked him why not.

He replied: "I would give anything to believe that God would forgive my sins, but I cannot believe that He will forgive them if I just turn to Him. It is too cheap."

I looked at him and said: "My dear friend, have you been working today?"

He looked at me slightly astonished, and said: "Yes, I was down in the pit, as usual."

"How did you get out o fthe pit?" I asked.

"The way I usually do. I got into the cage and was pulled to the top."

"How much did you pay to come out of the pit?"

He looked at me astonished, and said: "Pay? Of course I didn't pay anything."

I asked him: "Were you not afraid to trust yourself in the cage? Was it not too cheap?"

"Oh, no!" he said. "It was cheap for me, but it cost the company a lot of money to sink that shaft."

And without another word the truth of that admission broke in on him, and he saw if he could have salvation without money and without price, it had cost the infinite God a great price to sink that shaft and rescue lost men.—Selected.

To provide food, clothing and other necessities of life during the winter months for 2,140,000 destitute survivors (latest reports indicate more nearly 3,000,000) in western Asia requires a minimum total of $30,000,000.00. Of this amount the carefully computed proportionate share that normally should be contributed from Greensboro is $5,525.00.

The above apportionment may seem large. But should every city and town in the United States contribute its full share as suggested the total would give to each dependent man, woman and child a pittance of less than eight cents per day to meet the winter's needs at famine prices. Every dollar lacking means untold suffering and possible death which it is within our power to prevent.

NOW FOR A GOOD FINISH.

These are anxious days, and busy ones, too, for pastors and people. Just two more weeks and the record of another Conference year will be made. The spiritual part of the work is largely done, and pastor and people are now turning their attention to the financial side. On many fields no doubt much yet remains to be done in this particular. The deficit in the Annual and General Conference Budgets is to be raised, besides the balance yet due on pastor's salary. The time is short in which to do this, yet enough remains in which to do a great deal toward raising these claims. Let us see to it that they are paid—and paid in full. You do not want your pastor to go to Conference unpaid, neither do you want your delegate embarrassed by financial obligations unmet.

God expects us to do our best in this particular, and if we will ask him, he will lead us to see what our best is. This has been a year of great financial prosperity; business is prosperous and the people have an abundance of money. Let's give God his share of it, and glorify him by paying every cent of every assessment.

Interested.

THANKSGIVING OFFERING.

At a recent meeting of the Board of Trustees of our Children's Home it was unanimously decided that we put forth every effort to induce every member of the Methodist Protestant Church in North Carolina to contribute, between now and Thanksgiving, at least one day's salary or one day's income for the purpose of wiping out the remainder of the debt on the Home and we sincerely trust that every friend of this Home will make himself or herself a Committee of one to see that this resolution is carried out.

We now have forty-one children in the Home and it is most important that this debt be paid during this year thereby placing us in position to use the money that we are now paying for interest to take care of other helpless and homeless children.

It should not be considered a burden on any one to comply with this request but on the other hand should be considered a privilege; think what it means if every one will do this. We have over twenty-two thousand members in North Carolina, a majority having an income of some kind or at least able to do something on this Thanksgiving to aid suffering humanity.

If we would only stop and think for a moment of the blessings we have and the prosperity in this land of ours and compare this with the destitution of other countries, Belgium for instance, we would not hesitate a moment about making this donation.

We appeal to the pastors, Sunday school superintendents and Sunday school teachers to take this up at once and arrange committees, make the collections without waiting until Thanksgiving Day and send it to Capt. A. M. Rankin, Treasurer, High Point, N. C.

Respectfully,

J. M. Millikan,
Chmn. Board of Trustees.

"Oh, matchless honor, all unsought,
High privilege surpassing thought,
That Thou shouldst call me, O Lord, to be
Linked in such work, O God, with Thee!
To carry out Thy wondrous plan
To bear Thy message unto man;
In trust with Christ's own word of grace,
To each soul of the human race."

—The longest day must have an end.

—With words to combat ill befits the brave.—Homer.

What Food Saving Involves

Sign the pledge and enroll as a member of the United States Food Administration, and you will be asked to do these things:

Eat plenty, but wisely, and without waste.

Buy less; cook no more than necessary; serve smaller portions.

Preach and practice the "gospel of the clean plate."

Use local and seasonable supplies;—watch out for waste.

Whenever possible use poultry, game and sea foods in place of beef, mutton and pork.

Use potatoes and other vegetables freely.

Save wheat by substituting, in part, corn meal and other cereal flours for wheat flour.

Save butter and lard. Use butter on the table, but substitute vegetable oils for cooking.

Save sugar. Use less candy and sweet drinks and less sugar in tea and coffee.

"This is a duty of necessity, humanity and honor. As a free people we have elected to discharge this duty, not under autocratic decree, but without other restraint than the guidance of individual conscience."

—Herbert Hoover.

PLEDGE CARD FOR UNITED STATES FOOD ADMINISTRATION

If you have already signed, pass this on to a friend.

TO THE FOOD ADMINISTRATOR:

I am glad to join you in the service of food conservation for our nation and I hereby accept membership in the United States Food Administration, pledging myself to carry out the directions and advice of the Food Administrator in my home, insofar as my circumstances permit.

Name ....

Street ....

City .... State ....

There are no fees or dues to be paid. The Food Administration wishes to have as members all of those actually handling food in the home.

Anyone may have the Home Card of Instruction, but only those signing pledges are entitled to Membership Window Card, which will be delivered upon receipt of the signed pledge.

CONFERENCE NOTICE.

A resolution passed by the last Annual Conference requires that all persons expecting entertainment shall give notice to the church entertaining the Conference at least two weeks previous to the assembling of the Conference. This time limit expires tomorrow—Nov. 7th. We feel now that we shall be able to home all who have given us this timely notice.

Trains.

Persons coming from the west can reach Mebane at 9: 35 A. M., Wednesday morning. This will be in good time for the opening of Conference. A train from the west arrives at 5: 15 P. M. and one at 2 A. M. which no one will wish to use, because of the hour.

Trains from the east arrive at 4:57 A. M. and at 10: 51 A. M. and 5: 58 P. M.

A Special Request.

We hope that our own people can care for all those who must come on Tuesday, either in the A. M. or P. M. until Wednesday morning. Therefore we request that all who must come on Tuesday will drop us a postal card in good time. Do it now, won't you? Cordially yours, Committee on Entertainment.

Nov. 6, 1917.

A REASONABLE APPEAL.

The people of North Carolina have never failed to tread the path of duty open to them. To each and every call to service, in the interest of home and country, they have responded with liberality and cheerfulness. Her young men are covering themselves with glory by evidences of devotion to the flag, in word and action, and will give a splendid account ofthemselves at every turn of the way towards a lasting peace. Her captains of industry and her sons of toil have opened their hearts to the Liberty Loan, the Red Cross, and the cause espoused by the Young Men's Christian Association. Her noble women have dedicated themselves to the service of their country and are showing to the world a love for human freedom that is beautiful to contemplate. The cries of heartbroken mothers, starving children, outraged daughters, and tortured fathers, in unspeakable need beyond the ocean wave, have fallen upon sympathetic ears throughout our Christian land, and the spirit of service here in North Carolina shows that, with our people, the first consideration is the honor of the flag, the safety of the Nation, and peace to all the world. And it is well, for without self-sacrifice true happiness may not be attained in this world.

But while the measure of the Nation's honor and the Nation's heart is being taken, in relation to world conditions of today, let us not overlook the urgent needs of fatherless and motherless waifs at our own doors. For after all, charity begins at home. Let us not overlook the hundreds of dependent children whom the orphanages of our State are training for individual efficiency and good citizenship. Every one of these institutions needs better equipment and larger support, and every one of them is besieged with applications for admission which must be denied for lack of means. Their capacity must be increased, or else hundreds of children now wandering the highways and byways, subject to every evil temptation the world has to offer, will be neglected and probably irretrievably lost. We cannot—we will not—forget, for the Master says, "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me." We are admonished to conserve the products of the farm, the forest, the factory, and the mine. Is it not equally— aye, vastly more—important to conserve the future manhood and womanhood of North Carolina? Shall the orphaned children of this glorious old commonwealth be handicapped for life because, in their tender years, they did not have the sheltering care and culture of an orphan home?

The North Carolina Orphan Association again calls upon every man, woman, and child in the State to contribute on, or near, Thanksgiving Day at least one day's income (more if they will; less if they can do no better) to the orphanage of his or her choice. The need for such a call was never more urgent than now. Expense necessary to the maintenance of every orphan home in the State has increased, while the responsibilities have multiplied. So, let not the day pass without making a thank-offering to your Master, by denying yourself some pleasure, some luxury, even some necessity, to help the helpless become what their God and your God intended they should attain in this life and in the life to come.

This is a reasonable request, for any one can share with the orphans the earnings of one day out of three hundred and sixty-five. It is practicable, for rich and poor alike can participate in it. The business and professional man, the farmer, the landlord, the money-lender, the wage earner, the salaried worker, the housewife, the news and messenger boys—EVERYBODY, old and young, of all creeds and classes, may unite in beautiful co-operation for the support of a needed civic and Christian philanthropy. Let North Carolina make the approaching Thanksgiving a day of historic importance; a day on which the hearts of the people were opened to the little ones whom our splendid orphan homes are endeavoring to save from degeneracy and oblivion.

To this end we call upon the editors of our papers, daily and weekly, secular and religious, to give the widest possible publicity to this movement, which is philantropic in purpose and State-wide in extent; we call upon all church leaders of all denominations, including pastors, Sunday school superintendents, women workers, and others of influence, to urge the giving of a day's income to some one of our orphanages; we call upon the officers of the various fraternal orders to bring this appeal to the attention of each man in their membership and enlist his support of this modest offering; we respectfully request all superintendents and teachers of secular schools, colleges, and universities to induce their students and friends to unite with them in giving a day's work or wages to the needy orphans of North Carolina. We invoke the co-operation of doctors, merchants, public officials, and all others with local following to pass the word along, with the Divine injunction: "Even so, it is not the will of your Father which is in heaven that one of these little ones shall perish." Actions speak louder than words.

M. L. SHIPMAN,
JAMES R. YOUNG,
JOHN D. BERRY,
A. S. BARNES,
LIVINGSTON JOHNSON,
Publicity Committee.

Raleigh, N. C.

NOTICE TO PASTORS.

In making out Financial Report to Conference Treas., disregard the items specified on the envelope, as Home Mis., Foreign Mis., &c., and after the words, "General Conference Budget," and "Annual Conference Budget," write, in figures, the amounts enclosed for these respective causes.

(See Journal, pg. 79, for items included in each of these budgets.)

If you enclose special offering, for either the General or Annual Conference Budget, write the amount in figures opposite the word "Special."

By observing this direction you will greatly simplify the work for the Conference Treasurer, and also for yourselves.

S. W. Taylor, Conf. Treas.

P. S.—Enclose all receipts.

—Please heed the request of the Entertainment Committee at Mebane if it concerns you. It concerns every member of the Faculty and every one to come before that body. It will cost you two cents, but that is less than a hotel fare. Besides, the hotels of Mebane may be overflowing, and the weather is too cold to sleep out of doors.

BOARD OF HOME MISSIONS

Rev. C. H. Beck, Sec.

WORK AMONG THE LUMBER JACKS.

This is a brief report of recent work in the lumber camps by Congregational missionaries. There are several thousand men working in the forests of Washington, about 50 per cent. of whom are Swedes. Dressed as real lumbermen, carrying our bed and necessary baggage on our backs, we visited five camps in Snohomish and Kings counties. We were well received in all of the camps but one. At five-thirty the men came to the camp from their working places. After supper a meeting was announced and the service began by the ringing of a bell, the guitar serving that purpose. Preaching was in English and Swedish—the latter greatly enjoyed by the Scandinavians. At some of the camps the service could hardly be brought to a close as the men wanted to keep on singing.

There are all kinds of men among the lumbermen, educated and uneducated, young and old, men with good characters and men who are low down, those who are Christian and those who are not. Therefore the missionary who goes to them with with a heart-to heart gospel shall receive blessings and be himself a blessing.

Lumber Camps of Minnesota.

One cannot travel about northern Minnesota without seeing the wonderful transformation in all stages of its progress. There is still lumbering in the state but the days when Minnesota was a veritable Eldorado to the lumberman are passing. But the lumber camps are by no means a thing of the past, and the lumber jack, one of the most picturesque figures of northern Minnesota is still in existence. He makes a bright and attractive figure on the back ground of a pine forest, and he is interesting not only to see but to hear, for like nature, he speaks in a various language. He has faults, and they are grievous ones, but he is as a rule kind hearted and generous. It is because of his environment, as well as his human need that a religious and brotherly interest has been taken in the lumberjack. It has not been easy to furnish lumber camps with religious services because of their remoteness; Congregational work has been largely confined to the villages and towns along the railroads where the greatest number of people could be reached, but in many instances, and wherever opportunity has offered and conditions have made it possible, missionaries are visiting remote camps in Minnesota and finding a hearty welcome and a respectful hearing.

THE ANTHRACITE MINER.

During the pioneer period in mining the operators provided rough homes for their workmen. There are only a few of these remaining now. English speaking people including Welsh and English, Scotch and Irish, occupied such homes forty or fifty years ago, but a large percentage of them now own their homes, others rent better houses, and a few of the old houses are rented by the foreign element.

When the Welsh and English came to Pennsylvania some seventy-five or more years ago, they brought their religious customs with them. One of the first things they did was to organize Sunday-schools, prayer meetings and preaching services. They stood in no need of evangelists inasmuch as they were zealous Christians. The large number of people who have come to this state in recent years have materially changed conditions in the coal fields. In truth the district has become a mission field, and as we find openings we offer to these people such as we have.—Missionary Review, Selected by Chas. H. Beck, Secretary.

"OVER THE TOP" WITH THE YEAR BOOK.

Crates S. Johnson, Secretary Forward Movement Commission.

In a few weeks the first edition of the Methodist Protestant Year Book will be ready for distribution, the 1918 edition. The service of many is engaged in its preparation, and all the conferences are to be represented in a way to reflect their past and present activities. We are endeavoring to gather the latest statistical reports and, since many of the conferences do not hold their annual sessions till late in the fall, quick work will be required to obtain these facts for publication at the time we must go to press, and yet this is what we are attempting and it can be done with the help of all who are asked to help.

Just now many are being asked to do their bit. If you receive a communcation from the editor answer it by return mail if you can. Now is the time to send in your order. Make it for as many as you can sell in your locality or give away. They will make appropriate Christmas souvenirs or New Years' greetings to be given out by Sunday schools. Rev. Daniel F. Myers of Bryant, Indiana, orders fifty copies for this purpose. Send your order in now to either of our Publishing Houses, at Pittsburgh or Baltimore, or to the Secretary of the Forward Movement Commission, 24 15th Ave., Columbus, Ohio, who is editor.

A large variety of subjects will be included, such as the Sunday school and Christian Endeavor topics for 1916, the 1918 Calendar, the names and location of our churches, and pastoral charges, the name and address of our ministers and preachers, directories of Sunday school superintendents and presidents of Missionary and Christian Endeavor Societies, reviews of the work of our educational and missionary operations, statistical tables, illustrations, parcel post rates, a perpetual calendar, and a thousand and one facts of importance to Methodist Protestants. The motive that prompts this publication as directed by General Conference entitles it to your appreciation and acceptance. The price is nominal and every preacher should take an ample supply for his people. Satisfactory terms of payment may be arranged. Just now let us have your order.

The price is as follows:

100 copies, express extra	$15.00
50 copies, express extra	9.00
25 copies, express extra	5.00
10 copies, express extra	2.50
5 copies, postage extra	1.50
Single copy. post paid	.30

Now we are accustomed to registering for military service and food conservation and the right of franchise, why not go a step further and have our churches register for co-operation in the Forward Movement. Many of our stronger churches have not been heard from. We are listening. Are you with us? Then say you are. Let us tell you about it.

"WHAT OF THE NIGHT."

We refuse to think of this appalling war in any other terms than those of the faith that believes that at the heart of the universe the Eternal Goodness lives and reigns. Without any solution for the mysteries that perplex us when face to face with the unutterable sufferings that the war has caused and is causing, its waste, its ruin, we are forced to hold that out of this night of impenetrable gloom a nobler day will dawn. This he must maintain who has not abandoned his faith in God. There is an invisible kingdom whose foundations have been laid in this earth of ours, a kingdom of truth and love and righteousness, and against this no gates of hell shall ever prevail.—Our Dumb Animals.

Rudd Wagoner.

Clyde Rudd and Esther L. Wagoner were married by the writer Oct. 31, 1917. Mr. Rudd is a member of the Christian Church, Mrs. Rudd, of Friendship M. P. church. May success attend them.

B. M. Williams.

BOARD OF FOREIGN MISSIONS

Rev F C Klein, Sec.

"CARRY ON."

Horace Bushnell said "One more revival, only one more is needed, the revival of Christian Stewardship, and when that revival comes the Kingdom of God will come in a day."

It is generally accepted that the great world war will develop the spirit of sacrifice, that it will be easier to give after such sacrificial giving as marks the progress of the unparalleled conflict.

People having caught the true American spirit, the true war spirit battling for freedom of all lands from military domination will become disposed to give to Foreign Missions for world conquest by the Christ "to destroy the works of the devil," and usher in an era of righteousness, peace and prosperity.

Then too may we not expect that people, after their sacrifices, hardships and sufferings, will return to more simplicity, grasp seriously the serious realities of life and get their true value and relationships, and will manifest it even in less embellished churches, and thus have more to give to real Christian work.

In practically every city of our land, great, costly church buildings have been abandoned, sold at a sacrifice, because of business encroachment, etc., and much money has been thereby lost which, if it had been conserved by less costly structures, would have added greatly to the working forces of Christ's Kingdom.

Can we not assume that the original projectors and contributors to those churches would have hesitated to make such gifts and sacrifices if they had known that in so short a time conditions would have developed as they have.

The motto of the British churches is "Carry on! go forward to possess the land," will not be intimidated, not think of retrenchment in God's cause, but "carry on" Christian work as you carry on the great war, give your sons to the ministry, your daughters to be Christian workers at home and abroad, give your money for religious work as you unflinchingly give it for war, and make similar sacrifices in order to give it.

"Carry on" this holy warfare against sin and all human misery, because God commands it, the world needs it above all else, and every Christian vowed at the altars of his church to do it, to support it "as God gives me ability."

Despite all the drain on the manhood and treasure of England, the British Missionary Societies have not suffered any deficit in their treasuries, and the same holds true in Canada, I understand.

One says of Canada "in spite of the war we are more prosperous than ever before." Another fact is noted: "All the student volunteers in Canada have gone to the front. Many other Christian students who will come back will be anxious to put their lives where they will count for the most. There is a soberness and seriousness amongst our people which is going to be for the good of Christian Missions in the future."

What is true of England and Canada ought to be true of the United States, and every one of us has his or her part to perform to bring it to pass.

War's demands upon us are multiplying and now that our soldiers are in the trenches of France, with all involved therein, our nation will respond loyally to all their needs to end victoriously the war, and surely our churches will see to it that the Foreign Missionary work with the Home work will not suffer.

You can, brother pastor, render the help now needed by sending every month one-twelfth of the general Budget to the General Treasurer, Rev. C. H. Beck, in Pittsburgh, Pa.

Fred C. Klein, Cor. Sec.

THE LAW OF SACRIFICE.

"Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time."—1 Kings 18: 33-34.

Some people think that there must have been a spring on the top of Carmel. else there could not have been so much water obtained at this time of sore drought as was poured again and again upon the sacrifice. However, we believe that something deeper is implied in this lavish and seeming prodigal use of water, when it was so scarce and no doubt very costly. We believe that this extravagance was nothing less than a mark of faith to everyone who helped to furnish the large supply. The multitude there gathered had treasured the water like gold. But the faithful Israelites who were present among that great company so believed God and His prophet that they willingly sacrificed their all, though it were but a scant supply. And very many united their portion to make the abundance that was needed for the sacrifice. It probably seemed impossible, except to faith, to secure so much as the first four barrels of water. But this did not suffice. He tested them the second time for four barrels more. And again the people offered their store. He asked the third time. And still the faith and generosity of the people responded. God was honored by the sacrifice of the people and by these acts, Israel had a share in the mighty miracle that was wrought by both the fire and afterward the rains from heaven which broke the three and a half years of drought. The pouring out of the water was more than to show there was no concealed fire. It was a libation to God. It was offered at the proper hour. And it was accepted by Him.

It requires the sacrifice of water to bring water from heaven. It takes the sacrifice of wheat sown to make the harvest. It takes the sacrifice of souls to win souls. The sacrifice of our best brings God's best from heaven in showers of blessing. This is the great law of sacrifice. Like brings forth like. Consecration begets consecration. There is no good lost. The best can only flourish when the best is offered. "Bring ye all the tithes into the storehouse . . . and prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3: 10.

FAMOUS BOYS.

A woman fell off the dock in Italy. She was fat and frightened. No one of the crowd of men dared to jump in after her, but a boy struck the water as soon as she, and managed to keep her up until stronger arms got hold of her. Every body said the boy was very daring, very kind, very quick, but also very reckless, for he might have been drowned. The boy was Garibaldi, and if you will read his life, you will find these were his traits all the way through—that he was so alert that nobody could tell when he would make an attack with his red-shirted soldiers, so indiscreet sometimes as to make his fellow patriots wish he was in Guinea, but also so brave and magnanimous that all the world except tyrants, loved to hear and talk about him.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineer gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pit and brushes, easel and stool, and said, "That boy will beat me some day." So he did, for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: now this will never do. I get too much excited over it, I can't study so well after it. So here goes!" And he flung the book out into the river. He was Fichte, the great German philosopher.—Our Dumb Animals.

CHILDREN'S CORNER

WHEN DON FORGAVE.

“Forgive us our trespasses, as we forgive those who trespass against us.”

Don came from school one day crying as though his heart would break.

“Why Don, what is the matter?” asked his mother, “what has happened?”

He was not a boy who let the tears come easily, but a manly little fellow who generally met bumps and bruises and all his little trials with a brave smile, so mamma felt a bit alarmed.

Don could not speak for a few minutes, then sobbed: “The teacher said I cheated when I didn't, and I'll never forgive her for saying it before the whole school.”

“Why did she say it?” asked his mother who could not believe her boy guilty of such an act.

“Well, you know,” Don said, the teacher has always told us whatever else we do, never to deceive her, and we have all tried to show how we can be trusted. Today we had some extra hard examples, and instead of giving us answers, she said when we had them all done she would call off the answers, and let us mark our own papers. So, when we had finished, she read the answers, and if we had the example right, we raised our hands, but if it was wrong we marked it so. Now, mamma, you know how hard arithmetic is for me, and how hard I've tried, especially lately, because”—and he hesitated a moment—“since I gave myself to Jesus I've wanted to please Him; and I always ask Him to help me now. I did this morning and tried so hard to have a perfect paper, and I was so pleased when I could raise my hand to every example.

“By and by the teacher stopped, then called an answer. I was the only one who had it right. She did not say anything then, but when she had finished all the others—and I put my hand up every time—she said again:

“ ‘Who had the ninth example right?’ and I was the only one. Then she said: ‘Now I'm going to tell you a secret. I didn't give you the right answer for I wanted to test you.’ Then she gave another answer, just one number different from the one she had given before, and the one I had! I was feeling so sorry because I knew my rank would not be perfect, when she began to talk about how pleased she was that so many had been honest, and not raised their hands, and then, oh, mamma, she said I had put up my hand when I ought not to. That I wanted to get perfect rank so badly I had tried to deceive I was so angry, and told her I did have the answer she called, but she just wouldn't believe me, and I'll never, never forgive her.”

Mamma did not say anything for a few moments after Don had finished the story, then spoke quietly.

“Well, Don, I think it will come out all right. I know you did not deceive her, and God knows, so we will trust Him to make it right, won't we? But what makes me feel badly is because my boy has such anger in his heart. I know he will not let the naughty thoughts stay there.”

“I just can't help it, mamma,” he answered, “when I think of her saying that before the whole school, I feel so hot and angry inside, and it seems as though I can never forgive her.”

“Listen while I tell you a story,” said mamma. “Long, long ago some fishermen went out on the sea, and with them was a very dear Friend. After awhile He grew weary, and lying down in a boat fell asleep. I think His friends all moved softly and talked in low tones, that they might not awake Him, for they knew how tired He was. But by and by it grew dark, the wind blew, and soon a great storm was raging. The waves were high and strong and their boat was so tossed about that even those brave fishermen, used to the sea, grew frightened, as they saw they were in danger. They knew their Friend was one who could do wonderful things, they wished, oh, so much, that He would wake up, for though they did not know just what He would do, they were sure He would not let any harm come to them for He loved them very much. And because they loved Him too, and knew how much He needed rest, they hesitated to call Him.

“ ‘How strange it is,’ they said, ‘that He sleeps through all this dreadful storm! How tired He must be! And then, as the boat nearly turned over, and the wind blew the sea into enormous waves, they called in terror to their Friend:

“ ‘Master, carest thou not that we perish?’

“Then I think their own hearts must have been stilled and comforted, as the waves quieted and the wind ceased to blow ill, the sea was calm as the Master rose and spoke in tones of power: ‘Peace, be still;’ and then turning to His friends asked why they had not trusted Him, because they must have known He would take care of them. How sorry they must have been that even for a moment they were afraid, and how they must have loved Him as they realized His wonderful power.

“When after awhile this same Friend was suffering cruelly as wicked men drove nails into His hands and feet, these fishermen, who were standing by with broken hearts, heard Him whisper, ‘Father, forgive them,’ and they wondered at the love that could forgive such awful sin, and forget self in the thought of others when He was in such agony. And I'm sure that always after, when some one had wronged them, they thought of their Master, and found it easy to forgive as they remembered.”

Don was quiet for a moment as his mother finished, then he whispered:

“Mamma, you know every night I say, ‘Our Father,’ and I've been wondering how I can tonight, because of the forgiving part.”

“Do you want the unforgiving spirit to go away?” asked mamma.

“I'm quite sure I do,” Don answered slowly, “but somehow I can not seem to make it.”

“If you ask Him, the One who stilled the waters on the sea of Galilee so long ago will say, ‘Peace, be still,’ to the storm in your heart,” said Don's mother, “and though the teacher may never find out she was wrong in doubting you, and make it right, no matter if only when God looks into your heart, He sees not even a speck of anger toward her, He will be pleased. Don't you want Him to do this, Don?”

“Yes,” Don said, “I'm sure if it makes Him sorry to see naughtiness in my heart I'll ask Him to take it away. It's a good thing,” he added, isn't it mamma, that God never says He will not forgive people? Because, you see, if He did, He might say it to us sometimes. I think we ought to love Him a great deal, don't you?”

The next morning when the morning exercises were over, Don's teacher rose and said:

“In looking carefully at Don's paper I find I was mistaken in what I said yesterday, and I wish to apologise. I am sure he never has and never will deceive me in any way.”

Don's feet were not slow that noon, as he hurried home to tell his mother the story, saying as he finished: “I'm so glad I asked Jesus last night to take the anger out of my heart; and I didn't speak to teacher about it, as I wanted to.”—Selected.

GREELEY THE SPELLER.

No champion of the old-time spelling-matches, perhaps, ever excelled Horace Greeley. He was, in fact, a spelling prodigy. What would the boys and girls of today, who grumble over their daily stint of twenty words, think of a child not yet six years old who could actually spell every word in the English language! That is what young Horace is said to have been able to do.

His schooling began in his fourth year, and the art of spelling at once became a passion with him. In school and out, he kept incessantly at its study. Hour after hour he would lie on the floor, spelling over all the difficult words he could find in the few books that the family owned.

The fame of his prowess spread. Naturally, Horace was the first one chosen at spelling-matches. He had a lisping, whining voice, and spelled his words with the utmost confidence. Sometimes in winter, when the snowdrifts were so deep that one of the big boys had to take him to the school house on his back, the little white-haired fellow would drop asleep between turns. When his word came around, his neighbor would nudge him anxiously; he would wake, spell his words, and drop asleep at once.

So great was this boy's reputation as a student of unusual powers that the selectmen of a neighboring town, in passing a rule forbidding the attendance at the local school of any pupil from outside the township honored him by adding the clause, "Excepting Horace Greeley." —Presbyterian Banner.

HALF-WILLIE.

There was once a boy whose name was Half-Willie. Could you guess why he was called this? Because he was not faithful. I am sure you would not want such a name. He had a habit of doing only half of what he was to do. The wood-box he filled anly half full, the row of potatoes he was to dig in the garden was only half dug and many small potatoes were scattered about, and so on. One day he wanted very much to go on an excursion.

"But I am afraid 'twould be a waste of money," said his father. "I'm afraid you would only get half of the pleasure of the trip. You know—"

"If you'll let me go, papa," interrupted Willie, "I'll never do anything by halves again—never."

His father promised to let him go. The day of the excursion came. In the morning his father sent Willie to oil the carriage, and then he drove him down to the station. Half a mile from the station one of the wheels gave a dismal sound and wouldn't turn. His father turned and looked at Willie.

"I—I didn't oil that wheel. I was in such a hurry."

"Run to the next house and borrow a wrench and oil-can. You'll have to hurry!"

When they had oiled the wheel so that it would turn they drove as fast as they could, but when they came in sight of the station they saw the train starting. Willie thought of the ocean, the rowing, and the clam-bake that he had missed, and he could hardly keep back the tears.

"Now, Willie, what do you say?" asked his father.

"I'll never be a 'does-half' boy again, pappa—really and truly."

And Willie was faithful after that.—Sunday School Times.

"BETTER THAN LEMONADE."

A pink bow appeared over the top of the high board fence, then a mop of sunny brown curls and a pair of bright brown eyes.

"Janie! Ja-a-ne-eee!"

A little rosy-cheeked girl in a plaid gingham dress scrambled up from the floor of the back porch, and the tower she was building with a-b-c blocks fell with a crash. Baby Louise crowed with delight.

"Here I am," answered Janie, leaning over the rail. "What do you want?"

"Come over and play croquet. It's all shady on that side of the yard, and Mary and Constance are coming, and mother may make lemonade," called Rena Snow, in a shrill, excited voice.

"I'll ask mother," said Janie Wood, eagerly. She took the baby's fat hand and led her into the back hall.

"Is that you, Janie?" came from the sitting room. "I was just going to call you."

"Yes'm. I was just going to find you."

She opened the door and went in. Mrs. Wood was tying up a bundle in brown paper. "Will you do an errand for me, Janie?" she asked. "I want you to carry some roses to Mrs. Southerland."

Janie stood quite still. Mrs. Southerland lived at the other end of the village; it would be almost supper time when one had walked to her house and back.

"I am very anxious for her to have the roses," said Mrs. Wood. "I will stay here and keep baby, for I don't feel well enough to take the long walk."

"I will go, mother," said Janie, and swallowed a big lump in her throat. There would be no croquet for her, she knew, and no lemonade.

"Thank you, my dear little girl." Janie's mother leaned over and kissed her. "Now put on your clean blue gingham and your tan sandals. By the time you are dressed I will have the roses in a basket all ready for you to carry."

It was a very sober little girl who trudged down the dusty street half an hour later. But the roses in the basket were very lovely, and the pleased expression on her mother's face was pleasant to remember. If only the children in the yard next door had not seemed to be having such a merry time when Janie passed! Tears came to her eyes when she thought of it, and once a bright drop fell into the dust and rolled over and over like a little ball. But at last the big, fine house was reached, and Mrs. Southerland was seen sitting on the front porch. Janie smoothed back her hair and wondered if there were any tear stains on her cheeks.

As she went up the stone steps Mrs. Southerland came to meet her. She seemed very glad to see Janie, and made her sit in a big rocking chair while she went to take the roses out of the basket. She stayed away a long time, Janie thought. The shadows were growing long; soon the children would stop playing croquet. There might be rain tomorrow—perhaps a whole week—and there could be no croquet. Janie leaned back in the chair and closed her eyes.

"Janie," called Mrs. Southerland, "come into the house. I have something to tell you." Janie obeyed, and followed Mrs. Southerland into a large, beautifully furnished bedroom.

"My little niece from the city is here for a few days," she said, "and I am going to have a surprise supper for her tonight. There are to be twelve little girls here, and you are to be one of them. I have just telephoned to your mother and she says you may stay if you wish. Do you?"

Janie was so surprised she could hardly speak. Her face grew crimson, and she hung her head a little. At last she managed to stammer out a timid "Yes'm."

"Then you shall stay," said Mrs. Southerland.

"Maybe I'd better—not," said Janie, looking down at her plain gingham dress and brown sandals.

"Yes, I want you to stay," said the sweet lady, smiling. "I asked your mother if I might draw you in one of my little niece's white dresses, and she said I might. And she has some white slippers which would fit you, I know. And would you like a pink sash or a blue one?"

"Blue!" cried Janie, her eyes shining.

"Then I am going to dress you right away, for Doris will be home soon. I sent her to a neighbor's, so she would not know about the surprise supper."

As Janie went into the beautiful tiled bathroom to wash her face she could not help clapping her hands softly. She was thinking of three things: of the choquet game she missed, of the surprise supper, and the ride home in the Southerland's big automobile; and last of all, of the smile on her mother's tired face when she had agreed so willingly to carry the roses.

"Better than lemonade!" She whispered to herself as she splashed her hands in the water.—The Child's Gem.

FROM PASTORS AND PEOPLE

Cleveland Ct.—Dear Bro. Holmes: Our special meetings were about as usual especially at three of the churches. The membership was revived and a few reclaimed. Except a few who it seems are "given over to hardness of heart and reprobacy of mind" there is but little material outside the four walls of the church. Pathetic and grave-yard stories will bring people within the church but few if any to Christ. Once members of the church it is almost impossible, it seems, for the gospel to reach them. Our meeting at Mt. Moriah was about the best I was ever in. The church was revived the deepest and most thoroughly it had been in thirty years. There were fifteen conversions and reclamations with eight or ten additions to the church. Thanks to Bro. Ivester for three plain gospel sermons preached at Pleasant Hill. Thanks to Bro. Warlick for a good sermon at Kistlers. Bro. Reed, at the earnest request of the pastor, preached one good sermon for us at Kistlers also. I suppose I am one of the pastors Bro. Reynolds referred to who would not let him or Bro. Reed come to their work. That is altogether a mistake so far as the writer is concerned. Since cotton is the money crop, in this part of the country, and it yet in the boll, also in the wake of the flood that washed away the corn and it an unheard-of price—in the face of these facts I wanted Bro. Reed to postpone his visit until it would be worth while but this he would not do. Having had some experience in church building I was sure they needed all the money they could get. I was not only sorry but hurt over the matter as our people are usually liberal when they have the wherewithal at hand. He got only a very small amount but it can't be helped. W. C. Lassiter.

Ebenezer, Greensville Ct.—Our pastor was with us yesterday and gave us another good sermon as usual. I feel that we were benefited by it. We also had our Sunday school with fairly good attendance, but our school is not doing what we would like for it to do, so many that don't come out to take a part in it, but I trust that there will be more lobarers for the Lord. We also have our cottage prayer meeting with right good attendance. We were glad to have Bro. J. M. Morgan with us in our prayer meeting last second Sunday night and also in our home; hope he will come again. We are sorry to say that Miss Lillie Moore is very sick, but we trust she will recover soon, for we miss her so much at Sunday school. We also had Bro. A. P. Tomson from South Emporia the first Sunday to preach for us; he gave us an able sermon. His text was Jonah 1:3: "So he paid the fare". He gave us words that will be long remembered. We hope he will soon come again.

We are also sorry to say that Mr. P. L. Bradley was taken quite ill yesterady.

I will close with much love to Herald and its readers and desire the prayers of all Christian people.

Mrs. Myrtle Clements.

Barley, Va., Oct. 29.

Uwharrie Ct.—Will you please allow me space in your most noble paper to say a few things about this field of work? It has been some three or four months since I have written up a report for this field of labor, not because we haven't had anything to write up, but because I have been too busy to take up this particular line of work, and dispose of it.

This is a large circuit, and the churches here are pretty well scattered through two counties, and I have been very busy filling my regular appointments, and holding our protracted meetings, which are now over for this year. I did most of the preaching in my special meetings here this year. Bro. W. D. Reed came over from Denton to Canaan, preached four very helpful sermons for us, which were enjoyed by pastor and people, and appreciated by all.

Bro. Atlas Ridge, a local preacher belonging to this circuit, did a great deal to assist the pastor, by preaching five or six sermons at Cid, and Piny Grove; also by taking the pastor back and forth in his auto. Bro. Ridge preaches well for his chance. We wish to thank him for his kindness to us during the sickness of our children. We also thank Sister Iva Wicks for her kindness during the sickness of our baby, while the pastor had to be at Cid in his special meeting.

The special meetings have been good, especially so. where the people were willing to lay aside everything else, and have a meeting. We had seventy-nine conversions, and reclamations and twenty-nine accessions.

I filled my last appointment for the year at Mount Pleasant church last Sunday morning at 11 o'clock A. M. and received four very acceptable members at that time. After my year's work was finished at Mount Pleasant church last Sunday morning, the stewards came forward and paid every dollar of every claim at Mount Pleasant church. This church will be the first to go on the Honor Roll of churches for Uwharrie Circuit, nevertheless the other churches say they are going to pay every dollar of every claim.

This Circuit has paid for all claims, as follows:

A. C. B.	$ 50.00
G. C. B.	63.00
Pastor's salary	411.16
Total paid to Oct. 31	$524.16

With best wishes to all the brethren in our conference and hoping to see you all soon, Sincerely yours, D. M. Loy.

Creswell.—Our conference is drawing near and we are trying to close the year's work as best we can. Crops are short in this section owing to the continued rains during the summer. Yesterday we filled the last appointments at Mt. Hermon and Woodley's Chapel. Mt. Hermon paid up in full all claims. Besides they have bought an organ and are now building an elevated choir and platform around the pulpit. Woodley's Chapel has put brick pillars under the church. Mt. Elma has been painted—two coats on the inside and one on the outside and they hope to put the other coat on the outside before long. Rehoboth has bought an organ this year and made other improvements. The parsonage debt has been reduced to a small amount.

During this year we have had Rev. D. A. Braswell, Rev. S. W. Taylor, Dr. F. T. Tagg, Dr. H. L. Elderdice and Dr. Fred C. Klein to visit this charge. We were glad to have them. Rev. G. W. Holmes, our conference president, visited the work in Oct. and we enjoyed his fine sermons.

Our last quarterly conference will meet in our Creswell church Friday night, Nov. 9th. We hope it will be a good conference. J. H. Abernethy.

Nov. 5th.

Pinnacle and Mt. Zion Ct.—We have been so busy doing other things we have failed to report several things that should have been reported.

We held our last special meeting for this charge at Mt. Zion, beginning the fourth Sunday in September and closing the fifth Sunday. The pastor had no pulpit help. The attendance in the day was not what it should have been. At night the attendance was good. The results of the meeting were good. At the close of the last service the people showed their appreciation of the pastor's efforts by presenting to him ten or twelve dollars cash, which was greatly appreciated.

Last Saturday we held our fourth quarterly conference at Pilot Church. All the churches were represented. Reports showed that we were behind some. Shoals reported pastor paid in full. I think this church will pay off all claims in full. On Sunday Pilot paid balance on pastor's claim, but they are badly behind with other claims. I hope every member will take notice and try to raise every claim in full. I am sure the report for this charge this year will be better than it was last year, but let us not stop till all claims are raised in full.

We greatly appreciate the tokens or kindness we have received from these good people. May the Lord bless each one, and may we all strive to do greater things in the future. Edw.Suits.

Rockingham Ct.—The fourtth quarterly conference met at Pee Dee church Nov. 3d with good attendance. We had a nice conference. All the business was transacted in a spirit of brotherly love. I want to say Pee Dee church started out the first of the year to do its best and I am glad today it has done it. So far as we know all our claims have been paid and in addition Pee Dee paid about $40.00 to help pay indebtedness on Children's Home. We are having a good Sunday school. We have not missed a Sunday in four years. Our school is self-supported. We pay cash for all of our literature. Our school is planning for a good Christmas tree. I am glad to say that we have a faithful set of teachers who are always found at their post of duty.

Pray for us and our work.

J. H. Collins.

Graham.—Another change of program at Sunday-school yesterday; the Jr. Baraca Booster Bible Boys Class had charge, and the President of this class. Mr. Wade Fogleman, made a dandy superintendent. He had some special ''nuggets'' gathered up on the temperance lesson and they were presented by Hoyt Core, Hal Anglin, Dalice Noah, and Tom Epell. Glen Anglin gave us some special selections on the violin. Closed the school by singing the following by the tune of Tipperary.

''It's a long way to prohibition,
  But the right way to go.
It's a long way to prohibition,
  For the fairest land I know.
But it's good-bye, liquor business,
  High license we'll forswear.
It's been a long, long way to prohibition,
  But we're almost there.''

The report of the secretary showed that 127 were present and $5.65 was collected for the Children's Home.

The church services were well attended, and our pastor handed us one of his good sermons as usual, from the text, ''My meat is to do the will of Him who sent me,'' and we are beginning to find out what His will is and then do it. Many of us just take it out in thinking about it but if you listen to Mr. R. S. Troxler a few sermons he will show you how you should not only think about it but DO it.

Our C. E. Society met strictly at 3:30 Sunday afternoon and the best thing about our meeting was that we had quite a number of visitors from the Bethel Society from southern Alamance who know how to handle a topic, and we were very much benefited after about one hour's discussion on ''Perseverance.'' We would not have considered our rally complete had Mr. C. B. Way of Burlington not been with us, as he is the father of our society and makes us all feel good when the ''old man'' comes around and hooks us up to a bigger load. Chas. is ready to help any society out in every way and if there is a church around these ''diggings'' who want to go into this fine work only have to hint it to him and he will be on the job.

And by the way Miss Lola Ezell from the Normal was with us, and only wish could hand you just what she said verbatim as it was too good to print in parts, but it was along the line of perseverance and will tell the balance, only that she was with Mr. Way. Miss Gladys Amick who attended the C. E. Convention at Mt. Airy reported some of the fine things undertaken up there and the society voted that same be published in your paper, so we will boil it down and hand to you in next report.

The Jr. Baraca Booster Bible Boys shouldered up axes and saws and marched into the woods Saturday afternoon to cut wood for some families in town that do not have anything to burn! They made a good showing, and you will hear from this class later. They have nearly finished their school room back of church out of rough lumber at a cost of about $100.00.

Last meeting of stewards showed that we are behind about $30.00 and we are sure that by Annual Conference we can come up with a clear slate as usual.

The Ladies' Aid is sowing grass seed on church yard, and when you visit our church next spring please notice the sign ''Keep off the grass'' and if you should want to know how we made our last drive on our piano debt ask the Ladies' Aid; they do not take it out in thinking about His will, but they know fully the meaning of that little word in text ''D-O.'' Yours very truly,

Phil Dixon.

Tabernacle Circuit.—Tabernacle church is feeling good over having in sight sufficient funds to finish paying the fifty cents per member asked for at the Greensboro Conference for the Children's Home, Julian having gone on the Honor Roll among the first churches, and Moriah some time later. Julian church has worked the every-member canvass and the envelope-collection so well that every thing is paid in full and one more service yet to hold. The other three churches have each had a degree of success with the new system. The canvass is now in progress for next year, and Tabernacle is laying plans by which it is believed the working of the new system will be well-nigh perfected in a year or two. Each church will, of course, pay every cent this year as they have been doing. The new Junior Christian Endeavor Society is a valuable addition at Tabernacle. The Rally Day service in the Tabernacle Sunday-school added interest. The Home Missionary Society by the Shiloh and Julian churches jointly adds a new activity of interest in that locality; this as result of Mrs. Robinson's visit. T. M. Johnson.

Halifax Ct.—Our fourth quarterly conference met at Bethesda Church last Friday. We had the pleasure of having Bro. Bethea with us there, and he also went to Hollister, Eden, and Harmony, while on the circuit. All of the churches reported paid in full except Eden, but it paid all claims yesterday, had money left in the treasury, and then one brother came up and made me a present of $10.00, and it was the second time this year that he had done that. It is now 16 days until Conference meets, but all claims are paid in full, and checks have been sent to pay A. C. budget, G. C. budget, Old Folks' Home, and Journal Fund. It seems good to have a little time to get your breath before Conference, instead of having a great rush at the last moment as some charges have. This Ct. is very considerate of the pastor, and it has been a pleasure to serve them. Recently one man gave me a 19-lb. ham, some flour and other goods amounting to over $10.00. He had given me more than that amount once before during this year. I have also received two tanks of gasoline, fresh fish, sausage, and canned fruit. Never were a people more generous. Our entire family has spent three happy, healthful years. It is an honor to have the pleasure of serving such a people. May God's richest blessings rest upon them. R. A. Swaringen.

Fairview Circuit. — The fourth quarterly conference of this circuit met at Gibsonville on Nov. 4th at 2:30 P. M. The conference was well attended, the best, I think, since I have been on the work. The spirit of the conference was fine. The reports were reasonably good. Two of the churches have paid out on pastor's salary, one overpaid, and are really out on benevolences. The other two I think are in good shape. Our church at Gibsonville is nearing completion. The work on this church consists of the addition of six Sunday school rooms, a tower sixteen by sixteen ft. and about 60 feet high, and a remodeling of the entire structure. When completed the church will be a credit to the town and to our denomination.

J. H. Bowman.

Reidsville Charge.—Bethany Church.—The pastor filled his last regular appointment at Bethany the 4th Sunday afternoon, though he will preach there the 3rd Sunday night at 7: 30. This church paid all claims in full three weeks before the time for Annual Conference to meet. The every-member canvass has been conducted at this place. The amount pledged exceeded this year's budget by thirty or more dollars, but does not cover next year's budget. The canvass is not yet complete, so that we are hoping to cover the entire budget before the year is out. Bethany Church has a great opportunity before her. It remains to be seen whether our M. P. men will shoulder their whole duty and stand by their pastor and by the Annual Conference and all the enterprises of our church. If they will, that church will be a wonderful power in the community where it is located.

Reidsville.—Since last writing one new member has been received at Reidsville—Mrs. H. H. Holt, from Mt. Hermon Church, Mt. Hermon Ct. The every-member canvass has been made at Reidsville also. The budget was almost covered notwithstanding the fact that it is nearly $175 more than last year. The entire budget will be covered by the time the out of town members and a few in town are heard from.

Fourth Sunday was observed as Rally Day at Reidsville. An offering amounting to $4.00 was taken for the Young People's work.

The young people continue to show a great deal of interest in the C. E. Society.

Sunday school officers were elected last Sunday. Prof. J. H. Allen, City Superintendent of school, was elected superintendent, with former Supt. J. H. Turner, assistant, and Bro. McCollum secretary.

The 4th quarterly conference met at Reidsville Monday, Nov. 5th. The usual business was attended to. The conference voted to discontinue the Sandy Cross appointment subject to the approval of the Annual Conference. The conference also made a substantial raise in pastor's salary for next year.

The preacher has sowed the turnip patch and made the every-member canvass as Bro. Bethea advised, and he is trying to do all he can to make everything pleasant for next year's pastor.

L. W. Gerringer, Pas.

P. S.—On Oct. 23rd Mrs. Eva C. Robinson delivered an inspiring address to the women of the Reidsville Church after which she organized a Woman's Home Missionary Society with nine active and six honorary members.

Haw River Ct.—The 4th quarterly conference met with the church at Mizpah Saturday, Nov. 3, 1917. A large number of the officials attended. The business of the conference was transacted in a brotherly manner. The pastor's report showed a net increase in members of 24 during the year. The stewards' report showed general interests to be somewhat behind. We are still hoping to pay all claims. Fair Grove has practically pledged the balance of her claims. Mizpah had done likewise. Friendship has been paying out. We are not expecting her to do less this year. Think Midway will pay out next Sunday. So the pastor and delegate hope to go to Conference with all claims paid.

This, the pastor's first year in the ministry, has been a very pleasant one to him. Haw River is a good circuit to serve. The kindness of the people has won the heart of the pastor. May God's richest blessings rest upon them.

B. M. Williams.

Whereas, God, since we last met, has seen proper to call to their reward two of the members of this Conference, Bros. J. M. Jones and J. D. McCollum;

And whereas, This conference deeply feels the loss of these brethren:

Be it resolved:—

First, that we bow to the will of Him who doeth all things well.

Second, that we extend our sympathies to the bereaved families.

Third, that a copy of these resolutions be spread upon our conference records.

Fourth, that a copy be sent to the M. P. Herald for publication.

Written in compliance with a motion passed by the 4th quarterly conference of Haw River Circuit, in session at Mizpah Church, Nov. 3, 1917.

B. M. Williams.

Burlington.—Fairly good attendance at Sunday school and preaching services last Sunday.

The Sr. Philathea Class observed "Philathea Day," and had charge of the Sunday school exercises. Special music and a short talk by Rev. D. A. Long, D. D., of the Christian Church, constituted the program.

The morning church service was very interesting and delightful. It was threefold in its purpose—communion service, reception of new members and installation of officers. In the communion service the pastor spoke briefly on "Receiving and Believing Christ." An unusually large number of people participated in the Lord's Supper. Six new members were received into the church—Mr. and Mrs. C. A. Allbright, by letter from Graham M. P. Church, and three children. Lois, Lester, and George, on profession. Bro. Herbert Kidd, by letter from M. E. Church at High Point. We are very glad to receive Bro. Allbright and his good family and Bro. Kidd as members of our church. With the reception of these, there have 51 new members received during the present Conference year, and 139 during the present pastorate.

There were the usual C. E. meetings at 4 and 6: 30 P. M. with the usual interest and attendance.

The evening church service was notable for its special music and splendid sermon on "Meditation," the text being Ps. 1: 2.

The canvass for our church papers was made last week by Bro. Pritchard, assisted by the writer. Practically every home connected with our church was visited and the result of the campaign is as follows: 61 subscriptions for the Methodist Protestant Herald and 10 subscriptions to The Methodist Protestant. We now have 90 subscribers to the Herald, a net gain of 59 this year.

Our fourth quarterly conference is to be held on Tuesday night of this week.

In last week's report we promised to give a list of our new church officials in this week's report. We have reconsidered the matter, and because the list is considerably large, it is omitted. Twenty-three of the forty-three officers were present and installed last Sunday morning.

Two more Sundays till the Annual Conference meets. We can hardly realize that another conference year is closing. Our church is still hopeful of making a clean report to the Conference with all claims paid.

The regular services will be held in our church next Sunday. C. B. Way, Rep.

Yadkin College Circuit.—Our fourth quarterly conference was held on the 27th of Oct., as reported by Bro. Yokley, and all reports and work done by the conference indicated progress, and there was harmony and interest taken in all the subjects we brought before the conference, and especially the consideration of making an effort to purchase a lot in Lexington and building a church near the center of the town. The matter is ordered by the quarterly conference to be brought before the Annual Conference, and I am calling attention of the members of the Conference so they may have time to think the matter over before going to Conference.

In my judgment there is no place in the N. C. District we need an up-to-date church more than in Lexington, N. C. I am not saying this because I am pastor on Yadkin College Circuit, but because we remain mum and try to hold our people in the little church "west of Lexington." A few more years we will wake up to the fact we will have the little church house with no membership. Whereas if we will as a Conference and the membership of Yadkin College Ct. will come to the rescue of the Methodist Protestants in Lexington we can build a church and have a membership in a short while we all will be proud of and it means life and growth to the Yadkin College Circuit.

We ought to be able to organize with a church uptown with at least fifty good substantial members and some say seventy-five, and then we have good territory all around Lexington to draw from. So, brethren, think over the situation and be able at Conference to say what we are to do. It's move or die: which will we do?

We are having splendid congregations in closing up our year's work, and we are expecting the largest the third Sunday at Shiloh of any appointment on the circuit, as we expect to have two services with dinner on the grounds, and the membership from all the other churches is invited. We are hoping, praying and working to bring up every cent of all the assessments, and close up the biggest year in the history of the circuit. Some may think this boasting; but think as you like, when I can get my people to help me do a good year's work, I am going to tell of it, if the edtior will publish it.

Let the stewards see all delinquents and bring your reports to Shiloh the 3rd Sunday. Thanks to all on the circuit who have remembered us with good things for the table. My best wishes for every member on the circuit. The editor is invited to be at Shiloh. Truly,

C. A. Cecil.

Pastor's Quarterly Report.

(Sent for publication by A. H. Evans at the request of the fourth quarterly conference of Yadkin College Circuit.

Dear Brethren and Sisters of the Conference and Church: This is our fourth quarterly conference for 1917, and the other three conferences were pleasant, profitable, interesting and helpful, and I trust this one will be none the less so. This quarter has been a very busy one. All appointments have been filled, four special meetings have been held, with 66 conversions not counting those reclaimed, 55 accessions, and the ordinances have been administered. One hundred and ninety-three pastoral visits have been made, held five funerals, one marriage, have secured 10 subscribers to M. P. Herald and had several personal interviews with persons on the subject of religion, and have tried to interest all the membership on the circuit in the local as well as the general church, and our church attendance, S. S. work, prayer meetings and the financial interests all point in the direction of progress, and this has been accomplished only by the faithful co-operation of all the active membership with the pastor, and I thank all for their assistance during the past eleven months. there have been to date 103 conversions, 76 accessions, 493 visits and 36 subscribers to M. P. Herald.

Union Grove has paid all claims and $3.50 over. Shiloh has all claims in hand and the other churches are somewhat behind but laboring heroically to come up with every cent of all claims, and I think they will do so in the final windup. The every- member canvass is on, and we expect a good report from the chairmen of the committees from each church today. I am pleased with the work done in the churches where the committees made an effort to carry out the plans as outlined and ordered by the first quarterly conference, and all of the churches have made some progress by coming or being in contact with those churches that have met their obligations promptly each month, and today let every one present decide they will go back to their respective churches and put forth a strong effort to bring up all interests in full each month during the incoming year.

Now I will say in closing my meager report, I am profoundly grateful for the universal co-operation given by every member on the circuit, and I will say frankly no such success could have been possible but for the universal effort of all; but we could have done better. I confess to you, my fellow-laborers, I had fears and misgivings when I entered your field of labor as to whether I could fit in and carry forward the work as you would expect me to do; but I thank God He has given me access to your hearts and homes, and judgment, ability, and tact to reach the 4th quarterly conference without a riffle or any kind of trouble in so far as I know, and will say to this conference and to the membership of the circuit, if my work as a pastor, preacher and executive is not satisfactory, all that is necessary is for this quarterly conference to say so, and our present and very pleasant relations to me can be changed. The chairmen of all boards should be able to give a report of the work done by his board for the quarter. You are to fix pastor's salary for the ensuing year, and you will please take into consideration the high price of everything and make it what you can. It becomes your duty to instruct your delegate as to a choice of pastor for next year, and I will say to you it is not my custom to vacate the chair or leave the room when this is being done; instruct as your better judgment may suggest and it will be all right with me.

Some Suggestions.—1. That you hold business meetings in the week. We have too much business on Sunday. 2. Elect persons who will attend the quarterly conference. 3. Consideration of Lexington Church. My very kindest regards.

C. A. Cecil,, Pastor.

Matthew's Chapel, Greensville Circuit. —Matthews is still on the move; had S. S. and preaching yesterday as usual.

Bro. Morgan always comes with something good for us, so I need not tell you of his good sermon. The conference year is rapidly drawing to a close and Bro. Morgan will not be with us but one more Sunday, yet we hope Conference will see fit to send him back to us again, as he has done two years of faithful work here and we hope to have him many more. But if he is sent to another charge, our prayers and best wishes go with him.

Bro. N. G. Bethea was with us on Wednesday night, Oct. 31st; as we expected, his talk on Forward Movement was very interesting, and all present seemed to enjoy it.

Bro. Bethea was somewhat like Bro. McCulloch,—seemed surprised at my appearance; he said he expected to see an old maid with glasses on. Yet I appreciate the fact that I looked much younger than he expected. Come again, Bro. Bethea, we enjoyed having you with us.

Arthur Taylor, of Camp Lee, one of our S. S. boys, was present at S. S. 5th Sunday. We are glad to learn he does not forget his place in S. S. Will close as news forbids a long report.

Lottie Edwards, Rep.

Brunswick, Va., Nov. 5, 1917.

—Weak things united become strong.

New Hope, Vance Ct.—Our pastor, though suffering with a very lame foot, drove through the cold and filled his regular appointment here yesterday at eleven o'clock. He preached a splendid sermon from the text, "I have fought a good fight, I have finished my course, I have kept the faith." Wish that more of our people had been present.

Annual Conference is almost here, and we are hoping that we will get Bro. Hunter back for another year. He has done so much for the church, we feel that we cannot give him up.

Our church is a little back on finances yet, but before Conference we expect to have all claims paid up in full.

We are hoping to have our church painted some time in the near future, which is needed very much.

We were glad to have Miss Myrtis Paschall of Henderson worship with us Sunday. Much success to the Herald and its readers. Sincerely,

Clara B. Paschall, Rep.

—**Thomasville.**— On last Sunday we had two good services at morning and at night. At the morning service we appointed a nominating committee to nominate church officers for next year. This committee will make their report at the church business meeting Wednesday night.

Sunday afternoon we began our Every-Member Canvass.

All members of the Thomasville charge please take note that the fourth quarterly conference convenes at Thomasville Saturday before the third Sunday in this month at 2 P. M. All members of the conference are earnestly requested to be present.

Next Sunday Rev. Geo. L. Reynolds will preach at both services. He will hold communion service at the morning hour.

J. Clyde Auman.

DIED.

Mrs. Annie Rich.

Mrs. Annie Rich, nee Crowson, was born Aug. 7, 1879, and departed this life Nov. 3, 1917.

In girlhood Sister Rich professed faith in Jesus and united with the Methodist Protestant Church at Charlotte church, Randolph County. In 1906 she moved her membership to the Asheboro Methodist Protestant church, of which she remained a faithful member.

On the third of September, 1902, she was united in marriage with O. W. Rich. To this union three children were born, two of whom preceded her to the better land.

Sister Rich was a devoted wife and mother, a zealous and faithful Christian, and a loyal church member. All her neighbors praise her.

One of her leading characteristics was self-forgetfulness, and thoughtfulness for others, and this she retained to the last.

For several months she suffered from tumor of the throat, this finally causing her death. Her sufferings at times were distressing. She would struggle for breath, while it seemed that every breath must be the last, but even then she forgot self and thought of others.

She was always cheerful and never suffered too much to receive her friends with a bright smile.

During her months of suffering her Christian fortitude was an inspiration. I never heard of a word of impatience.

She will be sorely missed and, outside the circle of her immediate family, by none more than by her pastor.

Her funeral was conducted in the Asheboro Methodist Protestant church by her pastor and she was laid to rest at Charlottte church to await the resurrection.

Just before she went she said that she was so tired.

"Blessed are the dead who die in the
Lord;
Yea, saith the Spirit, that they may
rest."

C. L. Whitaker.

BURLINGTON TO THE FRONT.

The advance movement reported from Burlington puts that church in the front rank as patrons of our church papers. Never before have we received in one week so many new subscriptions from one church.

How did it happen? do you ask? Well, there is no secret about it. Bro. Pritchard had a conviction that his people ought to read the church papers, and he went about the matter of inducing them to become subscribers in an earnest, deliberate way. He asked Rev. T. M. Johnson to come and deliver his splendid address on church literature. Then he announced from the pulpit that the following week a canvass would be made for subscriptions. He called the reporter to his assistance, and the two made a thorough and systematic canvass in the homes. His people were kindly responsive and the results were as stated by the Burlington reporter.

We thank most heartily Bro. Pritchard, Bro. Way, and every one who has through their solicitation entered our circle of readers. We hope to have a good year together.

—Act honestly and act boldly.

—A fool may give a wise man counsel.

—Conviviality reveals secrets.

NEITHER DEAD OR NIBBLING.

Bro. Layman, I am happy to inform you that you will have to guess again as to who the writer is. I am not the fellow who sat on your porch and "butted all our good preachers" and then went to the church and preached a fine sermon on brotherly love. I have ever preached on that subject. Perhaps I ought to have done so but never have. As to the "fine sermon" I am innocent on that point also. I have been called a plain preacher but never accused of preaching a fine sermon so far as I know. My silence perhaps led you to believe your guess was right but you were wide of the mark. Say, Bro., you criticized a number of us preachers for not obeying some of the laws of the Conference but just as soon as we endeavored to increase the superannuate fund, which is according to said law, you break out in a new place with a new song. I scarcely know where to find you. Yes, Bro., the circuit as a body, through their representatives, promise the pastor a certain amount and as a body are responsible for said amount. The honor roll means a dishonor roll until the pastor is paid. A second thought will convince any one that it is a mistake. He was on the job all the while, besides it was means of support.

Your friend and well wisher,

Jacob Grasshopper.

—There are now approximately 3,000 dogs in the various departments of the German army. They have been trained by the German Red Cross Dog Society. These war dogs have learned to obey commands given both by word of mouth and by pistol shots. They act as camp guards, trench sentries, scouts, and aids to Red Cross workers recovering the wounded on the battlefields. The stronger are used for hauling.

The French use many dogs for these same purposes. They also found the dogs of the greatest service for drawing sleighs carrying supplies through the mountain snows of the Vosges when there seemed no other method of transportation. After the snow melts the dogs draw heavy loads up the steep grades on a narrow gauge light railway.

Some of these war dogs have been so trained that in traversing a field after a battle they wholly ignore a dead soldier but bark loudly when they discover one wounded, returning to their kennels for assistance and leading the way back to the injured man. Surgeons and stretcher-bearers follow them back.

—A bill has been introduced in the U. S. Senate providing for the training of a thousand dogs for war service in France.

CHILDREN'S HOME.

Report of Superintendent.

Chestnut Ridge S. S., Orange	$ 3.35
Brown Summit S. S.	1.00
Mt. Pleasant S. S., Thomasville	1.85
Mill Grove S. S., Midland	2.83
Mt. Pleasant S. S., Uwharrie	1.06
Union Chapel S. S., Mocksville	.96
Dulins S. S., Mocksville	.78
N. Main St. S. S., High Point	15.00
Welch Memorial S. S., High Point	6.71
Union Chapel S. S., Granville	8.53
Sun. eggs, Union Chapel, Granville	2.00
Sun. eggs, Gillburg, Vance	2.00
Mrs. G. W. Pierson, Fitzhugh, Va., (Life Pledge)	1.00
W. H. M S., Winston-Salem	8.00
Harmony S. S., Intermediate Cl., Yarboro	10.00
Mitchell's Grove S. S., Guilford	.50
Pleasant Grove S. S., Lebanin	4.00
Mrs. June Johnson, Williams, Madison	5.00

We are indeed grateful to Mrs. Fannie Kirkpatrick, Summerfield, for 50 half-gallon cans apples. She said that she did this because of the high cost of living. We are glad that so many of the Home's friends have not forgotten the high cost of living.

Mrs. June Johnson Williams remembered us with $5.00 as her Thanksgiving offering. H. A. Garrett.

Report of Building Fund Treasurer.

Mr. Green Taylor, Harmony, Yarborough	$ 5.00
Mrs. Jno. A. Collins, Enfield	5.00
Miss C. E. Wolff, Mt. Zion, Pinnacle	1.00
Rev. J. F. Alexander, Mill Grove, Midland	7.02
Love Grove, Midland	4.12
	$22.14

In future I will not send receipts through mail, will always report through the paper and your check is your receipt. Please send in your money if you have any for this cause, do not hold it until Conference, as I want to pay another note off before Conference if you will help me some. You will note that I have not been sending in reports lately and you know the reason why. Looking forward to a great Conference at Mebane Nov. 21st, I am,

Yours, A. M. Rankin, Sec. Treas.

WHO IS SHE?

I know the dearest little girl,
About as big as you;
Her eyes are black or brown or gray,
Or maybe they are blue;
But, anyway, her hands are clean;
Her teeth are white as snow;
Her little dress is always neat;
This little girl—I love her well,
And see her often, too—
If I today her name should tell—
She—might—be—you.—Little Folks.

BOILS—WHAT CAUSES THEM AND WHAT TO DO FOR THEM.

Boils are due to bacteria on the skin. Under normal conditions the body does not suffer from these bacteria on the skin but when the vitality becomes lowered and the bacteria enter through scratches or other abrasions, they multiply, produce pus and cause inflammation, swelling and pain.

The best way to prevent boils is to clean the skin thoroughly and keep it clean. Persons with boils should take a bath in hot water and soap twice a day—morning and night. The skin should be scrubbed with a coarse wash-cloth, and even the scalp should come in for a good cleansing. After the bath, the patient should be dressed in clean clothing which should be changed daily, especially all that touches the skin. If there are boils on the neck, face and hands, that part of the bed linen touched by them should also be changed daily.

One who is subject to boils should build up his resistance by simple living—cold bathing, out-of-door life, day and night, the disuse of much meat and heavy food. The diet should consist chiefly of fruits and vegetables. The bowels should be made to move once or twice daily.

The best treatment for a boil that has become painful is the application of moist heat. This may be done through soft poulticing. The kind of poultice is immaterial as its only valuable properties are warmth and moisture.

WILLIAM'S WAY.

There was something mysterious about William Martin. In the Virginia college from which he was graduated several years ago his popularity puzzled everybody.

Some college boys are so handsome and so graceful as to be able to make friends without effort. Homely, awkward William Martin was universally admired.

Some boys are popular because they dress elegantly and spend their money freely. William Martin dressed neatly but inexpensively and had no money except for necessities, but William Martin was highly esteemed by everybody.

Some boys have numerous friends because of the wealth and social standing of parents. The Martins lived on a poor little farm so far back in the country that they were practically unknown, but everybody liked "Billy."

Some boys stand high with their fellow students because of splendid athletic records or because they can sing. William Martin had a deformed ankle, and he couldn't sing a note; but all the boys loved him.

Some college boys are popular with their teachers because they make high grades in their studies. William Martin never recited brilliantly, no matter how hard he studied; but all his teachers spoke well of him.

Numbers of times young Martin's friends almost embarrassed him by inquiring how he made himself so popular. He would always dismiss the matter playfully: "O, it's just a little secret."

The universal popularity of homely, awkward, poor, lame, unmusical, plodding William Martin was the subject of many discussions among his college mates when he was not present. Finally they began to watch him closely in a vain effort to discover his valuable secret.

On commencement day, after the diplomas had been delivered and when William and his roommate were strapping their trunks preparatory to leaving for their respective homes, the roommate inquired:—"Billy, I must know your secret. Out with it."

"Why," he replied in a matter-of-fact way, "I just speak to everybody as if they were in trouble.—Wightman F. Melton.

TO MAKE A MERRY CHRISTMAS.

No $2.00 that you can spend in Christmas-present giving will go further than a subscription for The Youth's Companion. Look over your long list and see how few things on it are certain to be as eagerly treasured during every one of the fifty-two weeks of 1918. Acquaintance with it soon ripens into lasting friendship, for it has that rare and priceless quality among periodicals,—character,—and the character of The Youth's Companion has made fast friends for it all round the world.

The Companion alone is $2.00, but the publishers make an **Extraordinary Double Offer**—The Youth's Companion and McCall's Magazine together for $2.25.

Our two-at-one-price offer includes:

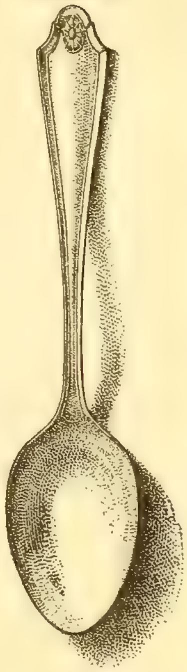
1. The Youth's Companion—52 issues of 1918.
2. All the remaining issues of 1917.
3. The Companion Home Calendar for 1918.
4. McCall's Magazine—12 fashion numbers of 1918.

All for only $2.25.

THE YOUTH'S COMPANION,
Commonwealth Ave., Boston, Mass.
New Subscriptions Received at this Office.

—Contrivance is better than force.

—Weak things united become strong.



COMMUNITY SILVER
PLATE

Beautiful as long as it lasts, and it lasts a lifetime.

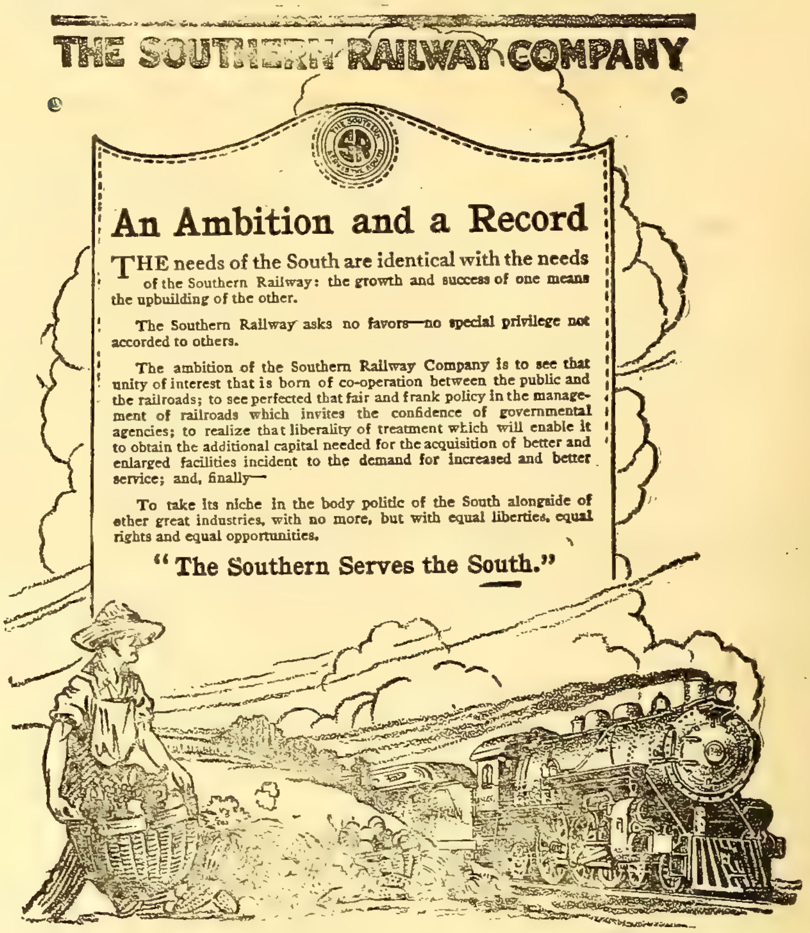
ODELL HARDWARE CO.
Greensboro, N. C.

—The German caste spirit is showing itself among the interned Germans at Hot Springs, N. C. Those of the upper classes resent the claim of equality on the part of their ''inferiors'' and trouble is said to be brewing. We Americans are not prepared to appreciate the caste system. A German teaching in America said that young men of the upper classes in Germany will not even carry their own books to school, but have servants to carry them.

—Bro. Taylor reports the addition of seven new members to Henderson M. P. Church last Sunday.

—Bro. J. Norman Wills has been elected a member of Greensboro's new board of education to have charge of the city schools.

I am convinced that one chief cause why some do not grow more in grace is that they do not take time to hold converse with the Lord in secret.—Andrew Murray.



Southern Railway System

THE SOUTHERN RAILWAY COMPANY

An Ambition and a Record

THE needs of the South are identical with the needs of the Southern Railway: the growth and success of one means the upbuilding of the other.

The Southern Railway asks no favors—no special privilege not accorded to others.

The ambition of the Southern Railway Company is to see that unity of interest that is born of co-operation between the public and the railroads; to see perfected that fair and frank policy in the management of railroads which invites the confidence of governmental agencies; to realize that liberality of treatment which will enable it to obtain the additional capital needed for the acquisition of better and enlarged facilities incident to the demand for increased and better service; and, finally—

To take its niche in the body politic of the South alongside of other great industries, with no more, but with equal liberties, equal rights and equal opportunities.

"The Southern Serves the South."

FOUR PER CENT [illegible] PER CENT.

Absolute Security for Your Savings

Is the first and most important thing to consider when selecting a bank This bank with its capital of $200,000, surplus $70,000 and stockholders liability of $200,000, making in all $470,000—is an absolute guarantee for the safety of your funds.

Greensboro Loan and Trust Company

J W. FRY, Pres. W. E. ALLEN, Treas. W. M. COMBS, Mgr. Sav. Dept.

FOR SUFFERING ARMENIANS.

Bro. J. W. Spainhower sends $1.65 collected from following:

J. O. Doak, 10c; W. J. Spainhower, 25c; W. G. King, 10c; Jas. Talbot, 10c; D. A. White, 10c; M. C. Williams, 5c; M. J. Slone, 10c; J. S. Snipes, 10c; Sell Mull, 10c; M. C. Sikes, 25c; Cash, 10c; L. C. Williams, 20c; Mattie Mull, 10c; total $1.65

Prof. H. C. Stout	1.00
Rev. J. E. Pritchard	1.00
Mrs. J. E. Pritchard	1.00
J H. Redding	10.00
Mrs. J. H. Redding	5.00

SUNDAY SCHOOL ATTENDANCE.

Burlington	220
Greensboro	216
Graham	127

DR. J. E. WYCHE

DENTIST.

Office in Fisher Building, North Elm St.

FOR SALE.

Second-hand and rebuilt typewriters. Also new ROYAL typewriters. If interested in a machine, write us.

WILLS BOOK AND STATIONERY CO.,
Greensboro, N. C.

—Burlington people are paying off their church and parsonage debt too! Another indication of life and progress.

—"Almost'' never killed a fly.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Energy, life, movement are expressed in it. You feel that the day's work in that house swings along merrily. You feel that it is done thoroughly, done systematically, done happily.

And all this is no mere fancy. The voice is expressive of the mental state; and the mental state of the dominant member of the family does affect the home atmosphere. A woman may wonder why her home does not seem bright and happy. She may be conscientiously trying to manage it right, and yet all the time she may be affecting it by this voice of her inner self.

Listen, some time, to your voice as if it were the voice of a stranger, and criticise it just as impartially. You may be surprised at what it tells you. And if you discover that it is not all it might be, try the effect of making it cheery, hearty, alert. The family will come up under it like wilted flowers in summer months.—The Pacific.

NEW MULTIPLICATION RULE.

I wonder if it is in your arithmetic? It is one of the best rules in the world, but it is not in all the books. You know the old rule, of course, but this is a great deal more fun. To think of fun in arithmetic! It is a multiplication by division. Does that puzzle you? Perhaps you are saying: "When you multiply, you get more; but when you divide, you get less. How, then, can you get more by making less?"

I will tell you the rule if you will promise two things: To try it and then to explain it to somebody. Of course you will try it. For of what use is a good rule if you don't use it? And when you have seen it work, I know you will want to share it. Let me explain the rule by an example, as the books do.

Suppose you have something that is very nice—O, so nice! To multiply by this rule just divide it. Give some of it to somebody. Then you will certainly have more than you had before—not more of the thing you divide, but more of something which is far better. For it is a peculiar thing about this rule that it not only multiplies, but it changes the kind. Under the old rule, if you multiply two oranges by two, you have four; but they are only oranges. When you multiply by dividing, you have an orange and the pleasure of sharing which is certainly much more than just oranges. You get not more orange, but more pleasure. And, after all, it is not things that make us happy. Is it not a good bargain to exchange things, just things, for real pleasure? Who would not be glad to have less orange and more fun?—Christian Guardian.

SHE DIDN'T PLAY BRIDGE.

She was a bright, graceful, fashionably gowned city woman, and the friend at whose town home she was visiting had given a little "thimble party" in her honor; all who received invitations were delighted to come.

The afternoon was perfect, the easy chairs grouped under the wide spreading trees on the lawn looked very inviting, and soon every one was chatting gaily, while fingers busied themselves with dainty bits of nedlework.

The city woman was so charming and had so many interesting subjects to talk about that she was the center of the group.

"Read them your questions," the hostess said, when there was a little lull in the conversation, and the city woman smiled and drew a paper from her workbag.

"Certainly," she said, "if you care to hear them. You see, ladies, I don't play bridge; there are a dozen or more of us at home who don't care for it, either, and we have formed ourselves into a little interrogation club. We spend an afternoon together once a fortnight, taking turns in entertaining and in preparing a list of questions on all kinds of topics. We write our answers, a simple prize being given the one who gives the greatest number of correct answers. Simple refreshments are served, and a half hour is spent in discussing topics in an informal way. We have good times, and always go home wiser than when we came. It is my turn to prepare the questions; here they are: tell me what you think of them. I shall be glad to have suggestions. "What is ambergris?"

The questioner paused and glanced at the earnest, puzzled faces. No one knew exactly, so she told them that it is a hard, white substance procured from the whale, and used in making perfumes. As only one whale in a thousand contains any ambergris, it is a scarce article and very expensive. A fortunate fisherman recently captured a whale containing a lump or ambergris weighing thirty pounds which sold for $150,000. "For what are the following cities noted: Dresden, Ottawa, Pittsburgh, Rome, Venice?"

And so the questions went on, twenty-five in all. Some were readily answered, others provoked animated discussion, and so interesting did they prove that everyone was amazed when the town clock proclaimed the hour of six.—Baptist Courier.

THE FARMER WHO FOUND.

A farmer lost a five-pound note in the barn. He was not a wealthy man, and the loss of this note was a serious matter to him. He resolved to turn over every straw until he found it. After some days' search he discovered the precious bank note, and went home greatly rejoicing. A little later he was brought under deep conviction of sin, and said to his wife, "I wish I could believe in the Saviour, but, alas! I cannot find him." She replied, "If you look for him as you looked for that note in the barn, you will find him." Acting upon that advice, he was soon rejoicing in the possession of Christ. We must strive to enter in by the narrow door.—Selected.

THE LOVE OF GOD.

The nature of God: "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4:16.

A great love: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

A wonderful love: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

The love of Christ: "And walk in love, as Christ also hath loved us, and hath given himself for us." Eph. 5:2.

A personal love: "Then Jesus beholding him loved him." Mark 10:21. "Now Jesus loved Martha, and her sister, and Lazarus." John 11:5. "Who loved me, and gave himself for me." Gal. 2:20.

An unceasing love: "Jesus . . . having loved his own which were in the world, he loved them unto the end." John 13:1.

The measure of love: "As the Father hath loved me, so have I loved you: continue ye in my love." John 15:9

A purifying love: "Unto him that loved us, and washed us from our sins in his own blood." Rev. 1:5.

A conquering love: "In all these things we are more than conquerors through him that loved us." Rom. 8:37.

A constraining love: "For the love of Christ constraineth us." 2 Cor. 5:14.

An abiding love: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

An everlasting love: "I have loved thee with an everlasting love." Jer. 31:3.

A proof of love: "For this is the love of God, that we keep his commandments." 1 John 5:3.

The gifts of love: "He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." Deut. 10:18.

Love of righteousness: "For the righteous Lord loveth righteousness." Ps. 11: 7.

Loves the cheerful giver: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9: 7.

Love of correction: "For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." Prov. 3:12.

Love of the church: "The Lord loveth the gates of Zion more than all the dwellings of Jacob." Ps. 87: 2. "Even as Christ also loved the church, and gave himself for it." Eph. 5:25.—Word of Life.

THE PRESIDENT'S PLAN OF VISITATION.

April 13 and 14—Siler City Charge
April 21—High Point, Front St.
April 27 and 28—Oak Ridge Charge.
May 4 and 5—Guilford Charge.

R. M. Andrews.

PRESIDENT'S LETTER.

THE NEW FARM.

My heart has been made glad by the action of the Trustees of the Children's Home. It was a wise move to buy that farm back of the Home; it was necessary, and it will prove to be one of the most economical transactions the trustees have made. Those of our people who follow the progress made by Supt. Garrett have been aware of the need of this farm for some time. It is needed to help supply the Home with the products of such a farm; it is needed to give our boys in the Home a place to labor and learn how to earn their daily bread when they leave the Home.

But this land is not paid for. Chairman Millikan gave us a financial statement in a previous issue of the Herald, and we can by that see just what is needed. We need a bunch of men and women who will give from $250 down to a dime to take part in this transaction, thus showing their approval of the action of the trustees. Fifty people giving one hundred dollars each, or one hundred giving fifty dollars each, with a few quarters, dimes and nickels here and there would bring us out, but more of our people ought to contribute than one or two hundred. At least one thousand of our members in N. C. ought to contribute to this debt.

I hope that there will appear in the Herald from week to week a list of the contributors. But it ought not to be necessary for any one to have to solicit your pledge. Let's try a freewill contribution—every man, woman and child who is proud of the splendid record made by the Home should seek to be the first to contribute, then let those who are not so fortunate as to know of the work done come in later. But we ALL should have a part in paying for this farm. I have been over the farm, have seen the buildings, and am delighted with what has been done.

A RECORD TO BE PROUD OF.

During the past twenty years we have built two parsonages for every one we had in 1897; we have increased the value of our church property one hundred per cent. and last year we contributed $98,000 more for all causes than we did in 1897 and the grand total paid to our pastors was more than we promised them. That is a fine record, good as the best. And we cannot afford to do less this year.

I feel encouraged to expect at least 90 percent. of all our charges to pay every cent of every assessment this year, and believe that every charge will pay its pastor in full unless some unforeseen hindrances get in the way. Many of the churches are yet making an effort to get on the honor roll of churches which paid fifty cents per member on the Children's Home debt. Come along, beloved; the water is fine, going is good out where those who have paid this amount stay. We all will welcome you.

Siler City Charge, Rev. Paul S. Kennett, Pastor.

I held the second quarterly conference of this charge at Hope Church, the Bonlee church. It was not a largely attended conference, but the fact that it was at one end of the charge, and the roads were bad, and the trains did not run right for such a meeting, had much to do with the smallness of the attendance, no doubt. The reports indicated an interest in the work; the financial showing was not bad for that charge. One church on the charge, Liberty, had paid up all claims to that date. A good example which should have more followers.

Bonlee Church is an old building made over, but not yet completed. When completed it will make quite an attractive appearance and will be a credit to our people there. But much remains to be done to complete this. The membership is not so weak as their works would seem to imply. The quarterly conference showed a willing mind to help them, and Bro. Tally has had a willing mind for quite a while, and we believe that this year will see this church take on new life, as well as the church building receive a coat of paint on the outside and a nice job from the paper hanger on the inside.

I spoke at Hickory Grove and Liberty churches on Sunday. Liberty is in need of a new church. The folks there know this and have talked it among themselves some, I was told. The Sunday school has outgrown its quarters and will find it difficult to grow much more without additional class rooms. We are hoping to hear that the people there have fallen upon a plan which appeals to all the people and that by the close of the year there will be essentially a new building on the grounds.

I saw an unusual sight in the Sunday school: Bro. R. A. Patterson, superintendent; Rev. W. C. Kennett teaching a class; Brothers Hardin and Causey looking after the class records; Rev. D. A. Highfill acting as janitor. It was a great pleasure for me to sit in the class of Brother Kennett and hear him teach the lesson. One so ripe in experience and well preserved in body and mind makes a most capable teacher for those who, like myself, have many of the lessons of life yet to fully comprehend.

Dr. Osler and Andrew Carnegie might have preferred younger men to man a S. S., but to my mind Supt. Patterson with his corps of matured officers run a school just as well as many another school I have seen officered by younger men.

The churches which constitute Siler City charge present a problem to the boundary committee of our Conference unless the present arrangement shall prove to be or continue to be satisfactory. So far as I heard there was a feeling that the present arrangement or grouping of churches was as good or better than any grouping tried out in quite awhile. There was a spirit of hopefulness in all I talked with.

Brother Kennett is a young man in the ministry; he was ordained last year: but he is well equipped, aggressive, deeply interested in the cause and is getting on nicely with the work. The churches ought to prosper under his leadership and we believe with a hearty co-operation on the part of the membership they will greatly prosper this year. R. M. Andrews.

MINISTERS INVITED TO ATTEND.

The N. C. Branch Woman's Home Missions will meet in Burlington April 24-25. It is earnestly hoped that all societies will be represented and that each church will send a delegate. Ministers are also invited to attend the meeting and co-operate with us in making plans for future work. Mrs. Eva C. Robinson, Field Secretary for the Woman's Board of Home Missions, was in the state last fall and organized twenty-four new societies. It is earnestly hoped that a representative from each will be present to answer to the roll call and Mrs. J. M. Millikan will extend words of welcome to them. The meeting promises to be the best in our ten years' existence. Let every Methodist Protestant woman use her influence to have a large attendance. The Burlington Church extends a cordial welcome to all who will attend and will furnish entertainment. Names of delegates should be sent to Miss Swanna Patterson, Burlington, N. C. Pray and work for a successful meeting.

Mrs. W. C. Hammer, Pres.
N. C. Branch W. H. M. S:
Asheboro, April 8, 1918.

Financial Report of Miss Annie L. Forrest, Field Secretary of the W. F. M. S. for March 3 to April3, inclusive.

Offerings for W. F. M. S.

Greensboro Church	$103.11
Moriah, Tabernacle Ct.	9.10
Tabernacle, Tabernacle Ct.	5.00
Julian, Tabernacle Ct.	12.06
High Point	80.55
Welch Memorial	37.50
Pleasant Grove	10.55
Lebanon, Lebanon Ct.	12.00
Pleasanit Hill	.20
Mitchell's Grove	3.00
Randleman	15.00
Asheboro	37.80
Cedar Falls	26.07
Giles Chapel	14.50
Brower's Chapel	3.59
Thomasville	31.21
Fairview, Concord Ct.	12.25
Concord Church	35.00
Charlotte	60.00
Union Chapel, Mocksville	5.27
Bethel, Mocksville Ct.	8.50
Elbaville	4.60
Dues	2.20

CHILDREN'S HOME.

Report of Superintendent.

Pleasant Hill SS. Spring Church	$2.26
Mizpah SS, Haw River	4.00
Whiaakers Temple SS, Roanoke	2.50
Rehoboth SS, Granville	8.50
N. Main St. SS, High Point	11.50
Charlotte SS, Richland	2.75
Siler City SS,	5.32
Bethel SS, Randolph	1.75
Union Grove SS, Orange	3.50
Mebane SS,	5.00
Fairview SS, Fairview	1 65
Burlington SS.	8.43
Glen Raven SS, Graham & Haw R.	1.40
Mt. Pleasant SS, Mt. Pleasant	2.40
Clark's Chapel SS, Buncomb	7.01
Asheville SS.	5.00
Concord SS, Saxapahaw	2.58
Friendship SS, Stanley	4.08
Pleasant Hill SS, W. Forsyth	2.10
Mt. Lebanon SS, Randleman	2 00
Friendship SS, Yadkin College	2.65
Union Grove SS, Yadkin College	2.65
Bethesda SS, Yadkin College	2.96
Graham SS, Graham & Haw R.	5.68
Matthews Chapel SS, Greensville	1.03
Rose Hill SS, Pageland	4.00
St. Andrews SS, (Union) Va.,	5.00
Walter Braswell, Kannapolis	2 50
Mrs. J. A. Mauser, Hillgirt	5.00
Sunday eggs—	
Mrs. L. E. Guthrie, Saxapahaw	2.25
Mrs Mode Barrow, Pine Grove	2.00
Baracas, Denton	1.35
Baracas, Grace Church, Greensboro	10.35
W. H. M. S, Henderson, on support of child	25.00
Total	$156.15

Almost half of our children are kept from attending Sunday school on account of whooping cough.

LeRoy Sykes, our second boy to leave the Home, who has been a student at Elon College, has answered the call to the colors and is now a member of Hospital Unit 65 Fort McPherson, Atlanta, Ga.

We all rejoice when our children go out and write back telling of their appreciation of what the Home has meant to them.

H. A. Garrett.

Hobbs Chapel, Greensville Ct—It was our delight to have our president, Brother Andrews, with us Easter Sunday P. M. We enjoyed his discourse very much. Our impression is, he is the right man in the right place. We appreciate the information he gave us concerning what we are doing as the M. P. denomination. Said we were small in size compared with some other denominations but we were going forward in many ways. Also that he thought it better to remain M. P.'s than to unite with other Methodists and abide by their laws. (I beg Bro. Andrews' pardon if I misunderstood here, as this is the way I feel about it.) He said also that there was as much room for the little man as for the big one; meaning, of course, that it is possible for us to accomplish good as others. This is true in the church also; sometimes if the membership is small you find greater workers: they feel the responsibility more, it seems.

Our Sabbath school closed during the winter months as the weather was extremely bad; then, too, Hobbs is unfortunately situated on rough roads. Trust we have not been idle all the while. "Quiet hours are excellent for plans and prayers."

We reorganized last Sunday; we pray for more workers especially among the older people. Surely they can't realize how their presence and help would encourage us younger folks. Our attendance is regular but not as large as we wish. We have some workers, though. If some of you readers could hear us sing our S. S. hymn, "We'll never say Fail," you'd think we meant business.

From now on we will have all day preaching on the fourth Sunday in each month instead of two half-day services. Come, bring your lunch, and worship with us. Bro. Morgan is a good speaker; he just spreads himself when he has a large audience to listen. I'm sure you'll not be disappointed. Yours in the Master's service.

Dora Pair.

Pair's Store, Va., April 8, 1918.

LIVING LINK SERMONS.

In preparing his people to enroll in the Forward Movement, Rev. W. L. Morton, Pleasantville, New Jersey, preached a series of sermons under the following outline:

1. Our Church a Living Link. 2. Our Objective. 3. Our Program of Action. 4. How to Reach Definite Goals. 5. The Methodist Protestant Church in Christian Democracy. 6. The M. P. Church in Education. 7. The M. P. Church in Evangelism.

At the close of the last service the congregation endorsed the Forward Movement and authorized the Forward Committee. Fifteen copies of the Year Book were distributed. The committee is enthusiastic and will put the church to the front.

May 5, the annual Founder's Day, is an opportunity that should not be lost in enrolling many Living Link Churches.

Crates S. Johnson.

FIELD'S ONE HUNDRED CLUB.

(Each sending Herald one year to some worthy family.)

26 Lebanon S. S., Spring Church Ct.
27, 28 Rev. J. B. O'Briant.
29. Rev. A. D. Shelton.
30. D. T. Gaster.
31. R. R. Satterwhite.
32. Mrs. Mary E. Woody.
33. Mrs. Rev. W. H. Neese.
34. W. A. Lindley.
35. Mrs. Mary Kirkman.
36. Rev. J. M. Morgan.
37. Rev. N. G. Bethea.
38. Miss Sallie Hulin.

—We should bear in mind what is going on in Europe. The most gigantic battle of history and perhaps the most momentous is being fought. The Germans by power of superior numbers have regained much of the territory from which they were driven months ago. The English and French are making a stout resistance and seem hopeful of keeping their lines unbroken. But what a dreadful scene it is! God grant that it may soon pass away never more to be reenacted!

CHILDREN'S HOME.

Report of Financial Secretary.

Mr H. Gibbs and Wife, Ivy Ct. ..	$ 2.00
T. T. Hicks' S. S. Class, Henderson	145.83
	$147.83

I want to congratulate Bro. Hicks and his splendid S. S. class for being the first S. S. class to pay for an acre of the splendid 60 acre farm adjoining the Home. Who will be the next to pay for an acre or who will join the Randolph friend's club just started? I know of a good friend who has a family who will join soon. Now is the time. Interest will have to be paid until the debt is liquidated. I want you to read Bro. Hicks' letter and be governed accordingly. Very truly yours, A. M. Rankin, Treas.

Dear Bro. Rankin: The Sunday class of which I am a member decided today to pay for one acre of the sixty recently purchased for the Orphanage. We took up the collection thinking perhaps you might get each of sixty churches to pay for one acre $145.85 per acre. Contributors of class: J. H. Cawthorn, H. O. Faulkner, J. W. Gibson, T. J. Garrett, L. R. Gooch, T. H. Hight, W. C. Hight, J. E. Hight, J. W. Hayes, G. B. Harris, A. J. Harris, T. T. Hicks, W. H. Roberson, Walter Roberson and R. R. Satterwhite. Yours truly, T. T. Hicks.

FOR CHILDREN'S HOME DEBT.

Spontaneous Pledges.

1. Trustees of Home	$1600.00
2. Randolph Friend	50.00
3. J. F. McCulloch	50.00

Herald: I was delighted to see the start made by a Randolph citizen to raise the money to pay for the land recently bought for our Children's Home, and I am glad to report the following pledges made without solicitation:

3. T. A. Hunter, Greensboro ..	$250.00
4. J. C. Penny, Greensboro	2.50.00
5. Rev. C. W. Bates, Greensboro	50.00
6. Home Miss. Soc., Greensboro	150.00

I am proud of this report. I want to call special attention to the last named pledge.

It's grand of these good women, but it is no surprise when we remember it was the women that conceived the idea of having a home for our fatherless and motherless children.

Greensboro will be heard from again on the subject. Now, won't it be grand if the entire amount is pledged without soliciting any one?

I suggest that the pledges be made payable on or before Thanksgiving.

Respectfully, J. M. Millikan,
Chmn. Board of Trustees.

Bro. S. R. Harris Visits Halifax.

Mr. Editor: I am just back from a very enjoyable trip to Brinkleyville and Hollister. I can assure you that Bro. Bethea's account of the pounding was no exaggeration. I really think he ought to have said more if his words were to equal their deeds. They all think he is a great preacher, too. I wonder how he fooled them, for they certainly are a very intelligent people. One thing struck me very forcibly at both places—they are a reverent people and very worshipful and they love the church and the Sabbath and they seem to hold very sweet communion in all their worship. After the strife and turmoil of a whole week it is good to get into such an atmosphere where love and friendship reign and all seemed to be full of holy aspirations. After I had spoken to them they seemed so full of appreciation that I was not surprised to hear of Bro. Bethea's greatness. I noticed that the cemetery is growing, too. There was a new-made grave and beautiful flowers completely covering it, showing loving hands and tender ministrations. The remains of Mrs. Norman await there the call of the resurrection and her spirit freed from the limitations of her clay has entered into the joys of the Lord.

After a sumptuous dinner with Brother Harrison and a very happy afternoon spent with his family the honk of a horn summoned us and Sam Bethea was sitting under the wheel and Mrs. Bethea and little Louis beside him with Miss Mary Wills to be my companion on the back seat. That Ford was panting to go, that Ford with a Packard equipment that "touch the button and the machine will do the rest" kind. After quick goodbyes and warm words of appreciation were said we were off over the hills and around the curves, flashing by a beautiful country home here and there and then through the woods with thousands of dogwood blossoms and over a steel bridge with a lazy stream flowing below, and I found that Henderson's five-inch snow had only painted their housetops and decorated their wood piles. We hustled by four houses and churches and in about the time it takes to write it we were in Hollister, beautiful Hollister, a little city dropped down there in the country. The first thing we heard when arrived was that Mrs. Wagner's father had been very, very close to Heaven's gate, they thought the gates had opened, in fact, and that he of indomitable energy and will had gone in; but he got only a vision this time; and the doctor and the friends say next time he will go in. He is also Mrs. Schlichter's father. She by the way was in a hospital in Norfolk for treatment. Earnest prayers ascended for her. She is a great lover of nature and her flowers and birds with their houses about her home attest it.

Monday morning I was awakened by the chirp of the sparrows, the twittering of martins, the scolding of jays, the joyous matins of the robin and the triumphant song of the lark with blue birds and green canaries filling in the chorus. I want to go there and live and stay and stay and live. I'm sure God made that community and I'm also sure He had the very efficient help of Bro. A. B. Schlichter. A city without a loafer—a city in which a man has got to be a man—no hard labor but on the job, on the job. They handle God's law to do their work and as nature does not stop, neither do they. A man presses a lever and the machine takes up a log, tosses it on the carriage, the clamp strikes and the saw strikes it about the same time and about as quick as an ordinary wood saw would saw up a stick of wood the log is in planks and you can hardly tell the difference in the time of another log taking its place and going through its process. The machinery automatically assorts the lumber and picks out a plank here and there and starts it off in another direction until it makes 14 grades of size and quality. One looks at it all until he feels like the whole mammoth establishment is alive and pulsing with mind and discrimination. The saw dust and slabs are automatically mixed and cut together and automatically fed into the furnaces in the right proportion and in the right quantity so there is no waste of men or material. I never saw a place that seemed more fit for a man. The community spirit was really inspiring. It was in fact a community and not just a neighborhood. The corporation with a soul in it furnished electricity, ten 25-Watt lamps and without limitation for $1.00 per month—more lights of course were cheaper. One couldn't tell whether the folks belonged to the church or the church belonged to the people. They were all so kind and so considerate that they seemed to enjoy my speech and I really felt glad I was living. I wish I were a preacher and had that for my pastorate. I would tell you about a collection; but let Bro. Bethea tell that. It would be better even than a pounding.

With apologies for so long a letter except that I couldn't write less, I am

Very sincerely, S. R. Harris.
April 15, 1918.

—A madman is not cured by another running mad also.—Antisthines.

ched to a fairly large congregation that seemed to be hungry for His word and it seemed that God came in His power and touched every heart, both saint and sinner, and it was a good service because of His presence. Then after a good dinner with Bro. and Sister J. B. Henley, Brother Henley and Bros. J. M. Trogdon, G. B. Ferree and myself started for Charlotte Church: we made our way through the pleasure-seekers and soon found ourselves at the church where we had appointed an old-time class meeting. Finding a fairly good congregation we soon entered into the service with Sisters J. H. Redding and Sam. Henley as class leaders, and we soon found that God was there to bless those that were there and we had a good service because of His presence. How can people spend the Sabbath in pleasure-seeking and revelry and church members at that and such a cloud of gloom hanging over us? May God awake the church and He will, but He only knows what it will cost, but I fear it will cost many of the lives of our noble young men; but if they must fall to save Israel, may the mighty arm of King Immanuel be beneath them and may they be shrouded with his blood-stained garment, and though they fall in France, O God, may they somehow be raised in Heaven, and may the fathers and mothers left behind meet them there.

Yours for victory. Joel B. Trogdon.

Concord Church.—Our S. S. attendance last Sunday was 187. Our special meeting began Sunday morning. Our pastor is doing the preaching, and he is preaching with great earnestness and we feel sure that if we will only do our part, we will have a great meeting. We had large congregations at both services, and much interest is being manifested so far. Christian people, pray for us, that God will give us a glorious meeting.

Miss Edith Earnhardt is still confined to her bed; we had hoped she would be able to be with us at church by this time, but she took worse again.

Mr. L. H. Sides of our church and Mr. J. W. Kiser of Fairview are the nominess for delegate to Annual Conference. Rep.

Cid Church, Uwharrie Ct.—As there has not been any report from this place for some time I will say that there are some that are not spiritually dead yet, as we all have been enjoying some unusually good sermons from our pastor, D. M. Loy, and on yesterday he preached a most forcible sermon on the immortality of the Soul. I truly hope it will be as seed sown on good ground and may it bring forth fruit meet for repentance to some lukewarm church members. There was a right good congregation out. But as there was some sickness in the neighborhood, that hindered several.

Little Miss Ola Wright is right sick from having a tooth extracted. I hope she will soon be well.

We were so glad to have some of the Piny Grove people worship with us Sunday. Come again.

Mr. and Mrs. T. H. Harris of Denton spent Sunday with her parents, Mr. and Mrs. N. W. Lanier.

The second quarterly meeting will convene at Mt. Zion Church on Saturday before the 4th Sunday inst. Hope for a good attendance of the official members.

Mrs. A. B. Gillington is teaching a singing school at Cid which is adding a lot of improvement to the choir. She is to be congratulated on her devoted efforts, and may they be crowned with success to the glory of God.

Mr. and Mrs. Ray Hedrick, a newly married couple, have moved to the C. A. McGehee place now owned by A. J. Beck. We welcome these young people as they are church-going people.

With best wishes to the Herald and its many readers, as ever a worker for the Lord. Mrs. N. W. Lanier.

P. S.—Say! Mrs. J. B. Trogdon, what has become of you? I never see any of your writing in the good old Herald that brings us so much glad news from other churches. There is a fond remembrance within me that we have spent many happy hours togther. I hope sometime to meet again on earth; if not, in Heaven.

Quarterly Conference.

The official members and any others who may be interested, of Halifax Circuit, will not forget the second quarterly conference at Ringwood, Friday, April 26th, 2 P. M. Important meeting. Come!

N. G. Bethea.

Stony Knoll, West Forsyth Ct.—Our Sunday school met and organized April 7, 1918, with a good attendance.

Our aim is to have a better Sunday-school in the year 1918 than ever before.

Rev. Mr. Ridenhour filled his regular appointment in the afternoon at 3 o'clock. An interesting sermon was preached and was listened to by a very large congregation.

Our quarterly conference will be held at Tabernacle on Saturday before the third Sunday in this month. Asking the prayers of the people for our Sunday school, I will close. Blanche Henning, Rep.

Union Hill, West Forsyth Ct.—We organized S. S. April 6th with a large attendance; enrolled about 65 and hope we will be successful enough to have a greater attendance. I think more of the older people should come and take interest in the Sunday school work, as it is one of the greatest things they could engage in.

Mr. Ridenhour (our pastor) delivered an excellent sermon Sunday to a large audience.

Mrs. N. L. Fulk is spending the week-end with her son at Friendship.

Mrs. N. A. Poindexter has been ill for several days, but is much improved at present, we are glad to note.

We are having real spring weather now.

Several of the Baltimore people attended church here Sunday.

Best wishes to all readers.

Ozelle Poindexter, Reporter.

Charlotte Church.—We are not asleep over here, it's just the new reporter that's getting broke in. Glad to say we are still awake and growing.

Miss Annie L. Forrest's lecture some weeks ago put lots of inspiration in the ladies of our church toward organizing a foreign missionary society. We have about twelve members on roll. Hope I'll be able to give full details of our society in my next write-up.

Our Easter morning service was just fine. The whole program was carried out by the children of our Sunday school.

Their speeches and singing showed that they had been trained. We also han an extra large congregation out to enjoy the program. We have to give our beloved pastor and his wife, Mr. and Mrs. R. C. Stubbins, all the credit for getting up the program.

Our congregations as well as the membership roll are still growing. That's one of the things our good pastor is doing for his church, his people and his community.

We had Miss Neva Hunter of the M. P. Church of Greensboro to join with us Sunday. We are real proud of her and we feel that she will make us a useful member. We had a large congregation out Sunday night to hear Captain Banterse who has charge of the Salvation Army work in Winston-Salem. Sister Banterse sang us two beautiful solos which were greatly enjoyed by all.

Mrs. F. C. Richardson, Rep.

Pleasant Union, Mt. Pleasant Ct.—Our second quarterly conference was held at Pleasant Union Saturday before the second Sunday. It was well attended.

Bro. Shelton filled his regular appointment Sunday, preaching to a large and attentive congregation. His sermon was soul-stirring and helpful. May his words be as good seed sown on good ground.

Our Sunday school is improving altho'

the epidemic of mumps is still with us and is some hindrance. [illegible] would not forget our faithful superintendent, Bro. M. [illegible] Sometimes we wish that he could know what a blessing he is, and has been these many years to our Sunday school. How prone we are to leave unsaid the good things, the appreciation we feel, until our friends are gone from us. How much better it would be to say them now, and help each other along the toilsome journey of life, when we are ofttimes weary and fainthearted.

Let's not forget to pray for our soldiers in the trenches that they may trust implicitly in Him who notes the sparrow's fall and may they remember they are of more value than many sparrows. How grieved our Heavenly Father must be over this great world conflict?

Bertine Shepard, Reporter.

Bethesda,. Yadkin College Ct.—Health of this community is good. Our S. S. is getting on all right. Attendance last Sunday was 108. A collection was taken for Children's Home, $2.95. Rev. C. A. Cecil was there on time for school, fast time. Our church moved up to the new time. Sunday school at ten and preaching at 11 by fast time, or Sunday school at 9 and preaching at 10 o'clock by old time. Our preacher, Bro. Cecil, filled his appointment at eleven o'clock with a good sermon. After preaching Rev. and Mrs. Cecil and the larger part of the congregation went to the home of Mr. and Mrs. R. J. Wagner to surprise him with a birthday dinner. Mr. Wagner knew his children were coming, but did not know so many were to be there. The crowd numbered 150. They fixed up a table about 50 feet long and it was quickly filled with good things to eat, and after prayer services conducted by Pastor all partook freely. Mr. Wagner is 71 years old and seems to be in good health. He received several gifts; the one he seemed to appreciate most was a nice umbrella given by Rev. and Mrs. A. G. Dixon, of High Point. Mr. Wagner has been blessed with a large family; 12 children living, 16 grandchildren and three great-grandchildren. His children are J. B. Wagner, who lives near, Sam[illegible]. Misses Bessie, Minnie; Jesse, Roy, and Rennie living at the old home; Ellis and Thomas in High Point; Roby in Winston-Salem, and Everett in Chester, S. C.

Among the guests were Mr. and Mrs. Robert Wagner, Mr. Roby Zimmerman, Mr. and Mrs. Harris Miller and family, Mr. James Miller and Mr. and Mrs. O. F. Adams and children, of Winston-Salem; Mrs. Clarence Wood, of Roanoke, Va.; Mr. and Mrs. J. B. Hayworth and Miss Ermer Rothrack, of Lexington; Mr. and Mrs. Horney, Misses Mary Gordy, Mittie Moton and Montrose Malard, of High Point.

C. M. Yokley, Reporter.

Thomasville.—Our rally day 5th Sunday in March was a great success. In addition to the splendid program rendered by the children, made possible by the untiring efforts of Mrs. C. F. Finch, we had 8 splendid additions to our church. These are already making themselves felt among us. The prospect is good for other additions soon.

Our Sunday school is beginning to grow. This is due largely to the untiring energy and enthusiasm of Bro. D. R. Connell, Supt. I doubt if the N. C. Conference has a more consecrated superintendent. Too, we have a body of loyal teachers that are putting effort into their work; that is telling in its effect. With these evidences of progress we take courage and feel hopeful for the future.

The church here has installed free telephone service for us for which we are grateful. Our table is made richer by frequent visits of the fruits of Mrs. Dickens' splendid garden. It's a prize winner in the town.

Pastor.

Haw River Circuit.—The 2nd quarterly conference will meet at Midway Church Saturday before the 4th Sunday in April. Preaching at 11 o'clock. Quarterly conference after dinner. A full attendance is desired. Come, officials, and let's transact the Lord's business. Be thinking about candidates to represent this work in the next Annual Conference.

Yesterday was another beautiful day. Good congregations at Fair Grove, Midway and Brown Summit. We were glad to have Rev. L. W. Gerringer preach for us yesterday at Midway. He gave us a good Forward Movement sermon.

B. M. Williams.

April 15, 1918.

Roseneath, Roanoke Ct.—Bro. Edwards filled his regular appointment the second Sunday. He preached a most interesting and inspiring sermon to a small but attentive congregation. We are always glad when the second Sunday comes. We enjoy Bro. Edwards' sermons so much. We are glad to report that Bro. Kefrs Strickland has returned from Baltimore where he underwent two operations and is getting along nicely. Hope he will soon be out with us again.

Let us always remember our soldier boys in our prayers. Sincerely.

H. C. Neal.

Hickory Grove, Siler City Ct.— We were pleased to have Rev. R. M. Andrews, our president, with us Sunday afternoon. He preached an interesting and helpful sermon. Wish that more of our people had been present. The remainder of the evening was spent practising singing.

We had the pleasure of having our pastor in our home last month.

Hope our Sunday school will increase in attendance and interest as spring is approaching.

There has been some sickness in this community, but everybody is improving, we are glad to say.

Reporter.

Oak Ridge Circuit—The pastor has found a good people to serve. Since the rough weather of the winter has gone the congregations have been larger.

Pine Grove and Ai churches held Easter exercises which were enjoyed by good congregations.

Our second quarterly conference will be held on Saturday before the 4th Sunday in April, at Pine Grove Church. Our president, Bro. Andrews, will preach for us at 1 P. M. by the new time; and will hold the conference at 2 P. M. We hope for a good attendance.

Many kindnesses have been shown us, for which we are thankful.

The Ladies' Aid has taken the improvement of Parsonage in hand, and have done much to add to the appearance of it besides its renovation.

We are hoping and praying for a successful year's work. With this splendid people united in prayers and work, the church should go forward.

A. O. Lindley.

Forsyth Circuit.—Spring seems to be getting the upper hand, though winter turns loose reluctantly. The first Sunday unusually large congregations were present at both Maple Springs and Hickory Ridge.

Sunday schools at both are now moving on nicely. I believe the enrollment at Maple Springs is larger now than since I have been their pastor, and the attendance is very good.

At Mt. Carmel the average attendance through the unfavorable weather of the first quarter was only one-third of a pupil less than the first quarter of last year and the average offering about 30 per cent. greater.

This school also had a very successful Easter service, and Easter Monday Mrs. J. W. Brinkley's class enjoyed an egg hunt on the lawn at her home that afternoon.

Friends continue to remember us in a

material way; potatoes, milk, kraut. If I had the ground to plant and time to cultivate all the seed corn, beans and squash etc. that they give me I could to a considerable extent solve the H. C. L. However, we have several little patches of various kinds of truck, some of which is already up and looking well.

I think some of our young people from Forsyth Circuit will be at the convention. C. H. Whitaker, Pastor.

Spring Church Circuit.—We have again been remembered by our friends. Mrs. Rosa Crew, Mrs. J. T Williams, Mrs. Norman Jordan, Mrs. Florence Morgan and Mrs. Nina Watkins have kept us in salad. Mrs. J. M. Dunham supplied our garden with early cabbage plants. Mrs. May Camp gave us butter. Some time ago we were visiting at Bro. W. W. Grant's. On our leaving Sister Grant asked us to go with her to the smokehouse and look at her meat. It was a nice lot of meat and we do like to look at good meat, but Sister Grant knew that looking would not supply our needs, so she reached up and took down a nice shoulder and gave it to us and said, "Sample this and see if it is good."

Monday, April 8, we met Bro. G. F. Jestes near Spring Church, who stopped us and said, "Will you take it now or shall I leave it at the parsonage?" It was a nice ham and we took it then and there.

We have been stopped on the public highway many times since we run a machine but never before were we waved down with a ham. This stunt works well, for a ham looks good and will surely make a man stop. Mr. Paul Stephenson is furnishing us a mule to do our plowing. May the good Lord richly bless these kind people and enable us to render helpful service. J. B. O'Briant.

Haw River Sunday School.—We have not increased in our attendance since our last report. Our attendance Sunday was 67. The interest is increasing and we feel sure the attendance will increase just as soon as some of our members recover from the grippe. I would like to see more of our fathers come. Some of them stay at home or stand around and talk while their children come.

We had our Easter service on fifth Sunday night. We had a nice program rendered by the children. The offering for home missions was about $6.00.

Our pastor preached us two wonderful sermons Sunday. They were full of the good things of Christ given unto us thru faith. His subject for the morning service wac God near us, or in other words, God all around us.

The two sermons preached here by our pastor yesterday to my mind were preached by Jesus Christ through our pastor. People, you who were not there certainly ought to have been and got these two messages. D. I. Garner.

Matthews Chapel, Greensville Ct.—Since spring opened up the people have taken much interest in Sunday school here. Our school is gradually moving forward. The faithful workers are trying hard to make it good, better, best.

Last Sunday the weather was beautiful and we had an usual attendance at S. S. More were present after S. S. to hear the strong and helpful sermon delivered by our faithful pastor, Rev. J. M. Morgan. In his message he urged us to prepare for the place prepared for all. I am sure we were all benefited by that splendid sermon.

It was a pleasure to have the pastor in the writer's home after services.

Success to the Herald and its readers.
M. M. Bowen.
Cholsonville, Va.

Al, Oak Ridge Ct.—Our Sunday school has been running all winter except 3 or 4 bad Sundays and our attendance was good considering the weather. We had a Xmas tree and entertainment.

We are all liking our new pastor, Mr. Lindley, fine. He failed to fill his last appointment on the fourth Sunday, but was with us Easter morning instead. We also had our Easter entertainment in the afternoon. Our exercise was fairly good, considering the time we had to practise.

Our collection was $2.10.

We are having prayer meeting once a week the year round and the young people are taking a great deal of interest in it.

There was a committee elected to appoint the ones to go to the Young People's Convention. I think it is very nice and helpful; hope every church will be represented. Wish them much success. Reporter.

Vance Circuit.—This people is loyal and patriotic. The pastor has not been taken by any mob violence but they have come single handed and in this quiet way have done much to lessen the burdens of their pastor and family. The people of Flat Rock and good neighbors are daily remembering us. New Hope came in last Sunday. I spent the night with Bro. R. D. Paschall and on starting away found a nice box of honey in my buggy to bring home. We took dinner with Bro. Hugh Paschall and when starting, this good man put into my buggy a bushel of nice sweet potato seed, the Nancy Hall variety. These are selling here at $3.50 per bushel; then brought out a ham weighing thirty and a quarter pounds. This brother has a noble son at Western Maryland College, studying for the ministry. Bro. Ed Paschall, five gallons of nice syrup We came on feeling good and thanking God for such people and kindness and saw Mrs. Ruth Fletcher standing by the roadside with canned goods. This was the second time for her. Many of you don't know her, but God knows her. The market value of the above articles here would be $21.50.

The pastor and his family feel profoundly grateful for such kindness and pray the blessings of God upon each of them, their families, and their church. May God make us a channel of blessings to them. H. L. Powell, Pastor.

Bethel Auxiliary, Alamance Ct.—Our annual thankoffering meeting was held at Bethel Church Sunday, April 7th. Miss [illegible]nie Forrest was with us and gave us a very interesting and instructive lecture which could not fail to touch the hearts of the people. We were glad to have her with us. She was an inspiration to our society. We feel encouraged and hope to press forward with renewed energy and zeal in our missionary work. May God help us. Our thankoffering was $26.60. Dues collected during the year, $48.53.

Total collection for the year, $75.13.

We are going to hold our monthly meetings at Bethel Church every 4th Sunday evening at 3 o'clock. We desire a full attendance of our members, and extend a cordial welcome to all others, especially the young people.

Mrs. J. M Fo[illegible]st, Cor. Sec.

—Bro. Arthur F. A[illegible]ek asks that the Herald of last week be sent him. We have no copy left except our file copy which we must keep. Will some one please mail him a copy? Address him

28th Co. 7th Tr. Bn.,
156 Depot Brigade,
Camp Jackson, Columbia, S. C.

—John Slusarski, of Detroit, aged 25 years, has been sentenced to five years' imprisonment at Fort Leavenworth, Kans., for sending a threatening letter to Henry Ford, demanding $10,000 and declaring that if it was not paid over, both Ford and his son would be killed.

—People are cautioned against the use of too much soap, as it wastes fat. Perhaps many people are guilty of using too much, while others may err on the other hand.

DECEASED.

Woodburn.—David Nelson Woodburn, having served his day and generation, entered into rest April 6, 1918; aged over 84 years, as he was born March 10, 1834. At the age of 15 he was converted and joined Alamance Presbyterian Church of which he remained a loyal member until death. Mr. Woodburn was a man of quiet demeanor, steady-going and industrious throughout his life. He was a farmer and followed the plough in the ploughing season almost to the end of his life.

He was married April 7, 1864, to Charlotte Fields. Nine children were born to them: five sons and four daughters; viz., John, Roddy, Roy, Eugene, Cleophas, Dora, Susan, Ida, and Daisy. Eugene died in young manhood about twenty years ago. Susan, who was the wife of Everett McCulloch, died in the summer of 1916. The others with the now aged wife and 20 grandchildren and one great-grandchild are left to mourn their loss. May they profit by the good influence of his life and so live as to meet him in the land of everlasting peace.

The funeral and burial were at Tabernacle M. P. Church near his home. Rev. Mr. Murray, pastor of Alamance Church, delivered a fitting discourse and Revs. G. F. Millaway and J. F. McCulloch took parts in the service, which was largely attended.

"Far from affliction, toil and care,
  The happy soul is fled;
The breathless clay shall slumber here,
  Among the silent dead.

. . . .

"But we are hastening to the tomb:
  O may we ready stand:
Thou, blessed Lord, receive us home,
  To dwell at thy right hand."

Mrss Enoch Ludford—A Condensed Account of Her Life.

On May the 20th, 1829, Miss Ellen Brabble was born in Currituck County, North Carolina. There she lived for a while and then moved to Tyrrell County. There she was married to Mr. Joseph Norman about 1850. They lived near Albemarle Church in Tyrrell County until Mr. Norman's death which occurred on November 8th, 1870. She was married to Mr. Enoch Ludford September 11th, 1873. They were happy and devoted to each other until separated by her death on Sunday morning, February 17th, 1918. Her health and memory were remarkably good for one of her age until a short time before her departure. For years she and Mr. Ludford had made their home in Plymouth, N. C. The funeral service was conducted at the home in Plymouth by her pastor, Rev. J. H. Abernethy, of Creswell, N. C., assisted by Rev. E. N. Harrison, pastor of the Southern M. E. Church, and Rev. B. O. Myers, pastor of the Baptist church in Plymouth. The interment was in the cemetery at Edenton, one of the beautiful and historic towns of eastern North Carolina. The grave was most exquisitely covered with a bank of flowers, thus showing the high esteem in which she was held by her friends.

In early life Mrs. Ludford united with the Methodist Protestant Church at Albemarle in Tyrrell County. She remained a member of the same denomination during her life. Her husband was a Baptist, and she made possible the building of the new Baptist Church in Plymouth.

Many Methodist Protestant ministers found a welcome in her home which was always a home for them. She was loyal to her church but possessed a broad Christian spirit that was ever ready to help others whenever possible. Her life was a devoted Christian life; her example one of worth; her influence far-reaching in its effects. She is gone, but not forgotten.

The deceased is survived by her husband, Mr. Enoch Ludford, of Plymouth; and by the following children: C. J. Norman, Chairman of the Washington Co. Board of Education, and of the Local Exemption Board of Plymouth; C. V. Norman, of Plymouth; Mrs. Josephine Tarkenton, of Plymouth, L. W. Norman, banker, of Hertford; and E. S. Norman, ex-Sheriff of Chowan County, Edenton. Besides these she leaves to lament her going from them twenty-two grand-children, twenty-two great-grandchildren, and two great-great-grandchildren.

She had a large acquaintance and a host of friends who are sad over their loss, but who feel that earth's loss is heaven's gain. J. H. Abernethy.

William Benjamin Hester.

The subject of this sketch was born Oct. 4, 1879. On June 13, 1896, he was married to Susan Morgan. This union was blessed with four children, three of whom survive. Brother Hester had suffered for some time with tuberculosis. The death angel called his spirit home on March 23rd. For the past nine or ten years he has been a member of the M. P. Church at Oak Ridge. His funeral services were conducted by his pastor at Pine Grove Church on March 24th in the presence of a large concourse of people where his body was laid to rest by the Jr. O. U. A. M. Lodge of Kernersville. The attendance of this order was great enough and also the number of other people present to attest the respect with which he was held.

May a kind Providence sustain the bereaved wife and children. A. O. Lindley.

Guyer.—Martha A. Guyer passed from this world to her heavenly home March 1, 1918. The Lord blessed her with long life, permitting her to live 87 years here in this world. In early life she accepted Christ and joined the Methodist Protestant Church. She remained loyal to her church and faithful to her Savior till the end. The deceased was the widow of Solomon Guyer who is remembered by many on Guilford Ct. Sister Guyer spent her last days with her children who will miss her greatly. She was always ready to counsel them and help them in any way she could. Children, the Lord permitted her to stay with you many years, but now she has passed out of the house of clay to a new home. A home where she will meet husband and friends who have gone on before. May her children and grandchildren follow her as she followed Christ. The funeral was conducted at Spring Hill Church by the writer assisted by Rev. C. A. Cecil, after which her body was laid to rest by the side of her husband who preceded her just a few years.

Edw. Suits.

—A porcelain horse of slightly baked gray clay, regarded as an excellent example of the potteries of the Han dynasty, 206 B. C. to 230 A. D., was received recently at the Boston museum of fine arts. The relic has lain buried in the province of Honan, China, for the past 2,000 years, having been unearthed only a short time ago.—The Pathfinder.

—Shell shock in the trenches of France rendered an American soldier deaf and dumb and he was invalided home. On the voyage across the Atlantic a German submarine attacked the vessel on which he was a passenger and in the excitement which ensued his speech and hearing were restored.—Pathfinder.

The Spirit of '18.
The World Cry—
food!
Cultivate the Soil

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXII. GREENSBORO, N. C. NOVEMBER 18, 1915. NUMBER 1.

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BRIEF HISTORY OF GRACE CHURCH.

At the Conference held in Henderson in 1888, Rev. J. R. Ball was appointed a missionary to lead in the work of building a Methodist Protestant Church in Greensboro. He entered into the work, and continued until the church was built, though the time now seems long. It was not until the Spring of 1891 that the building was begun, and it was not completed till 1892.

A Sunday school was organized in a hall in the first Sunday in April with 36 present. (The present Sunday school numbers about 400, with an average attendance of about 300.)

GRACE M. P. CHURCH, SEAT OF CONFERENCE.

In April, 1892, the first pastor, Rev. W. F. Ohrum, of Maryland, entered upon his work. The auditorium was completed in the autumn, and was formally opened with a special service, Rev. T. J. Ogburn then pastor in Henderson, preaching the sermon. The pastor died of typhoid fever soon afterward, and in June, 1893, Rev. J. S. Williams, just out of college, was secured as pastor, and continued the work for three and a half years.

At the Conference of 1896, the church was left unsupplied, and afterward an arrangement was made with the editor of the church paper to occupy the pulpit once each Sunday.

The next year, 1897, Rev. T. M. Johnson came as pastor and remained five years, to 1902.

Then Rev. R. M. Andrews served five years, to 1907.

Rev. T. J. Ogburn succeeded and served for five years, to 1912.

Rev. R. M. Andrews then came, and has served to the present.

The church has had four Sunday-school superintendents: Bros. J. Norman Wills, J. S. Hunter, R. H. Brooks, and T. A. Hunter.

It has been fortunate in the musical talent that has been available. Its choir is one of the best in the city.

It has never had any men of great wealth in its membership, but has had the generous support of a number of substantial people.

The membership at first was 28, now it is 354.

Nearly ten years ago, the building first occupied was sold to the Moravians, the property of the First Baptist Church more centrally located having been acquired by purchase. This has been much improved and an important addition made to it in the Building of the Elizabeth Norman Philathea Class Room by the Wills brothers.

A parsonage has been purchased in easy reach of the church, and more Sunday-school rooms are in contemplation.

This is the third session of the Annual Conference in Greensboro since Grace Church was organized, and this year for the first time the church is undertaking to entertain the Conference without asking for outside help, though some outside have kindly asked to be permitted to help entertain.

Our church deals involved us in a considerable debt, but this is now in process of liquidation, through the self-denying efforts of members. We hope soon to be free of debt and able to do larger service.

CONFERENCE NOTES.

—Our good ladies of Grace Church Aid Society some time ago asked permission to put a new carpet in the church, which was readily granted. The Annual Conference will have the first use of it.

—The weather promises to be fine, as far as the weather ever commits itself to making promises.

—Visitors in unusually large number are expected.

—Bro. Ferree Ross came over from Asheboro on Tuesday to attend a meeting of the finance committee.

—Rev. G. W. Holmes was elected president of the Annual Conference on the second ballot. Rev. A. G. Dixon received nine votes less.

—Rev. C. W. Bates was elected Secretary.

—Rev. C. A. Cecil and Bro. L. L. Wrenn, of Siler City, were chosen for Stationing Committee.

—Rev. J. E. Pritchard was elected press reporter.

EDENTON M. P. CHURCH BUILDING.

LIFE'S LITANY OF GRATITUDE.

Thanksgiving Sermon by Rev. F. T. Tagg.

"That the life of Jesus might be made manifest in your mortal body." 2 Cor. 4: 10.

Those who are fond of alliteration as a method of theological expression, take pleasure in saying that the best form of thanksgiving is thanksliving. To men who are spiritual and devout, this is far more than a pleasing jingle of words. It comprehends a devout life of faithful service, as far better than polite conduct; occasional deeds of benevolence, or acts of spasmodic service.

The life of Jesus was an unbroken continuation of obedient service in the interest of humanity. He came to save. To seek and to save the lost was not only a service to be rendered, but it was just as much a part of His character, as the deity which made Him Immanuel. The glory which God gave Him, He gave to humanity, that men might be one in Him, as He was one with the Father. His exalted ideals, His entire consecration to His work, His utter unselfishness, His unimpeachable conduct in every sphere, His unchanging purpose to carry sacrifice to the utmost limit to accomplish His mission not only brings into conspicuous view the noble qualities of His immaculate life, but it furnishes a supreme example that invites men to the purest virtues and the most exalted character. It is impossible to adequately describe His great life except in superlatives. Such a life is musical with praise. It is a divine litany translated into an every-day service. It is not specially the utterances of grateful sentiments, but the life incarnation of a grateful spirit. What else can it mean to glorify God than to make the whole life a symphony of praise?

When, therefore, a man is always bearing about the dying of the Lord Jesus, what is it but the transferred life manifested in mortal flesh?

At the grave of Lazarus Jesus lifted up His eyes, and said, "Father, I thank Thee that Thou hast heard me", but that gratitude cast a backward gaze, on all His wonderful career, when He added "And I knew that Thou heardest me always." It was also a foretoken of that other great word, "I have glorified Thee on the earth I have finished the work thou gavest me to do." The joy of that completed life was a doxology of grateful praise, whose notes were more melodious and more beautiful than an oratorio of music. Our loftiest praise is not so much for what God gives us, as for the divinely appointed service He enables us to accomplish and the divinely regulated life He gives us grace to live. His was not a sentiment of song, but a divine Hosanna of sublime and unaffected service.

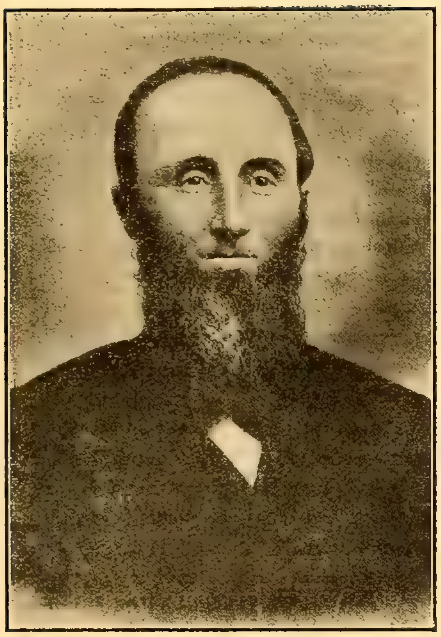
Jesus made ample provision for the transfusion of this life with all that it carries with it into mortal flesh, and He distinctly declares that men may have this life abundantly. When men become the temples of the Holy Ghost they shall receive power to live that life, and work out an efficient service, and such a life automatically renders itself into anthems of grateful praise.

On an occasion like this it is the custom to remind ourselves of the gracious providences of God that have made us comfortable or prosperous in the material blessings of life, and if there was nothing more than the fact that we are the beneficiaries of God's bounties we could not render our gratitude in adequate terms of praise. The noble sentiments of the ancient prophets, lofty as they are, seem tame and empty when contrasted with the unspeakable mercies of God. "I will mention the loving kindness of God, and the praise of the Lord, according to all that the Lord hath bestowed upon us and the great goodness toward the house of Israel, which He hath bestowed on them according to the multitude of His loving kindness. O that men would praise the Lord for His goodness and for His wonderful works to the children of men." One is surprised at the straining for adequate words, the fact is that words are always inadequate; only a life praise can satisfy the truly regenerate soul. It is not so much the blessings we receive but the blessings we rightly use that express the truest and the loftiest praise. The Psalmist caught the idea, "I will praise the Lord with uprightness of heart," surely the righteous shall give thanks unto Thee: the upright shall dwell in Thy presence.

Righteousness and gratitude are inseparable. In the days of the apostles they referred to men who received the grace of God in vain. They received grace they made no use of. Does not such an act express an inexcusable ingratitude? If you aid a man in need, he may express his gratitude in the most extravagant terms but if he uses your kindness to indulge greater recklessness of debauchery, you can have little respect for his wordy pretensions. But if he uses your kindness laudably, and leaves no opportunity unused to do you a kind turn, you know that he is grateful even though he does not utter a word. His gratitude has passed beyond the sound of pleasing words into the realm of indisputable actions. He lives his gratitude.

When a man seeks regeneration until he has a real experience of forgiveness and salvation, he may shout in praise of his new-found peace, and if his after-life sustains and supplements his praise, he validates himself before God and man—but if he weakens and backslides, most men will believe that his shouts of praise were but the effervescings of an ungainly hypocrite, or a self-deceived enthusiast.

When the life of Christ is manifest in the flesh, it is an unalterable alliance with Christ, and with Christ's work, and that work is to save the world. He claims us for His friends only when we do what He commands us. He says plainly, "I have chosen and ordained you that ye should bring forth fruit. The bird may warble its song of praise with the rising sun but the vine has no way to express its grati-



REV. J. R. BALL.
Conference Agent in Building Grace Church.

tude but by bearing fruit.

The word "to glorify" means to acknowledge the excellence of, to render homage, to magnify in worship, to adore. Does not that mean that our lives are to be a Te Deum of praise. To eat a turkey dinner it not specially an act of praise. But to add to your faith virtue and knowledge, temperance, patience, brotherly kindness and charity is. Many will sit down to a feast to-day without that kind of gratitude, but to furnish another with a dinner, who would otherwise go hungry is brotherly kindness, and it is that sort that shall prevent you from being barren or unfruitful and so it becomes a definite act of praise, for Jesus said, "Inasmuch," etc.

Would you accept either the piety or the gratitude of a man as genuine, who hoarded his gold and gave none of it to help Christ to save men, or to provide for them when they are destitute. You would rather call it hypocrisy. When the life of Jesus entered the mortal flesh of Zaccheus, he decided at once to return four-fold to any he had wronged and divide half of the remainder among the poor. What an act of potential gratitude, luminous with the love of God!

When a man opposes missions, or refuses to give his aid in the recovery of the heathen world he proves his disobedience and his ingratitude in one act. He refuses to recognize the authority of his Lord, and he is ungrateful for the missionary that rescued his forefathers and himself from the awful doom of heathenism. God gave His son the heathen for His inheritance, and the utmost parts of the earth for His possession, and He bids us go into all the world and preach His gospel to every creature. Can we claim a single element of gratitude if we fail to do it? Lowell once said, "The only proof of a man's sincerity and thankfulness, is that he give himself for a principle." Words, money, all things else are comparatively easy to give away: but when a man makes a gift of his daily life and practise, it is plain that the truth, whatever it may be, has gripped his life. That is the testimony that the world demands of those who claim to be Christians. Church membership is respectable, contributions are easy, public prayers and professions may mean little, but the faithfulness of the daily life is the music of the soul.

Behind every foreground of action lies the background of character on which the action rests and from which it gets its life and meaning, and permeating every Christian character is the transferred life of Jesus. Arnold sang,

"The greatest sermon I ever preach
Is the sermon of things I do;
The greatest blessing I can be
Is to live like Christ for you.

"The greatest battle I must fight
Is to live clean and kind and true;
The greatest task I undertake
Is to live like Him for you.

"The greatest challenge I ever get
Is this message that comes to me,
'Tis God himself who speaks and says
'Reveal my Son in thee.'

"The highest privilege of my life
Is to have His grace in me,
So to live that those around
His life in mine may see.

"The highest power I'll ever have
Is the power of His life in me;
My highest hope that some sweet day
My life like His may be.

"The noblest song I'll ever sing
Is a grateful melody
For the holy life transferred to mine
That my whole life is lived for thee."

Christianity is a religion of joy, but joy comes by imparting it. It is the only religion that implants the spirit of praise and thanksgiving to the people. Personal salvation and the spirit of praise always go together. Christianity is also the religion of happiness, but happiness without a corresponding goodness is impossible. That is one reason why the true follower of Christ is happy. His religion makes him good. Joy and happiness are two primary ingredients of a thankful spirit and they grow out of goodness and godliness and these come when the life of Jesus is manifested in your mortal bodies.

There is nothing apart from the life of Jesus Christ that can ever fill this world with the spirit and voice of thanksgiving and praise. There is no real music in the voice of gladness except that which directly or indirectly proceeds from the joy of the Lord. Jesus said, "These things have I spoken unto you that my joy might remain in you and that your joy might be full." What things? What did He say? Why, it was a whole lesson about fruit bearing. "He that abideth in me and I in him bringeth forth much fruit." "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in His love."

REV. W. F. OHRUM.
Grace's First Pastor.

Do you now think that I have chosen a far-fetched text for a thanksgiving sermon? Are not praise and service found in an inviolable alliance? Are not the joy, the happiness, the praise, of a grateful heart a symphony in three parts with the Christ-life as the key note of it all?

Some one has said that an hour of praises is worth a day of fasting and mourning. But the Psalmist had a far deeper experience. He could sing, "Be glad in the Lord and rejoice, ye righteous; and shout for joy, all ye that are upright in heart, for praise is comely for the upright." In this the Psalmist indicates that God sets a high value on the voice of praise when it is the prompting of a true life.

The followers of Christ are the happy witnesses of his transferred life. The joy and gladness of faith unto salvation need no command to speak the praises of Christ formed within the hope of glory. The path of the just is as a shining light, that shineth more and more unto the perfect day.

Why should we be thankful? We have had abundant harvests, happy homes, fine schools of learning, a government of freedom. We have had no wars, no national epidemics, no pinching poverty. We are too prone to look for incidentals. Our chief joy must be that we have God, not simply that we have his gifts, but Him. Our loving Father, who is unceasingly interested in our welfare. And we have the old Bible, not the emasculated thing of the critics, but the Word of God which endureth forever. And we have a Savior, whose vicarious atonement makes us the happy children of His grace and candidates for immortality and heaven.

And we have the Holy Spirit, whose office is to prepare us for the Christ life of truth and service by which we may manifest Him in our mortal flesh.

WHEN DANGER BECKONED.

"But it is such a dangerous trade," Frank Layfield's home folk had protested when first he announced his choice. Father Layfield was a druggist, and could not imagine from anything in his personal experience where lay the fascination in the work of his son's choice. Mother Layfield came from a family whose men folk had been doctors and preachers and bookish men. She wondered a little plaintively where Frank had learned such queer tastes and notions. Sister Ethel had wanted Frank to be "something intellectual and gentlemanly," and was bitterly disappointed in him, although she was as sweet and lovely over it as over all things. Only little Paul had approved and looked on Frank with more worshipful love and admiration than ever, if that were possible. But then little Paul's ideas and ideals were still in a crude and immature state, and he would no doubt have rejoiced if Frank had gone on the police force or become a gaudily liveried driver of a band wagon.

To all the protests and objections Frank had only one answer. He stretched out his long arms, spread out his big, sinewy hand and squared his broad shoulders when he gave that answer.

"Yes, but just look at me, a great strong hulk of a fellow, and try to imagine me helping father behind that little counter, or making a living writing poetry, or law papers, or prescriptions. It would be a wicked waste of all this energy," and he opened and closed his lean, muscular fingers with a power that could do great work in its own way. "I'm built to do manual work, and my whole school career showed that I am not fitted for the intellectual laurels that you would have me win. So, my dear, shocked folks, with your consent and your blessings, or without, I'm going to help build things, to do things real and hard and dangerous and altogether delightful." Then he tossed little Paul to one brawny shoulder, caught Ethel in the circle of the other brawny arm, and waltzed them gaily around the room and back to their places, while Father Layfield and Mother Layfield exchanged glances and smiles and sighed a little and gave their consent and their blessings where nothing else was accepted.

J. S. HUNTER.
Grace's First Treasurer.

So Frank learned his trade and became a first-class structural iron worker. All day long, day after day, he worked amid the sounds of riveting and hoisting and placing the great beams and girds and rafters of metal that made the farmework of many-storied buildings. High in the air he could walk the narrow iron beams, where space yawned menacing on either side of his slender foothold.

"Afraid of falling?" He laughed back the anxious motherly question when Mrs. Layfield put it to him, then shook his head smilingly. "Not a bit of it am I afraid, and you must not be putting the notion into my head. It's the man who's afraid, who thinks of falling, who really turns the trick some day. I'm safe enough, as safe aloft as on the fround where some careless creature might drop a girder on me or some reckless motor car run over me," and he laughed light-heartedly until her fears were calmed for the time. Yet her big, capable boy never went forth to his work without a tender little motherly prayer going with him, that he might be kept safe from harm for the day. She would have had her boy ask divine protection for himself. But though he smiled down at her with real love and boyish tenderness in his eyes when she whispered this in his ear at the start for his work, he had put her lightly off without the promise. He was a good boy, a dear son, but he had not yet learned to look to a stronger power than his own for safe keeping and guidance in all the things of life.

J. NORMAN WILLS.
Grace's First S. S. Superintendent.

"I'm making more money every day than most of my preacher, teacher, doctor uncles can make in a week," he exulted, "and thriving on the hard work." So for the time he was content.

But there came a day, a beautiful, sunshiny, spring day, when Frank learned his lesson at last. It was a day when just to be alive seemed joy enough. As he walked to the car that took him within a short distance of his present job he felt the keen delight of the crisp air, the brilliant sunshine and the glow of health and strength in every fiber of his being.

"We ought to get along fine with the work to-day. It's just the sort of day for hustling, and that's what we'll have to do to-day and a good many to-morrows," he thought, as he strode along. There had been a good bit of bad weather and considerable lost time in other delays since work had been started on this present contract. It was a big office building being put up in the heart of the business section. Like all such contracts, this contract had a time limit within which the work must be completed. Failing this completioon there would be a heavy cash forfeit for every day that the work went on over time until it was done.

"I can't blame the boss for pushing us all he can," Frank had said only yesterday to a grumbling fellow-worker. "If we stood to lose a few thousands on this job and had the chance to save them by hustling, I guess we'd hustle all right without any pushing." And, seeing it in that light, the man agreed, though somewhat grumbly. It is not conducive to cheerful work or workmen to have the constant strain of hard driving in the very air.

Neither is it conducive to the caution and exactness that are necessary in work of this kind in order to keep the accident list down to the smallest limits. With the best of care accidents would happen now and then, and a man would be sent to the hospital or go home with slighter hurts. Only yesterday some one had made a mistake in placing a beam, and it had crashed down four stories, dealing destruction in its fall, but happily striking no one.

Frank thought of this as he went aloft, and he looked keenly about him to see that all was right. A little frown of impatient protest came between his eyes as he heard the tensely nervous tones of the foreman, shouting directions at some one with a great deal more vehemence than was needed.

"I really think he'd get more done in a day, if he wouldn't get so worked up over it—if he'd just go along smooth and steady," Frank was thinking, half irritably. At the moment he was riding a heavy iron girder to its position in the big framework. He had done the same thing many times before in safety. It was a part of his work. But it was a part of some other man's work to make that ride a safe one by making the fastenings secure, and this time the man below had blundered. When the big piece of iron was still ten feet from the wall Frank felt it slipping from its fastenings. He clutched at it with both hands as if he would steady by his one-man strength that huge mass that many men could not so much as move without the aid of their powerful engines and hoisting apparatus. Slowly, steadily, the machinery was doing its part, but long before it had the beam in place it would slip from its slack fastenings and go crashing down, as that one yesterday had crashed down, eighty feet to the concrete basement floor; only yesterday the girder had held no rider. Frank's brown face paled and his steady head reeled as the sickening vision flashed upon him of the downward plunge.

He gave a swift, almost hopeless glance about him for some possible loophole of escape, but the girder had not been hoisted high enough for him to reach any other beam and draw himself to safety. He was half way between two stories and there was nothing within his grasp—nothing but—

His heart quickened at the thought and sight of the one chance open to him. It was a slight one; it might end in the very plunge he would avoid; but at least it was a bare chance and he could only try it and leave the rest. Through heart and mind leaped the words whispered in his ear only a few days before. He had put them lightly aside, unanswered, then. He answered them—obeyed them now.

"God—help me make it—and live to tell mother," his white lips framed soundlessly, as he balanced himself on the swaying, slipping, tilting beam. Then he leaped—outward, downward, straight for the top of the brick wall, only a little less than ten feet away, as the beam tilted toward it.

He never could tell how he did it. There had been no time for plan or calculation of distance and direction; but somehow the next instant he felt the rough bricks cutting his fingers and heard the cheer of the men who looked on helplessly, overwhelmed by the crash of the fallen girder. His feet had missed the wall, but his hands had caught the top and clung there with the strength that was his saving now.

Swiftly a big crane swung round to him, and in another minute or two landed him on the ground. The color came back to his face in the short ride, however, and the men who crowded around him saw little signs of his experience save a rather puzzled light in the eyes that met theirs. The foreman was shaking with the reaction from what had seemed only a few minutes before so inevitable. Frank was the quietest, calmest member of the group.

"Hereafter we'll take time to make things safe if this job is never done," the foreman decreed, sternly—a sternness half for the men, half for his own guilty conscience.

"That was a close shave," commented one of the men, feelingly. Frank glanced at him with a little smile. His voice was quite steady as he answered:

"Yes, but I'm safe and sound and ready to go up again, thank God," and in the face of the averted peril, the reverence of the words and the tone and the new light in his eyes awakened answering chords in their own hearts, and more than one of the workmen answered, "Amen."—Christian Observer.

USING ONE TALENT.

If a Christian man has but a little means or time or strength, it is all the more credit to him if he manages that little well, and doubles the one talent. The greatest genius is shown by an ability to do big things with trifling resources. He is a good wagoner, some one has remarked who can turn in a little space. If we are straitened in our local circumstances, or in our personal qualities, we are not straitened in God. Even one loaf may feed a multitude when the bread is placed in the Master's hand, and a coarse net may enclose a great number of fishes when it is cast in the right place, in obedience to the Lord's command. No man is small unless he wants to be, and any man can do wonders if he is only willing to become a co-worker with God.—Zion's Herald.

NAMES AND THEIR MEANING.

"Abi," or "Ab," at the beginning of a Hebrew name signifies "father"; as Abi-dan, "father of a judge." Can you find out the names in the Bible of which the meanings are here given?

1. Father of peace. This man caused his family great trouble, and was killed when fighting against his own father.

2. Father of light. This man was a brave soldier, and when he died the King and all the people wept for him.

3. Father of a great multitude. This man's faith was greatly tried, but he "believed God, and it was counted unto him for righteousness."

4. Father of pleasantness. This man's son was a soldier, who lost the honor of a great victory through his cowardice before the battle.

5. Father of the King. This man slew all his brothers but the youngest, and "reigned three years over Israel."

6. Father of plenty. This man joined in a plot to take the throne from a young King, and was banished to his "own fields."

7. Father of a gift. This man saved the life of a King who was attacked by a giant during a battle.—Sunday Reading.

THANKSGIVING OFFERING.

Lincolnton, N. C., Nov. 15, 1915.

Whereas, our kind Father above has blessed us with peace and plenty, and in recognition of this, the President of the United States and the Governor of North Carolina have set apart Thursday, November 25th, 1915, as a National Thanksgiving Day: I, Zadok Paris, President of the North Carolina Orphans' Association, do respectfully ask every citizen of North Carolina, irrespective of color, politics or religion, to set apart one day's earnings to be sent on Thanksgiving Day, to the Orphanage of his choice, or some needy Orphan in his community.

Z. Paris, President.

WAS, IS, CAN BE.

The conditions of peoples in non-Christian lands to-day duplicate those of centuries ago, because missionaries and the Bible did not reach their ancestors, but repressing, shackling heathen faiths have continued to dominate them.

The nations called Christian owe their unparalleled heritage and phenomenal development to the increasing sway of Christianity made known centuries ago to their savage, pagan ancestry.

It is evident, therefore, that the religion of a people determines their character, since nothing has so influenced and molded, retarded or advanced men, and their character necessarily determines their progress and achievements.

The fact that the Bible still transforms cannibals and savages into intelligent, developing people who give assurance of ultimately attaining equal standing with the foremost of earth, who themselves came from pagan origin, proves that God's plan is all that is required.

Hence Gladstone well said, "My only hope of the race is to bring the human mind into touch with the divine revelation." There can be no hope for the race without the Bible, and there can be no hope for Christianity, in the largest sense, unless its followers work at God's plan—preaching the Gospel to every creature.

The highest spiritual realizations, the most service to men have only been attained when Christians, the churches, were aflame with the passion to save men, the world in God's way and by His agencies.

How perilous to the soul, how deadening to the church, how arrogantly rebellious is the indifference, inaction, opposition of those who neither favor nor help Foreign Missions—God's own plan for His church.

In consideration of what we have inherited through foreign missions, of what the Christ expects of us, of what we promised in our church membership vow, of the great needs of non-Christian peoples, and of our successful work in Japan, and in the light of the Day of Judgment, how can this attitude and course be longer adhered to?

The times are fraught with possibilities for the weal or the woe of nations, the non-Christian part of the world is sobered and concerned, the church at home looks on appalled, and seemingly forgets that now as never before her peaceful conquest must be heroically waged, and that her own existence is conditioned on her obedience to her Lord's commands.

Our own church must awake, and strive to do her full share. Pastors, we appeal to you to sound the call for a forward movement in our foreign missionary work.

Enlist some helpers, and start one or more Foreign Mission Study Classes, or Reading Circles. Introduce "Five Missionary Minutes" in your Sunday school, valuable information, striking incidents to be presented in few minutes from the book. Cost 50c.

Why not carry out the provisions of the Discipline, page 88, Sec. 6, and organize your school into a Foreign Missionary Society?

One of the best things you can do is to have an Every-Member Canvass for all your financial interests. My services are at your disposal. Write.

Fred C. Klein, Cor. Sec.-Treas.
316 N. Charles St., Baltimore, Md.

QUARRELING IN THE HOME.

By Margaret E. Sangster, Jr., in Christian Herald.

"I was three minutes late for the train," said Dorothy, disconsolately.

"No," corrected her brother, firmly, "you were four minutes late."

A frown appeared on Dorothy's usually placid little face.

"Three minutes," she reiterated pointedly.

"I s'pose," said the brother angrily, "I s'pose I wasn't with you? I s'pose I don't know it was four minutes?" His fist banged heavily on the table.

The mother came out of her reverie. "Children," she remonstrated, "children, stop quarreling—you mustn't! It makes me very, very nervous to have you fuss about little things. I won't have it!" Her voice rose shrilly with excitement.

"That's right," said the brother, aggrievedly; "that's right! Side with Dorothy. You always do!"

"I don't, either," answered his mother. An angry beam shone from her usually mild eyes. "I wasn't siding with anybody. I merely wanted you to stop!"

Hurriedly the father pushed back his chair from the table.

"You don't seem to be helping much—" he remarked. "I guess I don't want any dessert. This eternal quarreling—"

The door slammed behind him.

This is the accurate—all too accurate—portrait of the scene that is enacted, with variations, in a vast number of American homes. I have known many unhappy families who might have been very happy instead if they had not been argumentative and quarrelsome; if they had been tactful with each other instead of thoughtless.

I once knew two elderly maiden sisters who lived together in perfect peace and tranquility, although they had nothing in common—no two traits alike. I knew for a fact that they differed in their ways of looking at things, differed completely in all of the important and unimportant issues of their lives. I often wondered how they managed to get along without ruffling their sea of happiness, and one day I gathered my courage in hand to ask them.

"So many homes," I said, "are ruined by quarreling over little matters I wonder how you manage to be so calm! So pleasant always?"

As I waited for my answer, the sisters looked at each other in silent understanding. Then suddenly they laughed together—laughed so heartily and infectiously that I, perforce, laughed, too. It was a moment before the older sister answered my question.

"It isn't a short story," she told me, "but I'm sure that you'll be interested.

"As you know, sister and I are very different—as different, almost, as two women could be. She is a suffragette, and I am an 'anti;' she likes light and laughter and music and gaiety, while I am content to stay at home with my books and my knitting. I remember, even as tiny girls, we used to quarrel, and, yes, come to blows, because we didn't want to play the same games, or go to the same places, or eat the same kind of food. It went on for years; sister and I used to fuss about our friends and our enemies and our amusements. We didn't strike each other, as we had when when we were children, but sometimes we couldn't think of mean enough things to say—and I remember distinctly throwing one of the best tea cups on the floor in a fit of rage against her.

"Then father and mother died, and we were left alone in the big house. We hadn't lived together long before I realized that the quarreling had to stop—that it was actually too much of a mental strain. One day I sat down opposite sister and we talked it all over. The upshot of the matter was that we decided on this plan of action:

"If one of us says something that the other doesn't agree with, instead of beginning to argue and disagree as we would have done years ago, we shut our mouths tight and count up to fifty, and after each number we say to ourselves—Is it worth it? like this—'One—is it worth it? Two—is it worth it? Three—is it worth it?'

"We do that all the way up to fifty (unless before that we see we have nothing to quarrel over), and if we decide by fifty that it is worth while to disagree, we do disagree. But," and the older sister laughed joyously at the happiness of life, "it's remarkable how seldom we find—afwent as far as the garden gate. There she sat upon a stone and pitied, not the sorrowing family, but herself. It was sad that she must run away. It was sad that Muriel's tears wet the brown paper diary, the only possession she was taking with her into the world.

Suddenly Richard's bright head popped into view. He was running down the garden path much excited. Aunt Katie had arrived and had brought him the big red balloon he was waving in the air.

''Merl,'' he called, ''tum home!''

''I will!'' responded Sister Muriel, who lived happily ever after—that is, after she destroyed the diary, which must never be seen by her grandchildren.—Frances Margaret Fox, in Christian Advocate.

FROM PASTORS AND PEOPLE.

Burlington.—We have been too busy to write a report for the Herald during the last two weeks, and are busy this week, but we desire to make our final report for this conference year. The few days preceding the annual conference are always busy ones with both pastor and people.

Last Sunday was a busy day with Burlington church and Sunday school. The day was crowded with services and meetings preparatory for the annual conference. The attendance at Sunday school and the preaching services was not as large as usual, owing to the rainy weather. The Sunday school decided to have a Thanksgiving service on the night of Thanksgiving Day. Contributions, both money and provisions, will be made for the Children's Home.

The fourth quarterly conference of our church was held on Tuesday night of last week. The report of the church treasurer showed a deficit on pastor's salary and general interests, but the stewards have been at work and the deficit has been greatly reduced since then. We are hopeful of sending a ''paid in full'' report up to Conference.

On Sunday morning immediately following the preaching service our church was surprised and shocked to hear the announcement of our pastor, Bro. Curry, that he had accepted a call from the M. P. church through the Board of Home Missions at Seattle, Wash., to be pastor of the church at that place. We are sorry to lose Bro. Curry, but wish him all the success possible in his new field. He will enter upon his new work Dec. 15th. A call meeting of the church was held after the morning service Sunday to instruct the delegate for a pastor for the coming year.

A memorial service in memory of our lamented brother, L. W. Holt, was conducted by the Baraca Class and the Christian Endeavor Society Sunday afternoon. Talks were made by different members of the class and the C. E. Society concerning the work of this good man who has gone to reap his great reward in heaven. The service was a very impressive one.

We were favored with a visit on Monday and Tuesday of Revs. N. G. Bethea and R. A. Swaringen, both of whom were en route to the Annual Conference. Rev. Mr. Swaringen spent the night with Bro. Curry, while Rev. Mr. Bethea visited his sister, Mrs. W. A. Shoffner, who lives near town.

This is our last report as official reporter for the Burlington church. We wish our successor the best of success in reporting the happenings of Burlington church and Sunday school the coming year.

Chas. B. Way, Reporter.

Anderson Ct.—Yesterday was our last appointment for Liberty Hill. It was a great day. Though the service began at 10:30 o'clock and lasted until one the pastor didn't get to preach. Prof. Faircloth, of Greenville, Prof. Lesley, of Easley, had charge of the music. Miss Blanch Centell, probably the sweetest singer in this country, accompnied by her sister and some friends of Greenville, added much to the musical program. Miss Earnestine Compton read an excellent paper on the blessed state of holiness; Miss Rosa Smith, a good paper on missions, followed by a stirring address from Rev. Mr. Davis. People sang and talked and paid their missions until the pastor had but little time to talk, but that made no difference, paying is in order now. Door of the church was opened, six received on profession of faith, one by letter.

Although the weather was very threatening we had a full house and not a dull moment seemed to find a place in the service. Stewards' meeting announced for ten o'clock this morning. A good congregation was present as well as the stewards. We had preaching. A number came forward for pardon and consecration, some were blessed.

As I was leaving, Mrs. W. P. Smith gave me $5.00, present to wife. I appreciate the fact, for the last two or three weeks people of different denominations have given me $50.00 in cash. I don't compromise to get these gifts. We have just got good people in this country.

Tuesday last service at Fairview. Some members to receive and a general winding up.

W. A. Lamar.

--Rev. C. L. Whitaker, chairman of the Examining Board, arrived Monday night.

Halifax Circuit.—Our fourth quarterly Conference was held yesterday. Bro. Edwards, of Littleton Circuit, preached a ''stirring'' sermon at 11:00 A. M. Thirty-eight official members and visitors took lunch at the parsonage at about 12:15 P. M. Those people didn't eat as much as we thought they would. There was more than plenty left, for I shall have to eat cold food and ''warmed overs'' until I start to the Annual Conference. At about 1:15 Bro. Davis conducted the devotional exercises at the church, and then the quarterly conference was called to order. Bethesda had 7 official members present and several visitors; Eden had 5 official members and 2 visitors; Lee's Chapel had 6 official members and 3 visitors; and Harmony, Union, and Ringwood had 2 official members each to answer to their names. Roanoke Circuit had 7 representatives and visitors present besides their pastor, and we discussed a division of the circuits, but Halifax Circuit finally decided that it was hardly ready to give up two as important churches as Eden and Harmony so it voted to remain as it is for the present at least. Then Halifax Circuit decided to increase pastor's salary so that their pastor could devote his full time to the work. I was really expecting this circuit to do that, if it decided that a division would be unwise, but I didn't think it would make such a large increase. Pastor's salary was increased $260.00 for next year, making next year's salary $1,000.00 besides Fosburgh Camp which pays $60.00 a year to the Halifax Pastor for a service a month at night. I was with Bro. Edwards recently in his quarterly conference on Littleton Circuit, and the pastor's salary for next year was increased from $700.00 to $800.00. I think that Littleton will soon be paying $1,000.00 a year to its pastor. Come on, Roanoke and make pastor's salary $1,000.00 for next year! You can do it. You circuits ''up the State'', come on if you are going to keep up with us ''Easterners!'' We were pleased to see High Point take the lead among stations and increase the salary to $1200.00 for next year—they could have made it $1500.00 easily, but it will not do to increase too much all at once! I hope that some of the other stations will follow the example of High Point, for it costs a great deal to live in town. Come on, circuits and stations, and pay your pastor enough so that he will not have to teach school or farm for a living! Pastors, give your official members a dinner and they will increase pastor's salary. No, I am not so sure that the dinner caused the great increase in salary here, for Bros. Richard Hunter and F. M. Taylor were two of the officials who strongly advocated the increase, and neither of them were with us at dinner.

Every church on the circuit reported all claims paid in full—two of them over paid—, and some of the churches had money left in the treasury. In addition to the assessment for Foreign Missions, this circuit paid $51.27 at the Children's Day offerings. Only one Easter offering was taken, resulting in $6.50 extra for Home Missions. The circuit reported a total of $214.40 paid to our Children's Home during the year. Bethesda Sunday Egg Club and S. S. paid $40.28, and the regular offering was $51.69, making a total of $91.97 for that church. Through the Missionary Society, Sunday Egg Club, and regular offering, Harmony paid $40.19. Through the Sunday Egg Club and offering, Eden paid $32.55. Through the Sunday Egg Club and offering, Lee's Chapel paid $26.98. Ringwood has no Sunday Egg Club, but the offering amounted to $22.71. Union has no Sunday Egg Club, and we were rained out at last appointment, so we took no offering there. Some of these churches averaged over $1.00 a member to our Children's Home. Bethesda Church sent the Asheville Church $21.24, paid the pastor's expenses to the Summer Conference, overpaid pastor's salary, and had money left in the treasury.

We had only 31 conversions and 24 accessions during the year, and we now have only 411 members, but we "can lay our hands on" nearly every one of them, and almost every one is showing an interest in the circuit. Some of our churches on this work "drop" all members who refuse to help bear the burden, unless a member should not be able to pay anything, and then we take an offering for such a member. I think that all members who are unable to help bear the financial burden of the church should receive assistance. We are hoping and praying for a pleasant and profitable Annual Conference, and the best reports that the N. C. Conference has ever had.

R. A. Swaringen,
Pastor of Halifax Ct., and
Member of Finance Com.
November 13th, 1915.

Hickory Grove, Siler City Ct.—Our pastor, Mr. Bowman, filled his last appointment for the Conference year last Sunday and as usual gave us a splendid sermon. We feel that Mr. Bowman has done a great work on this circuit. May we be fortunate enough to obtain just the leadership we need for next year, whether it be in the return of the old or in the coming of the new; but we feel that we can not find anyone that will suit us as well as Mr. Bowman.

Our S. S. is still improving. We have been doing very good work the entire year, but let's put new life and a greater effort in the coming year.

A quiet wedding was solemnized Sunday morning at the home of the bride when Miss Lalah Daffron and Mr. Clay Thomas were united in marriage, the ceremony being performed by the bride's pastor, Mr. Bowman. Only a few close relatives of the contracting parties were present. They have the good wishes and congratulations of their many friends.

We are sorry to note the sickness of Mrs. Cad Allred; may she have a speedy recovery. Lellia Lemmons, Reporter.

Nov. 15, 1915.

Alleghany, Davidson Ct.—Our protracted meeting was held the first Sunday in November and ran till Wednesday night. There was a large crowd on Sunday and a right good one all the time.

Brother Morgan, of Denton, was Bro. Hulin's pulpit help. He did all the preaching except twice. He preached plainly and the people all seemed to like him. He is just starting out to preach and I wish him great success and that he may win many souls to Christ.

Bro. Bunch Surratt spoke once for us. He is just starting. We hope for him also great success. We hope that we may all take these words and put them to practice in the discharge of duty as never before.

Bro. Hulin preached once and we all enjoyed his preaching, for we all like Bro. Hulin. The meeting was not what we would love to see, but we hope that great good may yet grow out of it.

One bright little girl joined the church and I hope that she may make a useful member and be a great light in the church. May the Lord be her guide in life. May we all live so as to help her and all of the rest of the young to live aright, for they are watching us. If we do right they can see it, and if we do wrong they are sure to see it, and it hurts. We should not forget to be at the post of duty to help in whatever way we can. We should help the church. We should help our pastor. May we pray for them while they are at Conference. Bro. Hulin has been with us seven years and we do not want to give him up, for we all like him, for we feel that we have been greatly helped by his kind words and by his preaching. We will remember Bro. Hulin and hope that if it is the Lord's will that he will come back.

Bro. Hulin got all that our church promised to pay and some over, we are glad to say. Some of our members couldn't be with us in our meeting on account of sickness. We miss them very much, but Bro. Hulin visited them and they sent word back they were praying for the meeting and wanted our prayers, which did the church good.

Love to all the readers.

Abigail Coggin.

Union Chapel, Mocksville Ct.—We held our fourth quarterly conference at Bethel on last Saturday before the second Sunday in November. All the churches were represented except Union Grove, and the usual business was transacted. The reports were about like usual, not all paid up. Pastor's salary for the whole circuit was for this year $600, the whole circuit has paid only $400. Pastor's salary at our church was for this year $113. Paid up till now $87.75. We stewards are going to try and get the balance due our pastor, while he is away, if possible.

You see what dead members do, alive to nothing. Paid on finances $30.99.

The quarterly conference instructed our delegate, Bro. J. W. Cartner, for the return of our present pastor. Our beloved pastor filled his last appointment to-day, at our church for this Conference year. It was a strong sermon, I do hope long to be remembered by those that were present, especially the unsaved. Our pastor has surely been faithful and has done a good year's work. "The workman is worthy of his hire." One received into our church to-day by letter, Mr. Roy Julian; he came from the M. E. Church. One of our members is right sick, Mr. C. B. Boger. Mrs. Dr. Anderson and mother worshiped with us to-day. Come again, good ladies.

Officers for the coming year were elected to-day. We are still alive and moving on very nicely with our S. school, though not so large. It seems we cannot get many of the older people interested, especially the married ones. O may each one of us do our duty and do all the good we can for our church. We want to ask one thing of our people. Come out to hear our pastor each appointment and let's pay him up each quarter. Now we can show our appreciation of his service by so doing. Best wishes to the Herald and its readers. Mrs. J. B. Robertson, Rep.

Nov. 15, 1915.

Bethesda, Yadkin College Ct.—The Annual Conference will be in session by the time this reaches the Herald office. Our fourth quarterly conference convened at Mt. Carmel on Saturday the 6th; preaching at eleven o'clock by pastor Rev. H. L. Powell, dinner on the grounds, after which the business of the quarterly conference was transacted; some of the most important business was fixing pastor's salary for next year, hearing final report of stewards, advising of delegate to bring Rev. H. L. Powell back and Sunday school superintendent's report. Our pastor asked each S. S. superintendent on this circuit to make a report of his school as to the number enrolled, average attendance, collection for quarter, collection for Children's Home, kind of literature used, etc.

On last Saturday the members of Bethesda Church met for the purpose of revising the class book and electing the officers for 1916. The following officers were elected: Class leader, Bro. R. E. Leonard; stewards for pastor, Bro. A. R. Hinkle, Bro. Lee Wagner, and Dr. R. V. Yokley; stewards for general interests, Miss Sadie Wagner, Miss Alta Leonard and Mrs. R. L. Grubb; trustees, A. R. Hinkle, Alex. Evans, C. M. Yokley, I. Y. Clodfelter, D. S. Leonard; treasurer, C. M. Yokley; reporter to Herald, Mrs. C. M. Yokley. Our organist, Miss Bessie Wagner has gone to Southmont to take charge of the music and assist in the school work at that place. Success to the Herald.

Chas. M. Yokley.

Cid, Uwharrie Circuit.—Rev. J. B. Trogdon filled his appointment at Cid Sunday and delivered a most excellent sermon. He warned the people of where they are drifting by their negligence in the church work. It was his farewell sermon for this year; and if he does not return to us again we bid him Godspeed in whatever field he goes to, for we all had learned to like him and his family and everybody seemed to hate to give him up, while we hope that the Conference will see fit to send us another good man. There are always a faithful few that have to bear the burden of the church. But those are the ones generally whose horns are filled with plenty.

Mrs. Molly Jenkins, of Denton, was with us Sunday, also some from Piney Grove. We are always glad to have them.

May God's richest blessings rest on the Annual Conference and all of its people everywhere for better work next year. Let us be thankful for what the Lord has done for us this year.

Yours as a worker for the Lord.

Reporter.

Spring Hill, Piedmont Ct.—Sunday was a good day with us at Spring Hill regardless of the bad weather, as it was the day our pastor, Rev. A. D. Shelton, preached his last sermon of three years' work and we found that he brought the same true gospel to us that he brought to us three years ago when he came to Spring Hill and delivered to us a sweet message and that day will be long remembered by some of Spring Hill people. I disremember all of his text that day, but he used in it there is a great day coming, there is a great day coming to us all some time and, sinner friends, I beg you with all my heart and pray God that you all may heed the earnest warning and pleading that he has given you and may you turn from your path of sin to a path of righteousness that will lead you all to a better and happier world than this and there may we as Sunday school teachers, scholars and friends meet our pastor at the great white throne and clasp hands and sing God's praise in a sweet song forever. During his three years' stay with us we have learned to love him as a pastor; we will welcome and expect him back next year and will miss him if he doesn't come back. But if the Lord sees it best to send him to another field we wish him well wherever he may go and pray he be rewarded for the work he has done at Spring Hill and on Piedmont Ct. Should he not come back we will extend a warm welcome to the one that may come to fill his place.

One new member was received in the church Sunday, it being Bro. Gaither Sink, one of our Sunday school teachers. We were glad to receive him. All the officers were elected for next year; made a few changes in the board from last year which we hope was for the best. We had two Sunday school teachers and five scholars to marry during the last year, but we still welcome them at Sunday school. Parents, come and bring your children next Sunday. With love to the Herald.

A Teacher.

Welch Memorial S. S.—Our school is still growing. While we lose some, we try to keep the vacancy filled with new ones. Last Sunday we had 160 present and our collection amounted to $4.01. As usual the first Sunday is our orphans' day. A class from the orphans' Home took us by surprise and came in just before opening. They took charge of the music in opening which was fine. It was inspiring for our school to see the results of their efforts. It certainly was encouraging to us to see how those little children are being trained for service. We are always glad to have them with us. We want you to come again.

Bro. D. R. Williams filled the pulpit as usual and presented two fine sermons to his large audience, which we all could see had influence on the people and we hope that the seeds sown will bring forth fruit immediately. We feel that it was not seed sown in rock or thin soil.

We hope and trust that Conference will see fit to send Bro. D. R. Williams back to us again. Grover A. Kerr, Reporter.

TWENTY YEARS AGO AND NOW.

Twenty years ago the Conference met in Greensboro. A comparison of the figures published in the minutes for that session with those for last year (1914) may prove interesting.

	1895	1914
Members	16,416	21,134
Charges	50	63
Ministers	54	58
Preachers	39	39
Conversions	1,651	2,718
S. S. Scholars	9,715	15,155
Officers and Teachers	724	1,261
C. E. Societies	54	5
Members	1,295	119
Paid Pastors	$ 13,843	$ 31,228
Deficit	1,342	500
Foreign Missions	702	1,485
Children's Day	288	423
W. F. M. S.	00	470
Church Extension	320	2,039
Home Missions	275	1,043
Ministerial Education	517	311
Superannuates	102	801
Theological Seminary	17	256
Bldg. and Rep. Churches	6,953	20,322
Pub. House, val. (cost)	00	10,962
Val. Ch. Property	145,487	381,100

J. Norman Wills.

CHILDREN'S HOME.

Report of Superintendent.

Mt. Lebanon S. S., Randleman Ct.	$ 2.52
Siler City S. S.	2.89
Rose Hill S. S., Pageland Ct.	4.00
Whitaker's Temple S. S., Roanoke Ct.	2.50
Thomasville S. S.	2.78
Stony Knoll S. S., W. Forsyth Ct.	.90
Friendship S. S., Mt. Hermon Ct.	2.00
Friendship S. S., Stanley Ct.	2.00
Cedar Cliff S. S., Mt. Hermon Ct.	1.35
North Main St. S. High Point	7.77
Pleasant Hill S. S., W. Forsyth Ct.	1.62
Mebane S. S.	5.00
Baracas, Grace Ch. Greensboro	9.00
Haw R. S. S., Grah'm & Haw R. Ct.	2.00
Graham S. S., Gr. & Haw R. Ct.	5.14
Concord S. S.	5.43
Bethel S. S., Mocksville Ct.	1.41
Albemarle Ch., Stanley Ct.	3.81
Total	$62.12
Mrs. W. L. Kivett, High Point,	1,000

cabbage plants, and pears: Miss Martha Parsons, pears.

Mrs. Kivett can supply you with very fine plants. She has 17 acres of the finest plants that I have ever seen.

We hope you have instructed your delegate to run up to High Point and see how things are getting along at the Home before he returns.

Let our prayers be that whatever may be done in the Annual Conference may be for the advancement of Christ's Kingdom.

H. A. Garrett.

TO THE MEMBERS OF THE W. F. M. S.

Are you aware of the fact that over half the year is gone, and we have received only a little more than $300.00 of the $1500.00 that we are expected to raise this year?

A letter from Mrs. East, our Executive Treasurer, some weeks ago brings the information that funds are very badly needed. She suggests that if we would pray more we could work better. Suppose we try it? At the last Board Meeting the waking hour in the morning was set as the time for prayer for our missionaries and mission work. Let each auxiliary member besome one of the Prayer Circle of which all our missionaries are members.

Won't every auxiliary member who has not done so pay her dues at once so that the treasurer can send the money in to me before Dec. 1st, as on that date all money on hand must be forwarded to Mrs. East?

At the last Branch Meeting the greater part of the $1500.00 was apportioned among the auxiliaries. We hope that none will fall short of their apportionment, and we should be glad to receive the payments quarterly. The N. C. Branch must not fail to meet her share of the budget if she is to take the honor place in the "Standard of Excellence" plan that was adopted at the last meeting.

With great anxiety for the work,

Velna McCulloch,
Treas. N. C. Branch.

HOW TO AVOID PNEUMONIA.

"I am an old man and much afraid of pneumonia. How can I avoid the disease this winter?"

Reply: Pneumonia is a germ disease and is usually brought on by the lodgment of the pneumococcus germs in the membranous tissues of the throat or lungs. If a person is well and strong these germs are not likely to hurt him seriously. A slight cold may be the result. But if he is run down, dissipated, or if he in any way has a weak constitution, his chances are not so slight.

It is not difficult to guard against pneumonia if one will avoid unreasonable exposure and at the same time will practice the rules of personal hygiene or right living.

Working too hard or excessive exercise with extreme exposure is a common factor in preparing the way for pneumonia.

Overeating, particularly if there is an excess of meat in the diet, is another thing which often injures the body and lowers its vital resistance to disease.

Alcohol, in whiskey, patent medicine or otherwise, is one of the most powerful allies of the pneumonia germ and even moderate drinkers show a much higher death rate from this disease than abstainers do.

But bad air is, of all bad influences, perhaps the most important in its effect on colds and pneumonia. People who live much in the open air, who never close the windows of their sleeping rooms in winter, and who bathe daily, almost never catch colds, or if they do, the colds are light ones and do not run into pneumonia.—N. C. State Board of Health.

THE HEATHEN CHILD TO THE AMERICAN CHILD.

If you had been born in a far-off land,
Far over the deep, wide sea,
And I in America had my home,
In America, land of the free,
If you were I, and I were you,
Do you know what I would do?

If you had been born with a swarthy skin,
And people looked on you with scorn,
While I knew nothing is black but sin
And the soul may be white as the lily at morn;
If I had a chance to uplift you,
Do you know what I would do?

If you were an orphan and homeless, too,
And never had heard of the Lord,
While I had been taught from earliest days
To love and obey His Word,
If I were poor and ignorant, too,
Do you know what I would do?

I would save my pennies and nickels and dimes,
And send them over the sea,
That you might be fed and clothed and taught
To worship the God who is dear to me!
If you were I, and I were you,
That is what I would do.

I'd tell all the boys and girls around
Just what I was working for, too,
And I'd never give up till I'd got them to help
Send the gospel to needy like you.
If you were I and I were you,
That is what I would do!

—Selected.

—The Moravian church, which is the spiritual representative of John Huss, the martyr, leads all Christian bodies in its devotion to missions. Though composed of poor people, its average per capita missionary gift is $17 a year. This church has about 40,000 members at home and 97,000 on the mission fields. If the 2,680,000 members of our Southern white churches should give an average of $17 per year each, would our members on the foreign fields soon be 6,5[illegible]7,500? We should certainly like to see it tried.

—The following beautiful prayer was written by Miss Fannie E. S. Heck on October 15, 1914, and read on the occasion of her funeral at Raleigh, N. C., on August 27, 1915:

"Lord, grant me if thou wilt
To slip away
As slips the night
Into the dawning day
So soft
That e'en the watchers, watching,
Cannot say
Here ends the night
And here begins the day,
But only know
The night's thy night,
The day, thy day."

ONE ON ST. PETER.

St. Peter settin' at the gate;
Nigger pasin' by—
St. Peter up and sez to him,
"How did you come to die?"

"Go ax de man whut helt de gun
A-pintin' at dat roos';
Go ax de dog whut helt my foot
An' wouldn't turn hit loose!"

"And so," St. Peter sez to him,
"You was kotched in de ac'?"
Dat nigger turnt an' looked at him
An' spon's: "H'it is a fac'!"

"Down in de deep den you mus' go,
Fer stealin' uf dat hen!"
The nigger schratch his haid right hard;
St. Peter had him den!

But 'deck'y liftin' up his arms
He flop 'em on his sides,
An 'zackly like a rooster crow
Three times out loud he cries.

St. Peter hung his haid wid shame—
He 'membered uv his sin—
An, grabbin' up a great big key,
He let dat nigger in!

—New Orleans Picayune.

OUR MISSION WORKERS IN CHINA.

Seated: (left to right C. G. Soderbom, Lo Shu Tang, Chou Tzu Pang, Kao Hsi, C. S. Heininger.

Standing: Mrs. Kao Yu Ming, Mrs. C. G. Soderbom, Kang Lien Fang, Tu Ching, Feng Ching Clieng, T'sui Shih Hai, Yang Tien Hsiu, Yu Hsing Pang, Kao Yueh, Chia Cliuan, Lu Cliang He, Liu T'ai, Liu Chia Cheng.

This group shows the faces of eighteen of our China Mission's workers. There are other faces which should have been on, more especially our Kalgan doctor and our Kalgan boys' and girls' school teachers. They, however, were not in attendance upon the conference.

CHURCH AND SUNDAY- SCHOOL PROBLEMS.

Nearly seven-eighths of all our people are country dwellers. If served and saved, they must be served and saved by the country church. . . . The country church is not a phase of church work—not merely a home mission matter; it is nearly nine-tenths of our entire church problem in North Carolina. . . . The city is the final challenge to Christianity; but the country church is the recruiting station for the warfare.—The Farm and Homestead.

The life and well-being of the church in the city depends upon the life and well-being of the church in the countryside. . . The cities cannot be relied on to furnish the Christian leaders of the future.—John R. Mott.

Five-sixths of the ministers and six-sevenths of the college professors of America were born and reared in the country.—J. O. Ashenhurst.

In most cases the country church is gradually, and in some cases swiftly, losing ground.—Warren H. Wilson.

Over three million white children in the South are outside the Sunday schools.—R. E. Magill.

A SKYLIGHT IN THE HEART.

Did you ever hear about the boy (or perhaps it was a girl) who said he had just put a skylight in his heart, so that God could look in and make it full of sunshine? Now, I think this is a good idea. You know that a plant will droop and wither if it has not sunshine and air. It won't look green, and it won't bear any flowers, and altogether it will be a very unhappy-looking thing. I think our hearts are like that, and unless we have the sunshine of God's help in them, they will look very much like the plant that grows in the dark. All sorts of queer aches and pains will be in that heart.

Did you ever hear of such things as "Don't-want-to-be aches," or "I-don't-want-to-give pains"? Well, there are such things, and boys and girls are suffering from them when they say, "Oh, my finger hurts!" or "I've got a dreadful pain in my foot!" when they are called on to run on an errand. They seem to be full of queer aches and pains when they are needed to help any one. Let us build little skylights in our hearts, so that the bright sun of God's favor may cure us of all these diseases.—Delaware Churchman.

Tibbie had been placed by her aunt in a situation as maid of all work in a family of three. At the end of a week the aunt "stepped along in" to see how Tibbie was getting on.

"Do you like your work?" asked the aunt.

"'Tis fair," said the laconic Tibbie.

"And are they making you feel at home?"

"Whiles they are, and whiles they aren't."

"Now what do you be meaning by that?" asked the aunt impatiently.

"Aweel," said Tibbie, "they have na' asked me to gang t' kirk wi' them yet, but last night they went on wi' a grand quarr'l they were having, all the three o' them, wi' me takking the dishes off o' the table, just as if I'd been one o' the family."—Deaconess Advocate.

MORE TROUBLE.

The number of toes I have stepped on, my! my! And every toe had a corn on it. How wicked I should feel, for every time I stepped on Jim's corn it hurt John. Jim has not said ouch! a single time. To endure such vicarious punishment would be noble if necessary. Another fellow in the last issue of the Herald has had his corn crushed and nose, with a boil on the end of it, pulled. Such suffering—all vicarious though. One admits the fact that we need a better educated ministry, but doesn't like the way I state the truth and most of all who it is that says so. He seems to have a standard and a half by which to judge—whole standard, who said it—half standard, what did he say? Say, brethren: in the midst of the smarting of your toes and nose you have missed the chief object the writer contends for—a better educated ministry on our borders that we as a denomination may be fairly judged by those who do not know us as a church. I still maintain that intelligent people will not be led into our church by an uneducated man. I mean one who knows nothing about grammar, at all, and is too indolent to try to improve his language, but would rather sit around stores or trot from place to place, than study and prepare himself for his pulpit. A preacher who has no higher idea of the importance of the Gospel deserves the name of ignoramus. We don't need such men in our Conference. "Whom do you mean?" You, if you are guilty.

Silly Billy.

DISTRICT PARSONAGE.

Received from J. H. Stowe, from Why Not Ct., $12.00. T. A. Hunter.

—Bro. D. S. Leonard is now living in New Brunswick, New Jersey.

—Miss Sibyl Pugh, one of the excellent women of Tabernacle Church, was buried yesterday. She had long lived in the home of Bro. David Hunter, where her worth was well known and appreciated. Her death was caused by heart trouble from which she had suffered for some time.

SUNDAY SCHOOL CLASS BOOKS.

Don't wait until you need for your Sunday School a new Secretary's Record Book, or new Class Books. Anticipate your needs a little, and have the books on hand when wanted. Secretary's Book for fifty classes, 85c postpaid. For twenty-five classes, 65c postpaid. Lorenz Class Roll Books, 60c a dozen postpaid.

WILLS BOOK AND STATIONERY CO.,
Greensboro, N. C.

Chas. W. Moseley, M D.
Practice Limited to Diseases of
STOMACH AND INTENTINES.
121½ South Elm St., Greensboro, N. C.
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Banner Building, N. Elm St.
PRACTICE LIMITED TO THE EYE
EAR. NOSE AND THROAT.

MARRIED.

Dorsett-Julian and Lamb-Fogleman.

The M. P. parsonage, Randleman, is a very convenient place for the young to start the walk of life together. Two marriages were celebrated there last week. November 10 Mr. D. C. Dorsett of Winston-Salem, N. C., and Miss Laura Julian, of Millboro, N. C. After the marriage they boarded the train for Winston-Salem where they will make their future home.

The second, Mr. J. Orville Lamb and Miss Marjorie Fogleman, were married November 13, 8:45 P. M. The groom and bride are both of Randleman and will make their future home here. Both of these couples are popular and have many friends who wish for them a great future.

Rev. J. B. O'Briant officiated.

—Booker T. Washington, the distinguished negro educator, died a few days ago of hardening of the arteries. He did a great work in the establishment of Tuskegee Institute for the education of colored youth.

—The portrait of Bro. J. C. Roberts has been received. The likeness is good and those who have seen it are pleased.

—Sister Virginia Barfield, a member at Harris Chapel, which has been without pastoral supply this year, writes that a brother is coming to Conference from that church to see what can be done about a preacher.

FOUR PER CENT. FOUR PER CENT

Absolute Security for Your Savings

Is the first and most important thing to consider when selecting a bank This bank with its capital of $200,000, surplus $70,000 and stockholders liability of $200,000, making in all $470,000—is an absolute guarantee for the safety of your funds.

Greensboro Loan and Trust Company

J. W. Fry, Pres. W. E. Allen, Treas. W. M. Combs, Mgr. Sav. Dept.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

Premier Carrier of the South.

Following schedule, figures published only as information. Not guaranteed.

Trains leave Greensboro as follows:

12:55 a. m. No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Beaufort, which may be boarded at 9:30 p. m.

1:47 a. m. No. 30, daily. Birmingham Special. Pullman drawing room sleeping cars Birmingham and Augusta to New York, and Birmingham and Asheville to Washington. Observation sleeping car Atlanta to Richmond. Tourist sleeper for Washington from San Francisco. Dining car service. Day coaches.

1:50 a. m. No. 29, daily. Birmingham Special. Pullman drawing room sleeping cars New York to Birmingham and Augusta, and Washington to Asheville and Birmingham. Observation sleeping car Richmond to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

6:45 a. m. No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond to Charlotte and Norfolk to Asheville. Coaches.

7:30 a. m. No. 108, daily. Local for Raleigh, and intermediate points.

7:30 a. m. No. 154, daily except Sunday. For Ramseur.

8:10 a. m. No. 44, daily. For Washington and points North.

8:15 a. m. No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Pullman sleeping car for Winston-Salem from Beaufort.

7:15 a. m. No. 37, daily. NEW YORK, ATLANTA AND NEW ORLEANS LIMITED. Solid Pullman train with observation and open section drawing room sleeping cars New York to New Orleans, Asheville and Macon. Club car Washington to Montgomery. Dining car service. No coaches.

8:20 a. m. No. 133, daily. For Mt. Airy.

9:40 a. m. No. 144, daily. For Raleigh, Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

12:30 p. m. No. 21, daily, for Salisbury, Statesville. Asheville and Waynesville. Chair car Goldsboro to Waynesville. Connecting at Asheville with Carolina Special.

12:45 p. m. No. 130, daily. For Sanford, Fayetteville and Wilmington.

12:50 p. m. No. 45, daily For Charlotte, connecting with trains for Columbia and Seneca.

1:30 p. m. No. 36, daily. U. S. Fast Mail. For Washington, New York and points North. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m. No. 207, daily. For Winston-Salem, connecting daily, except Sunday, with train for North Wilkesboro.

2:30 p. m. No. 151, daily except Sunday. For Madison.

3:30 p. m. No. 230, daily except Sunday. For Ramseur.

4:15 p m. No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car.

5:05 p. m. No. 131, daily. For Mt. Airy.

7:20 p. m. No. 35, daily, U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Pullman sleeping cars New York to New Orleans and Birmingham, and Charlotte to Atlanta. Dining car service Day coaches.

6:35 p. m. No. 235. For Winston-Salem.

7:30 p. m. No. 46 daily. For Danville.

7:15 p. m. No. 132, daily. For Sanford.

6:43 p. m. No. 43, daily. For Charlotte.

10:45 p. m. No. 12, daily. For Richmond and Norfolk. Pulman sleeping cars Charlotte to Richmond and Asheville to Norfolk.

10:20 p. m. No. 233, daily. For Winston-Salem.

11:45 p. m. No. 38, daily. THE NEW YORK, ATLANTA AND NEW ORLEANS LIMITED. Solid Pullman train with observation and open section, drawing room and compartment sleeping cars New Orleans, Macon and Asheville to New York. Dining car service. No coaches.

R. H. DeButts, Division Passenger Agent, Charlotte, N. C.

C. G. Pickard, Passenger and Ticket Agent, Greensboro, N. C.

Do little things well, and big ones will come to you to be done.

—Dr. Hornady, formerly of Burlington.

They Can't Catch Cold

"Mummer says we can play up here all Winter long."

"Yep, I heard her tell Daddy that Nesco Perfect would keep us warm as toast."

A warm, comfortable, pleasant nursery is a boon to both the Kiddies and their Mother.

This wise Mother warms the play room with a

Nesco Perfect Oil Heater

For Sale by
ODELL HARDWARE CO.,
Greensboro, N. C.

was received into Grace Church last Sunday. Also Mrs. Harris, formerly of La Grange, and her husband. We were glad to welcome them.

—When Rev. W. F. Kennett was pastor in Henderson, he was asked by Mrs. T. T. Hicks to preach a sermon on "Bringing Up Boys." He replied: "I would but for one thing: I have a boy of my own."

—Bro. J. M. Stone's Baraca Class kindly provided paper, envelopes, and stamps for the free use of members of Conference.

—Bro. Curry's going to Seattle not only causes surprise, but regret. Yet it is hoped that our loss will be justifying gain to our cause in the far West.

—Bro. J. S. Hunter, now deceased, whose picture appears in another column, was much more than the mere treasurer of Grace Chuch in its earliest years. He was the trusted financial adviser.

—Bro. J. Norman Wills' picture does not show him as he is now, but as he was then. He had been the "boy superintendent" at Moriah Church some time before Grace Church was organized, going out every Sunday the four miles.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

HYPHENATED CHURCH MEMBERS.

They exist, and are less satisfactory than are hyphenated-Americans as citizens. Their names are in the church, but they are in the world. The world holds them, has their heart, their life, their all. They spend money freely for worldly pleasure, but give but little and that grudgingly to the church. They enjoy places of worldly amusement of the baser sort, but find no pleasure in the house of God. They read that which ministers to sensual appetite, but have no taste for that which feeds the spirit that allies them to God. They are in a dreadful state, made worse perhaps by the fact that they have been accepted as members of the church. If they were wholly without the church, they might be appealed to on their own ground; but the church is embarrassed by the fact that they are in it and yet not of it.

THOSE LOST REPORTS.

Bro. Curry reported the loss last week. They ought to be found. Perhaps they have been. Will the finders report to the Herald, that the discovery may be announced next week? In case they are not found, a minister, an ex-president of the Annual Conference, suggests that the chairmen of the committees concerned reproduce the reports and send to Rev. J. E. Pritchard, Burlington, N. C., that the Journal may be made complete.

—Be guided by reason rather than by custom.

—Rev. T. E. Davis has withdrawn from our Conference and joined the Eastern Conference of the M. E. Church, South. He has been assigned to Four Oaks Ct. in the Raleigh District

—We hope our Denton people will be encouraged in their forward movement by the sympathy and help of our people.

—Rev. T. M. Johnson and family spend the school-days of the week at Bro. Samuel Coe's, to be near South Buffalo School.

—Bro. J. F. Whitaker, of Pinnacle, was among those who attended the State S. S. Convention at Salisbury.

—A drunk man in Canada cursed the king of England. He was arrested, charged with sedition, the penalty of which is death. In court, the man claimed to be a loyal citizen, and charged his seditious utterances to the whiskey sold in a governmen-licensed barroom. This plea saved his neck.

—The Hobson amendment would not interfere with the use of fermented wine in the sacrament, but the churches ought to be sufficiently abreast of the times to avoid its use without any compelling law. Surely the churches ought to lead in abstinence from that which is harmful.

—Rev. W. F. Kennett passed through going to his new charge at Mebane.

—Mr. and Mrs. Campbell recently joined Grace Church. We expect to find them valuable additions to our body.

—Congress convened Monday, and will for months to come divide time with the European war in the attention of the American people. There will probably be a protracted debate over the appropriation for the war department. President Wilson is advocating great preparation for national defense. Others do not see the need and think it would be an imposition on the American people to tax them for such an object. This is a matter of grave concern, as it involves not only immense expense, but may involve us in war in the future. Let us pray that our statesmen may have wisdom.

—Christ was an advocate of preparedness. "Be ye always ready," said He. But he also said, "All they that take the sword shall perish with the sword."

—One hundred and seven saloons in Minnesota have been closed by law. It took a great fight to do it, but it has been done.

—A bill providing for prohibition in the District of Columbia has been introduced in both the House and the Senate. A resolution for a prohibition amendment to the Constitution of the United States has also been introduced.

THE HOBSON AMENDMENT.

Aritcle ——

" Section 1. The sale, manufacture for sale, transportation for sale, importation for sale of intoxicating liquors for beverage purposes in the United States and all territory subject to the jurisdiction thereof and exportation thereof are forever prohibited.

" 'Section 2. The Congress or the states shall have power independently or concurrently to enforce this article by all needful legislation.' "

—The Methodist Protestant Church at Powersville, North Missouri Conference, was dedicated November 14, 1915.

—Rev. J. D. Williams and family passed through Greensboro last Friday on their way to Winston.

—Bro. Taylor has recovered health and will soon enter upon the work of his new field, if he has not already done so.

—Bro. Curry and family went to Asheboro last week to spend a few days before starting on their transcontinental journey.

—Rev. G. L. Curry and family started to Seattle yesterday. They went by way of Asheville.

—Bro. J. Norman Wills is in Baltimore at a meeting of the Board of Missions.

—Rev. T. J. Ogburn is to serve Murphy station this year.

—Capt. A. M. Rankin, High Point, N. C., is the Treasurer of the Children's Home. Money for the debt on the building should be sent to him.

—Greensboro's Chamber of Commerce is taking on new life.

—Mr. E. O. Way, an overseer in the Aurora Cotton Mills, caught his arm in a machine and sustained serious injury. Fortunately no bone was broken.

—Mrs. Hughes, of Randleman, is a patient in St. Leo Hospital.

—The National Democratic Convention next summer is to be held in St. Louis.

—The Burlington Dispatch gives favorable notice of the beginning of Bro. Pritchard's ministry in its town.

OIL PAINTING OF J. C. ROBERTS FOR CHILDREN'S HOME.

	Plgd.	Paid
J. H.Snotherly	$ .50	$ .50
Balance needed,		$7.15

HERE'S THE PROOF.

In last week's article, reference was made to the two committees that are to carry, among other things, the plans of the great Laymen's Missionary Conventions to the churches of Pitsburgh and Baltimore and adjacent territory. The essential things are the Every Member Canvass and the Duplex envelope, as part of Missionary Education and Christian service. As repeatedly explained in this column, there are no special difficulties in making such a canvass, and when made the Duplex Envelope is adopted naturally, because necessary and efficient.

An increasing number of our churches, and very many in other denominations have adopted the plan and not one failure has been reported, but the general verdict is that for practical benefits of various kinds, apart from all financial considerations, it is the very best which has yet been proposed for adoption by the churches.

Its good results are not restricted to the cities, but churches in small towns, and even in the country have been most successful in its use, and are loud in its praise.

Some folks act as if they think other denominations and local churches can do some things but we cannot. Self-depreciation is creditable neither to ourselves nor to our heritage, and tends to hamper progress in all directions. We must be wise enough to use any good plan which promises to help us do God's will and work better, in a larger way, and with greater results. The past proves that we have not measured up to the demands upon us, nor to the limit of our ability.

Here is proof of what our people can do, and also strong testimony in favor of making an Every Member Canvass and using the Duplex envelopes for all collection purposes including pastor's salary, local expenses, and the assessments of the Annual and General Conferences.

Here's the Proof.

Report on assessments at the end of first six months of year 1914-1915, thirty-eight churches out of eighty-seven reporting:

Number of churches using Duplex Envelopes, 10; six months' assessments, $1,701.95; raised, $1,473.20; 80 per cent.

Number of churches using single envelopes, 15; six months' assessments, $1,582.85; raised, $346.00; 20 per cent.

Number of churches using no envelopes, 13; six months' assessments, $824.19; $143.50; 17 per cent.

Average offering per church using Duplex envelopes, $147.32; average deficit, $22.87.

Average offering per church using single envelopes, $34.60; average deficit, $83.12.

Average offering per church using no envelopes, $14.35; average deficit, $52.36.

In six months thirteen churches raised nothing for assessments; 18 churches contributed less than half the required amount; and seven, all using the Duplex system, gave the full amount.

Ten churches using Duplex envelopes contributed three times more in six months than twenty-eight churches with other systems.

Fourteen churches using the Every Member Canvass contributed in six months $1,683.50, whereas the other twenty-four churches, with no Every Member Canvass, contributed only $279.20.

These figures prove that the Budget Plan, plus the Every Member Canvass, plus the Duplex Envelope, forms the most efficient method of modern church finance.

From President J. C. Broomfield's Annual Report. Some of the strongest churches were in the larger groups. It is a fair average.

Brother Pastor, you can't afford, as a wide-awake, efficient worker, to do without this plan. I will gladly help you in any way.

It's Coming Fast.

Christmas, I mean. Amid all your kind thoughts and proposed remembrances to others, do not forget what Christ would have you do. Would He not be pleased if you gave something for the success of His Kingdom among the heathen?

Your Sunday school is asked again to make a Christmas offering for our Japan work. You want to share in that. I feel sure.

When you see that fine poster on the wall of your school, remember the blood-red cross means Christ died to save you, and to have you help Him save the world.

What are you going to do with this special appeal? The help of every one in every school is needed as never before.

Fred C. Klein, Cor. Sec.-Treas.
316 N. Charles St., Baltimore, Md.

BRO. PICKETT WRITES INTERESTINGLY OF HIS TRIP.

Thinking that some of the readers of your interesting paper might be interested in a sketch of our trip from High Point, N. C., to San Francisco, Los Angeles and San Diego, California,—we left home November 2nd, spent the night in Asheville in order to have a daylight trip down the French Broad River of which the scenery is as good as any we have seen, though not as extensive.

After going through Tennessee and Kentucky we arrived in Cincinnati, Ohio. Across the street from the Union Station I saw the sign of John H. McGowan, Pump Manfacturing Company, and remembering that this was the firm that we used to buy machinery from and also who furnished the large pump for High Point City water works, and wishing to renew our acquaintance, I went over to see him. Mr. McGowan told me that in the past two years they had more orders than they could fill. Not for pumps altogether, but for tools and machinery for making war implements. I found business generally good in Cincinnati.

Next stop was in St. Louis, Missouri. This is a hustling city of 800,000 inhabitants. They claim to have one of the finest water systems in the country, which is eighteen miles out. Being interested in this we went out to the plant. The sand filtering bed covers five acres. The water is pumped from the Mississippi River through two pipes which are 8 feet in diameter each. When the water is pumped in it is very muddy in the sand filters, but after passing through, it all settles without any alum to clarify it. But when the water enters the well that supplies the city it is perfectly clear. The city has just installed a new pumping plant at a cost of $2,500,000. The bonded debt for the water works and sewerage of St. Louis is $31,000,000.

We next visited the Henry Shaw Garden. This garden contains 125 acres and has 11,000 different shrubs and plants from all parts of the world. It requires 60 gardeners the year around to keep it up who are governed by a Board of Trustees, who all have nice homes on the grounds. This garden was donated to the city by Henry Shaw, an old bachelor who made his money in merchadise, real estate, banking, etc. The garden was endowed by Henry Shaw. Can't say too much in praise of this garden; it was perfectly beautiful. Wish some of our bachelors could come and see it and do likewise for our city.

After leaving St. Louis we passed through other interesting places in Missouri. Next we arrived in Kansas City, which has one of the finest Union Stations in the West. It cost $7,500,000. In this station there is a barber shop about the size of Jess Edmonson's that rents for $4,000 per year. The city is beautiful, population near 400,000; hundreds of miles paved streets; residence section upon a mountain, the business in the valley and opposite hill. We went out to the Methodist Protestant University in this city. This property was given by another old bachelor and others, among them Heinz, the "57 Variety" pickle man.

We met President Stevens, who showed us over the city after taking dinner with him. I have interviewed several business men and bankers and all report business good. Banks claim to have plenty of money to loan at 6 per cent. This city is the distributing point for High Point Furniture that goes to the States of Colorado, Nebraska and Montana and other Western States. After leaving Kansas City our next stop was Colorado Springs, Colorado. The section from Kansas City to Colorado Springs was mostly cattle ranches and prairies where they do not count land by the acre, but by the hundreds of acres. We passed by five ranches each of 25,000 acres with 30,000 head of cattle. The population of Colorado Springs is about 40,000 and under the shadow of Pike's Peak 14,000 feet or more high, which was all covered with snow. There is more wonderful scenery, in greater variety and easier of access in Colorado Springs and Manitou region than in any other equal area on the American Continent. The Colorado Springs in Manitou are noted for their mineral properties. At this place you will find the Cave of the Winds which is wonderful. This is well lighted by electricity. There are different rooms in this cave, one of which is called the "Old Maids' Chamber" and every one that visits there is requested to leave a hair pin and they will not pass another year in single blessedness. It is said there are thousands of hair pins left in the room.

Another one of Nature's Beauty Spots is Seven Falls and South Cheyenne Canyon. This is reached by carriage or auto. Up the canyon we find the seven falls flowing down the rocks from the mountain 14,000 feet into the canyon below. Climbing the stairway to the top of Seven Falls, there the canyon opens into a beautiful valley with numerous waterfalls. This enables us to view the scenery from above, especially Inspiration Point, just beyond the grave of Helen Hunt Jackson, author of Ramona.

Next visit was to Cripple Creek Gold Mines. I have never seen such a railroad, either for steepness or sinuosity. The train crawls slowly along ledges cut into the mountain sides, burrowing through an obstruction, creeping from one mountain to another, slipping out upon a sky-high terrace commanding a view of hundreds of square miles. Now after we cross these mountains we reach the Cripple Creek Gold Mines which are said to produce one-third of the gold in the United States. The mines were opened in 1901 and since that time have produced $350,000,000 and in October, 1915, they produced $1,500,000. The mines were discovered by a mountaineer who had never possessed any wealth. He sold the property to a syndicate for eleven million dollars. He died a year ago. Being a bachelor and having no relatives, he gave 2,500 acres of land and built a home on this land for all aged ladies and orphan children and endowed the same. Another example for our wealthy bachelors.

Glenwood Hot Springs, after going up the Rio Grande River for several hours, was our next stop. These springs are said to be 30 times stronger than the Hot Springs of Arkansas. Elevation of this place 6,000 or 7,000 feet. This is the home of Congressman Taylor. I called on him and had an interview with him on war preparedness. He seems to think we need some, but not so extensive. He showed me a letter which he had just received from our Congressman Kitchen. It is not necessary to say what this letter contains, for you all know how he stands on this.

After traveling 400 or 500 miles through mountains of Colorado and deserts of Utah, we reached Salt Lake City, one of the best planned and laid-off cities we have come through. The blocks are all 600 feet square, all streets running directly north and south, and east and west. Streets are all paved several miles in all directions. The Mormons claim they are 65 per cent. of the inhabitants, also claim their income to the church is $1,500,000 a year. Mining seems to be the leading industry and the copper mines seem to be prosperous at this time, as they are getting good prices for their copper. Business men claim business is about normal. We saw Brigham Young's grave in the plot of ground beside his old church. Two wives were buried by him. After this the town passed an ordinance that there should be no others buried there, so 17 others of his wives were laid to rest elsewhere. A great many tourists visit this place, all anxious to visit the Mormon Tabernacle which contains the largest organ in the country. It has 101 stops and five thousand pipes, ranging from ¼ of an inch to 32 feet. The organ cost to date $135,000. There are 500 voices in the choir. The illiteracy of Utah is only 2.5 percent. Eighty-six per cent. of the State tax revenue is used for educational purposes.

In coming out of Salt Lake City we crossed the Great Salt Lake of which the average length is 75 miles and the width 50 miles. The bridge we crossed was 30 miles long. After leaving Salt Lake City we had a run of about 800 miles across the Sierra Nevada Mountains and part of the fruit growing section of California. The Sierra Nevada is the most majestic mountain range in the United States, covering a length of 600 miles, with a breadth of 75 to 100 miles, and has long and gradual slopes on the west side cut by deep canyons. Mt. Whitney of this range is the highest peak this side of Alaska, rising 14,898 feet above sea level. In crossing the mountains we climbed around and up, having three large engines to pull us up. We traveled through forty miles of snow sheds which are made very substantial, the main post being 12 by 12 inches, the joist same size of the studding 6 by 10 inches, two feet apart and covered with two inch plank, and has a double track so trains can pass each other. The estimated cost of this shed per mile is $50,000. Between the summit and the highest point on the trip you can look down on Donner Lake which is three miles long and one-half mile wide and 200 feet deep. A melancholy interest in attached to Donner Lake by remembrance of the terrible fate of the Donner party, 34 of whom perished by starvation on the Donner shore. Where we crossed this mountain the snow was 22 inches deep. A party that came over with us said it was not uncommon to have snow from four to fourteen feet deep.

After crossing the mountains we came to the fruit growing valley of California noted for fine peaches. There are orchards for miles and miles on each side of the railroad. Then passing through Sacramento City, the capitol of California, of about 50,000 inhabitants and a very nice city—has many hotels and plenty of politicians. Then we arrived at San Francisco Bay. Our train consisted of eleven coaches all going into a ferry boat with five tracks in the boat. The Bay is six miles wide and the boat is said to be one of the largest in the world.

We landed at Tower of Welcome. There were thousands of electric lights glittering from bottom to top. Just to the left of this tower there is a flash light of 57 which represents Heinz's 57 varieties. We spent 8 days in San Francisco and four in San Diego expositions, of which I may write later.

You may be curious to know what I think of California. I am somewhat like the Western lady who was asked how she liked California. She replied, "I am not especially struck with the State. They do not raise anything but fruit and alpaca and have to irritate that." She meant alfalfa and irrigation. Had no rain since last April.

Yours truly,
W. P. Pickett.

—Bro. Neese sends the information requested in the postscript of Bro. Millikan's last letter; also Bro. Gerringer. We thank them.

OHIO AND THE DRY CLEANER.

There is no rejoicing among the the wets in Ohio. There is no joy among the wets in the United States. All the brewers and distillers and saloonkeepers and the raft of hangers-on were taxed heavily to defeat state-wide prohibition by a greater majority than last year. Barrels of money flowed into the state from all over the United States because brewers and distillers everywhere knew that the back of the liquor traffic would be broken should Ohio go dry.

The wets initiated an amendment to the state constitution, called falsely the stability amendment. Their purpose was to tie the hands of Ohio so the state could not vote again on prohibition for six years; and this they called stability! Stability, indeed! William Jennings Bryan said that it was the stability of vice, and that only. What the wets wanted to secure was immunity from prosecution for six years, no matter what kind of wickedness or lawlessness the saloon should engage in.

But the so-called stability amendment was buried so deep that its father, the liquor traffic, has not been able to find it. It was a magnificent triumph. The wets denied that a paternity case could be laid at their door; but their assertion already that they intended to try the same amendment next year is a confession of their fatherhood. Their asserted purpose to attempt the same tactics another year is but to throw dust in the eyes of the forces of righteousness.

But the prohibition vote was an overwhelming disappointment to the wets. The figures are not available at this writing, but the majority of last year, a little more than four thousand, was cut practically in two. If Cincinnati were eliminated, the state would be dry. Yet, even in Cincinnati, the drys made tremendous gains. Either there is a changing sentiment in this city, or the wet losses represented frauds of last year. Cleveland, Toledo, Dayton made great dry gains. Practically the whole countryside came along with great gains for the prohibition cause. Last year, seventy counties of the eighty-eight voted dry. This year, seventy-four of the eighty-eight voted dry. The greatest dry gains were made in counties made wet last year by the votes in Cincinnati and Cleveland. They did not seem to like home-rule saloons.

There is confusion and distress on the wet side. All is hope and anticipation on the dry side. The liquor men and top-rail politicians agree that liquordom was dealt a fearful blow. They agree, too, that the end is not far off. The drys are in hearty accord with this sentiment. They believe one more contest will put the state on the right side. The organization of the drys was good. In practically every city this organization will be maintained. We expect another contest in 1916, although that has not been decided. Certainly, the liquor forces will not welcome another test of strength. But the drys, as well as the wets, regard the overwhelming defeat of the stability amendment and the division in two of the wet majority of a year ago as a dry victory of immense significance.

Nearly every precinct in Dayton and Montgomery County told the same story of dry net gains. A few went backward owing to the class of people moving in. Dayton View, where a good many United Brethren have found it convenient to live went wetter, but not because they were there. The village of Oakwood, which joins up to Dayton, went wet ninety-two to sixty-two, and in this village some brewers live. A large part of the development in that community is from the estates of brewers. Notwithstanding this, the deeds to lots from such estates contain a clause against the establishment of a saloon. You could not put a saloon in Oakwood for love or money. Sure not! They would not have it there. The wets want to move away, clear away, from the saloon and all its influences; but they will go to the polls and vote wet, and inflict a curse upon the rest of the state from which they keep themselves free. If that is not hypocrisy double-dyed, steel-riveted, unalloyed, and unspotted, we would like to see a case of it.

Ohio needs more newspapers which will champion the cause of moral progress. It is rather wearisome to read heavy articles on the tint of autumn leaves and high-class community dances when one of the greatest of moral questions is before the electors. Dayton has three English daily papers, but not one of them, except through news items and paid advertising, supported the great moral issue. We know many connected with the papers, and esteem them highly as men; but a city of a hundred and twenty-five thousand people, which casts almost as many dry votes as wet ones, needs something in the newspaper line more positive than neutrality. This city must have a paper to champion the dry cause in 1916 if the saloon is made the defendant in another trial. With the handwriting on the wall, why should not every good paper in the state come out boldly on the side of right?

The gloomiest set of men on earth are the liquor men of Ohio. They have been taxed pretty nearly to death to keep up the battle. They have to pay for everything that they get. The drys can do six times as much work with the same money as the wets can because the drys work from principle, the wets from the sense of financial desire. The distillers are being assessed to death by the whiskey trust for money to fight prohibition. The saloonkeepers are in the same rank. They can not continue much longer, thank the Lord!—Religious Telescope.

BE EXAMINED.

"Be examined" is a new and popular health suggestion adopted especially for Tuberculosis Week this year. December 8th has been set apart as the particular day which physicians and people should give to this important health principle.

The plan adopted for observing this national medical examination day is a practical one. It does not suppose that a large number of people, not all who would, could be thoroughly examined in one day, but it does suppose that public interest can be so aroused as to set people to thinking seriously about the matter and finally to arrange for a medical examination at the convenience of their physician and themselves.

It has been suggested that institutions, schools, communities and factories observe this day by holding mass meetings or with special exercises in order that the full purpose and importance of the movement may be made known to their people. Another suggestion is that special arrangements be made beforehand with physicians to make examinations on this day, free of charge, for those unable to pay. In Michigan recently, at the request of the Governor, nearly 500 physicians participated in Tuberculosis Day, making a large number of examinations of Tuberculosis patients, free of charge.

This physical inventory is advocated by modern health workers as being as necessary to the business of warding off disease and keeping well as is taking stock in any other line of business. That insidious diseases can be detected in their approach and can be warded off is not a new and impractical theory. It is now regarded as the most efficient and at the same time the most intelligent means of fighting disease and prolonging life.—State Board of Health.

—China is troubled with rebellions.

—Henderson had snow last Sunday, enough to cover the ground in some places.

—Diphtheria, scarlet fever, whooping-cough, and chicken-pox are now prevalent in some regions.

wanted to be a Christian. Her husband a heathen man working in Johannesburg, has at last consented that she "stand up in the church" on condition that it shall not prevent him from taking other wives We urged her to pray and we are praying also that he too may be converted and give up his polygamous ideas. Here we slept on the tables and benches of the little schoolhouse. The next night we had native mats on the earth floor of a humble Christian home. Here after an earnest conversation we left a card with the thoughtful, well-dressed young man who served us deliciously cooked chicken, and three days later he brought it signed to the service at Esidumbini. We count him one of the choicest fruits of the trip.

It was there at Ehlanzeni that we got our first sight of the Nazarethites, the new sect founded by a Zulu Dowie. In fact, the founder, Shembe, began his career as a Dowieite in Johannesburg. He has three wives, or had till one left him. He makes use of all the outward ceremonials, such as public immersion, foot-washing, etc. He and his followers have adopted a distinctive dress, a white robe and turban. He is said to diagnose the sins of his people by feeling the pulse in their legs at his foot-washings. After a recent "retreat" among the hills he is said to have returned with a great sheet which came down from heaven. This he throws over a group of people, and when he prays for them their diseases vanish with the removal of the sheet. The "Ark of the Testimony" is another reputed article of his equipment This "Ark" seems to have its gold inside instead of out, and its contents are said to possess some of the reproductive qualities of Aaron's rod that budded. Inquiries as to the Ark's contents are not encouraged. If native stories are to be believed, this prophet is no longer permitted to touch his feet to the water in crossing a stream, and a heap of cushions is ready for him whenever he would sit. down. With his paraphernalia and a judicious liberality in church discipline, he leads captive a goodly number of silly women and of those who find an ardor for baptism by immersion a pleasant substitute for harsh doctrines of total abstinence and stern morality.

A heathen crowd comes upon us as we are off-saddled by a little stream; and selecting a few slides, such as Hoffman's Head of the Master, Tissot's Scourging, and a striking view of the crucifixion, we manage by holding them up to the light to leave an appealing picture in the mind to clinch our little message. At such a time I wouldn't swap my knowledge of the Zulu tongue for a whole alphabet of learned letters and Latin abbreviations after my name.

At Umsunduze the only "undressed" woman in the room, with her little heathen boy, came up after the pictures and said: "I was afraid to stand up, the only undressed person among all these amakolwa, but I have seen with my eyes that Jesus suffered and died for me, and I want one of those cords and my little boy wants one too." They got them.

We must not pass by Umngeni, where Rev. Jwili Gumede's spirit lives on in a church which has built his young successor one of the best pastor's houses in our field. Our three weeks' tramp ends at Inanda. We have walked 115 miles, held thirty-three different services, showed the pictures eleven times, seen 114 young people line up on the side of Christ, and been close to the throbbing heart of the Zulu people A holiday to invigorate body, mind, and spirit.—Rev. Jas. D. Taylor, in Missionary Herald.

"WHAT WOULD JESUS DO?"

Of what use are Christian Sunday schools in Moslem Lands? A striking answer is given in a little incident related by an eye-witness to Mrs. Finney, one of the American missionaries in Alexandria.

An Australian soldier, who had been in the cafes and drink shops, was sauntering down the street when he was laid hold of by two gay and profligate women, one on each arm. Each was coaxing him. At that moment a bright Egyptian lad was coming from the opposite direction, and the soldier in an offhand way called out to him, "Boy, which one shall I go with?" The lad stopped a moment and then, looking straight up into his face, replied in clear, simple English, "What would Jesus do?" The soldier was so taken aback and so deeply touched that he flung himself loose, and running down the street disappeared from view.

The liquor manufacturers of the United States, having the output of their stills curtailed by the rapid growth of prohibition sentiment throughout the states, are seeking markets elsewhere. Africa, that has long been a good market for the rum traffickers, is now being flooded with spirituous liquors, acording to recent reports. A Boston paper commenting on this business, says,—"The business seems to be growing. Before we throw any more stones at England for her forcing of opium on China, we may well reflect on what the United States is doing by fortnightly shipments of rum to Africa."

Christian and United States flags with diretions for saluting, may be obtained at very reasonable prices from any mission board or Sunday school board, or by writing to the Missionary Education Movement, 156 Fifth Avenue, New York. The saluting exercises give just the atmosphere of discipline and wide-awakeness so sorely needed in many a modern Sunday school.

THE CHRISTMAS PROBLEM SOLVED FOR CHURCHES.

This is the time of year when Sunday school and church committees from Maine to California are struggling with the annual question of a suitable Christmas program. As always, the aim is to find something which will be novel and at the same time easy to prepare without running up a large expense bill.

A program suggested in The Christmas Spirit combines all of these advantages. It consists of a series of the world's greatest paintings thrown by the stereopticon on a screen fringed with evergreen, so that the pitcture appears in a frame. Appropriate Bible readings, recitations, and carols develop the Christmas story. Room decorations may be largely dispensed with.

The Christmas Spirit may be obtained by Sending to the Missionary Education Movement, 156 Fifth Avenue, New York. Twenty-three hand-colored slides are required for the exercise. These are not rented, but are sold. The price is $11.50 for the complete series. The slides are suitable for a permanent collection. Orders should be sent in early to the address given above.

This plan may be elaborated for the community Christmas celebrations which are becoming so popular. This, for example, was done last year in Asheville N. C., with signal success.

About every progressive church owns a stereopticon—and uses it. Where a lantern has not yet been installed, there could be no more appropriate time to put one in than at the Christmas season, making this exercise the occasion of its first public use. The Missionary Education Movement advises prospective lantern buyers without placing them under any obligation.

—The Southern Presbyterian Church has in Brazil thirty-five missionaries, eighty-eight preaching places, 3,252 Church members, and 4,355 adherents. Native contributions last year amounted to $11,142.

—Press dispatches announce that Dr. John Henry Jowett, of New York City, will be invited to succeed Dr. Reginald J. Campbell at City Temple, London.

POPULAR COACH EXCURSION
To Washington, D. C., and Return,
Thursday, December 16th, 1915.

Southern Railway will operate last excursion of the season to Washington on Thurday, December 16th, at very low round trip fares from Morganton, Salisbury and all intermediate points.

Fares from some of the principal points shown below:

Morganton	$6.50
Hickory	6.50
North Wilkesboro	6.00
High Point	5.50
GREENSBORO	5.50
Reidsville	5.00
Elkin	6.00
Kernersville	5.50
Statesville	6.00
Salisbury	5.50
Winston-Salem	5.50
Lexington	5.50
Mount Airy	6.00
Thomasville	5.50
Taylorsville	6.00
Newton	6.00

Fares from all intermediate points on same low basis.

Special train leaves Salisbury 8:15 P. M., Thursday, December 16th, arriving Washington 7:00 A. M., December 17th. Tickets good going only on special train, but returning will be good for any train carrying day coaches up to and including train 43 leaving Washington 9:00 A. M., Monday, December 20th. Three days in the National Capital. Ample time to visit Baltimore, Philadelphia, New York and other points.

Tickets not good in sleeping cars on either going or return trips. Not good on train 37 leaving Washington.

Educate yourself. See the National Public Buildings, Museums, Parks and the best theatres. See Congress in session.

For further information ask nearest ticket agent Southern Railway or write,

R. H. DeButts, D. P. A.,
Charlotte, N. C.

CHRISTMAS HOLIDAY
Round Trip Excursion Fares
via
SOUTHERN RAILWAY.
The Southern Serves the South.

Southern Railway will sell low round trip Christmas Holiday tickets on December 17th, 18th, 23rd, 24th and 25th to all points, tickets limited until midnight of January 10th, 1916.

Round trip tickets will also be sold to points in Illinois, Iowa, Minnesota and other Northwestern States.

Spend your holiday vacation with friends and loved ones. Travel via Southern Railway. Fast through trains, through sleeping cars and dining cars to all points. Let us route you by the best and quickest schedules.

For full information, schedules, Pullman reservations and fares to any point ask any agent Southern Railway, or write,

R. H. DeButts, D. P. A.,
Charlotte, N. C.

IN MEMORIAM.

On Wednesday, Dec. 1, death visited the home of Bro. Hiram Baldwin and claimed Sister Sarah Jane Ussery. She was born June 16, 1850. She was the mother of twelve children, seven of whom proceeded her to the glory world. The five remaining reside in Rockingham; namely, Bro. W. T. Ussery, Sister Ida Solomon, and Sister Daisy Norton (those three are lively members of the Pee Dee M. P. church), Sister Roxie Baldwin, who is a member of the Presbyterian church, and Bro. Armon Ussery, who is a noble young man. Bro. W. T. Ussery is one of our best members. He was converted in a prayer-meeting service about twelve months ago and has lived a consecrated life ever since. Sister Ussery was converted at the age of fifteen years, and her children can testify that she has lived a consecrated life ever since. In the year 1914 Sister Ussery united with Pee Dee M. P. church to which she has been a faithful member ever since. She will be missed at the church services, and especially will she be missed in the Sunday school. She loved the Sunday school, and was always present when able. She was at Sunday school on Sunday morning before she died. She was sick only about two days and death came unexpectedly to us all. She will be missed in her home and in the community. She was one of God's saints. She believed in visiting the sick and speaking words of comfort and cheer to those who were down-hearted and in trouble in any way. The writer has been comforted many times in dark hours by the smiling face of Sister Ussery. She came to see me in my sickness just a few days before her death, and I always loved to see her come because she loved to talk about Jesus and his love. The doctor said heart failure was the cause of her death, but the writer believes that Sister Ussery had fought her battles and had finished the work that God had assigned her to do, and God came and took her home. Our loss is her eternal gain. As I lie on my bed of suffering and let my mind wander back to the many times that I have heard Sister Ussery in cottage prayer meetings testify to what God had done for her and review her life in this community and her earnest, zealous work for the salvation of souls and know that she is no longer with us, there is a song that seems to ring in my heart,

"Beautiful hands at the gateway tonight;
Faces all shining with radiant light;
Eyes looking down from yon heavenly
home;
Beautiful hands! they are beckoning,
'Come!'

"Beautiful hands of a mother whose love
Sacrificed life her devotion to prove;
Hands of a brother or sister or friend,
Out from the gate-way to-night they extend."

There is no doubt in my mind, while Sister Ussery's dear children and the community in which she lived are mourning with deep sorrow over our loss, that she is standing tonight at tthe beautiful gates of gold waiting and watching for her children to come home. No doubt if we could hear her voice, she would tell us to cease our mourning for her and to live right and meet her in heaven. Oh what a happy time there will be in heaven when we all meet there. I have been in many family reunions in this world where the gray-haired grand-father and grandmother would send out invitations to all of their children's children to come and spend one holiday with them and there would be a large gathering and what a happy time they would have. But these reunions are nothing to be compared with the grand reunion that shall take place in heaven when our heavenly Father has gathered all of his dear children around his great white throne when there will be no more sorrow, sickness nor death, and thanks be to God he has said he would wipe all tears from our eyes.

The funeral service was conducted by her ex-pastor, Bro. J. F. Allred, whom she loved very dearly, after which the body was laid to rest in the Scotch graveyard to await the resurrection morn. May God's richest blessings rest upon the bereaved family, and may they live such lives that when God calls them home they may meet mother in heaven.

Sister Ussery has left an influence in this community which will never die. In Revelation 4: 15, we read these words: And I heard a voice from heaven saying unto me, Write blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit they shall rest from their labor and their works do follow them. While Sister Ussery lies mouldering in the dust her life and influence are with us still and her works will go on and on.

By one who loved her,
John Jenkins.
Rockingham, N. C.

—Justice is never angry.

WEST DORMITORY
ADMINISTRATION BUILDING
EAST DORMITORY
Elon College Campus View, Looking North-East From the Depot.
The New $26,000 Men's Gymnasium, the Peer of any in the South. The Gift of the Alumni Association
The Administration Building, Looking North West, Showing the West Dormitory in the Distance.
West Dormitory, View, Showing Rear Porch and Annex, Containing College Dining Hall, Women's Gymnasium and Art Studio

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Karl Lehman, of Boston, testifies that "of all the Colleges I have visited as International Field Secretary of Christian Endeavor during six years, the spirit of Elon College appeals to me as *most genuinely Christian*." Elon College is situated in the delightful hill country, a section unsurpassed for beauty, with a climate far-famed for its healthfulness. There is no medical fee, for there is no necessity for it. Its campus, comprising twenty-five acres of native oak and hickory, shrubbery, winding walks and driveways, is one of the most beautiful in the South and, with its two unsurpassed gymnasia, provides abundant opportunity for recreation and relaxation.

The splendid equipment of Elon College was only made possible through liberal endowment. It maintains seven elegant new buildings, especially designed and appointed for college work. These are furnished with every known convenience; steam heat, electric lights, running water, baths and sewerage. The College plant is conservatively valued at $300,000.00.

Elon College is distinctly a high-grade institution, though its charges are moderate. Its graduates are admitted to the graduate departments of all the great universities without examination. Its literary and scientific courses are arranged in various departments which lead to the degrees of Master of Arts, Bachelor of Arts, Bachelor of Science, Bachelor of Philosophy, Bachelor of Pedagogy, and a three-years' course leading to the degree of Licentiate of Instruction, designed especially for teachers. This institution affords special opportunities for training in Piano, Voice, Expression, Fine Arts, Normal Training, Physical Culture and Commercial Practice.

The Faculty consists of twenty-one specialists; men and women selected not only for their superior teaching ability, but also for their exemplary character and manners.

The student body numbers nearly four hundred and comes from thirteen states.

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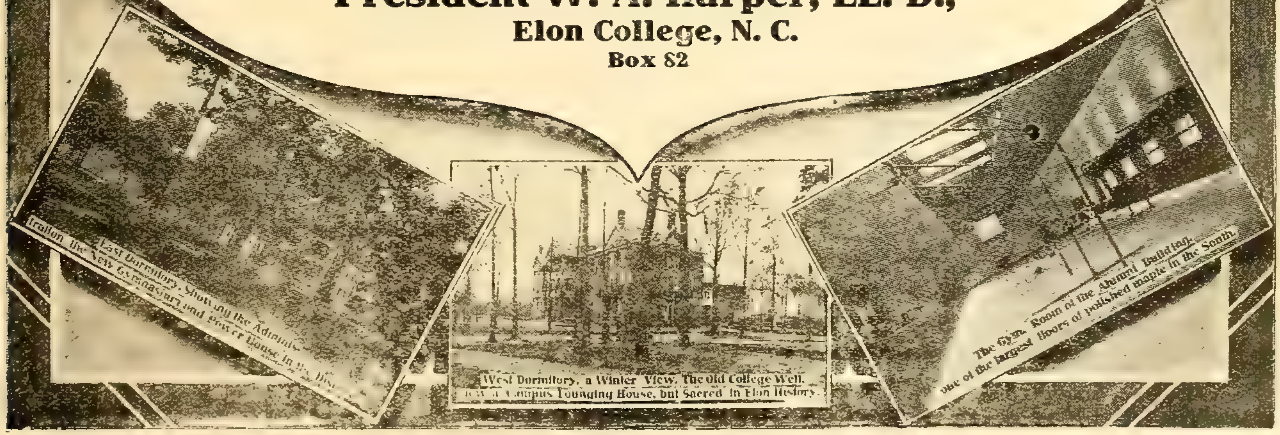
East Dormitory, Showing the Administration the New Gymnasium and Power House in the Dist
West Dormitory, a Winter View. The Old College Well, now a Campus Lounging House, but Sacred in Elon History.
The Gym. Room of the Alumni Building, one of the largest floors of polished maple in the South.

CHRISTMAS GOODS.

Our Christmas stock, now ready, embraces Books, Stationery, Bric-a-brac from foreign countries as well as that made in U. S. A., Leather Goods, Games, Fancy Baskets, Pictures, the advertised Emeralite Lamps, Brass Goods, Dennison's Gift Dressings, Pyralin Ivory, and many other things which our space is not large enough to enumerate. When doing your Christmas shopping, bear in mind

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SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

Premier Carrier of the South.

Following schedule figures published only as information. Not guaranteed.

Trains leave Greensboro as follows:

12:55 a. m. No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Beaufort, which may be boarded at 9:30 p. m.

1:47 a. m. No. 30, daily. Birmingham Special. Pullman drawing room sleeping cars Birmingham and Augusta to New York, and Birmingham and Asheville to Washington. Observation sleeping car Atlanta to Richmond. Tourist sleeper for Washington from San Francisco. Dining car service. Day coaches.

1:50 a. m. No. 29, daily. Birmingham Special. Pullman drawing room sleeping cars New York to Birmingham and Augusta, and Washington to Asheville and Birmingham. Observation sleeping car Richmond to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

6:45 a. m. No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond to Charlotte and Norfolk to Asheville. Coaches.

7:30 a. m. No. 108, daily. Local for Raleigh, and intermediate points.

7:30 a. m. No. 154, daily except Sunday. For Ramseur.

8:10 a. m. No. 44, daily. For Washington and points North.

8:15 a. m. No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Pullman sleeping car for Winston-Salem from Beaufort.

7:15 a. m. No. 37, daily. NEW YORK, ATLANTA AND NEW ORLEANS LIMITED. Solid Pullman train with observation and open section drawing room sleeping cars New York to New Orleans, Asheville and Macon. Club car Washington to Montgomery. Dining car service. No coaches.

8:20 a. m. No. 133, daily. For Mt. Airy.

9:40 a. m. No. 144, daily. For Raleigh, Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

12:30 p. m. No. 21, daily, for Salisbury, Statesville. Asheville and Waynesville. Chair car Goldsboro to Waynesville. Connecting at Asheville with Carolina Special.

12:45 p. m. No. 130, daily. For Sanford, Fayetteville and Wilmington.

12:50 p. m. No. 45, daily For Charlotte, connecting with trains for Columbia and Seneca.

1:30 p. m. No. 36, daily. U. S. Fast Mail. For Washington, New York and points North. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m. No. 207, daily. For Winston-Salem, connecting daily, except Sunday, with train for North Wilkesboro.

2:30 p. m. No. 151, daily except Sunday. For Madison.

3:30 p. m. No. 230, daily except Sunday. For Ramseur.

4:15 p m. No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car.

5:05 p. m. No. 131, daily. For Mt. Airy.

7:20 p. m. No. 35, daily, U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Pullman sleeping cars New York to New Orleans and Birmingham, and Charlotte to Atlanta. Dining car service Day coaches.

6:35 p. m. No. 235. For Winston-Salem.

7:30 p. m. No. 46 daily. For Danville.

7:15 p. m. No. 132, daily. For Sanford.

6:43 p. m. No. 43, daily. For Charlotte.

10:45 p. m. No. 12, daily. For Richmond and Norfolk. Pulman sleeping cars Charlotte to Richmond and Asheville to Norfolk.

10:20 p. m. No. 233, daily. For Winston-Salem.

11:45 p. m. No. 38, daily. THE NEW YORK, ATLANTA AND NEW ORLEANS LIMITED. Solid Pullman train with observation and open section, drawing room and compartment sleeping cars New Orleans, Macon and Asheville to New York. Dining car service. No coaches.

R. H. DEBUTTS, Division Passenger Agent, Charlotte, N. C.

C. G. PICKARD, Passenger and Ticket Agent Greensboro, N. C.

They Can't Catch Cold

"Mummer says we can play up here all Winter long."

"Yep, I heard her tell Daddy that Nesco Perfect would keep us warm as toast."

A warm, comfortable, pleasant nursery is a boon to both the Kiddies and their Mother.

This wise Mother warms the play room with a

Nesco Perfect Oil Heater

For Sale by
ODELL HARDWARE CO.,
Greensboro, N. C.

MARRIED.

J. W. Redding and Miss Atha Julian were married at the Randleman personage last Thursday night at 7:30, Rev. J. B. O'Briant officiating. Both are of Millboro. He is a very industrious young farmer, and had his home all ready to receive the bride. Mrs. Redding is a member of our church at Bethany where she has been organist for some time.

DIED.

Morris.

Mrs. Alice Pepper Morris, the subject of this brief sketch, was converted and joined Hawkins' Chapel Methodist Protestant church during pastorate of Rev. H. L. Powell, 1903. She lived a bright, consistent Christian life until death claimed her in St. Vincent's Hospital, Norfolk, Va., on Oct. 13, 1915.

Sister Morris was sick but a few days, she was taken to the hospital for treatment but even the skill of man could do nothing to stay the White Horse and his Rider. As she stood before me last January and became the happy bride of Bro. Bernard Morris, I thought she was the most complete picture of health I had ever seen. But alas, it all faded and she fell before the sickle.

In her death, mother loses an obedient child, a husband an affectionate wife, the community a good woman and the church a loyal member.

The funeral was conducted in Corinth church by the writer on Oct. 14, and her remains were laid to rest in the churchyard, witnessed by a large number of heart-broken relatives and friends.

Chas. J. Edwards.

Dec. 6, 1915.

You may make bricks or cut down trees or hammer iron without love, but you cannot deal with men without it.—Tolstoy.

"I met a hundred men on the road to Delhi, and they were all my brothers."

—The American Bible Society is in immediate need of $150,000 in special gifts from Churches and individuals if it is not to come to its centennial next spring with its reserve funds exhausted. For its great work the Society must depend principally upon the donations of individuals and Churches, since its endowment funds yield an income of only $75,000 annually. This amount would not carry on its work for more than two months.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXII. GREENSBORO, N. C., JANUARY 6, 1916. NUMBER 7.

METHODIST PROTESTANT HERALD
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.
J. F. McCULLOCH, *Editor and Publisher.*

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RULE IN DEALING WITH SUBSCRIBERS.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.

Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the postoffice at Greensboro, N. C.

GREAT PRIZE FOR SOME PASTOR.

Last year through the kindness of a friend of our pastors and of the Herald we were able to offer a prize of valuable books, which was won by Rev. J. B. O'Briant.

This year the same good brother comes forward with a set of books that will astonish. It is nothing less than the Encyclopedia Britannica, in thirty-one large volumes. The books are apparently new, only a little shelf-worn. While this is not the latest edition of the Britannica (which costs up toward $200), it is a recent edition (the New Werner, or Twentieth Century Edition), printed in 1903.

The great majority of its articles are up to date, being in substance largely identical with those in the newest edition.

The editor of the Herald has a similar set not so good as this for which he would not accept $50.00.

This magnificent prize cannot appropriately be divided, and will therefore be given to one of our pastors of the N. C. Conference. Which one we cannot determine until March 1st next, and we will then have to have the help of pastors themselves to ascertain one of the grounds of the award.

There will be two grounds: First, the amount of money collected and sent in for the Herald from the adjournment of Conference to March 1, 1916. This we can ascertain from our books. The other ground will be the percentage of families on the charge taking the Herald (subscription paid in advance), counting only annual subscriptions. These two numbers will be multiplied together, and the largest product will take the prize.

Renewals will count as well as new subscriptions provided they are for a year.

You can see that it will not necessarily be the best field numerically that will win. For instance, Circuit A might yield $40.00 from 50 per cent. of its families, while Circuit B might yield $30.00 from 70 per cent. of its families. The product in the former case would be 2,000; in the latter, 2,100.

We hope all of our pastors will compete for this valuable prize, and thus help the Herald, their people, and themselves.

—Don't let the rampant wickedness of men shake your faith in the goodness of God. Prevailing wickedness is not an indication of God's indifference but it is an evidence of His goodness and longsuffering. He is not willing that any should perish, and He spares men in the hope of bringing them to repentance and to life. If men despise the goodness and forbearance of God, and harden themselves in sin, they are acting with mad recklessness. "He that being often reproved hardeneth his neck shall suddenly be destroyed and that without remedy."

Bro. C. Tarkinton, of the Soldiers' Home in Raleigh, writes regarding the Edenton church. He is in favor of selling it since it cannot be used. Bro. Tarkinton made large sacrifice to build this church, and those having the property now in hand may find Bro. Tarkinton a helper or adviser in disposing of it.

Bro. G. B. Taylor, of Ware Shoals, S. C., writes approvingly of the plan adopted to liquidate the debt on the Children's Home, and shows his approval by enclosing one dollar, 50c for himself and 50c for "the other fellow." We thank Bro. Taylor, and will forward his remittance to Capt. A. M. Rankin, High Point, N. C., to whom money should be sent if contributed to pay the debt on the Children's Home.

Last issue when we asked whose death we would be called upon to record next time, we did not expect such a flood of death notices as we have received. Death is busy in the world, among our people as well as others. But when death comes naturally, in the providence of God, it is not so painful and shocking a thing as when it comes through the wickedness or thoughtlessness of men. In Europe, wickedness is slaying millions, and in our own country thousands are hurrying to premature praves through the thoughtless indulgence in harmful substances, such as alcohol, tobacco, and various forms of dope. How can men so disregard the sacredness of life! How can a Christian, whose body is the temple of the Holy Ghost, consent to defile that temple throu' some vile indulgence?

—The past week has brought on the death of three men of prominence. The governor of Minnesota dropped dead. Justice Lamar, of the United States Supreme Court, died after an illness thought to have been brought on by overwork. Our consul to Aden, Turkey, Mr. McNeeley, of Monroe, N. C., is believed to have lost his life in the sinking of the British ship Persia in the Mediterranean Sea. Other Americans lost their lives at the same time, and there is more trouble for our government growing out of the European war.

NOTICES.

Those wishing extra copies of the Conference Journal can get them at the price of 10 cents a copy by notifying me. Only about fifty charges raised a Journal fund and it is to be expected that the others will want journals.

Any church wishing to entertain the Young People's Convention to be held either in March or April will please notify me just as early as possible.

To those taking the Conference course will say that Conference this year substituted System of Christian Doctrine by Henry C. Sheldon for Miley's Systematic Theology. The motion prevailed that those who had taken the first volume of Miley be allowed to take the second in case they preferred to do so. But those wishing to take Sheldon in place of second volume of Miley will begin at the very middle of the book and they will cover practically the same subjects as Miley discusses. Rev. J. D. Williams to examine in the first half and I am to examine in the second.

J. E. Pritchard.

OIL PAINTING OF J. C. ROBERTS FOR CHILDREN'S HOME.

	Plgd.	Paid
J. M. Millikan	$2.00	$2.00

SUNDAY SCHOOL ATTENDANCE

Burlington	244
Greensboro	195

CHURCH INSURANCE.

In my few years' experience as a pastor I find a great deal of carelessness manifest concerning church insurance. I say carelessness, for in most cases this is what it is. Many of the church members carry life insurance on themselves and fire insurance on their property, but neglect the church. There are other cases in which some church members try to appear superstitious (to keep from paying a few cents extra each year) and say "the church belongs to the Lord, He must take care of that." These same people claim to have dedicated themselves to the Lord. yet they eat, drink, wear clothes and do the best they know how to protect themselves from disease and death. Why not leave that to the Lord and save unnecessary exertion? It is true we must buy some natural protection, but the Lord is good enough to bless us with the means to buy it, and requires us to use the means at hand. Our church buildings are material and all material things are subject to constructive and destructive changes. We can by given means prolong or shorten or protect the life of material things and God holds us responsible for the destruction or loss that we could have prevented and did not.

Again when we put money into a bank we are insured, and when we contribute to any benevolent cause we like to know that it is well placed and not carelessly "put into a bag with holes in it." To insure church property is business economy, and we need to get busy and have all our church property insured that is worth insuring, for it is the only safe thing to do. Then, too, it will give to those who contribute to the church some assurance that their money is safely placed.

R. C. Stubbins.

TO PASTORS AND C. E. SOCIETIES.

Christian Endeavor Week will be observed from February 6-13. The first Sunday in February has been celebrated as Christian Endeavor Day for some time. The last two years some churches and societies have extended the anniversary of the founding of Christian Endeavor into a week's celebration, known as Christian Endeavor Week.

The United Society has outlined the following suggestions for this week's observance: Sunday, February 6, Christian Endeavor Day. The United Society has issued a complete program for this day together with Decision Day. It is a program for these two Sundays gotten out by that stalwart C. E. leader, Dan Poling, entitled "Capitalists for God." Monday, February 7, Enlistment Day. The purpose of this day is to secure new members of the society. Tuesday, February 8, Local Union Day. This is the day for community fellowship in Christian Endeavor. February 9, Wednesday, Church Loyalty Day. It is intended to stimulate attendance at the mid-week prayer-meeting of the church. Thursday, February 10, Entertainment Day. This is an evening for fellowship in social pleasure and instructive entertainment. Friday, February 11, Extension Day. The day for organizing new societies where needed; Junior, Intermediate, Senior. Saturday, February 12, Junior and Intermediate Day. This is the day set apart especially for the Juniors and Intermediates to show their colors, and their loyalty and interest in their society. Sunday, February 13, Decision Day. A Day for urging decision for Christ and the taking of an open stand to live the Christian life.

If you cannot observe Christian Endeavor Week do not fail to plan to celebrate Christian Endeavor Day, February 6. There is especial reason for the observance of this day this year. We are in the beginning of one of the greatest campaigns Christian Endeavor has ever undertaken. This is an auspicious time for giving this new effort an impetus. If you have not yet put your society into touch with the new "Increase and Efficiency" movement, this is the meeting to articulate your society with this two years crusade.

The Board of Young People's Work is planning to make some further suggestions to our societies through some literature which we hope to place in the pastors' hands very soon for their Christian Endeavor societies. There will be a suggested program in this for Christian Endeavor Day especially adapted to Methodist Protestants for those who prefer to use this instead of the United Society program.

Harlan L. Feeman.

NOTICE TO THE FINANCE COMMITTEE.

Bro. Cecil has, at my request, made another assignment of the charges that each member of the Finance Committee will look after. This was done to get the charges as convenient as possible to some of us. I am sure that much of the work will of necessity be done by correspondence, but we hope to visit some of the fields, and be present with them at a quarterly conference, revival meeting, or a financial meeting.

Let us see if we understand the plan. Each member of the Finance Committee is expected to be especially interested in the charges assigned to him, and do all he can to increase pastor's salary—where an increase is needed—and make it possible to collect every cent of every assessment. He is to co-operate with the pastor and official members of the different charges assigned to him so that we may have the very best financial system possible, and then see that the system is worked.

Brethren of the Finance Committee, let us do our best, and then tell of our progress through the Herald. Write on any phase of finance that appeals to you. Brethren of the Ministry, we do not wish to trouble or vex you, but our aim is to help you. Brethren of the laity, we do not want to impose a hardship upon you, but we wish to help you to do your duty. I want to visit a number of the charges assigned to me at some time during the year, and I hope that other members of the Committee can do the same so that we can have a friendly talk with the people about the finances of their charge. If the assessments are too high, we want to reduce them, and if they are too low, we want to increase them and you will want us to do so when you think seriously about our mission as a Church.

The assignment of charges is:

Creswell, Roanoke, Littleton, Halifax, Spring Church, Greenville, Henderson, Granville, and Vance. R. A. Swaringen.

Mebane, Graham and Haw River, Alamance, Fairview, Greensboro, St. Paul, Haw River, Mt. Pleasant, Guilford, and Orange. R. H. Brooks.

Siler City, Randolph, Randleman, Richland, Asheboro, Uwharrie, Davidson, Denton, and Tabernacle. L. L. Wrenn.

High Point, Welch Memorial, Oak Ridge, Flat Rock, Piedmont, Thomasville, Yadkin College, and Winston. R. C. Stubbins.

Forsythe, West Forsythe, Pinnacle and Mt. Zion, Mocksville, Stanley, Midland, Rockingham, Pageland, and Mecklenburg. S. S. Coe.

Charlotte, Anderson, Yarboro, Gaston, Shelby, Falston, Cleveland, Lenoir, and Lincoln. L. F. Ross.

Asheville, Buncombe, Pensacola, Burlington, Concord, Mt. Hermon, Reidsville, Saxapahaw, and Why Not. C. A. Cecil.

R. A. Swaringen.

Vandyke.—On Dec. 26, 1915, death entered the home of Mr. and Mrs. L. A. Vandyke and took from them their little infant daughter Elizabeth, aged three mos. and four days. Weep not, dear parents. She budded on earth to bloom in Heaven and no doubt she will be the guiding star to lead you home. Funeral services at Rehoboth conducted by the pastor.

D. R. Williams.

THE CONFERENCE JOURNAL.

We were promised the Journal in two weeks from the time Conference closed. It has now been nearly six weeks, and they have not come yet. I know that several of the reports were lost, but it seems rather careless on the part of some one that they should get lost when we had three copies of each report. But suppose that no one is to blame for those reports being lost, and granting that some of those reports might be read by a very few people if they appear in the Journal, would it not have been better to have printed it without those reports. This circuit is entitled to 60 copies, and I think that we would have needed that many had they come to us on time, but when Conference has been over nearly two months before I can offer them to any of my members, they are well nigh worthless to us.

I don't see how the brethren can make their apportionments of general interests when they do not have the Journal to see their assessment. We lose much by not getting started early in the year. About one eighth of the conference year has passed now, and we ought to have in hand one eighth of pastor's salary and general interests, and yet many do not know the amount of general interests that they are assessed. The Finance Committee was most anxious that their report, which was almost unanimously adopted by the Annual Conference, be presented at the first quarterly conferences. Many of these have been held, and many others probably will be held before the different pastors and official members see our report. Did those quarterly conferences know that the Conference asked that the minimum salary for a single man be $600, and the minimum salary for a married man be $800, and that the Conference "insists that we use the budget plan," and that the assessments be paid monthly? I fear that our charges have not this information, and I fear that some of our ministers who had to move have not received enough to pay freight charges. And even those ministers who did not have to move may be "running a time bill." You went home from Conference "strapped", didn't you? And some of you have not received enough money since to pay for a bag of flour. I am not writing from experience, for these people begin to pay as soon as their minister gets home from Conference, but I know that all charges do not do that. I have seen ministers living in towns with not enough fuel to warm their families, and with not enough bread to satisfy the appetite. If people knew!

Let us have the Journals on time next year, even if some of the reports are lost. But let us not lose those reports!

R. A. Swaringen, Chmn. of Fin. Com.
Jan. 1, 1916.

Henderson.—Bro. Taylor preached yesterday on "Four Looks", backward, inward, forward, and upward. A very appropriate and seasonable sermon. We will try to wear it in our minds. Our Christmas services and the sermon were also appropriate, beautiful, well attended and much enjoyed.

Our mails have been flooded with Christmas and New Year greetings and good wishes from friends far and near. I sent a card four years ago which made a good impression upon me. I believe I sent it to the Herald. I will ask you to print it again that your readers may see if they remember it or were benefited by it. I am sure I was and I intend to try to practise it throughout 1916 and to make it the rule of my life. Here it is:

"I will study the language of gentleness and refuse to use words that bite and tones that crush.

"I will practice patience at home lest my testy temper break through unexpectedly and disgrace me.

"I will remember that my neighbors have troubles enough to carry without loading mine on them.

"I will excuse others' faults and failures as often and fully as I expect others to be lenient with mine.

"I will cure criticism with commendation, close up against gossip and build healthy loves by service.

"I will be a friend under trying tests and wear everywhere a good-will face unchilled by aloofness.

"I will gloat over gains never, but amass only to enrich others and so gain a wealthy heart.

"I will love boys and girls, so that old age will not find me stiff and soured.

"I will gladden my nature by smiling out loud on every fair occasion and by outlooking optimistically.

"I will pray frequently, think good things, believe men and do a full day's work without fear or favor."

Here is a card I sent to friends this Christmas—I pass it along to others:

"Christmas, Nineteen-Fifteen.

"Full of thanks and appreciation to our Great Creator for all the blessings of this and other years; and to all who served Him in helping me, I stand at the milestone, awaiting with joy and expectation, opportunities to serve; sorry for those I have missed, glad for those I have used.

"Yours truly, T. T. Hicks."

I enclose still another that I found in a paper yesterday to make this New Year letter complete:

"To the New Year.

New Year,
Bar fear,
Tell woe
To go.

With might
Hit spite,
With speed
Strike greed.

Nail high
Each lie,
Berate
All hate.

Please damn
Each sham.
Make quake
Each fake.

Deride
False pride.
Make Mars
See stars.

Then we'll
All feel
Proud to
Know you.

C. E. E."

T. T. HICKS.

January 3, 1916.

Denton.—The Ladies' Aid Society of Winston-Salem has sent us their pledge for $25 on the rebuilding of our church here at Denton. We thank them very much. We shall be glad to hear from others. Mrs. G. L. Reynolds, President.
Ladies' Aid Society, Denton.

Richland Ct.—The first quarterly conference will convene at Cedar Falls on Saturday before the second Sunday in January. The pastor asks every member to be present. R. L. Allred, Secy.

Jackson-Hight.—Mr. Thurston J. Jackson and Miss Nina Jewel Hight were married Dec. 21st.

White-Stone.—Mr. Norwood R. White and Miss Moss Rose Stone were married Dec. 23rd.

Williamson-Hedgepeth. — Mr. Dorsey Williamson and Miss Mamie Hedgepeth were married Dec. 26th.

All these young people were married at the Methodist Protestant Parsonage of Granville Ct., the writer officiating. We wish for them a long and happy life, with just enough cloud to make a glorious sunset. D. R. Williams.

—Better be poor than wicked.

NOT TO BE FORGOTTEN.

In churches, Sunday schools and homes all over our land, one great historic event is now the central theme, lesson and thought of the people—the coming of Jesus into our world who is now the central figure of all history. The Jews, reared, safeguarded, and developed under God's rule, protection and blessing, hoped for His coming as evidenced in their faith, ceremonial and sacrifices.

He, and His completed work, superseded the Jewish priesthood and the old types, hitherto divinely sanctioned, and established His Kingdom as supreme, making possible, among other unpurchasable enrichments, our own civil and religious heritage.

We may well ask are we showing proper appreciation of all we possess and are we discharging our obligations to share, as we have ability, with all men throughout the world, as He would have us do?

And in the light of the conviction that we ourselves fall far short of the requirements, we ought to appreciate in fullest measure our relation to the church of the future.

Whether we will or not, we are shaping the course of those in our Sunday schools helping to mold their character, setting an example, inspiring ideals and purposes, raising up their standards, and so are determining very largely what the church hereafter will be and do. That is a grave responsibility as well as a great privilege and opportunity.

What are we doing, for example, to impart to the young the true idea of Christmas, to have instilled in them the true spirit of Christmas, to harmonize their thoughts and giving with God's purpose in giving Christ as the world's Saviour?

Only as we rightly teach and train the young to-day can we hope to have a more informed, responsive, working church to-morrow, and it behooves us to use our utmost endeavors now to discharge our imperative duty.

Our successful and extending Japan work calls for more money, but unfortunately the receipts from all sources in the denomination have not kept pace with the growing demands.

In the hope of securing the needed financial aid, we have sent out our usual Christmas appeal to the Sunday schools, and, to emphasize the meaning of Christmas, and to enlist the help of the young more largely, we have sent out a beautiful poster to each school whose superintendent's name and address is on our files. It is earnestly hoped that every school will make an offering. We wish it understood that the smallest offering from the weakest school will be helpful and greatly appreciated. The offering can be made on any Sunday desired near Christmas. We will publish in this column the names of the ten schools making the largest offering.

WHY NOT DO IT NOW?

In the last days of the year, many of our people, doubtless, are considering their financial interests.

To those contemplating investing money, I commend our Board's Annuity Plan by which, on giving a fixed sum to the Board for its Foreign Missionary work, you will be assured by the Board's Bond of a dependable income during your life. This plan will secure to you as much, if not more, interest than the usual investments you make. By giving your money to the Board now you help to safeguard and extend the work abroad, and prevent any delay, expense, contest—as is the case with so many wills—and will have the satisfaction of knowing that your money will be applied as you yourself desire. I will be glad to have you write to me to-day about the matter.

Fred. C. Klein,
Cor. Sec.-Treas.

316 N. Charles St., Baltimore, Md.

GRANDMA'S SAND SLATE.

"Just look, grandma," said Doris, "at this picture on the cover of my new tablet. It is a real beauty."

Grandma examined the new tablet and agreed with Doris that the picture was "a real beauty." "It seems to me," she said, "that boys and girls of to-day should find true pleasure in preparing their lessons. The books, tablets, pencils, and other things they use are all so very pretty. Why, Doris, when I was a little schoolgirl the only slate I had was a box of sand, and I never did have a pretty tablet."

"Tell me all about your sand slate, please, grandma," pleaded Doris, who was always eager to hear what grandma did when she was a little girl.

"Of course," said grandma, "a box of sand was not really a slate, but some way or other it came handy to call it a slate. Such a wee bit of a schoolhouse was ours," grandma went on. "And it was our church house, too. The greater number of the little folks that went to that school had neither real slates nor the money with which to buy them. Our school-master told us to bring to school with us long, narrow boxes well filled with sand, as he wished to teach us how to write and cipher. We children were much puzzled to know how our teacher intended to teach us to write and cipher by means of boxes of sand, but we obeyed him to the letter and came promptly with the sand. Then our schoolmaster with his knife fashioned us neat, sharp-pointed writing sticks, and set us copy, and we wrote it in the sand with our pointed writing sticks."

"Wait a minute, grandma!" chimed in Doris. "How did you erase your work?"

"The schoolmaster soon saw that we must have erasers for our sand slates, so he put on his thinking cap and invented little brushes with which to smooth the sand when we so desired. When we had advanced far enough to write sentences the schoolmaster again used his knife and made little rulers for us, to aid us in making straight lines across our sand slates. Then we wrote on the lines, and our work was quite neat. So it was, Doris, that I learned to write. I was almost a young woman before I owned a real slate and pencil. I well remember my first slate pencil. It was decorated about half-way down its length with gilt paper, and I thought it very beautiful indeed."

Doris picked up her new tablet and looked at it very thoughtfully. Then she slowly turned the leaves of her reader that was full of beautifully colored pictures. She slipped her arm about grandma's neck and said: "I am not going to be cross and fussy any more about going to school and getting my lessons. I am going to be more—more—more—help me say the word I want, please, grandma."

"Appreciative," suggested grandma.

"That's it I am going to be more appreciative."—*The Visitor.*

—"Is your papa asleep, Dorothy?"

"His eyes is, auntie, but not his nose."—*Boston Transcript.*

One day small Harold came running into the house, and holding up a horse-shoe, he exclaimed:

"Oh, mamma, some poor horse lost one of his tracks, and I found it."—*Kansas City Star.*

A tramp went to the back door of a house and knocked, and a lady came to the door.

"Please, mum, could you do a little sewing for me?" he asked.

"What sewing would you like to have me do?" queried the lady.

"I have a button here, and if you'll please sew a pair of pants on it I'll be very much obliged."—*Williamsport Grit.*

First Tramp—Listen ter this. Chaucey Bellows of New York has 250 pairs of trousers, 300 coats, 400 vests, 275 shirts and 950 neckties!

Second Tramp—Gee! I don't see how th' bloomin' guy kin walk wid all dem things on him."—*Farming Business.*

—The department salesman had taken twenty-nine rolls of dress goods from the shelf and was a trifle impatient.

"Madam," he said, politely, "isn't there anything here which suits you?"

"No," replied the fair shopper, "I guess I won't select the goods now. You see, I'm just looking for a friend."

"There's another roll on the shelf," said the salesman. "I'll take it down if you think your friend is likely to be in it."—*Exchange.*

"What is your attitude on the tariff?"

"Something," replied Senator Sorghum, "like that of a man who is walking a tight rope."—*Washington Star.*

Casey—Hivins, Pat! Phwere did yez get the black eye?

O'Brien—Oi paid Clancy a grudge yisterday, an' thot's the resate he gave me.—*Boston Transcript.*

—Miss Mary Nagel, daugher of the secretary of commerce and labor in President Taft's cabinet, and a favorite in Washington society, has given up her fashionable life in St. Louis to become a nurse. She is a regularly enrolled first aid nurse in a St. Louis hospital, and works long hours in the emergency operating room. Her duties are too exacting to leave much time for her former pursuits.

—Margaret Feeman, the ten-year-old daughter of Prof. H. L. Feeman, D. D., of our Westminster Theological Seminary, is suffering from an attack of appendicitis, with other complications, and has been taken hurriedly to the Maryland University Hospital in Baltimore. A successful operation has been performed, and indications, at last account, were hopeful.—*The Methodist Recorder.*

PROHIBITION MOVES ONWARD.

In a recent address at Seattle, Anna A. Gordon, president of the National Woman's Christian Temperance Union, addressed the first session of the 1915 convention and cited the victories of the last twenty months. In that time Russia has become prohibition territory, Germany, France and England have greatly restricted the use of liquors, the United States navy has banished alcohol, and it has been outlawed in the Panama Canal Zone and in the states of Virginia, Colorado, Oregon, Washington, Arizona, Arkansas, Idaho, Iowa, Alabama and South Carolina. The national internal revenue collections on distilled spirits have decreased at the rate of $1,250,000 a month in spite of new high taxes on wines and the emergency war tax.—*Christian Herald.*

PRESENTS THAT REALLY PLEASE.

It is curious how little initiative people have about Christmas gifts. Year after year the same sort of gifts are given and received between friends and acquaintances with comparatively little thought used or pleasure given on either side.

Of course this does not apply to one's immediate family. If your sister wants stockings for Christmas you do not give her a picture frame instead. One's family fortunately can ask for what they want.

But to our friends, whose immediate wishes we do not know, we are all too apt to give what may be called "customary" gifts—picture frames, "gift books" which no one reads, handkerchief cases, glove cases, veil cases, and all the other dozen and one cases which most people already have and seldom use. There are dozens of other articles of the same sort we all exchange shoals of each year.

This year, why not set your mind to work and see if you can not give every one something that would really please regardless of whether it is a "customary" gift or not.

Have you, for instance, a talent for making some especial kind of cake, candy, preserve, or pickle? Something that you can make better than your friend and that she can not buy? Wouldn't this be more acceptable to her than a glove case?

I know a young housekeeper who received last Christmas half a dozen jars of jams and marmalades from a friend in the country. It was the most welcome present the young housekeeper received, for she had not the facilities for making the preserves herself and they are much more expensive and not so good when you buy them, and yet—the friend apologized to her for such a "queer kind of a gift."

One of the most thoughtful givers I know is a splendid practical woman who owns a large farm. Each Christmas she sends to several young married people, friends of her daughter and of her own, who are keeping house in the city, a barrel of potatoes or vegetables, or apples from her farm—a gift to the young housewife worth a dozen or more of the usual customary gifts, and costing no more to the donor, who is in a position to spend money freely.

These two examples of thoughtful giving came, one from a woman with very little to spend, and the other from a well-to-do woman, but both of them gave pleasure far beyond the average gift.—Selected.

MOOSE JAW.

An interesting story is told as to the origin of the name "Moose Jaw," as applied to a town in Canada. Some fifty years ago, so the story runs, a pioneer with his team of oxen and "prairie schooner," while passing along the banks of the river, was obliged to camp at this point in Saskatchewan on account of an accident to his cart.

A spoke had fallen out during the day, and the wheel was falling apart. He looked about for something to insert for a temporary brace for the wheel, while his wife busied herself with the evening meal.

The pioneer's child, while romping around, found the jawbone of a moose, which she held up to her father, who by this time almost despaired of finding anything with which to repair his cart. He was delighted to find that the jawbone exactly fitted the place of the missing spoke. The Indians thereafter named this district "The Place Where the White Man Found the Moose Jaw." This, it is said, accounts for the town's queer name.—*Washington Star.*

ANNUS DOMINI.

The census year in marble palaced Rome,
When Caesar's image glittering on the gold
Was standard money in all marts;
When on all highways Roman chariots rolled;
Upon her legions' helmets rich the plumes;
Her eagles felt their pride of lordly birth:
This Rome was she who sent her orders forth:
"Enroll as mine all peoples of the earth."

Then high-born names, smooth sounding, noble names
The stylus listed as the worthy men,
A general here whose fame was battle won,
And there a senator to kings akin.
To little city Bethlehem came throngs
All day; and late came two midst twilight gloom,
Young Joseph journeying gently with the fair,
Good Mary, and in the inn they found no room.

The night of child-birth in a stable mean,
Where air was rank with oxen's heavy breath,
And manger hay hid here and there a thorn
To bid Him welcome whom they'd crown in death:
So He, whose is the Book of Life, God's Son,
Was born, unnumbered on the roll of Rome,
And years began, the Annus Domini one.

J. H. P.

LINCOLN'S STAR STORY.

It is well in these days to settle it in our hearts that Truth is just as worthy of our confidence now as when all was apparently well with the world. Christ was on the way to His throne when he bore His cross toward Calvary. "There was darkness over all the land," and chaos had apparently begun its reign, and Anarchy was King for an hour, for this was "the hour of darkness." So darkness, and wrong, and cruelty have their chance. They are given rope, that their display of power may prove their weakness. "The hour of darkness" is only the resting of light that arises to shine more brightly than yesterday, to shine more and more to the perfect day. Well for us that we rest in the God of Peace and wait patiently and with undisturbed confidence in the great things of His law.

When the Northern cause was gloomiest during the Civil war, a large delegation of bank presidents called upon Lincoln. During the interview one of the bankers wished to know if the President's confidence in the "permanency of the Union was not beginning to be shaken"—whereupon Lincoln was ready with his usual apt story.

"When I was a young man in Illinois," said he, "I boarded for a time with a deacon of the Presbyterian church. One night I was roused from my sleep by a rap at the door, and I heard the deacon's voice exclaiming, 'Arise, Abraham! the day of judgment has come!'

"I sprang from my bed and rushed to the window, and saw the stars falling in great showers; but looking back of them in the heavens I saw the grand old constellations, with which I was so well acquainted, fixed and true in their places. 'Gentlemen, the world did not come to an end then, nor will the Union now!' "

A QUAKER HERO.

The Story of an Eyewitness.

The sufferings of Friends for conscience' sake during the Civil war, is familiar history. Few of these worthies are among us now. Their faces are hallowed memories, and as time carries us far from the days wherein they suffered, their noble deeds will embalm their names with sacredness.

Recently, in the town of Ashboro, this state, we met an old Confederate soldier who was an eyewitness of a Quaker's refusal to bear arms. The name of our venerable friend is William Bowman. He is a man of integrity, clear headed, and possesses a retentive memory. His story is here recorded that it may become a definite part of Quaker history.

He says: "The incident I am about to relate occurred soon after the Seven Days' Fight around Richmond. I belonged to the Twenty-second Regiment and was a member of Company I in command of Captain Shubal Worth of Ashboro, North Carolina. One day a new recruit was brought to the army and placed with another North Carolina company encamped near ours. He proved to be a Quaker, used the plain language, and spoke at times within my hearing. Upon being brought a gun and cartridges, the usual procedure with the new recruits, he refused to accept them. There being the expectation of a battle that day, the officers brought him out before our lines and there in plain view of all, strapped a gun on his back. They then placed him in this condition in the line of battle and so forced him into the fight. He came out of the day's struggle unhurt. The gun being taken from his back and offered to him, he again refused to carry it and said that he would suffer death rather than engage in war.

"Then a barrel with a hole sawed in the top was put on him, his head protruding through, and with it thus hanging around him he had to march up and down before the lines, with a soldier following him. Still he refused to bear arms, repeating his declaration that he would be willing to suffer death rather than do so.

"He was next compelled to carry a very heavy log, for four hours, a soldier marching close behind him to keep him moving. It was a terrible load to carry for so long and the strain must have utterly exhausted him; but his will and faith were strong and kept him true to his convictions.

"As a last act of compulsion, they shackled his hands behind him, threw him upon his back, doubled his knees into a cramped position and bound a bayonet through his mouth, drawing it down tightly for a gag. They placed him, tied in this manner, in the hot sun. When he was at last released he was spitting blood. His purpose being still as firm as ever, they took him out of camp. I never learned more concerning him, and do not know whether he obtained release or suffered death. If all of us had been men of his type, there would have been no war."

A HOME SCENE.

READING ALOUD IN THE FAMILY.

The whole family assembles for this reading aloud as religiously as they do for morning worship. I look upon it as the most vital hour of the day, uniting and quickening the family life, and in the course of years giving us an intimate acquaintance with more good books than a casual reader would believe. So important do I consider the "out-loud-method," and the "hour-a-day habit" of reading that I would have it incorporated in the marriage contract "to have and to hold, to love and to cherish, *and to read to for an hour daily,* as long as we both shall live." This means to read worthy books.* Read the new book when purchased. Learn to listen to the words, to bear them in your mind as silently they speed across the page. Read with a sharp pencil in your hand. The margins of the book belong to you. *Stop, Look, Listen.* Write down your thought on the blank margin.

Thus writes Dallas Love Sharp in the *C. E. World.*

*Carefully select good type for easy reading.

THE NIGHT AT BETHLEHEM.

"O little town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

"O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin and enter in,
Be born in us to-day.
We hear the Christmas angels,
The great, glad tidings tell.
O come to us, abide with us,
Our Lord Immanuel."

OBITUARY.

ELIZABETH ANDERSON NORMAN.

Elizabeth Anderson Norman was born on the second day of May, 1840, died December 22, 1915. Her age was 75 years, 6 months, and 20 days.

Sister Norman was one of nine children born to Daniel and Mary Hicks Stone. Her parents lived on a farm in Granville County. It was here that Sister Norman was born and where her childhood days were spent, and where she grew to womanhood. Her father and mother were pious people and religion was taught in their home both by precept and example. It was no doubt due to this that Sister Norman, early in life, became a Christian.

On the 7th of December, 1870, she was married to Mr. B. F. Norman, then a young and prosperous farmer of Terrell County. This union, long and happy, was broken only by death. No children were born to bless the home.

After their marriage, Sister and Brother Norman moved to Granville County to live. Later, they moved to Wilson, N. C., and from there they went to Winston-Salem, where Bro. Norman was engaged in business for many years and where they were living at the time of Sister Norman's death.

Soon after going to Winston-Salem to live, Sister Norman, with her husband, united with the Methodist Protestant Church there, and during the quarter of a century that followed she was zealous for the church's prosperity. She was active in the various departments of the church, being a charter member of the Ladies' Aid Society, a teacher in the Sunday school and a regular attendant for years at prayer-meeting and preaching services. It was unusual for her, even in her old age, to be absent at the Sunday morning service. For several years, and up to the time of her death, she was reporter for the church. Her contributions to the paper were well made, both as to the subject matter and diction. She was a woman of thought and culture and the church was fortunate in having her as reporter for so long a time. Her services here will be missed and her absence at the church, where she worshipped so long and regularly, will be keenly felt by the congregation.

Besides her husband, who mourns in great grief, but in Christian submission, the loss of his long-time companion, Sister Norman is survived by one sister and the only living member of the family of Daniel and Mary Hicks Stone. Two brothers were sacrificed to the Civil war, one dying in the war and the other afterwards from wounds received in battle.

Our hearts go out in deep sympathy to those bereaved by her death and especially to her aged husband. It was upon her arm that he had learned to lean and in her companionship that he had delighted for nearly half a century. Our heart with the hearts of many other friends goes out to him in tenderest sympathy. May he be comforted by the God of all comfort, and some glad day, may he find again, in the summer-land of the soul, his companion of earth.

S. W. Taylor.

Dec. 21, 1915.

FROM PASTORS AND PEOPLE.

Henderson.—I accepted the position of reporter for this church this year with the understanding that something will be done to report. We have already held the first quarterly conference, and put in motion plans to pay expenses and our assessment for the orphanage debt.

We miss our departed brother J. D. Williams so much; but all are pleased with our new pastor, Bro. S. W. Taylor, and hoping to increase the interest of the congregation in the church and its services. Bro. D. A. Neese has been elected Supt. of the Sunday school for a second year. There was a suggestion at the quarterly conference that the church employ one of its active members as a whole-time truant officer to look after and bring into the active life and work of the church those who do not take a hearty interest in its affairs. But it was thought our financial condition would not yet justify such an outlay. However we are all resolving to make more of our church relations and to try to make those of others mean more to them.

Knickknacks.—Our Christmas exercises were seasonable, not in stomach-stretching knickknacks. but in sermons and in songs. The music surpassed all previous renditions. and the attendance at morning and evening services was fine. This was all not on Christmas day, however. but the day after. Such a pity that almost the whole state must now throw away about 2 per cent of the year in idleness and carousing, and at a time best suited for work. The schools and colleges ought certainly to take only one day for Christmas and should suspend exercises for that day only. Of course all our young people are at home wasting time. spending money and forgetting the little they picked up before and since Thanksgiving. T. T. Hicks.

Dec. 27, 1915.

Vance Ct.—We have begun the work of another Conference year. Have filled all appointments excepting one: was snowed out the 2nd Sunday. We are glad to be with these good people another year, who have shown their appreciation of us in a very substantial way. We have received many good and nice things since we returned from Conf.. a few of which we will mention. A nice suit of clothes for Christmas, several loads of wood, a fine pig, 6 pounds of nice butter, milk and other things too numerous to mention, but not too small to be remembered. and we trust that we may be able to repay all by the very best service possible. Everything bids fair for a pleasant and profitable year's work. Improvements are being made on parsonage and it will soon be ready for us to move in.

We have announced in every church that we make a special effort at the January appointments to raise money for the Children's Home. Our first quarterly conference will meet at Flat Rock Church Sat. before the 3rd Sun. in Jan. at 10 A. M. Hope all official members will be present.

A very nice and quiet marriage took place at the home of Bro. Eugene White last Sun. at 4 P. M. Miss Katie White to Mr. Leonard Paschall, the writer officiating. May they have a smooth voyage through life. A. L. Hunter.

Randleman Ct.—We have not reported since we returned from Conference, not because we had nothing to report but for lack of time. This is our fifth year on this work and it seems the longer one stays on the same field the more he finds to do. if he keeps his eyes and ears open. We have been well received by our people, and we have been greeted with good congregations at every church, and have received three new members. We have not been taken by storm, but we have been remembered by many with pork and sausage. Mrs. O'Briant has received many small gifts during Christmas which are much appreciated.

The Ladies' Aid Society has been busy since we came back, trying to make us comfortable. They have put in a small heater and a dresser, and, best of all, lighted the parsonage with electric lights. This adds much to the convenience of our home. and the lights are in now not only for present pastor but for all who may come this way in the future.

We are hoping to do more work this year than any previous year in our ministry here. We are working the Children's Home pledges with some degree of success.

J. B. O'Briant.

Mt. Pleasant Ct.—While at Conference Father Bethea came round and said, You ought to write more for the Methodist Protestant Herald. and after I came back to Mt. Pleasant Ct. Bro. W. M. Hanner nominated me reporter for Mt. Pleasant Church; so I suppose I would better write.

I admit it has been some time since you have heard from me; but it is not because we are dead, and are not doing anything; nor is it because I do not appreciate my people; neither is it because my people do not pound, for they are always remembering their pastor and family with good things. We were remembered recently in a very substantial way by Bros. George Ephland and J. E. Stafford, Mrs. John Swing. Mrs. George Amick, Mrs. Thomas Smith. Miss Geneva Smith, and Mrs. Lawrence Bowman. of Mt. Pleasant. and Bros. D. Grant Coble, and Wash Staley, of Pleasant Union.

I am very glad to be back with these good people for another year, and I pray that I may be able to give them better service this year than any previous year.

We are always doing things down here, even though you do not read about it; we are now completing a nice four-room annex to Mt. Pleasant Church, for the Sunday school, which adds much to the looks of the church, and which was very much needed. The subscriptions are coming up nicely, and this is call No. 2 for all those who subscribed anything toward the building of the Sunday school rooms, to send it in to the writer, for we want to make a final settlement.

I said in the beginning we have good folks on this work, yet we have some drones just like you have, who won't work (anything but their tongue) and when you say money they do worse than hold on till the eagle squalls, but most of our people have a mind to work and they are doing it.

However, there is one thing lacking and that is paying the tenth. I pray God the time may speedily come when Christians will have more faith in God, and when they will not be afraid to trust Him with the tenth of their income.

We held our first quarterly conference on Saturday before the third Sun. in Dec. at Pleasant Union, and in spite of the inclement weather we had a good attendance from both churches; fine start for the New Year; best yet, hope to see every official member at the second quarterly conference.

This is one of the charges which paid 100 per cent. of all assessments last year, and has paid it ever since I came to this work, and we expect to raise 100 per cent. this year.

We will almost raise 50 cents per member for Children's Home, but, Bro. Millikan, you will just have to be patient.

Yours for better service,

Robert S. Troxler, Pastor.

Uwharrie Ct.—Dear Bro. Holmes: I reached my charge Dec. 4, 1915. I have made one round on my work. I have found a very kind people and they have received me very kindly and made me welcome to their homes, for which they have my heartfelt thanks. Our work has started off nicely. Three of our S. S.s have decided to give one collection each month to the Children's Home. I have gotten eight subscribers to the M. P. Herald. I have preached ten times and conducted a number of prayer meetings and attended two funerals. Have written about eighteen letters and cards and traveled over six hundred miles and made 57 visits. On Dec. 26th I visited Mill Grove at 11 a. m. I found Bro. John Alexander, the pastor, preaching to his flock. He was giving his people some good sound truths. I made a few remarks to those good people and from there we went to Love's Grove. I say we because little Inez was with me. We found a waiting congregation. I preached to those good people the best I could, and their pastor, Bro. Alexander, made some remarks and the Spirit of the Lord was with us. The people like Bro. Alexander fine. The Love's Grove people were due me about $25 on back salary. I remained in the community a few days and they paid me up all but three dollars, and they say they will send me that in a few days. Mill Grove is still due me $5 on back salary, but I believe they will pay that soon. May the Lord continue to bless those dear people and their new pastor.

We had a merry Christmas. I went home a few days before Christmas. I was at home Xmas day and received lots of kind cards of greeting, lots more than usual. Sister S. C. Smith, a member of Sandy Ridge M. P. Church, and family sent us a nice turkey. God bless you and your dear family, Sister Smith. May the Lord bless you and your dear boys, Sister Stratford, for those precious cards of greeting. And all others. Yes, you, Sister Thompson. I never will forget that last midnight service at your home, Sister Stratford.

We held our first quarterly meeting at Canaan church on Saturday before the 3d Sunday in Dec. Preaching at 11 a. m. A good dinner was served and then at 2 p. m. the quarterly conference was held. The usual business was transacted in a spirit of love. The reports were right good. All the churches were not represented. We are looking for good things on this field this year. God bless all the pastors and all the people. Pray for us. D. A. Braswell.

Fairview Ct.—The first quarterly conference was held at Gibsonville on Jan. the first. All the churches were represented. The conference was encouraging. All seem to be hopeful of a good year. Some changes in appointments were made that I believe will be helpful. The services at Gibsonville on the first Sunday in Jan., morning and evening, were good. The congregations I understand were larger than usual. One new member was received. Some others will join soon.

J. H. Bowman.

Mt. Pleasant, Mt. Pleasant Ct.—The S. S. attendance in Dec. was very good, but might have been better. It was as follows: 5th, 91; 12th, 23; 19th, 78; 26th, 80. As the weather is starting out fine for the New Year, we hope that we will have the largest attendance this month we have ever had. Minnie Suits, Secy.

West Forsythe, President's Appointments.

Pleasant Hill, Jan. 17, 11 a. m.
Harmony Grove, Jan. 17, 3 p. m.
Baltimore, Jan. 18, 11 a. m.
Union Hill, Jan. 18, 3 p. m.
Stony Knoll, Jan. 19, 11 a. m.
Quarterly Conference 1 p. m.

T. F. McCulloch, Pas.

Haw River Ct., President's Appointments.

Midway, Sun., Jan. 9, 11 a. m.
Fair Grove, same day, 3 p. m.
Brown Summit, same day, at night.

W. F. Ashburn, Pas.

Pinnacle and Mt. Zion Charge.—I entered upon my duties as pastor of this charge for the second year immediately after the adjournment of Conference. I have met all the appointments but one. I did not attempt to go to Shoals the second Sun. in Dec. on account of the snow. The people have given us many tokens of kindness since our return from Conference. On Thursday night, Dec. 30th, while the pastor and wife were out visiting we received a message to come home at once. We immediately started for home. On arriving there we found several buggies in the parsonage yard, but we did not think of a pounding. We went into the parsonage and were invited into the dining room. There we found that 40 or 50 of the members of Pinnacle and Mt. Zion churches, with some that were not members, had taken possession. The table was loaded with good things. On taking stock we found we had meat, coffee, flour, sugar, potatoes, meal, fruit, and a number of other things too tedious to mention. We appreciate this manifestation of goodwill. May the Lord bless each one of these good people.

Our first quarterly conference will meet at Mt. Zion on Sat. before the third Sun. in Jan. Preaching at 11 a. m. and quarterly conference at 1:30 p. m.

Edw. Suits.

Clark's Chapel, Buncombe Ct.—We were very much pleased to have our former pastor return to us for another year. Bro. Martin preached his first sermon for the new year here the third Sun. evening at 7:30. He preached a very helpful sermon. We had our Christmas exercises on Christmas night. It was enjoyed by all.

With best wishes to the Herald and its readers, Harry S. Webster, Reporter.

—Bro. Edwards writes that he has been kindly received on his new field, Roanoke.

Asheville.—I hope you all had a merry Christmas and that you are going to have a very happy New Year. We ought to enjoy it more this year than we have for some time past, if it is a happy year—there's one more day in the year, you know.

We have started off to be happy this year anyway, whatever you may do about it. We are happy in the realization that last year was a good one for our church at Asheville in every respect, and we are happy in the anticipation of even greater things for the church during this year. We must make haste slowly here, but we are progressing in a quiet but permanent way.

We were made happy at the last of the year by a check from Bro. Geo. Harris, who at Conference kindly took charge of D. W. Hardee, with the promise of more the unpaid pledges at Henderson, for Bro. money on pledges after Christmas. This brings what I want down to $225. I am sure if I keep on wanting it long enough, I shall cease to want anything. Thank you.

We had a good time Sunday morning, and were happy again. A well attended communion service, in which several strangers participated, much to our joy, followed by an old-fashioned (God save the mark) love feast of bread breaking. So old-fashioned, and so rare, that fully half of those present, and many of them grown folks, had never seen or been in one. O Methodism. how greatly is thy glory fallen! The rich inheritance of our fathers that we have orht mnktereaa)RcfoJMH naywthaaoghm7J1BsodE T T TTTTAAA that we have thrown away together with the class-meeting.

Our people were delighted, even those who were strangers to it. and I think we will make it a quarterly institution.

With the reorganization of the Sunday-school in the election of new officers, and rearrangement of teachers, we are looking forward to larger things in this department of the work here. A canvass is being made for a teacher-training class, and we hope to have it in full swing in a week or two.

The social side of the church has been neglected for some weeks now, but next Thursday the Christian Endeavor Soc. is to give a social, and will start the ball rolling again. C. W. Bates, Pastor.

Glass-Ingold. On Christmas Day, 1915. Mr. William Glass and Miss Lillian Ingold came to the home of the editor of the M. P. Herald and were by him united in holy matrimony. May their life be joyous.

OBITUARY.

Capt. Samuel L. Lineberry died at the home of his only son, Albert A. Lineberry, on Seventh Ave., Lexington, N. C., Dec. 5, 1915. Age, sixty-four years, seven months and twenty-five days. Capt. Lineberry, a railroad veteran of thirty-eight years. Since April, 1877, he had been conductor or holding other similar positions with the different railroads of the South now grouped together to form the great Southern Railway system. During the long period of service, Capt. Lineberry was conductor in the Richmond and Danville, Georgia and Pacific, Atlanta and Florida, Seaboard Air Line, Brunswick and Birmingham and Southern. His last work was at the L. & N. and Birmingham Terminal Station. He joined the order of Railway Conductors in 1885 and was a charter member of Division 186 at Birmingham. He was a Royal Arch Mason, a Knight of Pythias. Capt. Lineberry was a member of an old German family who came to this country in 1752 from the Hartz Mountains, of Germany, in what is now known as Brunsweigh. He was born in Enfield, Halifax Co., N. C. He was one of a number of the sons of Rev. Arlendo Wood Lineberry, D. D. His mother was a Miss Celia Gallaspie of Surry Co., N. C. His grandparents were Samuel and Jane Lineberry.

Capt. Lineberry was educated at Yadkin College. Married to Miss Julia Francis Owen, of Yadkin College, on Nov. 6, 1873. This union was blessed by the birth of one son and one daughter. The daughter died at the age of four years. Albert A. Lineberry, who still survives the father, is a resident of Lexington, N. C. He leave four brothers and one sister: namely, Martin Alexander, Jesse William, Charlie Clark, and James Brantly Lineberry, and Mrs. H. B. Owen, of Gibsonville.

Capt. Lineberyy came to Lexington nearly two years ago, afflicted. Soon after his arrival here he was stricken of paralysis which rendered the lower half of the body helpless. He lay in this helpless condition till the end came, on Sunday A. M., Dec. 5th.

The writer visited him a number of times during his confinement here. He was bright, sunny, and hopeful. The most patient sufferer I ever knew. We had a number of conversations on religion. He spoke of not having lived as he should, but spoke of his early conversion and of a present and confident hope of heaven. He knew all of the older ministers and would usually name them all and ask about them. He leaves a host of relatives and friends in many of the states to mourn their loss, but their loss is his eternal gain.

The remains of Capt. Lineberry were carried to Yadkin College for interment. A funeral service was conducted in the Methodist Protestant church by Rev. H. L. Powell, assisted by Rev. W. T. Totten. Then the body was carried to its last resting place and given back to mother earth to await the general resurrection of the dead.

May the blessings of God be upon the bereaved family and especially upon Albert, who rendered untiring faithfulness during the entire confinement of his father. H. L. Powell.

(Methodist Protestant and Methodist Recorder are requested to copy.)

FROM PASTORS AND PEOPLE.

THE POSTAL CARD

W. F. KENNETT, EDITOR

The Postal Card has been suspended for some weeks incident to our transfer from the old to the new field. After the rise of conference we returned to the old work where we had been very happy for the past seven years and spent some ten days in gradually getting our things together and placed in a car. During this time we had the pleasure of preaching once more to a fine congregation at Flat Rock. The new pastor was present; but was kind enough to insist that we deliver our final message. Bro. Cecil's remarks indicated a progressive year for Flat Rock Circuit. The charge is fortunate in having, in him, a progressive leader. We also preached the funeral of Mr. W. F. Linville at Bethel, on Thanksgiving Day. Mr. Linville was nearly 86 years of age. He had never married. He was not a member of any church. He professed Christ, in his home, a year or more ago. He was a splendid citizen. He had accumulated a consideable estate and had helped many others in a financial way.

Finally on Monday, Dec. 6, we were almost in shape for loading. Bro. N. W. Gordon came to us that morning and helped us finish and remained with us until everything was in the car. Thanks to him and many others for uniform kindness through so many years. Our friends kept us well supplied with fresh meats and other seasonable articles of food. They seemed determined that we should not be hungry when we left them.

The New.—We spent Monady night in the home of Sister Dwiggins, in Stokesdale, and Tuesday night in Greensboro. Wednesday morning we reached the good town of Mebane. Found kind friends awaiting us at depot. We went to the home of Bro. Henry Nicholson, accompanied by Mrs. Nicholson, where we were kindly entertained until evening. After dinner Bro. J. W. Nicholson placed a two-horse wagon and two good hands at our disposal and in a few hours our things were all in the parsonage.

Wednesday evening we were escorted to the parsonage, where a reception was tendered us. About fifty good-looking people were present—all were good looking—"looked good to us." We listened to splendid music. Refreshments were served to all present. The new pastor made a short talk and led in prayer. The reception was most cordial and helped us to feel at home at once. After the reception we went to the home of Bro. J. W. Nicholson and were cared for until Thursday P. M. when we took up our abode at the parsonage. On Christmas eve there was a huge Christmas tree in the church. If ever a tree groaned under its burden this tree surely groaned. It required about an hour to pick the fruit from the tree. The eyes of the little ones shone and the older ones were not forgotten. The parson came in for his share and the parsoness for a double or triple share. The Christmas tree was a success. Paul S. Kennett came to us from Westminster, Md., for the holidays and preached for us the 4th Sunday, morning and evening.

What We Find Here.—First, a very good rhorch building, in town, and Hebron one of the best country churches—we mean the membership—in North Carolina. We knew them in other days and are glad to number many of them among our tried and true friends. Here in Mebane we find a good congregation, many young men and young women among the membership. A live Sunday school. A good and well attended midweek prayer meeting. We find a nice parsonage, with electric lights, a phone and many other conveniences. The yard is inclosed and there are rose bushes and violet beds. We found plenty of good hickory wood and coal in the wood house and coal bin. Our predecessor, Dr. Swain, had done much in the way of beautifying the parsonage grounds and had planned for the comfort of his successor. We find here a very kind, hospitable people. They have kept coming to the parsonage; or sending such things as would help to make Christmas cheerful and happy. We have been in about 35 homes and our verdict is that we have a good people to serve and we are much pleased with our new work. Under the blessings of God and with the earnest co-operation of the people, which we confidently expect, we are looking for a year of successful and happy work.

Mebane, Dec. 31, 1915.

Center, Alamance Ct.—Center has lost two valuable members recently. On Dec. 20, Mrs. Nancy A. Braxton died, aged nearly seventy years. On Dec. 24, Mrs. Q. V. Braxton, wife of Bro. W. E. Braxton, died, aged seventy-two years. Both were faithful to attend church when able to do so. Funerals conducted by their pastor in the presence of large congregations of relatives and friends.

J. W. Whitehead.

Flat Rock Ct.—On the 4th Sunday at 11 o'clock in Nov. I attended church at Flat Rock, and heard Rev. W. F. Kennett preach his last sermon on this circuit for the present, a good sermon. He and I visited Mr. John Price who is sick and took dinner with Bro. J. B. Ogburn who lives with his mother who is also sick; but she is thought to be somewhat better. I have met all appointments. Attendance not large; some have gone into winter quarters and others speak of doing the same, which has a tendency to try a pastor's faith. The ladies had a fine dinner. Our first quarterly conference met on the 22nd at Flat Rock; preaching at 11 A. M. Not a large attendance, and still smaller at the conference, for some went home. Conference opened at 1 p. m. This circuit has forty-one officials and only eighteen answered roll call. Bethel 5, Flat Rock 6, Palestine 3, Gideon Grove 4. This is a poor show for a circuit of 582 members. No field can do its best work when such an interest as this is shown by officials, and I am not pleased with such a beginning. I trust the attendance will improve.

We went through with more than the usual business because of the new business. The reports were all accepted, but no one had much to report except the stewards on pastor's salary and it was especially good, as you can see. Bethel $40. Flat Rock $20.50. Palestine $2. Gideon Grove $15. Total $77.50. The conference adopted the individual apportionment plan for pastor's salary and general interests, and it takes 53 percent of pastor's salary to raise the general interests. In other words if you pay the pastor $1.00, you are due 53 cents for general interests, and this does not include collections for the children in the Home or the Home indebtedness. (I am saying this for the benefit of my members on Flat Rock Ct.) The conference decided to make an effort to raise 50c per member to pay off the indebtedness on the Children' Home. There are 582 members on this circuit, as follows: Bethel 155, Flat Rock 264, Palestine 99, Gideon Grove 67. N. W. Gordon of Stokesdale was elected to represent Bethel, and Ira Johnson of Summerfield Flat Rock, James Tucker, Stokesdale, R. D., Palestine, P. D. Lemons, of Stokesdale, Gideon Grove. These are all in sympathy with the move and will do their best to raise the $291. Our general interest is $312, plus $76 for District Parsonage equals $679, plus $600 pastor's equals $1,279. This sum divided by 582 gives $2.22 per member. We can raise it if all would do their part: let us try and begin at once.

I have been in 42 different homes on my work up to this writing. We have been kindly remembered by Bros. N. T. Pegram, A. O. Jones and R. W. Jones.

C. A. Cecil.

Yadkin College Ct.—The parsonage has again been bombarded and the pantry has been completely in the hands of the invaders and the supplies swelled to overflowing. The invaders proved to be the pastor's good and tried friends of Shiloh. On Thursday before Xmas, the Sunday-school met to treat the children and faithful workers; the pastor was invited to be there. The day was ideal. When the pastor arrived the whole community seemed to be there. The beautiful little hill on which the church stands literally swarmed with glad, cheerful, rejoicing children. The grown people seemed to be the happiest folks I've almost ever seen. I was at once invited into the church. All at once the church was left to the pastor and just a few others. I thought—Well, this is a strange way of doing. In a short time they began to assemble. Then music. The efficient Supt., H. A. Leonard, arose and with a few well chosen remarks explained to the audience the object of the occasion. Then he said we will treat our pastor first. Bro. W. J. Berrier was asked to escort the pastor to the vestibule where the treat had been prepared. Well, it looked like a well assorted grocery store. There were over 400 pounds of the best patent flour, cured ham, not Peter Slewfoot's kind, for it was just about all one could carry. Then came in line every variety of fresh meats, potatoes, jellies, preserves, fruits, pickles, sugar, butter, eggs, chickens, etc. I can't mention all nor can I take space to name all the donors. God knows them and the pastor knows every one of them. The pastor returned and tried to express his thanks to these kind friends in person. He found language inadequate. Our hearts still swell with gratitude and will be constantly reminded each day and each meal. In some lines it will take about all the year to devour them. The treat was ample, and each child and grown person received the largest treats I ever saw given by a Sunday school. I saw Bro. A. H. Evans sitting there very happy, it seemed. He had arrived late in his auto. Bro. Evans has been the faithful and highly esteemed teacher of the Bible Class. This class has been very large. At this point Bro. Evans arose and with a few well chosen remarks presented each member of his class a present. This occasion will be long remembered. Here we adjourned. The pastor was puzzled to know what he would do with his treat, for it would have taken many buggy loads to convey it all away. Bro. W. J. Berrier stepped up and said, I brought my one-horse wagon on purpose to take these things to your home. So we commenced to load and when we had piled up on the one-horse wagon there was still left, so the remainder was put on his other wagon. We were soon at parsonage and unloaded; after the children had gone to sleep, wife and I went down to inventory, finding near $50 worth of groceries.

We have had a good Xmas. I took Xmas dinner out at Mrs. Augusta Walser's. All of her children and one great-grandchild to number 45, then invited friends to number 66. Her children all brought dinner. The dinner was spread in front of the old homestead and after all had eaten to full satisfaction there remained on table more than enough to feed the same crowd again. It was a great dinner. The pastor was asked to return thanks. May God bless this occasion.

H. L. Powell.

On third Sun. in Dec. we met the regular appointment at Shiloh; a good congregation to hear the word. Bro. A. H. Evans and wife were received by certificate. Bro. Evans and wife took their certificate from this church about six years ago and moved to High Point. Now he is a citizen of Lexington; he runs his auto out to the old home church every Sunday and attends church and Sunday school. Shiloh is the church of his father and mother and where he was converted. He has a most hearty welcome. Bro. Evans is one of our most progressive laymen. His wife a model Christian woman, a true wife and mother. May God bless them with the entire membership. H. L. Powell.

President's Appointments, Yadkin College Circuit.

Thursday, Jan. 13, 11 a. m., Bethesda.

Friday, 2 p. m., Friendship; Yadkin College at 7 p. m.

Saturday, 11 a. m., Shiloh; dinner; business of 1st Quar. Conf.

Every official and everybody else who can, come to quarterly conference.

Sunday, 16th, 11 a. m., Shiloh; 3 p. m., Mt. Carmel; 7 p. m., W. Lexington.

Let stewards and all officials bring up good reports. Yours for the Master.

H. L. Powell.

President's Appointments, Flat Rock Ct.

January 20, 11 a. m., Gideon's Grove. 3 p. m., Palestine.

January 21, 11 a. m., Bethel; 3 p. m., Flat Rock.

President will be met at Stokesdale the 20th a. m. C. A. Cecil.

Oak Ridge Church.—We had a beautiful Christmas Sunday and Bro. Gerringer filled his regular appointment. He preached an excellent Christmas sermon and there was a large congregation to hear him.

Our S. S. and the M. E. S. S. gave a joint Christmas entertainment in the chapel of O. R. I. Sunday night. On account of rain we postponed it from Sat. night until Sun. night. The children did finely and their part being finished there was a large tree of presents distributed among the crowd. The program was certainly enjoyed by a large crowd.

Our first quarterly conference for the year met on Sat. before 3rd Sunday. We had a good meeting. Most of the churches on the circuit were well represented.

We wish every one a successful and a most happy New Year.

Ogalee Benbow, Reporter.

Davidson Ct.—Notice: Our first quarterly meeting will be held Saturday before the third Sunday in January. Hope all the members will be there, for there will be some very important business to come before that meeting. We want the cooperation of all the members of the church. May God bless our work this year.

Yours for the church, J. W. Hulin, Pas.

Halifax Ct.—On Saturday evening, Dec. 25, at 7:30, Bethesda Church had an interesting and helpful Christmas exercise followed by unloading a tree. N. M. Harrison, Jr., dressed for the occasion, acted the part of Santa Claus well to the great delight of the chidlren. Santa found a present of a $5.00 bill, and a $5.00 or $6.00 pair of blankets on the tree for Mrs. Swaringen and me from Bethesda Church, besides many smaller presents for the different members of the family. Miss Harriet Wills and Miss Agnes Wills sang Holy Night as a duet, and they sang it "with the spirit and the understanding."

On Sunday at 11 a. m. Bro. Stubbins preached for me at Ringwood. I did not know that he was in the community until he came to church just at time for worship. I knew that it seemed unfair to insist on his preaching without any notice at all, but I thought that Bro. Stubbins was one of those men that are always ready, and he verified my belief by preaching a most excellent sermon. I am sorry so few were out to hear him. Bad weather? Sat. night was far worse, and we had a house full. But those who will read this were there, so what is the use?

At 3 p. m. Sunday, I preached to a small but attentive congregation at Lee's Chapel. I should have preached a good sermon after receiving those valuable presents Sat. night, and then Mrs. Whitehurst had just placed a package of sausage in my buggy that morning at Ringwood. I certainly felt thankful in my heart to God for the Great Gift, and I hope that I made the people see some reasons why we should be thankful.

On Mon. night at 7:30, we had a splendid Christmas exercise at Lee's Chapel. I did not hear all of it, but thought what I heard was excellent. Mr. Curtis Hardy, an editor from Norlina, made a splendid address for us, and then Mr. Jerry Hardy, one of our ministerial students who is in school at Elon College, also made an excellent short address. A purse of about $4.50 was found on the tree for me. These people have learned that while I like postum better than coffee I like money best of all. The choir sang Holy Night, and sang it well. Isn't that a splendid hymn!

We are praying and hoping for great things this year.

R. A. Swaringen, Pastor.

Grace Church, Greensboro.—We have been going our usual pace since Conference. Have received three new members, and when the weather was good have had good congregations. Had two special services; one Sunday night following Christmas when the needs of our local poor, the Armenian sufferers, and our Japanese work were all briefly presented and a substantial offering was received for these causes.

Last Sunday night the Sunshine Circle of the church gave a beautiful entertainment entitled The Christmas Garden; there was a splendid audience and the offering for this will be sent to aid the kindergarten work in our Japanese schools. This circle is a junior missionary society of the church, and is doing a great work. Mrs. W. K. Hartsell is the Supt. and the children are receiving most valuable training for larger services in the services of this circle.

We regret to report that there is quite a good deal of sickness just now in our membership and city. One of our most excellent young women, Miss Velna McCulloch, has undergone an operation and is now well on the road to complete recovery. There are several cases of grip and severe colds among others of our membership.

The pastor and family have been most kindly remembered during the holidays. In fact Bro. Millikan started it off with a fine turkey for Thanksgiving, and Bro. T. A. Hunter followed suit with another for Christmas. These were just the preliminary movements of a general movement of friends of the church in their efforts to make us happy. We sincerely appreciate every token of their esteem and love. Wednesday night of this week we expect to hold our first quarterly conference; will report this later.

We are expecting Dr. Wilbur, editor of our S. S. literature, to lecture here next Tuesday night, the eleventh, on American Humor. R. M. Andrews.

Spring Hill, Piedmont C.—Bro. Self left an appointment for next Sunday, but did not set the hour for preaching. We have decided to have Sunday school at two o'clock and preaching at three o'clock. Hope this will please all. Bro. Self said he would preach at whatever hour pleased the people; so everybody come next Sunday and I hope there will be some arrangement made about the appointments so there will be no misunderstanding from this on. We are having a good Sunday school for the time of year. Reporter.

Welch Memorial.—A few words concerning the work here. The people here have made the pastor feel as if he were among home folks. They gave us a pounding just before Christmas, and loaded us down with good things to eat. We thank them for this expression of love and good will and pray God's blessings upon them.

We held our 1st quarterly conference on the 30th of Dec. at night, with a good attendance of the officials. The business was transacted in a brotherly spirit. We were glad to have Bro. Reynolds, of Denton, with us, and we thank him for the encouraging words he gave us. We are very much encouraged with the interest manifested so far, and believe we will have a successful year. May God's richest blessings rest upon all the brethren, and the new year be crowned with great success, is my prayer. A. D. Shelton.

High Point, N. C.

Mt. Zion, Uwharrie Ct.—As I was elected reporter for this place yesterday, I will endeavor to write a few lines. Our pastor, Rev. D. A. Braswell, filled his second appointment here yesterday, delivering a good and helpful sermon to a very good and most attentive congregation. We believe that Bro. Braswell is just the kind of pastor we need, for he is going to put us to work, if we will work, and I don't believe we are going to get out of it.

After we had had Sunday school and preaching, he said he was not satisfied with that, and wanted to have prayer-meeting somewhere yesterday afternoon. So Bro. Braswell gave out prayer meeting to be at the church at 3:30. A few of us went back to the church and had prayer-meeting, and we had a good time singing and praying and talking for the Lord. We think every one present received a blessing and some got happy and praised the Lord aloud.

The collection for the Children's Home yesterday was $2.00. We have not elected new officers for the Sunday school yet; it was postponed till next Sunday. We trust that this will be a good year for the circuit and that there may be much good accomplished. We hope to see the church revived and sinners saved. I believe if people would stop and study for one moment their condition they would become alarmed, that they would come to Christ and be saved before it is too late. Bro. Braswell will preach for us the 5th Sun. in this month at three o'clock instead of the first Sunday in February.

In regard to our former pastor, Rev. J. B. Trogdon, I must say a few words. We were sorry to give him up, as he had been with us five years and we had learned to love him, and had all confidence in him as being a good man. May the richest blessings rest upon him and his wherever he may be, and may this be a good year for him.

Now, Christians, let us make this year 1916 the best year of all. Let us be up and doing while it is day, for the night cometh when no man can work.

Yours for success. Ethel Gaddis.
Trinity, 1-3-16.

Thomasville.—The old year has come and gone and the new year is here with its numerous opportunities. What shall I do this year for the advancement of the Master's Kingdom? is a question that should be considered by every one.

Our Christmas entertainment and tree was quite a success, even though the weather was bad.

On Monday morning after Christmas the men of the church came in and built the partition across the opening into the Sunday-school room. We now have two rooms and when needed we can throw both into one by means of the folding doors.

Our teachers' training class is being organized and will meet each Thursday evening. We hope this will prove to be a success and be the means of doing much for our Sunday school.

In my last report to the "Herald" I said something of the condition of this church which might be taken by some to mean that I was reflecting on the former pastors of this church. Such a thing was entirely foreign to my idea and purpose, for I would not do such a thing. The former pastors did splendid work here and opened the way for much advancement in the future, and whatever success we may attain this year will be partially as a result of their efforts here. Sincerely,

E. O. Pritchett.

Lincolnton, Shelby Ct.—Dear Editor: I want to say our work here as a church has started off so well in the beginning of the new Conference year, I want to write something about it. We were glad to have Bro. Morris returned as pastor. He has been received with open hearts, homes and pocket books. We overpaid him for December and the way we started off we will more than pay up for Jan.

We had a splendid sermon to a good-sized congregation the 1st Sunday night in the new year. Bro. Morris seemed to be at his best, and preached a splendid sermon. We had a good Christmas exercise. All seemed to enjoy it. We treated the entire school, and oh so many presents, and, too, Santa Claus was with us.

Our attendance in S. S. for the past three months was 102, the best by far in the history of the church. We want to dedicate our church the present year.

D. B. J.

Burlington.—We presume the readers of the Herald have begun to think that Burlington church and Sunday school were keeping in obscurity in the matter of reporting. The facts in the case are these: The non-appearance of reports for the past few weeks is due to negligence on the part of the supposed-to-be reporter, who happens to be a busy "scribe" in affairs of everyday life, and therefore has not been alert in reporting.

Our church and Sunday school work has been progressing nicely during the time since the beginning of the new conference year. Each department of the church is taking on new life and pushing the work along in a most splendid manner.

The S. S. attendance was 244 yesterday, the largest we have had this Conference year, and we are very well pleased with the prospects for a much larger attendance. The election of secretary and assistant secretary was held on Sunday, Dec. 26th, and the remainder of the officers were elected yesterday. The new official board is as follows: M. A. Coble, Supt.; J. G. Rogers, Asst. Supt.; C. B. Way, Secy.; Miss Elsie Moser, Ass't. Secy; Miss Ivey Coble, Supt. Primary Dept.; J. H. Boon, Supt. Home Dept.; Miss Lena Lineberry, Supt. Cradle Roll Dept.; Miss Allene Amick, Organist; Miss Lula Foster, Asst. Organist.

We were glad to have as visitors in the Sunday school and church service yesterday Dr. W. A. Hornady, Mr. and Mrs. Ernest Pugh, and Miss Maie Bain, of Greensboro, Miss Daisy Wyatte, of Mebane, and Miss Margaret Hayes of the State Normal College.

The church services both morning and evening were largely attended. At the morning service the Lord's Supper was very fittingly observed. We say fittingly because we believe almost every church member in the congregation communed. There were 80, by actual count, which showed that the people were glad to witness for Him "till He come again." The pastor gave an appropriate address preceding the communion service.

The evening service was well attended, the congregation being largely made up of the young people of the community. Bro. Pritchard delivered an excellent New Year's sermon from Phil. 3:13. The discourse was spoken of very highly and it contained many good suggestions for the work of the church during the New Year.

We are delighted with our pastor and his good wife. Bro. Pritchard is giving us good, practical, helpful sermons, and Mrs. Pritchard has been rendering valuable service in the Sunday school. She was elected teacher of the Jr. Baraca Class yesterday. Bro. Pritchard is teaching the Sr. Baraca Class and conducting a teacher training class each Wednesday evening immediately after the prayer service.

Mrs. Pritchard was called to Siler City last Thursday on account of the serious illness of her parents, Mr. and Mrs. H. C. Vestal.

Bro. Pritchard delivered an address to the Baraca-Philathea City Union meeting Sunday afternoon. C. B. Way.

PRESIDENT'S PLAN OF APPOINTMENTS.

Reidsville	Jan.	6-7
Haw River	"	8-9
Tabernacle	"	10-12
Yadkin College	"	13-16
West Forsyth	"	17-19
Flat Rock	"	20-21
Forsyth	"	22-23
Pinnacle and Mt. Zion	"	24-25
Mocksville	"	27-29
Winston	"	30

G. W. Holmes.

CHILDREN'S HOME.

Report of Superintendent.

Men's Bible Class, Henderson ..	$4.56
Asheville Sunday School	2.85
A Friend in Alabama Conference ..	4.00
Concord Sunday School	5.25
Mitchell's Grove Sunday School ..	.50
Whitaker's Chapel	6.50
Mrs. John S. Morrow	1.00
Mrs. Mollie B. Crawford	2.00
Miss Hattie Harris	1.00
Baracas, N. Main St., High Point..	6.75
Mr. R. C. Wood, Lynchburg, Va...	50.00
Mr. and Mrs. J. F. Perry, Sue, W. Va.,	2.00
Bethesda S. S., Yad. Col. Ct.	1.70
Union Grove, Orange Ct.........	2.00
Mt. Elma Ch. (Thankoffering)	1.00
Mt. Hermon, Creswell Ct. (Thankof.),	1.60
Woodley's Chapel (Thankoffering)	1.10
Rehoboth, Creswell Ct. (Thankof.),	1.38
Creswell (Thankoffering)	5.12
Creswell Sunday School	1.61
Mt. Zion Sunday School Pin. & MtZ	.75
Miss Bessie Hunter, Vance........	1.00
Mrs. A. J. Richardson, S. Eggs	1.00
Julian Sunday School	1.10
Ladies' Aid ($25 pledge) Brookeville, Md.	16.50
Tri-Sigma S. S. Class, Cambridge, O.	15.00
Bethel Ch., Alamance Ct.	10.00
The Brothers' Class, Bellemont	5.00
Mr. H. C. Neal (Thankoffering) ..	1.00
Mrs. H. C. Neal “	.50
Gilbert Neal “	.25
Mason Neal “	.25
Mss. Pattie Pahks (Thankoffering)	.50
Elliott Willey (Thankoffering) ..	.75
Algie Lee (Thankoffering)	.50
Mrs. H. C. Neal, Sun. Eggs	1.00
Mrs. Pattie Parks	1.00
Rehoboth S. S., Granville Ct.......	7.71
Mr. Frank Gurley, High Point	10.00
Mr. L. L. Wrenn, Siler City	5.00
W. B. H. M., Maryland Branch ..	5.00
Jr. C. E. Soc., N. C. Ave., Wash.,	5.00
Denton Sunday School	1.55
Christ Ch., Baltimore (to clothe a c.)	25.00
Point Marion, Pa., ...	4.30
Mrs. W. M. Richards, Lawndale	1.00
Union Chapel, Granville Ct.	7.40
Union Chapel Sun. Eggs	5.10
Miss Pauline Floyd, Un. Chapel, for best S. S. attend.. then gave to H.,	5.00
Bethel S. S., Randolph Ct.	1.00
Albemarle S. S., Stanley Ct., ...	5.20
Mill Grove Ch., Midland Ct.	1.85
Charlotte S. S., Richland Ct.......	2.00
Asheboro S. S.	3.52
Belemont S. S., Mt. Hermon Ct.....	6.82
Brown Summit S. S.	1.10
Shiloh S. S., Yad. Col. Ct.	1.27
Burlington Sunday School	10.58
Burlington S. S. Thankoffering....	15.70
Ruth Mitchell, Guilford Ct., Eggs	1.00
Harris Chapel Sunday School	3.20
Welch Memorial, Dec. and Jan. ..	4.63
Total	$297.33

In Kind.—Miss Eleanor B. Craig, Orange Ct., dried fruit; Mrs. C. C. Chandler, Denton, 6 pr. hose; Mrs. Earle P. Holt's S. S. class, Oak Ridge, 1 doz. pr. hose; Mr. and Mrs. J. F. Spencer, Gastonia, 1 bbl. potatoes and pears; Jr. Philathea Class, Henderson, 40 hdkfs.; Jr. Baracas, Grace Ch., Greensboro, a present for one boy; Grace Ch., Parksley, Va., 1 bbl. toys and clothing; Mr. H. L. Coble, Greensboro, 1 crate oranges; Mr. Green A. Nicholson, Bellemont Ch., 1 box potatoes, peas and dried fruit; Mrs. W. C. Hammer and Mr. J. D. Ross, Asheboro, each a crate of oranges; The Philatheas, N. Main St., High Point, a present for each child; Mrs. J. D. Newell, Winston-Salem, fruit, nuts and cake; Mrs. Louisa Gales, Lincolnton, two quilts; Jr. C. E. Soc., Asheville, doz. towels, 20 hdkfs.; Brown Summit S. S., a small box oranges and a bbl. potatoes; the ladies of Thomasville Ch. gave a pair of stockings to each child and one of the stockings was filled with nuts, candy and some useful present. Mr. and Mrs. H. A. Millis of High Point, who are not members of our church, brought a treat last year for each child and this year they had asked for the name and age of each child and on Christmas eve they came again with a suitable present for each child. They had certainly exercised good taste in making their purchases. A contribution that I appreciate came from Mr. J. W. Bishop, a blind man, Friendship Ch., Mt. Hermon Ct. He never let his financial condition keep him from helping a worthy cause; you could always count on him, and when he lost his sight it did not stop him from giving. He sent us a sack of fine meal. Think of the people who have two good eyes and sound bodies and never do a charitable deed. So many of us who have good eyes and a sound body never stop to think of God's goodness to us. Mrs. Joe Anthony, 1 crocheted center piece; Miss Myrtle Trogdon, 1 Em. center piece; Miss Gertha Trogdon, 1 Em. table runner.

The above is a three weeks' report. The report that should have come out Dec. 23 was mailed in High Point but didn't reach the Herald office.

We have just passed through the best Christmas in the history of the Home. The people had asked for the names and ages of the children and made good selections for presents and had all labeled for us, and then we are so thankful that all the children were in good health.

We beg pardon if we have omitted reporting anything. Words fail to express our appreciation of what has been done. We wish for each and all peace, happiness and prosperity this New Year. Yours in the work, H. A. Garrett.

Bethany, Reidsville Ct.—We are very glad that Conference gave us our same pastor. for we were quite unwilling to give him up. He has entered very earnestly upon the new year's work, having already given us three strong sermons since his return. We are planning, hoping and praying for more united effort on the part of the church. and greater results from this year's work. There is much to be done, or there will be much loss to the church and to each of us. If we are unfaithful in small things God will not give us great things.

School opened here Jan. 3rd for the spring term. Our young people who teach at other places have returned to their schools. Mrs. T. F. Humphreys.

New Hope, Vance Ct.—Dear Editor: As I have been appointed reporter for New Hope I will endeavor to mention some recent happenings at our church. We had our Christmas tree on Christmas eve with recitations and songs; all present seemed to enjoy the entertainment very much.

On last Sunday Bro. A. L. Hunter filled his regular appointment and gave us a fine sermon on Lost Opportunities. Pledges were taken to cancel the debt on the Children's Home, amounting to 75 cents or more per member, including the cash.

Our Sunday school is moving along nicely. We are hoping for a better one this year than before. We give the fourth Sunday collections to the Orphanage.

Wishing the Herald and its readers a prosperous and happy new year,

Esther S. Paschall, Rep.

MARRIED.

Jarrett-Carmichael.—On Friday evening, Dec. 24, 1915, the home of Mr. and Mrs. W. P. Carmichael was the scene of a beautiful home wedding, when their daughter, Miss Vetra A. Carmichael, and Mr. Luther R. Jarrett were united in holy matrimony by the writer. Immediately after the ceremony the happy young couple led the way to the dining room where a dinner was served. Everything to make the occasion one of love and good cheer was made manifest in the home.

Mr. and Mrs. Jarrett are both active members of our church here and will continue to make their home in Thomasville. Their pastor and friends wish for them much happiness. E. O. Pritchett.

—Have faith in God.

MARRIED.

At the home of the bride's father, N. W. Gordon, near Stokesdale, N. C., on the 22nd of Dec., 1915, at 5:30 P. M., Mr. V. O. Jones and Miss —— Gordon were married by the writer in the presence of a few friends. May their life be a happy one.

C. A. Cecil.

Rice-Barker.—Dec. 29, 3 P. M., the home of Mr. and Mrs. A. S. Barker, Randleman, N. C., was the place of a beautiful home wedding when their daughter, Miss Maud, became the bride of Mr. W. T. Rice, of Bamberg, S. C., Rev. J. B. O'Briant being the officiating minister. Mr. Rice is a native of Georgia but is now a citizen of South Carolina and is a bookkeeper in a mercantile house in Bamberg. Mr. Rice is a young man of most excellent qualities and it is not at all surprising that he should woo and win one of North Carolina's fair daughters. Mrs. Rice is a lady of refinement and is one among Randleman's best girls. She is also an experienced milliner and was employed by a wholesale house in Baltimore, Md., and was sent out to different towns of the country. It so happened that she was sent to Bamberg, S. C., for two years. It was here that she and Mr. Rice met, which meeting grew into friendship, love and marriage. The home was beautifully decorated with holly and fern; but only a few of the near relatives and friends were present. The bride wore a beautiful blue going-away suit, and soon after the marriage Mr. and Mrs. Rice amid showers of rice and many congratulations boarded the train at Randleman for Bamberg, S. C., where they expect to make their home.

Barker-Farlow.—The M. P. Parsonage at Randleman, N. C., was the scene of a very enjoyable occasion, Dec. 22nd, 8:30 P. M., when Mr. A. M. Barker and Miss Julia Farlow were united in marriage, Rev. J. B. O'Briant officiating. They are both of Randleman and will make their future home here. The groom is a widely known business man throughout the surrounding country and held in high esteem by all who know him, while the bride is a lady of refinement and is popular and has a wide circle of friends. The ceremony was witnessed by only a few relatives and friends of the bride and groom. Their many friends wish for them a long and happy life together.

Burgess-Moffitt.—Married at the home of the bride in Asheboro, N. C., Mr. E. C. Burgess and Miss Mary Jane Moffitt, Dec. 9th, Rev. J. B. O'Briant officiating. Immediately after the marriage they left Asheboro for Randleman where they are now making their home.

Elmore-Kivett.—On Sunday afternoon, Dec. 26, Mr. R. C. Lewallen with Mr. C. C. Elmore and Miss Berta Kivett of Asheboro motored to Randleman. They arrived at the M. P. Parsonage about 5 o'clock where Mr. Elmore and Miss Kivett were happily married by J. B. O'Briant. Mr. Elmore is a member of the Bulletin office force, and is a most excellent young man, and Miss Kivett is one of Asheboro's charming young ladies and has a host of friends.

After the marriage the happy couple were taken by Mr. Lewallen to the home of Mr. and Mrs. W. A. Elmore in Randleman (parents of the groom) where they will spend a few days of Christmas week. Friends in both Asheboro and Randleman extend congratulations.

DIED.

Waitman.—Jacob L. Waitman was born July 10, 1846, died Dec. 16, 1915. He was married three times. His first marriage was to Miss Triphena Wagner who lived only nine months after marriage. The second marriage was to Miss Sarah C. Swicegood. This union was blessed with six children, five living, one dead. His third marriage was to Mrs. Mary Barnhart who survives him. Bro. Waitman leaves two brothers and three sisters. He leaves 32 grandchildren; five grandchildren have preceded him to the glory world.

Bro. Waitman was converted when only a boy of 18, at Shiloh Methodist Protestant Church, of which church he sought membership and was a faithful member to the date of his death. His funeral was conducted by his pastor, Rev. H. L. Powell, assisted by Rev. Mr. Carter, a near relative of the surviving widow and a favorite of Bro. Waitman. After the service in church his remains were laid to rest in Shiloh cemetery. May God bless the bereaved family. One of the older pillars of the church has fallen. In this dispensation of God's providence the pastor loses one of his dear friends. For some 23 years I've known him. I met him and commenced to visit him. I loved him and he always enjoyed meeting and having the young preachers who were in school at Y. C. to visit him. Peace be to his ashes.

H. L. Powell.

Foust.—Mrs. Elizabeth Foust was born Nov., 1847, and died Dec. 22, 1915. She was married to J. Wesley Foust 34 years ago last March. This union was blessed with five children, two of whom preceded the mother to the eternal world. The aged husband, two sons and one daughter are left to mourn their great loss.

Sister Foust was a member of the Lutheran Church at Old Pilgrim for some years.

Her funeral was conducted by Rev. H. L. Powell at Bethesda Methodist Protestant Church on Dec 23. After the funeral her remains were laid to rest in the Bethesda cemetery. May God bless the aged husband who is not a Christian.

H. L. Powell.

Broadway.—Mrs. Emma Ethel Broadway was born May 28, 1892; died Dec. 25, 1915. She was married to David Broadway on Dec. 14, 1913. This union was blessed with one child, a little boy of about one year. She leaves a father, mother, three brothers and a number of friends and relatives. Mrs. Broadway made a profession of religion at the age of twelve years and joined the Methodist Protestant Church at Yadkin College, where she held membership at death. Her funeral was conducted by her pastor, Rev. H. L. Powell, at Shiloh M. P. Church on Sunday, Dec. 26th at 2 p. m. Her remains were laid to rest in Shiloh cemetery. Mrs. Broadway was a victim of tuberculosis.

May God bless the husband and dear little child who can never know the worth of a dear mother.

H. L. Powell.

Hill.—Corrinna Hill was born May 27, 1871, and died Dec. 29, 1915. At an early age she was deprived of parental training. She being forced to give up her earthly parent and leave brother and sisters only prepared her for greater things. She could see more plainly the necessity of a home beyond. She professed religion and joined the church at Hillsboro and lived a pious, unassuming Christian life, helping in any way she could to further the Kingdom of Christ. As a mother she was kind and thoughtful and prayed that her children might walk in the path of righteousness. As a wife she was tender and gentle. Pain and suffering did not destroy these qualities. In her last suffering she realized that the end was near, and said she and God would settle it and rested unafraid until the time came when she slipped away to her Father's House to be with that innumerable host. She was that type of a woman that shone right where she was. To know her best was to love her most.

A Friend.

Denton, N. C.

Brown.—Catherine Elizabeth Fulk, the daughter of John and Delilah Fulk, was born March 20, 1846, and died Dec. 30, 1915. She was married to Crosley M. Brown Nov. 11, 1866. This union was blessed with two children a son and a daughter, both of whom survive. The father preceded her about sixteen years.

She professed faith in Christ during her girlhood days and joined the church at Mt. Zion in Surry Co. Later she moved to Harmony Grove M. P. Church in Forsyth Co. where she lived a consistent Christian member until the end came.

She was stricken with paralysis about nine years ago from which she has suffered these many years, but amid all her afflictions she always remembered her Saviour, and when pain was so severe she would pray aloud and ask the Lord to help her, and He did, for she passed away without a struggle. She leaves one sister two children, one stepson, 26 grandchildren and four great-grandchildren. She leaves a host of relatives and friends to weep over their loss. She was a devoted mother. She was meek and lowly and Christ-like. How can we give her up? But a consoling thought is, "There remains a rest for the people of God."

The fire light falls upon thy vacant chair
The sunbeams rest upon thy grave.

To us who love you, Mother, the world is dark and dreary, the long years stretch out before us lonely and desolate.

Fullness of joy—she has reached it now. God called her away from pain and heartaches, from suffering and death. The tired heart is at rest. We loved her well, but Jesus loved her best.

CHILDREN'S HOME.

Report of Building Fund Treasurer.

Previously reported	$81.56
President G. W. Holmes	10.00
Miss M. A. Whitaker and sisters	2.00
Rev. R. L. Hethcox, Spring Ch. Ct.	20.00
Rev. T. F. McCulloch, Spring Ch.	5.27
Pleas. Hill, Sp. Ch. Ct.	2.25
Mrs. J. W. Crews, Spring Ch. Ct.	5.00
Rev. E. G. Lowdermilk, Reidsville Ch.	34.00
Thankoffering in memory of Mr. and and Mrs. N. R. Bowman, Mt. Pl.	5.00
Miss Millie L. Bowman, Personal	25.00
Mr. and Mrs. W. T. Bowman, Mt. Pl.	2.00
W. H. Hauser, Shoals M. P. Ch.	8.51
Rev. J. W. Hulin, Davidson Ct.	8.85
W. N. Pegram, Winston	10.00
Rev. N. G. Bethea, Granville Ct., by	
Mrs. Sadiah Stone,	1.00
Miss Nell Pickens	1.00
Owen Edwards	.50
Miss Lois Edwards	.25
Miss Jennie Vincent S. S. Class, Salisbury, Md.	5.00
Total	$227.19

We thank every one for their cooperation to reduce this interest just as fast as possible. Wishing all a very happy and porsperous New Year, Yours truly,

A. M. Rankin, Sec. and Treas. C. Home.

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Is the first and most important thing to consider when selecting a bank This bank with its capital of $200,000, surplus $70,000 and stockholders liability of $200,000, making in all $470,000—is an absolute guarantee for the safety of your funds.

Greensboro Loan and Trust Company

J. W. Fry, Pres. W. E. Allen, Treas. W. M. Combs, Mgr. Sav. Dept.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

Premier Carrier of the South.

Following schedule figures published only as information. Not guaranteed.

Trains leave Greensboro as follows:

12:55 a. m. No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Beaufort, which may be boarded at 9:30 p. m.

1:47 a. m. No. 30, daily. Birmingham Special. Pullman drawing room sleeping cars Birmingham and Augusta to New York, and Birmingham and Asheville to Washington. Observation sleeping car Atlanta to Richmond. Tourist sleeper for Washington from San Francisco. Dining car service. Day coaches.

1:50 a. m. No. 29, daily. Birmingham Special. Pullman drawing room sleeping cars New York to Birmingham and Augusta, and Washington to Asheville and Birmingham. Observation sleeping car Richmond to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

6:45 a. m. No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond to Charlotte and Norfolk to Asheville. Coaches.

7:30 a. m. No. 108, daily. Local for Raleigh and intermediate points.

7:30 a. m. No. 154, daily except Sunday. For Ramseur.

8:10 a. m. No. 44, daily. For Washington and points North.

8:15 a. m. No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Pullman sleeping car for Winston-Salem from Beaufort.

7:15 a. m. No. 37, daily. NEW YORK, ATLANTA AND NEW ORLEANS LIMITED. Solid Pullman train with observation and open section drawing room sleeping cars New York to New Orleans, Asheville and Macon. Club car Washington to Montgomery. Dining car service. No coaches.

8:20 a. m. No. 133, daily. For Mt. Airy.

9:40 a. m. No. 144, daily. For Raleigh, Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

12:30 p. m. No. 21, daily, for Salisbury, Statesville: Asheville and Waynesville. Chair car Goldsboro to Waynesville. Connecting at Asheville with Carolina Special.

12:45 p. m. No. 130, daily. For Sanford, Fayetteville and Wilmington.

12:50 p. m. No. 45, daily For Charlotte, connecting with trains for Columbia and Seneca.

1:30 p. m. No. 36, daily. U. S. Fast Mail. For Washington, New York and points North. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m. No. 207, daily. For Winston-Salem, connecting daily, except Sunday, with train for North Wilkesboro.

2:30 p. m. No. 151, daily except Sunday. For Madison.

3:30 p. m. No. 230, daily except Sunday. For Ramseur.

4:15 p m. No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car.

5:05 p. m. No. 131, daily. For Mt. Airy.

7:20 p. m. No. 35, daily, U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Pullman sleeping cars New York to New Orleans and Birmingham, and Charlotte to Atlanta. Dining car service Day coaches.

6:35 p. m. No. 235. For Winston-Salem.

7:30 p. m. No. 46 daily. For Danville.

7:15 p. m. No. 132, daily. For Sanford.

6:43 p. m. No. 43, daily. For Charlotte.

10:45 p. m. No. 12, daily. For Richmond and Norfolk. Pulman sleeping cars Charlotte to Richmond and Asheville to Norfolk.

10:20 p. m. No. 233, daily. For Winston-Salem.

11:45 p. m. No. 38, daily. THE NEW YORK, ATLANTA AND NEW ORLEANS LIMITED. Solid Pullman train with observation and open section, drawing room and compartment sleeping cars New Orleans, Macon and Asheville to New York. Dining car service. No coaches.

R. H. DeButts, Division Passenger Agent, Charlotte, N. C.

C. G. Pickard, Passenger and Ticket Agent, Greensboro, N. C.

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"Mummer says we can play up here all Winter long."

"Yep, I heard her tell Daddy that Nesco Perfect would keep us warm as toast."

A warm, comfortable, pleasant nursery is a boon to both the Kiddies and their Mother.

This wise Mother warms the play room with a

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Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXII. GREENSBORO, N. C., JANUARY 13, 1916. NUMBER 8

METHODIST PROTESTANT HERALD
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.
J. F. McCulloch, *Editor and Publisher.*

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Rule in Dealing with Subscribers.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.

Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

—Young people often take offense at older people needlessly. They must not feel slighted every time an older person passes them without sign of recognition. Young people's powers of observation are active and they see the faces of people they meet and readily recognize those they have seen before. It is not so with people advanced in years. The powers of reflection in them have taken the place of the powers of observation. Instead of observing everything that passes before their eyes they are engaged in thought about matters already within their knowledge. This accounts for the fact that you are not recognized by the aged every time you are passed. No offense should be taken. A young man in this city, an usher in his church, has a grievance against his pastor because he sometimes passes him without seeming to see him. The pastor surely does not feel above speaking to the young man; he simply fails to recognize him because he is thinking instead of observing. The world must have thinkers as well as observers. Still it is better for a preacher to leave his state of abstraction and absorption in thought in his study when he goes out among people, and have a keen eye for the faces he meets.

THE HOLY SABBATH.

I do wish all the tired people did but know the infinite rest there is in fencing off the six days from the seventh—in anchoring the business ships of our daily life as the Saturday draws to its close, leaving them to ride peacefully upon the flow or ebb until Monday morning comes again. —Anne Warner.

The Sabbath is necessary, not because it is commanded; but it is commanded because it is necessary.—F. W. Robertson.

HONOR ROLL OF CHURCHES.

[We purpose publishing in this list the names of the churches that pay at least an average of 50 cents a member for the payment of the debt on the Children's Home. We will number them in the order in which they make payment as reported by Captain Rankin, the Treasurer.]

1. Liberty Church, St. Paul Circuit.

—Bro. J. Norman Wills is chairman of the finance committee preparing for the laymen's convention to be held here Feb. 9-11, 13. There are several important committees comprising in their membership many of Greensboro's leading business men. They hope to secure an attendance of 2,500 men from over the State. Mr. Bridgeman, of Illinois, is here as general manager of the campaign. Six years ago he managed the South Carolina campaign.

—Dr. Egbert Smith, Missionary Secretary of the Presbyterian Church, gives testimony to show that attendance at a laymen's missionary convention completely transforms many men—from mere drifters to determined, zealous, joyous, successful church workers. We hope our Methodist Protestant laymen will be well represented in the Greensboro convention.

And it will be a fine meeting for our ministers to attend. There will be instructive, entertaining and inspiring addresses.

—The ninth annual meeting of the home missions council will be held this week in New York. Among the subjects considered in an elaborate program are these: Missionary Work at Ellis Island and at Other Ports of Entry; Conditions and Work Among Immigrants in the West; Immigrant Work and Problems of Immigration in the South; Mountain and Rural Fields in the South; Rural Work in the West.

Rev. G. W. Holmes, president of the Annual Conference, should be addressed at Graham, N. C.

—Rev. J. H. Stowe should be addressed at Matthews, N. C., R. F. D. No. 26.

—Bro. Curry writes that he is highly pleased with his new field. His address is 6058 29th Ave., N. E., Seattle, Wash.

NOTICE.

If any one of our pastors knows of any member of our church living in Charlotte will you not send me their names at once and let me see if they can be enlisted in our cause; for we must act at once and any help you can give will be appreciated. N. G. Bethea.

Elon College, N. C.

Laymen's Convention.—Of the great series of great laymen's conventions in progress or planned for, North Carolina gets but one, and that will be held in Greensboro February 9-13. It is hoped to make it greater in point of attendance and interest than the one held here several years ago, though that one had up toward two thousand in attendance and was highly interesting and inspiring.

An Exalted Idea of Heaven.—They were having a great meeting in one of our churches, shouting and praising God and exulting in their hope of glory. There was present an old woman who was a member of another church, a church that lays great stress on the mode of water baptism and insists that immersion is the only valid mode. During intermission this old woman said to some of our good sisters, "You people needn't be shouting and taking on so: you can't get to Heaven without being immersed." They were astonished and replied: "Don't you think such people as good old Aunt Hannah Jones will get to Heaven?" The old woman answered, "I doubt it, but even if they do, we'll be given a higher seat where we may sit above 'em and spit tobacco juice down on 'em."

—The widow of Judge Albion Tourgee who once lived in Greensboro died recently. Mr. Tourgee died years ago.

—Bro. J. W. Self should be addressed at Winston-Salem, R. D. 5.

—Rev. Chas. J. Edwards' new post-office is Enfield, N. C.

—Tobaccoville, N. C., is the post-office of Rev. T. F. McCulloch.

WHAT TOBACCO DOES.

Dr. Rush: "Even when used in moderation, tobacco causes dyspepsia, headache, tremors, vertigo and epilepsy, and produces many of these diseases that are supposed to be seated in the nerves."

THE SPIRIT OF JESUS THE CHRIST.

As the mountain stands alone with the sky and the stars, so Jesus the Christ stands isolated in His supremacy because of His spirit. He is vastly more than anything He says, vastly more than anything He does. The richest possession of the world is what Jesus is in spirit. True, patient, tender, sympathetic, loving, Godlike in the midst of everyday human experiences, He illustrates the possibility of such a life in the midst of the commonest conditions. Christ's spirit is an incarnation of Christianity. It shines forth like the sun. It is the moral inspiration of the ages. It is the glory of Christendom.

What an ideal is the spirit of Jesus! It shades away into the heavens, and takes on the image of Godlikeness. The motive power of Christianity is the eternal principle of the spirit of Jesus, to lead on the human race to its ultimate triumph over all the obstacles of the world. When God wishes to have a system swing in the sky, a sun surrounded by planets, He does not build a fence around them, He does not chain them to one another. He places in the center the great sun, the source of light and power, and that becomes the attraction that keeps all the planets swinging in their proper places about it as a natural center. What the attraction of the sun is amid the planets, the spirit of Jesus is throughout Christendom. It is a spiritual ideal whose might is in the mind and heart of humanity; it is haunting millions by the thought of possible justice, tenderness, sympathy, purity, love, perfection; it speaks to them, and as they hear its still, small voice above all the turmoil and clamor and war of earth, it has power to reproduce itself in their life and character.

By His spirit Jesus shows what our human nature means, what are its hidden possibilities. He shows us man in full-orbed stature, permeated, controlled, absolutely dominated by the divine. He is the highest manifestation of the Godlike in the human—a sublime object lesson of developed and perfected humanity, the first ripened fruit of a coming magnificent harvest. He proclaims to us, and illustrates for us, what is possible in human nature. The ocean lies glassy before us on a summer afternoon; it ripples quietly at our feet as we sit upon the beach. A terrific storm comes. The water of the ocean, blown upon by the tremendous power of the wind, lifts itself so high that it seems as if it would batter down the cliffs, and overwhelm the mightiest works of man. But the highest wave of the ocean is made up of exactly the same kind of water as the wave that broke in music at our feet, as we sat on the beach on the summer afternoon. That highest wave is the same in kind as the water in the lowest trough of the ocean; it is the common water of the ocean uplifted, upheaved by the continent-sweeping storm, until it appears as if it will strike at the very stars. As the highest wave of the ocean is the same in kind as the common water of the sea, so the nature of Christ is the same in kind as our common human nature. If Christ born on the stock of this old common human nature of ours shows forth such a spirit, He becomes a ringing, inspiring challenge to us to become Godlike in spirit as He is Godlike in spirit. The human nature which in Him blossoms out into Godlikeness is in us; what He becomes, we, too, may become, as the floral seed may become the perfumed glory of the rose. This is a truth to cheer, to lift, to thrill us.

That it is possible for us to have the spirit of Christ, is a sublime fact that raises our life into dignity, and touches it with glory. Jesus is a prophecy of what is possible concerning man. He is humanity's symbol of universal and eternal hope, shining out before the world as a luminous illustration of the possibility of the Christlikeness of all men, and showing that the goal of humanity is to become an incarnation of the Godlike spirit of Jesus. Whatever may be man's spiritual attainments and triumphs, he still sees before him the Christ-ideal, pure as the sky, grand as the cope of heaven, ever inviting him onward and upward. So it is that the spirit of Jesus, as an ever-expanding pattern of spiritual excellence and divine beauty, is to all His disciples as an endless ocean for them to sail on, as a boundless atmosphere for them to breathe, as a limitless space giving them infinite room.

The most sacred, the holiest relationship of earth and time is discipleship with Jesus, because it means seeking to have His spirit. "If any man have not (that is, is not seeking to have) the spirit of Christ, he is none of his." To have the spirit of Christ is to possess His qualities. Take, for example, the quality of sympathy. Christ overflows with sympathy for the weak, for the tempted, for the poor, for those in trouble or distress, the unforttunate in no matter what direction. His presence is to those who have gone wrong, as the spring sun to the invalid who basks in the sunshine. Even those who are the dregs of society come to Him, break their boxes of ointment upon His feet, bathe them with their tears, and wipe them with the hairs of their head. In His sympathetic presence they feel as a plant feels when it is baptized by the dew, when it is refreshed by the life-giving air. Christ is as all embracing in His sympathy as is the blue sky. This gives Him an indefinable personal fascination; it draws the people to Him as a magnet draws steel. As we speak of Christ's sympathy, so we might speak of all the qualities that make Him Godlike in spirit. In the degree that we have these qualities, we have His spirit. As disciples of Christ we seek to live in his spirit, we seek to have our dispositional qualities as perfectly attuned to His dispositional qualities as musical instruments are attuned to each other, when, the keys of the one being touched, there is an echoing chord of response in the other.

It is a natural law that we are, year by year, progressively conformed to the character of our dominant ideal. Instinctively and inevitably we tend to become like, to become assimilated to, that which we really admire and love. By a law as invariable in its workings as that of gravitation we become gradually transformed into the image of that which is the object of our admiration and love. We have the Biblical expression of this fact in these words: "Beholding as in a glass the glory (that is, the spirit) of the Lord, we are changed into the same image." If we take the spirit of Christ as our ideal, we of necessity take on ultimately the image of the ideal to which we devote ourselves. The integrity of the principle, that works this transformation, remains inviolate. In nature we have wonderful transformation. Take the white pond-lily; its blos som is one of most delicate beauty; it is a rare, precious, sweet develpment. Yet nature by a marvelous chemistry takes the black, slimy mud at the bottom of the pond and changes it into the spotless whiteness of the lily. Unspeakably grander, though, is the transformation pictured in the Bible passage, "We all, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, as by the spirit of the Lord."

Christ's spirit is as a clarified atmosphere through which we see the spirit of God. It is as a reflector, the glass polished and without a flaw, giving back the perfect likeness of the God who shines upon it. The harmony of Christ's spirit with God's spirit is such that He can say: "I and my Father are one." This oneness is so complete that Jesus lives in the full blaze of self-conscious Deity. What is Deity? The Bible gives a definition of Deity in its highest characterization of God: "God is love." That is a definition of Deity that will stand forever. Jesus is Deity because His spirit is an embodiment of that love that is the very essence of God's own nature, of God's eternal being. Jesus shows how it is possible for man, by having His spirit, to come into such oneness with God, that God and man are like different notes in a piece of music that are so blended together that they constitute one tune. He prays that all His disciples may have such oneness—"that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us." In seeking to have the spirit of Jesus, we see how humanity may reach up to God and become absolutely and forever one with the everlasting Father.

A flower cannot be fragrant without scattering its fragrance, and delighting every passer by. A diamond cannot be lustrous without flashing the wealth of its splendor on the eyes of all who look upon it. The sun cannot shine without sending out its rays broadcast through all the heavens. What is true of these objects of the natural world is true of those who possess the spirit of Christ; in them is found the spontaneous activity, the free outplay of those things that make them Christlike. It is natural for them to give forth all fine and sweet and true and divine things, as it is natural for the flower to give forth its perfume, the diamond its brilliancy, the sun its illumination. As we are possessed of the spirit of Christ, we seek to make our life serve, like a great-bosomed, smooth-flowing river which, glassing the sky by day and the stars by night, carries richest verdure and abundant life. As we are possessed of the spirit of Christ, we are established in spiritual experiences and realities, in a life of holiness; we have deep, profound, abiding peace; our inward vision is enraptured with sweet revelations. As we are possessed of the spirit of Christ, we know our own divine nature, we are fashioned into that eternal Image that is stainless Love, we dwell in the very heart of immortality.

When the spirit of Christ shall be incorporated into the common life of the people, we shall have an answer to the prayer, "Thy kingdom come, Thy will be done on earth as it is in heaven." We shall then have so much of heaven in this life that the transition to heaven in the next life will be only like that between dawn and the morning. The heavenly bodies swing harmoniously in their orbits because gravitation is complete in its sway over these heavenly bodies. The ideal conditions of mankind will be attained when the spirit of Christ dominates the nations. Then humanity, like the heavenly bodies, will swing, peaceful and glorious, shining in its own orbit, because mutual helpfulness, brotherly good will, and universal love are complete in their sway over all the world.—John Reid Shannon, in *Zion's Herald*.

FROM A BROTHER IN MORGANTON.

A word, as I understand, is the expression of a thought. I think, therefore have I spoken, and sometimes I may speak, think or write wrong, but we read in God's word, "A word fitly spoken is like apples of gold in pictures of silver."

In thinking of Rev. T. J. Ogburn's anti-cigarette sermon I thought of a patient here that he ought to have had standing by when he delivered it; if smoking cigarettes caused him to be in the condition he is. Now I don't know that that is the cause of it, but I know that he smokes them when he has the opportunity. If it has caused his condition, to see him ought to cause any reasonable, or I might say common people, to be convinced of the great importance of stopping their use. "There is a way that seemeth right unto a man, but the end thereof is death."

If smoking cigarettes doesn't cause death, it may cause an impaired constitution or a wreck for the balance of life. How shall it be stopped? The way to keep a child from cutting itself with the razor is to take it from it; or, better, is not to let it have it at all; but after it has it, take it away as quickly as possible.

Now, with no disrespect do I make mention of the patient, for he can't help his condition now, only to use I would think the best means to restore him to a normal condition again; but that fathers and mothers may consider well the best interest of their boys and girls. For it has been said, that "the hand that rocks the cradle moves the world."

—Rev. G. L. Farrow, of the Indiana Conference, writes to *The Methodist Recorder:* The Methodist Protestant ministers of Grant County met at the home of Rev. W. W. Lineberry, in Jonesboro, and organized a Methodist Protestant Ministerial Association, to meet once a month in such places as may be designated from time to time by the association. The following officers were elected: N. Vice, president; P. W. Boxell, vice president; G. L. Farrow, secretary-treasurer. Every Methodist Protestant minister and preacher of the county is supposed to be a member of the association, also local preachers. The next meeting will be held at the Y. M. C. A. Building in Marion, the first Monday in January, at 2 o'clock. Every member is requested to be present. The aim is for a bigger and better church.

—Rev. Dr. P. F. Breese, who founded the Pentecostal Church of the Nazarene, in 1895, died in Los Angeles, Cal., Nov. 22, at the age of seventy-seven years. He was a minister of the Methodist Episcopal Church for many years.

WHY DO WE WAIT?

Why do we wait till ears are deaf
  Before we speak our kindly word,
And only utter loving praise
  When not a whisper can be heard?

Why do we wait till hands are laid
  Close-folded, pulseless, ere we place
Within them roses, sweet and rare,
  And lillies in their flawless grace?

Why do we wait till eyes are sealed
  To light and love in death's deep trance,
Dear wistful eyes, before we bend
  Above them with impassioned glance?

Why do we wait till hearts are still
  To tell them all the love that's ours,
And give them such meed of praise,
  And lay above them fragrant flowers?

How oft do we, careless, wait till life's
  Sweet opportunities are past,
And break our "alabaster box
  Of ointment" at the very last!

O, let us heed the living friend
  Who walks with us life's common ways,
Watching our eyes for look of love,
  And hungering for a word of praise!
—British Weekly.

A NEW YEAR'S RESOLUTION.

"I am not making but one resolution this new year," said an energetic business man recently, "and that is to take better care of my health and take time to live right—that is to give my body the treatment it deserves.

"I'm just beginning to realize," said he, "that it is more than a personal matter as to whether we have good health or not. It is such a foolish idea, that old notion that we get sick because we can't help it. Probably we couldn't help it years ago when we didn't know anything about the causes of diseases nor the ways of preventing them. Then, in our ignorance, we just simply took every disease that came along and said God sent them.

"To-doy it's different. Science has taught us better. Health is as much an intellectual matter as is character. In the light of present day knowledge, to live a healthful life is a moral obligation. The trouble is few are willing to pay the price. It takes time and effort. Most people run their lives in such slip-shod fashion that they haven't the time to eat properly, to think properly, nor to rest properly. They have no time for exercise, no time for mental recreation, no time for taking care of themselves. The only thing they do find time for is to die before their time because they couldn't find time to live right.

"As for me," said the speaker, "I intend to use the same amount of intelligence in keeping up my health this year that I shall use in keeping up my business. One is as much my duty as the other."—State Board of Health.

THE JOURNAL.

Before this reaches you it is earnestly hoped that the journals will have reached their destination. I did my best to get them all out last week but owing to the inability of the printer to get them all finished some had to be carried over into this week. I am hoping to mail the rest of them today-Monday.

I believe in giving full credit to every one, so I will try to give proper credits for work on the Journal. Bro. Curry made the contract and arranged the order of the Jounal. He also managed the business part of it until he left, which was about ten days after Conference. Neither Bro. Curry nor myself knew that Conference had elected Bro. McCulloch to read the proof for some time after Conference, so we engaged Prof. T. C. Amick to read the proceedings of Conference; then when we learned that Bro. J. F. McCulloch was to read the proof we sent the remainder to him. Bro. Bates collected the material and mailed it out from Conference and I have looked after the business part of it since Bro. Curry left. left.

Why it is so late, I do not know. When there seemed to be a considerable sentiment in favor of getting those reports in, I told the printer to wait a few days if necessary in order to get the reports in. I then wrote personal letters asking for the reports and most of them came. After about five days I 'phoned the printer to go ahead anyway and he says he was out of work just about one day as result of my order. Then last week I spent four afternoons right in the printing office taking the journals just as soon as they were finished and mailed them out according to the order of the names appearing on the list sent me by Bro. Hutton. This will explain why some received journals so much earlier than others.

Now I have done my best at the job and there are two people glad—you in that you have received the journal and I in that it is off of my hands and that I am never to have the job again.

J. E. Pritchard.

Burlington, Jan. 10, 1916.

Whose Money Is It?—Brother Hutton says there was one envelope handed in in which there was $1,00 for journal and that there was no name on the envelope. If any charge raised $1.00 for the journal and does not receive ten journals by the last of this week, please let me know and I will send them.

What to do with Journal Money—. Sell the journals sent you at ten cents a copy and use the money in paying your journal assessment for this year. Send this money to Rev. S. W. Taylor, Treas., Henderson, N. C. If you order extra copies, this money should be sent to me.

J. E. Pritchard.

THE ROYAL LAW AND GOLDEN RULE.

We thank Rev. A. D. Shelton for his pledge of $5.00 to help rebuild our church. We are very anxious to know our financial strength that we may be able to plan our building. We ask nothing more than that our churches keep the royal law as given in James ii. 8 and the golden rule in Matt. vii. 12. This done, we will go forward without embarrassment. Let each church give us just like they would have us give them if their own church were burned. Denton is a growing town and we expect to build up for the future. Help us now and you will be glad of it later. Let us have your cash or pledges to be paid by May.

G. L. Reynolds.

Denton, N. C.

LAYMEN'S MISSIONARY CONVENTION.

Official Announcement.

The North Carolina Convention of the National Convention of the Laymen's Missionary Movement is to be held in Greensboro next month, the 9th, 10th, 11th and 13th. It is the desire of the Convention Committee of which Mr. A. M. Scales is Chairman, to make this Convention one of the biggest and best of the seventy-five or more to be held in the principal cities throughout the nation. The Committee is working for a registered attendance of 1,000 men from Greensboro and Guilford County, and of 1,500 men from the State outside, and there is every reason why this many men should be present. God is calling upon the manhood of America to stand for Him throughout the world as never before. The Old North State is rich in her Christian manhood. The Lord is pouring great blessings upon these and entrusting them with large riches. It is right and fitting that these men should come together to consider their King's business. Men high in the councils of the missionary activities of the co-operating churches will be present as speakers, thus insuring a strong and inspiring program. Every church should be represented at this Convention by its pastor, one or more wide-awake laymen and also a good man, or so, not yet specially interested in missions. If this is done it is impossible to estimate the beauty and power of new life resulting. God's cause in this commonwealth will be enlarged and intensified, and the light of our churches will shine with increasing brightness and steadiness even to the uttermost parts of the earth.

The men of our churches should become active in the interest of this Convention at once. Plan to send your pastor, paying his railroad fare and hotel bill, plan to attend yourself.

Send your registration fee of $1.00 to A. C. Bridgman, Ex. Sec., Y. M. C. A. Building, Greensboro, N. C., and he will enroll you as a delegate and mail you your credential.

CHILDREN'S HOME.

Report of Superintendent.

Mr. and Mrs. J. H. Barrow, Md.,	$5.00
Cedar Falls Sunday school	1.36
N. Main St. S. S., High Point	7.04
Graham S. S.	5.22
Mebane S. S.	3.85
Siler City S. S.	8.29
Pensacola	1.00
Friendship S. S., Stanley Ct.	2.03
Efland S. S.	3.85
Mt. Lebanon S. S., Randleman	2.50
C. A. Hiatt, High Point	11.00
Pleasant Grove S. S.	2.90
Concord S. S., Saxapahaw Ct.	.70
Dr. and Mrs. L. A. Johnson	1.00
Rose Hill S. S., Pageland	3.53
Mt. Zion S. S., Uwharrie	2.00
Friendship S. S., Mt. Hermon	1.77
Spring Church S. S.	1.20
Waldo Place S. S., Kansas City	7.70
Whitaker's Temple S. S.	2.50
Hawkins Chapel S. S.	2.50
Pleasant Union Philathea Class	1.25
Midway S. S.	2.54
Cradle Roll, Cambridge, Ohio	10.00
Liberty Hill Church	2.10
Baracas, N. Main St., High Point	3.00
Intermediate Class, Hebron Ch.	2.60
Friendship S. S., Fallston	1.58
Baracas, Greensboro, Grace Ch.	9.90
Total	$109.91

In Kind: C. Tarkington, 2 bags peanuts; M. P. Murphy, load hay; Miss Millie Bowman, 4 stands bees; Mrs. Bettie Conklin, S. C., half doz. towels; Mrs. L. A. Hatley one 42-piece dinner set.

A Correction: Last week I reported $5.00 from Miss Pauline Floyd for best attendance in S. S.; it should have been from the Intermediate Class. She made the best average and then gave the prize to the Home,—a good example.

Don't you think the weekly reports show an increased interest in the work? If you haven't watched the reports regularly I want to remind you of some of the things that happened since the Annual Conference.

A class of young ladies, Tiffin, Ohio, voted unanimously to clothe a child a year and sent $5.00; the Ladies' Aid, Brookville, Md., took the obligation and sent $16.50 with their pledge; the Intermediate Dept., Christ Church S. S., Baltimore, sent us a check for $25, the full amount to clothe one, making three children to be clothed from outside the North Carolina borders. Other schools and individuals have contributed and still encouraging letters come.

The Baracas, Grace Ch., Greensboro, paid out before the end of their year and have made a larger pledge, $150, and say that they hope to do more; it will be done.

People at a distance always want to know what home folks think of an enterprise. Now what is our duty? Let us do our full duty and see what the result will be.

H. A. Garrett.

PRAY FOR WORLD PEACE.

Pray that God's will may be done in this war, that it may be settled speedily in justice and righteousness; for our President and Secretary of State and Congress; for courage to teach peace to our children and to stand by the principles and teaching of Jesus. Pray for all who suffer on battlefields, for all stricken hearts and homes; for our nation that we may be truly Christian; for forgiveness if we have any roots of bitterness or hatred in our hearts; for love that finds a way where force and hate fail; for new legislation when peace comes that shall prove that we all believe in the teachings of Jesus.—From Bulletin of Federation of Woman's Foreign Missionary Societies.

A PARABLE OF PENNIES.

At an English missionary meeting an earnest speaker had been telling about the trials and triumphs of God's work among the heathen.

A collection was then taken, and as it was a children's meeting the plates came back with a great many pennies. These looked very much alike, but the steward who counted them over said they differed wonderfully.

"How so?" asked a teacher.

"Because of the different feelings with which they were put into the plate," answered the steward.

Then he gave a little history of what had happened as he passed the plate among the classes.

One boy thought colections should not be taken at a missionary meeting. "When I give," said he, "I want to give without being asked. But as the plate is here, right under my nose, I suppose I must give something. Pity, though, I can't come to a meeting without being dunned for money."

With this the boy threw the penny in. "I call that an iron penny," said the steward. "It came from a hard, iron heart, and the hand that gave it was a cold and merciless hand."

As the plate passed on it reached another boy. He was laughing and talking with a boy in the class behind him. The plate waited a second, while the boy's teacher tapped him on the shoulder, saying, "Have you your penny ready?"

"A penny?" said the boy, turning about. "What's a penny; a penny's nothing; here goes a penny for the heathen!" And, so saying, he tossed his penny in, and at once looked about for some more fun. "That boy's penny," said the steward, "I call tin."

The plate went on its way and presently met a boy of another sort. His penny was ready. He had been holding it between thumb and finger in such a way that his classmates might all see it. Looking round to make sure that they were all now watching him, he dropped it in with a self-satisfied air and with a loud thump. "A brass penny, that," said the steward, as he kept on counting.

"But the next kind that I got was a great deal better," he pursued. "It came from a little fellow who had been listening to every word of the speaker, and whose heart was touched with real pity."

As the plate drew near this boy, he turned to his teacher and whispered, while a tear dimmed either eye, "I'm very sorry for the heathen! Of course I'll give a penny, and I only wish that I had more to give."

"I call that a silver penny," said the steward.

"But now I have the best of all," he added, as he held up a clean and bright new copper coin.

"This I shall call a golden penny, for as I held out the plate to get it, I heard the boy that gave it say, 'I love my Saviour. He wants the poor heathen to know how much He loves them, and to learn His pleasant ways. I will give my penny gladly for His sake. And I would give anything I have to carry out His wish if I knew He wanted it.' "—The Missionary Speaker.

FROM HENDERSON TO ELON COLLEGE.

Hurry through the snow was what it meant the Monday morning we left Henderson for our home at Elon College. The snow came while we were packing and we never stopped for that only to rest on the Sabbath. Through the kindness of T. P. Stewart, Eugene Pardue, E. E. Edwards, J. W. Floyd, Dr. R. J. Gill, James Fuller, and W. T. Pardue, our household goods were loaded in the car at Henderson. We thank all these brethren very much for their timely aid. Through the carelessness of the depot clerk our things never left till Tuesday at noon, and Mr. I. J. Young took care of my cows and horse on Monday night; while Mrs. Bethea and the little ones come on to Burlington Sam and I had the privilege of spending the night with Bro. Neese and taking dinner with Bro. Taylor. Getting off Tuesday afternoon stopping over at Burlington for the night, our goods beat us here, getting in at 1:30 Tuesday night.

Prof. Amick helped to care for us till we got in shape to set up for ourselves. Grip has seized every member of the family except the madam and she kept so busy it hasn't caught up with her yet. So many of our old friends have come to see us that we haven't had time to be lonesome. Preachers, too, among them. Bro. Gerringer has been to see us three times, Bro. Pritchard twice, and Bro. Bowman once. We were also favored by a visit from Misses Nell Pickens and Sudie Powell. Two of our nieces from Greensboro spent New Year's and Sunday with us. This has all helped to make the lonesomeness of moving into a new place less.

We were glad of so many remembrances from our old friends during Christmas Holidays. Wish we could answer every card and letter. John Gill's big sack of pecans lifted the burden from Santa Claus some as did substantial gifts from Dr. Gill, C. W. Finch, Mrs. Sol Satterwhite and Miss Lizzie Pardue. We will not forget the good friends on Granville and are sure that Bro. Williams is in good hands. While we have no people that we can call our own as a regular charge, yet we feel that we have the prayers of the entire Conference as we undertake this great work, for already I have about six months of work planned. So much to do. Please enter my name on your prayer list, praying people, for I need your help in this way.

We are now settled in our own home and the door is always open to our friends.—Come, we will give you a hearty welcome.

I go to Charlotte this week to look after our interests there through most of January. Write me at Elon College and it will be forwarded till Charlotte address is given.

Sincerel , N. G. Bethea.

Elon College, Jan. 4.

DISTRICT C. E. CONVENTION.

The C. E. societies in the northwestern part of N. C. will hold a rally and district convention in Greensboro on Jan. 15, 16, in the new Church of the Covenant. The first meeting will be held at 2:30 p. m., Sat., Jan. 15, and will be in the nature of a junior rally.

The afternoon's exercises will be under the supervision of Mrs. L. W. McFarland, of High Point, State Supt. of Junior Work in N. C. A very interesting and instructive program is being arranged for this rally.

On Sat. evening, after the session of the convention, a reception will be held in honor of the visiting delegates, and for the purpose of getting better aiquainted.

Sunday morning, Rev. Murphy Williams will preach a special sermon to the Endeavorers. The Sunday afternoon session will be given over to short talks by Endeavor experts on "Increase and Efficiency." Sunday night's session will close the convention, and at this time addresses will be delivered by several of the best speakers in C. E. work in the South.

The leading figure of the convention is Mr. Evans of Louisville, Ky., Field Secretary of the All-South Extension Committee. He will be present at all the sessions, will deliver addresses on two or three occasions, and lead a conference on practical methods in C. E. work. Another prominent speaker will be Dr. Sylvester Newlin, of High Point, formerly of Cal. The State President, Mr. Geo. L. Mitchell, of Wilmington, will be present and will conduct a model C. E. meeting.

It is the aim and hope of the local endeavorers that no evangelical church in this district will be without its strong society of young people when the year 1916 comes to a close.

THe BIRDS.

The birds! the birds! Partridges, I mean. The wheat and corn lands are just swarming with them. The woods, old fields and barn yards are so thick with them that you can scarcely step without treading on them. They have become so excessively numerous that some men have become dog-trainers, the tail end of all jobs, I presume. Of course we do not see them but they are here in unlimited numbers—must be for the very good reason that bird hunters have been telling us for the past thirty-five or forty years that if they were thinned out they would pair off better and become more numerous. Strange to say that, in the face of every evidence to the contrary, they continue to use the same rot yet as an excuse for killing the birds. If they increase faster, by your "thinning them out", as you call it, where are they, please? They are in a fair way of becoming extinct within a few more years, which you very well know. When the writer was a boy there were from 25 to 50—perhaps 50 would be the nearer number—against one now. Those who lived in the country could hear their morning hymns at early dawn from either side of the house, as they praised their Maker more perfectly than their merciless destroyers have ever done. I do not remember to have heard their sweet and cheerful morning notes within the past ten or fifteen years. They have been driven away from our dwellings or dare not give vent to the momentary gladness in their little hearts at day break. It is a shame that these pretty, innocent and useful birds have been and are being sacrificed for no other purpose than the ignoble, sordid and savage pleasure of a very few men. At least fifty per cent. of those engaged in this destruction are not worth as much to the country as the birds they destroy. They seem to have no ambition at all above loafing and hunting. These are painful facts that truth compels every observer to admit. I boldly repeat that it is a burning shame that the great mass of humanity must be deprived of the pleasure and profit of said birds for no higher end than to furnish pastime for such worthless characters as mentioned above. I have had farmers to tell me that they did not make more than half of a crop of wheat while their neighbors had almost a bumper crop under the same conditions. It seems strage indeed that said crops should be excellent all over the whole neighborhood except one or two farms. There is a cause for this shortage. Perhaps those losers decided to have a little sport, shot at and killed a few of their partridges and larks and scared the rest away or maybe you allowed a hunter with a dog to hunt on your farm. If this is the case you need not expect the partridges to return. They went home with the hunter. When a covey is found their doom is sealed, for the dog, true to its nature, will hunt down every bird, and if the hunter is anything like an expert shot the poor bird has not the slighest chance to escape. When the dog finds one it stands perfectly still until its master gets near enough that escape is utterly impossible; but if it should, it would avail it nothing, for the dog would hunt it down again. I admit that hunters say they don't get them all—that is, they presume they don't. This argument is as weak and senseless as the "thinning out" business. Anything for an excuse to continue their savage pleasure. The very best thing for the farmers and bird hunters is for the land owners to refuse positively to allow any one to kill a bird on lands within the next five years. This would give the birds a chance to increase. It is evident to all observing and intelligent country people, that something must be done to preserve the partridges or they will become extinct before many more years are numbered with the past. Then we will learn whether the farmer will be compelled to spray his wheat and corn fields as the fruit growers have to spray their trees. An Observer.

FROM PASTORS AND PEOPLE.

Reidsville.—We are on this work the 3rd year and have started in with renewed interest and trust that with our knowledge of the people, the needs of the work, and a full cooperation of all concerned, we can accomplish more than we have in any preceding year. Our Sunday school and church attendance on last Sunday was encouraging.

We are trying to make, plan, and carry out a better system of church finances.

Our first quarterly conference met at Reidsville at night, Dec. 17th. Reidsville was right well represented, but Bethany and Sandy Cross neither had an official member present, but it may be that they will say I ought to say in connection with this that the weather was unfavorable, which I here do say; but I trust that they at the same time will allow me to say that I fill appointments when the weather is worse. We believe, though, our conference did good, and we are confidently expecting better and greater things for this work. Bro. Romie Gunn was elected secretary of our conference, a good young man, and we believe well qualified for the place.

President Holmes was with us at Reidsville on last Thursday night, and made an interesting talk on the general interest of the church, after which he preached a good but short sermon. His talk indicated that we as Methodist Protestants must do more, better and greater things. I am sure that I can say that the President's visit at this place was well received. We regret very much, on account of bad weather, he did not get to Bethany and Sandy Cross. I have made 71 visits and have taken seven subscriptions and renewals for our church paper since Conference. We were remembered with a number of nice presents during the holidays, and in addition to that Mrs. Lowdermilk and the writer jointly received the largest cash present that it has ever been our privilege to enjoy.

Others have shown great kindness to us in giving sausage, fresh meats, butter, milk, and perhaps other things that I do not just now recall. Mrs. Lowdermilk joins me in saying, Many blessings upon all who have shown us such great kindness. Trusting that this year will bring enlarged blessings to every member on this charge, both temporally and spiritually, I am E .G. Lowdermilk, Pastor.

Stanly Ct.—Dear Bro. Holmes: Our 1st quarterly conference was held at Albemarle, Jan. 8th. All churches were represented and reports were good for an early conference, and the brethren seemed hopeful for the future.

The interest in the work seems to be growing. One evidence of this fact is that, of their own accord, they increased pastor's salary $50.00. Albemarle is taking steps to build a parsonage preparatory to becoming a station, and I feel sure that in the near future her hopes will be realized. The church here is growing by leaps and bounds. They do things here.

We are fortunate to have Bro. Johnson from High Point as a permanent fixture in our midst, and our church is already feeling the influence of his life. We are glad, too, to have Bro. Carl Moton, son of Rev. J. H. Moton, among us. Carl is making good, and we hope to make even a more useful man out of him than his father. We have had many expressions of kindness from the people since Conf. Among the many, Bro. James Gantt is the most prominent giver. First, a sack of flour, then a pocket book. My! thought the recipient; what's the use of that? But now he is filling it for us. For all these I am truly grateful. W. D. Reed.

Thomasville.—Dear Editor: Our work here has started off so well this year I want the people to know some of the things we are doing and some of the things we are going to do. Our partition across the opening into the S. S. room has been completed of which we are very proud. We have had a hot air system fixed round the stove which adds a great deal toward heating the church. We are having book racks put on the backs of the benches. Bro. Garefild Beck is doing this free of charge and we are so thankful to him. After this is completed we hope to raise money enough so that we can furnish hymn books for all who attend church service. The Senior and Junior Philathea classes are going to hold a leap-year quarter social in the Baraca Social hall next Thursday night. We have a nice program ; after this we will have a social hour of games. Refreshments will be served by the classes. We hope every one will come and help a good cause.

Our attendance at S. S. yesterday was the largest for some time—142. We hope for more next Sunday. Our pastor preached excellent sermons last Sunday. At night he began a series of sermons on the ten commandments which will continue for the next ten Sunday nights. We all love Mr. Pritchett very much and thank the M. P. Conference for sending him. May God's richest blessings rest upon us all. Reporter.

Welch Memorial.—Since I have been elected reporter I wil ltry to report a few things. First I want to say we ought to be congratulated on being able to get Rev. A. D. Shelton to be our pastor. We have all learned to love him. He and his good wife make a good fit for the church. The prospects look bright for a good year.

Bro. Shelton preached two good sermons yesterday. His subject at eleven o'clock was "A Cheerful Religion," and at night "Lost Opportunities." After services Sunday night we organized a ladies' aid society with 25 or 30 members. Our S. S. is holding its own very well for the winter. The attendance for Jan. 2nd was 126; Jan. 9th, 111. We expect to build an addition to our church in the near future,—work that should have been done last year. The prayer meeting is taking on new life, but it is far from being what it ought to be. If the prayer meeting is the pulse of the church, the church generally has a weak pulse. We are to have our revival meeting commencing the 1st Sunday in April with Rev. H. L. Powell for pulpit help. We are looking forward to a good meeting. Remember us when you pray.

F. W. Easter, Rep.

Spring Hill, Piedmont Ct.—Rev. J. W. Self spent Sat. night and Sunday at A. A. Moore's and Sunday afternoon filled his appointment at Spring Hill; had a very good congregation. Bro. Self spent Sunday night at I. I. York's. Stewards' report for last Sunday, $2.75. Collection for Children's Home, $1.00 from the Sunday-school.

Bro. J. B. Swaim will close his singing school at Spring Hill next Sunday, Jan. 16th. Everybody is invited to come and hear the class sing. Glad to say those sick in our neighborhood are better.

Death visited the home of Mr. and

Mrs. B. A. Welborn and took their infant son. Burial in Spring Hill cmeetery.
Reporter.

Denton.—The fourth Sun. in Dec. we accepted Bro. Reed's invitation to visit Stanly Ct. in the interest of our building fund. We visited Albemarle and Porter and report result as follows:

Albemarle: John Snotherly, $2; Wm. Snotherly, $1; R. E. Eudy, $1; W. H. Efird, $1; Mr. and Mrs. M. F. Furr, $5; Mrs. L. W. Williams, $1; D. L. Hatley, $1; Mrs. John Snotherly, $1; Carl Efird, $1; Lassiter Hatley, $5; C. W. Hatley, $1; Mr. and Mrs. Marshal Hatley, $5; Miss Ruth Hatley, $1; W. A. Harwood, $2; Miss Flora Baucom, $5; Miss Swan Plyler, $2; Mrs. D. L. Hatley, $1; Miss Pansy Plyler, $1; Miss Grace Plyler, $1; Mrs. W. A. Harwood, $1; Miss Lenner Efird, $1; J. W. Johnson, $5; Ira Plyler, $2; Mr. and Mrs. J. E. Gannt, $3; W. E. Cranford, $1; total, $51.

Porter: Geo. H. Thompson, $1; Mrs. M. J. Marbry, $1; W. H. Mabry, $1; Mrs. Amanda Whitlock, $1; C. L. Fultz, $1; C. F. Marbry, $0.50; Mrs. G. H. Thompson, $0.50; total, $6.00.

We certainly thank these good people for their hearty response to our appeal for help to rebuild our church at Denton We were also pleased to see the improvements made on the interior of our church at Albemarle. Porter has a new church which is a credit to the good people of that vicinity. Our membership here is small, but courageous. This church some day will be a strong point.

We were sorry that Bro. Reed, the pastor, was unable to be present on account of injuries sustained when his horse ran away at Albemarle. We trust he may soon be at his post of duty again. We thank him and his people for their kind help in this time of need.
Geo. L. Reynolds.

Spring Church Ct.—We have been here some time and the people here are still so good to us it seems that we have just arrived. When we came we had nothing in the Parsonage and our things were not here, so were taken to Bro. H. E. Vassar's. There we were made to feel at home, and everything was provided for our comfort. By and by our things came and we then moved into the Parsonage, and then the good things began to come in. Mr. Paul Stevenson gave the Parsonage a good cook stove and Mrs. Danham gave a dining table. The others had already supplied us with plenty of good things to cook; so we proceeded to cook, and then to eat, drink and be merry. And as I said in the beginning things are still coming in. We held our first quarterly conference Jan. 1. It was well attended and a great deal of interest manifested in every way. We find the people here very good to us in every way, and are thoughtful of us in our every need. We are liking our place and enjoying our work fine.
R. L. Hethcox, Pastor.

Denton.—As I have been appointed reporter for this church, I decided to give a brief report at the beginning of the year. Bro. G. L. Reynolds preached us two interesting sermons Sunday morning and night. We reorganized our Sunday school and elected Bro. A. A. Hill superintendent. We started in this year with renewed energy and determination to make this year's work the best. We are by no means discouraged in the plans of rebuilding our church, but are encouraged by the sympathy other churches are showing us, by pledging some amount, and we appreciate it very much. Although we have had a great blow to our church financially, we think we have been helped spiritually and by God's help we will succeed in rebuilding our church.
Nannie Hill, Reporter.

Flat Rock Letter.—Mr. Cecil has systematically opened up the work of the year and we are pleased with our pastor. But more of church news later, and now some Christmas thoughts on Conference.

Previously having attended the periods devoted to sermons, this year we took in two days of business My! How it appeals to us and has absorbed our thoughts since. There the young ministers who struggled through poverty, contempt and contumely of the proud, standing at the front, the older ones to retirement and rest, the non-college bred but natural born preachers holding their station in the rank. And those best equipped, with their undying longings, (expressed to us) for a more aggressive body, both pastors and parishioners.

Our Father God! before whom men bow, and angels cry, Holy, holy, holy, Lord God Almighty, casting their crowns at Thy feet, we come to Thee. Thou hast promised wisdom. What can we do as a church to change the situation. Our church that loathes oppression and bigotry and one-man power. We have ever heard of this, but how the vail has been lifted recently, and we have seen till our brain reels and our heart sickens. Our church a home for the weakest, a harbor for little children. Oh, our Father, omnipotent God, transform it, we pray Thee, into a harbinger of all good. And let us as a body do our part in this great work of transfomation. Every one his part. One thing we know: we are not giving as it is our blessed privilege. We are not. God taught the tenth, and God is good. Who shall gainsay? This is an age of combines. Some minister from the heights, some minister who has received much, set the ball rolling. Start a list in the Herald and all who will pledge themselves for a tenth for ten years both ministry and laity.—Should all report, 'twould revolutionize things at the expiration of this time. The college would be built and endowedandevery circuit built up.
Reporter.

Buncombe Ct.—We reached home from Columbia, S. C., where we spent the holidays, on the 28th. We are back and on the job. Our first quarterly conference will be held at Clark's Chapel on Sat. before the 4th Sun. in Jan. when I hope to see all of the officials present. There is some important matter to come before the conference and I hope to see all of the churches represented. I am looking for a great year. May God bless all of th readers of the Herald.

We were well pleased with the crowds at Terry's Fork and Pleasant Gap Sunday —the crowds were small but the interest was good. We received one new member at Pleasant Gap. Pray for us for a good year. Yours in the fight till He come.
T. E. Martin, Pastor.

Union Chapel, Mocksville Ct.—For the first time I write a letter to our dear paper. The holidays were spent with cheerfulness and thankfulness. We had a community Xmas tree Tuesday at two o'clock. The children had recitations for which they deserve credit, and also the ones that trained them. Rev. Willis Walker with a heart-stirring prayer and excellent talk, filled the place of our pastor, Rev. T. A. Williams, who we regret very much could not be with us. May this exercise prove to be something in the future, as we all know the children of today are the future community.

The sick of our neighborhood are improving. Success to the Herald and all of its readers.
Mrs. C. B. Boger..

Rehoboth, Granville Ct.—On the first Sunday in this month we had our regular service at Rehoboth church. It was a cloudy and threatening day, but a large congregation was present tolisten to a very interesting sermon taken from Matt. 4: 20, "And they straightway left their nets and followed him." We are glad to welcome Rev. D. R. Williams into our church and community. The Sunday school attendance was larger than usual. The following officers were elected to serve for the new year: Mr. Sam Hunt, Supt.; Mr.

Egbert Kittrell, Sec.; Miss Maud Wrenn, organist; Mis sHattie Harris, Miss Perron, Miss Crystal Bobbitt, Mr. E. C. Harris, Mrs. J. W. Wrenn, teachers. We are looking forward to much good. The people seem more interested than ever before, when they look around and see so much to be done.

Let's "lend a hand" and by so doing win stars for our crown.

Crystal Bobbitt.

Greensville Ct.—Reached this charge the latter part of Nov. My househuld goods were placed on cars before we left Denton, but they were delayed for about four weeks. Consequently we have spent most of the time in visiting. We are now temporarily located near Triplet. Our first quarterly conference was held at Philadelphia Sat. before the first Sunday in this month. Everything moved along nicely. Officers were elected for this year, the pastor's salary was raised ten per cent. We also elected a committee of five for the purpose of selling the old parsonage and building a new one. The lot for the new parsonage was located near Triplet. Plans and specifications will be made known on the 22d of this month.

The contract will be let to the lowest bidder. We are looking forward with the expectation of making this one of the best years on this circuit and trust that each member on Greensville Ct. may look the facts squarely in the face and see them just as they are, whether they be pleasant or unpleasant; then as brave men we should prepare to meet conditions with forces that will change them. With best wishes, J. M. Morgan.

Harmony, S. C.—We have a new roof on a part of our church. We expect to finish it with some other improvements soon. We want to get wire and fence in the cemetery as soon as we can get up the money. We may have to call on old Brother Bates to help us get this up.

Well, I understand that we are to have W. A. Lamar for our new preacher. He has been down here before and I think the people like him very much and will be glad to accept him as their new preacher and every one is now getting anxious to see him. He never came last preaching day. We understand that there is a young Miss Preacher at the parsonage, the reason he never came. The Rev. Travis Taylor, a minister of the Baptist Ch., preached for us the 4th Sabbath.

Pray for us that we may be able to realize our great need as we should and that we will not make any mistake in our application for help again. Sincerely,

James A. Hughes.

NOTICE.

Rev. C. A. Cecil will begin protracted services at his next appointment at Flat Rock Church, next fourth Sabbath.

Conference Evangelist, Rev. N. G. Bethea, will do the preaching. He is a most excellent preacher and revivalist.

You filled our house to overflowing at S. S. Convention. Can't you do likewise then? Only one service in the day on Sunday. Reporter.

THE POSTAL CARD

W. F. KENNETT, EDITOR

The Conference Journal has come at last. And in coming has vexed us much. The Journal looks well. The cuts are very good; but the errors are vexatious indeed. Take Flat Rock Circuit, for instance. Statistical report,— "No. conversions 40" "No. accessions ——."—whereas there was a net increase of 29 after deducting all lossess. Again, "Deceased, 36"—whereas there were only six, I think. Such a death rate as the Journal shows would be frightful.

Again, the Financial Report credits the Ladies' Aid with having raised $300. That looks good; but it is not true. It should be $30. Who is at fault we do not know; but it is too bad.

(Bro. Kennett will be surprised to learn that every one of these vexatious errors pointed out by him was made by the pastor of Flat Rock Ct. last year in making out his report. We have the reports in the Herald office and find that the printer followed copy faithfully in giving the figures and blanks to which Bro. Kennett objects.—Editor.)

Mebane Items.—We held our first quarterly conference at Hebron last Saturday at 2:30 p. m. Attendance was not very good. Reports fairly good. Spirit of the conference fine. It was decided to pay pastor's salary monthly. Plans for raising assessments for general interests have been made and we believe all will be raised.

There has been some sickness among our members. Among those who have been sick are Mrs. Fogleman, Mrs. Qualls, and Mrs. Wilson Sykes. Some of the children have been sick also. We are glad that all are improving now. Bro. John W. Nicholson was shut in a day or two—it takes something to keep him in. It was pain and the doctor's orders this time.

Last week we reported special kindnesses from our people—that was only a kind of foretaste. Monday night of last week we were sitting quietly in the parsonage when the sound of many voices reached our ears. Then the click of the gate, then footfalls on the porch. We started for the door, but we were too late—Bro. J. W. Nicholson, who seemed to be captain of the forces, had already opened it and said—"We want to go to the dining room." Without waiting he pressed forward followed by by some thirty or more others. All of them appeared to know the way—guess they had been there before. In a minute the dining room was full of people We cannot undertake an inventory or give names. That would take too much space. After they had pounded us, a pleasant social hour was spent together. There were songs and the pastor led in prayer. He also told of the bashful young man who had finally worked his courage up to the point of proposing to his lady love. When he did so she said, "Why, you frighten me." He lapsed into prolonged silence; finally she said, "Why don't you scare me again?" The pastor said the point he made was that he was scared; but was perfectly willing to be scared again just any time. The pounding was not fully completed that night. Packages continued to come in next day. Such kindness heartens us and confirms our former verdict—that we have a kind people to serve.

Last Sunday Mrs. Emma Terrell was received into the Mebane Church. She came to us from the Baptist Church of Durham.

We wish for all our brethren in the pastorate a very happy and successful year, and this wish certainly includes our worthy President and also the editor of the Herald.

Sandy Ridge, Oak Ridge Ct.—Owing to the disagreeable weather we had no preaching 2d Sun. in Dec. But our pastor was with us today and preached two excellent sermons. We are indeed glad to have Mr. Gerringer with us for another year; we feel that it would be impossible to have a better pastor. He asked the Christians to resolve at the beginning of the new year to know, to do, and to love God's will. If we church members were as interested in God's work as our pastor is we could do something worth while. Pray for us that we may become aroused and make this the best year in the history of our church.

Since my last report death has visited the home of Mr. and Mrs. W. P. Raper and taken away their infant son. Funeral services were conducted by the pastor.

We have our prayer meetings on Sunday afternoons; have been having good meetings.

Best wishes to all Herald readers.

Roella Pegg, Reporter.

St. Paul.—Our first quarterly meeting convened on Thursday, Jan. 6, 1916, at 7:30 p. m. in St. Paul church. The usual business was done after which Bro. J. Norman Wills spoke to the brethren very earnestly and pleasantly, exhorting them to make every effort they could to eliminate the appropriation made to this Ct. by the board of church extension. The board has been appropriating one hundred and twenty dollars per year to this work for three years. At our last Annual Conference the board reduced the appropriation $25, and Bro. Wills asked the conference to raise that $25, so that the pastor might not be the loser, which they agreed to do. The pastor was asked to apportion the same among the churches, which is as follows: St. Paul's, $9.00; Liberty, $7.00; Brown Summit, $4.50; Liberty Grove, $4.50. This quarterly meeting was the only real quarterly meeting we have had in three years,—since Liberty and Liberty Grove have been on the work. There were six representatives from Liberty, two from Liberty Grove; these all came in automobiles, a distance of 25 miles. They were enthusiastic and they said, "We are going to attend our quarterly meetings from this on." Those from Liberty were J. L. Hardin, A. W. Curtis, J. W. Curtis, Sec. of the conference, George Smith, Joe Swaim and Dr. F. A. Shepherd. Liberty Grove was represented by Bro. A. P. Brower and his son, Otis Brower. The meeting was a good one. The Ladies' Aid of St. Paul had prepared a supper for the visiting brethren, which they seemed to appreciate very much, and their expressions gave pleasure to the Ladies' Aid. St. Paul was well represented by our best men. One thing marred the enthusiasm of the pastor: Brown Summit was not represented. This is the first time they have not been represented in three years. They will be there next time. G. F. Millaway.

Guilford Ct.—While husband was away in Greensboro to spend the day last Tuesday, the good people of Mitchell's Grove took the "parsoness" by surprise and just bombarded the parsonage right. Abo[illegible] 1:30 I heard a car stop in front of the house, but as they often stop there to mend a tire, or fix some little thing that's out of order, I didn't notice that anything was happening out there until I heard Bro. Hendrix say, "I believe we've run them off." I looked out and there they were unloading two automobiles, and in a few minutes a buggy and wagon came up also.

I couldn't do anything but just look on, as the children, Samuel and Julia, and I were alone and defenseless.

On they came, bringing us sugar, coffee, flour, meat, potatoes, blueing, starch, flavoring, honey, butter, soda, canned peaches, tomatoes, blackberries, pickled beets, pumpkins, chimney and wicks for lamp, and fodder for Nell, our faithful horse.

The pastor being absent, we had a short service with Miss Martha Parsons presiding. Sang several songs, then Bro. Winfield Davis led the prayer service, others joining in. We felt the presence of the Lord with us.

I feel to say here that a number of the good M. E. people joined in this pounding, and we sincerely appreciate these tokens of love from them, and also from our own people. May the Giver of all good things bless this people and help them to cooperate each with the other and with the pastor, that we may do more his year than ever before, to advancing Christ's Kingdom here on this work. Mrs. S. M. Needham.

Eden, Halifax Ct.—We are all glad to have Mr. Swaringen back again this year.

Quite a large congregation met him at Eden the first Sunday. In the morning Bro. Swaringen preached a splendid sermon, but he always does that. In the afternoon the members of the church met and assessed themselves for this year. You know we just tried the budget plan last year and it works fine. On the following Monday there were all-day services,—preaching in the morning and the quarterly conference in the afternoon.

Annie White, Reporter.

Rockingham Charge.—I came to this charge the 15th of December. Spent the first night with Bro. J. W. Jenkins who has been sick for some time. Everything is moving on nicely at Pee Dee M. P. Church. We are having one of the best Sunday schools there in the town. The pastor is pleased with such a good S. S.

The S. S. at St. John's is not so large, but this school is taking on new life.

The quarterly conference was held, and the spirit of harmony prevailed.

Paid on pastor's salary: Pee Dee, $5.25, St. John's, $1.00. Some of Conference claim paid. We are praying for a successful year. W. B. Surratt. Pas.

Rockingham, N. C., Jan. 10, 1916.

High Point.—No report has been given of the work in High Point since Christmas, but we are moving on as usual doing our best. We had a splendid Christmas entertainment with a packed house. Our young people rendered "What Happened to Santa," and did it well. The people were so kind to the pastor and his family at Christmas time that the joy-bells were kept ringing in our hearts.

On Sunday morning we reorganized our Sunday school, and made our plans for the best year yet in Sunday school work. Mr. A. M. Idol was elected superintendent of the school for the 14th time. He has served faithfully and well in that capacity and seems like a father to all our young people. Mr. R. H. Shaw, Jr., was re-elected assistant Supt. Mr. Lester Teague was elected secretary treasurer with Miss Rozena Perryman assistant; Miss Gertha Trogdon organist with Miss Grace Gurley assistant; Mrs. A. G. Dixon superintendent of the primary department, to choose her own assistants; Miss Lizzie Ferree superintendent of the home department, to choose her assistants; Miss Edith Sechrest superintendent of the cradle roll department, and Mr. A. G. Hough librarian, to choose his assistants. On the first Sunday of 1915 the 250 people present pledged themselves to do their very best to make the average attendance for the year 225, that being an increase of 26 over the year 1914. The members of the school worked so well that during the year there were enrolled over 600 in all departments, and the average attendance of the main school was 311.

On the first Sunday in this year with 275 present we stood and pledged ourselves to work this year to make the average attendance for the year 350. We realize that we have set a rather high mark, but with 600 or 700 people who ought to be in our S. S. and with our people at work we ought to reach it easily. Our slogan is, "Every resident member of the church in the S. S. and as many more." That would mean 700 in the various departments, and we ought to have it. That S. S. which is not larger than the church membership is not living up to its privilege.

We are already laying our plans for a good revival service with a great ingathering. We are working for, and praying for, and believing that this will be the best year yet in the history of this church. Pray for us, brethren, and we will pray for you. Yours in His Name,

A. G. Dixon.

Graham and Haw River.—We will hold our first quarterly conference in the Graham church on Sat. afternoon at 3 o'clock before the 4th Sun. in Jan. Every official member is expected to be present. Business of great importance to come up. Come, be on time. Respectfully,

O. B. Williams.

THE GIRL WHO PLAYED THE PIANO.

Little Tina lived in Odessa, which, if you look in your geographies, you will find is in Russia on the shore of the Black Sea. Her family were rich in musical talent, in sterling character, and in nothing else.

The most valuable piece of furniture in her home was a beautiful grand piano, which her father had forbidden her ever to touch "with her little greasy fingers." From this we may infer that children in Russia are no fonder of soap and water than those of other countries are.

One day little Tina had been left alone for what seemed to her to be a long time. Her mother and grandmother, both of whom were brilliant musicians, had gone out, the grandmother to give a music lesson, the mother to keep an important engagement. The maid was at work in the kitchen, and Tina wandered disconsolately about the empty house. Finally, she ventured into the room where the piano stood. O, how bright and smooth its polished sides looked! How she longed to open it and play it! She had no doubt that it would give as beautiful music to her as it did to her mother and grandmother. But her father had forbidden her to touch the piano. Obedience to parents must have been strictly enforced in that family, as it ought to be, or she would not have hesitated so long. But an irresistible inward voice seemed to be speaking to her with still stronger authority than that of her father, saying, "Open it, Tina, and play it: it will give out music to you."

Suddenly she had a thought. Her father had said "with greasy fingers;" would it be disobedience if the fingers were clean? Going into another room, she washed and rubbed them until they were as white as the ivory keys, and the rosy nails shone like corals. Then she went back to the piano. She climbed upon the stool and, with great difficulty, raised the heavy lid and began to play softly.

She did not pound and bang as most beginners do, but pressed the keys with a light, firm touch. O, how beautiful it was! The piano seemed like a living thing which delighted to obey her slightest wish as a spirited horse obeys the touch of a skillful rider.

Tina might have said with Ole Bull, "The music is not in the instrument, but in me." At first she tried a few simple melodies, and, finding that she could play them without difficulty, she ventured upon something more elaborate.

When her grandmother returned, she was surprised, as she drew near the house, to hear some one playing the piano. It could not be her daughter, for she would not be at home for some hours. Had some unexpected guest arrived in her absence? "It is a good player, whoever it is," was her mental comment.

As she opened the door, she was still more surprised to hear the strains of a difficult composition which she herself had been practicing for several days.

Imagine her astonishment when, peeping through the door of the music room, she found that the unknown player was no other than her little seven-year-old grandchild; and I assure you that this is not fiction, but fact.

Tina was so absorbed in her music that she heard nothing else; but, when she had finished the piece, which she had played through correctly and without hesitation, she turned her head and saw her grandmother standing in the doorway. The thought of her disobedience rushed over her, and, with a shriek, she ran into the adjoining room and hid in a dark closet.

"Tina," said her grandmother in the sternest tone which she could assume, "come here to me."

Tina only shrieked louder, and retreated still further into the closet.

"Come here, my darling," said her grandmother kindly, "I am not going to punish you."

Tina ventured out, and still weeping and sobbing, was lifted upon a kind knee and encircled by a pair of warm, loving arms. When she had been soothed and comforted, her grandmother raised her hand above her head, saying solemnly:

"Heavenly Father, I thank thee for the wonderful gift which thou hast bestowed upon this dear little child."

But Tina was not always to play by ear, delightful as it was and wonderfully as she did it. Theater managers would have been glad to put her upon the stage at once, but her parents were too wise to consent to anything of the kind. A short time after this episode the family moved to St. Petersburg, where Tina had the best instruction available. She had to spend long hours in practicing scales and exercises, just as you, dear girls, who are learning the piano must—exercises which were probably still more irksome to her than they are to you, and which, no doubt, often seemed unnecessary, but which gave accuracy and force to her playing as nothing else would have done.

At the age of thirteen Tina played at concerts in her native country, and at nineteen she made the tour of the world, giving concerts of her own; for this wonderful child of whom I have been telling you was the girl pianist, Christina Lerner, whose playing has delighted large audiences.

But remember, children, only a child who can play difficult music without practice or instruction ought ever to try a piano which she has been forbidden to touch.—The Christian Register.

A SURPRISING NEIGHBOR.

"Where are you going, Buddy?" Cynthia Lee inquired hoarsely as Jack, securely cloaked and protected against the cold weather, passed along the hall, whistling a cheery air.

"Over to Dick Dodd's to make a snow man and throw snowballs at folks that pass his house," the brother answered carelessly, as he stopped for a moment at the half open door of the bedroom where his little sister was confined on account of a very bad cold.

"Oh, I'm so sorry you're going out this afternoon. I'm dreadfully lonesome, and I wanted you to read me all the stories in my new book," Cynthia observed regretfully.

"Pshaw. That's a silly book. I don't like girls' stories. Anyhow, I don't want to waste a fine afternoon like this indoors when Dick's out there having a fine time in the snow." So saying, Jack banged the hall door and ran whistling down the street. As he neared his chum's home he uttered a shrill sort of yell, which was the comrade's call; but there was no response, and the snow man in the yard boasted no arms or head. He had been left in a state of incompleteness. Jack rang the doorbell loudly. "Where's Dick?" he asked of the servant who let him in.

"Upstairs," said the maid. "Run right up."

"All right," Jack replied. And he started to enter the room at the head of the stairs.

"No. Dick is not in his room; he's in the nursery, at the end of the hall," the servant directed.

"I wonder what he's doing in here," Jack was thinking as he knocked at the nursery door.

"Come in," two voices called. And the guest entered, but he could hardly believe what he saw. For there was Dick Dodd, the leader of all the boyish games, playing dolls with his little sister May.

"Hello, Jack. Come join us in our game," Dick called unabashed. "Sis' May is sick of a cold today and couldn't get out; and mother had to go to town, and there was nobody to keep her company. So I'm pretending I'm her doll's chauffeur as she goes out for a ride in her new motor."

Jack gazed silently at the toy automobile occupied by a large, flaxen-haired bisque lady with staring marble eyes, and then at the frail little girl propped up with pillows on the couch, and then at his chum who was doing all he could to entertain his little sister during her illness.

"No, thanks. I reckon I can't stop today. I'll come again," he said, as he turned and left the room.

Jack hurried home through the deep snow. A wistful face looked out of the window of a small bedroom as he neared the house. "I guess I'd better run in and read to Cynthy awhile," he resolved as he entered the hall.—The Child's Gem.

A PET TURTLE.

One would not look for much intelligence in a turtle, and what I am about to relate in regard to a pet wood tortoise (Chelopus insculptus) I had while living in an apartment house in New York City several years ago, will surely be a surprise to many readers. The postman who brought me my mail was something of an amateur naturalist, and when he came in from his suburban deliveries, he frequently brought me butterflies, turtles, lizards, and so on, which he found in the country. One day he had a male and a female wood tortoise in his bag and duly turned them over to me. My wife christened them "Darby and Joan," but they by no means lived happily together.

At first Darby pressed his courtship to the limit; but as his advances were very coolly received on the part of the unresponsive Joan, his love turned to hate and he treated her most cruelly. Finally he inflicted such bites upon her that she died one night from the loss of blood. He was very selfish, too, often deserting his pile of strawberries on the floor on one side of the room, and, walking over to where she was eating hers, he would drive her away from them and start in to eat them himself—until I taught him better manners. After Joan's death, however, Darby became very lonesome. He was fully eighty years old when I had him—and I kept him for several years—and he came to know every nook and cranny in my rooms. Frequently, when he felt particularly affectionate, he would come and rest on one of my feet as I sat writing at my study table, possibly working away on some paper on turtles.

His eyesight was excellent; and sometimes, when I'd offer him a strawberry from across the room, he would come directly after it and stand by me on three legs, while begging hard for the berry by lifting the fourth up and down. If not served at once, he would walk around in a circle, a yard or so in diameter, with the hope of attracting my attention, or of demonstrating how hungry and impatient he was. He would also beg for food while we were at the table, coming over by my chair, and waving his foot at me in the way just described. He knew every member of the family—and especially the maid who was very fond of him.

Finally the time came when I was compelled to part with him; but I was afraid to give him his freedom in the nearby country, for I felt sure he would fall into hands where he would suffer. Boys, especially, are often very cruel to the tortoises they find in the woods; therefore I decided to put him in some fine zoological garden, where he would be carefully looked out for and regularly fed, and where he could enjoy surroundings as good as his native haunts. With this in mind, I presented him to the Gardens of the Zoological Society of London, where large and commodious quarters are kept for all such creatures. For all I know to the contrary, Darby is comfortably passing his life there—the great war notwithstanding. —Dr. R. W. Shufeldt, in Our Dumb Animals.

DICKENS' ADVICE TO HIS SON.

In a letter which Charles Dickens wrote to his son when the latter went to Cambridge the novelist gave him the following counsel: "As your brothers have gone away one by one I have written to each of them what I am now going to write to you.

"You know that you have never been hampered with religious forms of restraint and that with mere unmeaning forms I have no sympathy. But I most strongly and affectionately impress upon you the priceless value of the New Testament and the study of that book as the one unfailing guide in life.

"Deeply respecting it, and bowing down before the character of our Saviour, as separated from the vain constructions and inventions of men, you cannot go very wrong, and will always preserve at heart a true spirit of veneration and humility.

"Similarly I impress upon you the habit of saying a Christian prayer every night and morning."

A CAUTIOUS CLERGYMAN.

A clergyman was annoyed by people talking and giggling in church. He paused, looked at the disturbers, and said: "I am always afraid to expose those who misbehave, for this reason: Some years ago I was preaching and a young man who sat before me kept laughing, talking, and making uncouth grimaces. I paused and administered a severe rebuke. After the service a gentleman said to me, 'Sir, you have made a great mistake. That young man whom you reproved is an idiot.' Since then I have been afraid to reprove those who misbehave in church, lest I should repeat the mistake and reprove another idiot."

During the rest of the service there was good order.—Williamsport Grit.

"AS I HAVE LOVED YOU."

If we are simply to pray to the extent of a simple and pleasant exercise, and know nothing of watching in prayer, and of weariness in prayer, we shall not draw down the blessing that we may. We shall not sustain our Missionaries, who are overwhelmed with the appalling darkness of heathenism * * * We must serve God even to the point of suffering, and each one ask himself: "In what degree, in what point am I extending by personal self-denial, to the point of pain, the kingdom of Christ?" "That which costs little is worth little."—Hudson Taylor.

ARMENIAN REFUGEES IN CAIRO.

Rev. Stephen Trowbridge, representing the World's Sunday School Association in Cairo, Egypt, as Sunday School Secretary for Moslem Lands, sends a touching account of the relief work for the Armenians. "The refugees are in a most destitute condition," he writes, "without proper clothing for the colder weather which is coming on at the seashore, without changes of undergarments, without towels, without soap, without plates and spoons,—in short, they escaped with nothing more than the ragged clothing they had on. I do hope and pray with all my heart that Sunday school friends throughout America may be led of God to make some generous gift for these people. Bibles have already been supplied by the British and Foreign Bible Society. The most urgent need just now is for mild and proper food for the sick and the babies."

Special gifts for Mr. Trowbridge's work may be sent to Mr. Frank L. Brown, 216 Metropolitan Tower, New York City.

Canton has forbidden slavery, and any slave girl who applies to the police is received and educated. Those who can see are sent to the "Government School for Rescued Slave Girls," and at the urgent request of the former chief of police, Mr. Chan King Wah, the blind girls of the singing class were committed to the care of missionaries. A temporary mat shed was provided by the government for their shelter until a new permanent building was recently completed. This is known as the "Ching Sam" school, and was built with money contributed by a wealthy Chinese gentleman.—Spirit of Missions.

"Happy Childhood" is the name of a new magazine for Chinese children published by the China Sunday School Union. Already it has a subscription list of 1,600. Mrs. Donald MacGillivray edits it.

PRESIDENT'S PLAN OF APPOINTMENTS.

Reidsville	Jan.	6-7
Haw River	"	8-9
Tabernacle	"	10-12
Yadkin College	"	13-16
West Forsyth	"	17-19
Flat Rock	"	20-21
Forsyth	"	22-23
Pinnacle and Mt. Zion	"	24-25
Mocksville	"	27-29
Winston	"	30

Pastors will please arrange for me to meet the above appointments.

G. W. Holmes.

Fairview Church.—The services on the second Sunday morning and evening were very well attended and were very interesting. Two good members were received into the church. The Sunday school is doing well; there were 95 in attendance. A teachers' training class was started. I am glad that there seems to be on the part of church and S. S. a spirit that tends to advancement. J. H. Bowman.

Bethesda, Halifax Ct.—We were fortunate in having our pastor returned to us, and he commenced the work of the new Conference year with his usual energy and zeal. He does not believe in doing things in a half-hearted way.

The Finance Committee had its meeting at the Parsonage, and the business was conducted with satisfaction. Some of the church members are so far away, it seems necessary to communicate with them by letter.

Owing to circumstances, there a small congregation out yesterday to hear a good, helpful sermon from our pastor. I am sorry we will not have a full report from our Egg Club. The hens do not seem to realize how much depends on their industry.

Mr. Nat. Harrison, Jr., returned to college a week ago, but was called by wire to the bedside of his sister, one of our youngest members, who is critically ill. The family has the sympathy of the entire community, for every one feels interested and anxious, and all are praying for her recovery. Reporter.

Mecklenburg Ct.—To Pres. George W. Holmes and all others who may be interested: Greeting. After waiting to see our son-in-law, Rev Geo. L. Curry, and family started on their journey to the far West, I started across the country with horse and buggy for Mecklenburg Ct. Three days' moderate driving brought us within the bounds of the work and the fourth day carried us to Zoar, the extreme end of the circuit, where we preached our first sermon on the work, and for the year, to a small attentive audience. The 4th Sunday we preached at all three of the other churches, making a full round for Dec., and arranging for first quarterly conference, which convened at Antioch Jan. 8, 1916. The 4th quarterly conference had made a raise of about 41 per sent. on pastor's salary, and we were expecting a kick in the first but none came and everything moved on nicely. Some repairs were ordered made at the parsonage and it was agreed to raise $50 on conditions proposed by the pastor for the purpose of furnishing the parsonage. There are many things about this work that are discouraging. The churches all need from one hundred to two hundred dollars' worth of improvements made on them at once. The people generally are poor. There are older, stronger and richer churches all about us. Several of those who have been here as pastors and leaders in former years have turned their backs upon their former parishioners and gone to those richer churches. Of those we might mention, Ogburn, Battle, T. A. Plyler, and Coble while the man who served them for the past two years (Waldrop) dropped into the water at the end of last year. Hence there is more or less a feeling of discouragement and listlessness and indifference at all the churches except Stallings. But there have come to the front a few determined spirits who are striving earnestly to bring about a better state of affairs. Hence this 41 per cent. increase in pastor's salary, the movement to improve and furnish the parsonage, putting a new roof on Beulah church and other material improvements. There is an evergreen Sunday school and a weekly prayer-meeting in each church, with the possible exception of Zoar the workings of which I have not become fully acquainted yet. My first impressions of the work were so discouraging that I came very near asking for my release. But realizing later that there is a spirit of progressiveness working among the people, and that my resignation would quench if it did not destroy that spirit I determined to stay, if God permits, and make the fight of my life for the salvation and uplift of this circuit. We may fail, but some of us are in it to win. Pray for us, for we need your prayers and we need them badly. J. H. Stowe.

Love's Grove, Midland Ct.—Our S. S. is moving along nicely, with very good attendance. We don't want to go into winter quarters; we haven't for many years. It seems that our school is getting to be much better than usual with a better attendance. We want to make the year 1916 a more prosperous year than last year.

We had a good meeting yesterday. Bro. Alexander filled his regular appointment yesterday with an excellent sermon. The people like Bro. Alexander well. We are always glad to hear him and to have him in our homes. Our first quarterly conference was held last Sat. at Mill Grove. It was interesting. There will be communion service the fourth Sun. in Jan. at Love's Grove. We want all the members present on that day. The Sec. and Treas. of our S. S. is very sick. We ask the prayers of all God's people for him. Pray for us all and our pastor. With best wishes to the Herald and its readers, Jno. N. Smith.

Lee's Chapel, Halifax Ct.—We feel very fortunate to have our same pastor preach for us again this year. He did much the past year for the upbuilding of God's Kingdom and we feel that he is going to do more this year. We are very glad that quarterly conference decided to give us morning preaching and hope to have larger congregations.

There was a Christmas tree at this church Monday night after Christmas. It was quite an enjoyable occasion. "Santa Claus" played an important part which not only the children but the grown folks too enjoyed.

There will be an evangelistic meeting at Holister beginning the 2d Sun. in Feb. Rev. N. G. Bethea will do the preaching. May there be much good accomplished.

Reporter.

Bethany, Randleman Ct.—As I have been appointed reporter again, I guess I am expected to write something. Brother O'Briant filled his appointment yesterday. Preached a very forceful sermon on paying God His own. Bro. D. T. Gaster has been re-elected Supt. of the S. S., Miss Ollie Julian Sec. Some movements are being made to raise the money to help pay the debt on the Orphans' Home. Hope we will raise our part.. Hope we will wake up and do something so we can have something to report. Yours in His Name,

Theodosia Routh.

Reidsville.—We are beginning the new year quite hopefully. Pretty good attendance at S. S. both Sundays. After revising our roll we have 60 members with 55 present last Sunday.

We were very glad to see some of our members back again who had been kept away on account of sickness. Hope they can attend regularly this year, we need them and miss them when they are away.

Reporter.

RESOLUTIONS OF RESPECT.

Whereas God in His infinite wisdom has seen fit to remove from our midst to His mansions above our sister and co-worker, Mrs. B. F. Norman, be it resolved:

1. That we, the members of the Ladies' Aid Society of the First Methodist Protestant Church of Winston-Salem, bow in meek submission to the will of Him who doeth all things well, while conscious of our great loss.

2. That we express our deepest sympathy to the bereaved husband and relatives and pray that God's sustaining grace may be theirs in this dark hour of sorrow.

3. That a copy of these resolutions be sent to the grief-stricken husband, a copy be spread upon our Minutes, and a copy be sent to the Methodist Protestant Herald for publication.

Mrs. J. R. Cummings,
Mrs. S. A. Smothers,
Mrs. W. J. Ellis.

Whereas God in His providence has seen fit to remove from the activities of this life to sweet rest in Heaven one of our oldest and most faithful members, Mrs. Gillie Pegram, be it resolved:

1. That we the members of the Ladies' Aid Society of the First Methodist Protestant Church of Winston-Salem will emulate the beautiful Christian character of our departed sister and we will not forget her wise counsel and faithful service as a member of our church and society.

2. That we express our sympathy to the bereaved loved ones and pray that God's richest blessings may abide with them forever.

3. That a copy o fthese resolutions be sent to the family, a copy be spread upon our Minutes, and a copy be sent to the Methodist Protestant Herald.

Mrs. O. W. Hanner,
Mrs. J. W. Hestre,
Mrs. H. O. Sapp.

A Pleasant Surprise.

Last night just after settling down by the fire after a hard day's work I heard a rap on the door and on opening it I found the front porch filled with folks armed to the teeth, and the spokesman, Dr. Atkinson, said they were cold and wanted in. President Harper complained that his load was heavy and he wanted somewhere to put it. Dr. Amick was also in charge of a brigade bearing arms to the teeth and of course we have already put our teeth in some of the arms. Dr. Atkinson spoke for the company in making us welcome and what they had brought was only an expression of the spirit that prompted the giving, which of course is what is appreciated most of all. I had already felt welcome and felt at home too and this was a complete surprise. I tried to tell them I appreciated it all, but I couldn't. Miss Mabel Harris, one of the music teachers here, said when we first came that she liked Elon College because everybody was so nice to everybody else. Well, it's true. So many had called and said, "We are glad to have you here," that I thought that was enough. Dr. Newman led us in prayer after which the happy company left us to think and talk over what had happened. Mrs. Bethea said, "I tell you this makes a person feel better, to know they are among such friends." Well, they left us many kind words of welcome and appreciation as well as flour, canned peaches, tomatoes, corn, cherries, apples, oranges, peanuts, evaporated peaches, baking powder, meal, butter, macaroni, book for children, celery, and money. Glad I had just put more shelves in the pantry. They are filled up now.

I shall be away from home most of the year, but am glad I can leave my family in the hands of such kind neighbors. Wish I could give the name of every one, but some of the articles were not marked. The Lord knows the givers and we pray God's richest blessings upon them all.

N. G. Bethea.

Elon College, Jan. 4.

Death of Bro. T. N. Crew.

This occurred Dec. 12 at his home in Pleasant Hill. He was sick about a week. He suffered a great deal but did it without a murmur. And when the end came, he departed this life rejoicing in the hope of life everlasting. He was a supporter of the church at Pleasant Hill, which feels deeply the loss it has sustained. He is survived by Mrs. Crew, two daughters, Abrey and Oller, and one son, Milton Crew, all of Pleasant Hill. The funeral and burial were at his home.

Bro. Crew had many friends, not only around his home but all over the country who join his loved ones in weeping at the remembrance of the departed brother.

R. L. Hethcox, Pastor.

Weaverville, Buncombe Ct.—We are very glad that Conference returned to us our former pastor, for we would regret very much to give him up. Bro. Martin preached his first sermon for the new year here the third Sun. afternoon at four o'clock. It was a very helpful sermon.

We had our Christmas entertainment on the night of the 23rd. The children did their part well. Rev. C. W. Bates from Asheville gave us a very interesting talk on the birth of Christ which we all enjoyed very much. Then we proceeded to unload the tree which was the delight of the children. Our S. S. has good interest now. Our aim is to make this the best year we have ever had. With best wishes to the Herald, A Member.

—The Parsonage has again been bombarded. Bro. R. E. Leonard and wife of Bethesda came with a buggy load. Many thanks to Bro. and Sister Leonard for these timely gifts. H. L. Powell.

SUNDAY SCHOOL ATTENDANCE LAST SUNDAY.

Reidsville	55
Greensboro	227
Thomasville	142
Fairview	95
Burlington	201
High Point	276

(January 2, 275.)

DIED.

On the 1st of Dec. Sister S. J. Ussery was called from below to her reward, at the age of 65 years. The funeral was conducted by the writer at Pee Dee, Rockingham Circuit.

Sister Ussery was a true and devoted Christian woman and we believe the loss to her children and friends is her eternal gain.

Sister Ussery professed faith in Christ when she was about 16 years old, and joined the Baptist Church and lived in it until she joined the Methodist Protestant church at Pee Dee 1913. Since that time she has been a consecrated Christian woman, regular attendant at Sunday school and preaching service, and true to every interest of the church. The very large crowd that attended the funeral shows the high esteem in which she was held by her friends.

Sister Ussery was the mother of twelve children. Her husband and seven children have crossed over the river of death before her, five still living to mourn their loss. They have our heart-felt sympathy in their hour of affliction. May we lean upon a strong arm of him who saith, My grace is sufficient for you.

J. F. Allred.

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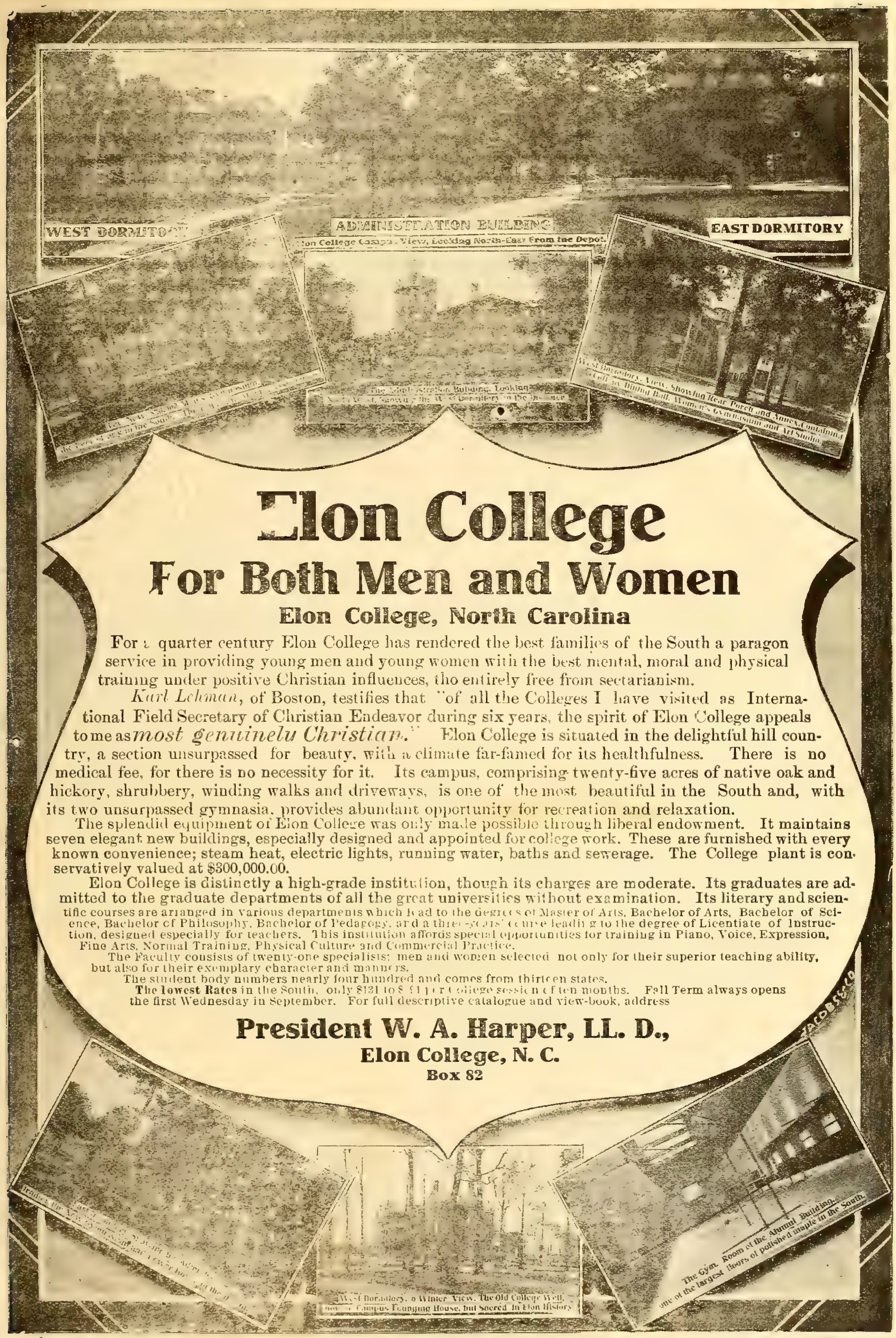
Practice Limited to Diseases of
STOMACH AND INTENTINES.
121½ South Elm St., Greensboro, N. C.
Hours: 9 a. m. to 1 p. m. 2 p. m. to 5 p. m


WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The Administration Building, Looking North-West, Showing the West Dormitory in the Distance
West Dormitory, View, Showing Rear Porch and Annex Containing Dining Hall, Women's Gymnasium and Art Studio.
West Dormitory, a Winter View. The Old College Well, now a Campus Lounging House, but Sacred in Elon History
The Gym. Room of the Alumni Building, one of the largest floors of polished maple in the South.
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Elon College

For Both Men and Women

Elon College, North Carolina

For a quarter century Elon College has rendered the best families of the South a paragon service in providing young men and young women with the best mental, moral and physical training under positive Christian influences, tho entirely free from sectarianism.

Karl Lehman, of Boston, testifies that "of all the Colleges I have visited as International Field Secretary of Christian Endeavor during six years, the spirit of Elon College appeals to me as *most genuinely Christian*." Elon College is situated in the delightful hill country, a section unsurpassed for beauty, with a climate far-famed for its healthfulness. There is no medical fee, for there is no necessity for it. Its campus, comprising twenty-five acres of native oak and hickory, shrubbery, winding walks and driveways, is one of the most beautiful in the South and, with its two unsurpassed gymnasia, provides abundant opportunity for recreation and relaxation.

The splendid equipment of Elon College was only made possible through liberal endowment. It maintains seven elegant new buildings, especially designed and appointed for college work. These are furnished with every known convenience; steam heat, electric lights, running water, baths and sewerage. The College plant is conservatively valued at $300,000.00.

Elon College is distinctly a high-grade institution, though its charges are moderate. Its graduates are admitted to the graduate departments of all the great universities without examination. Its literary and scientific courses are arranged in various departments which lead to the degrees of Master of Arts, Bachelor of Arts, Bachelor of Science, Bachelor of Philosophy, Bachelor of Pedagogy, and a three-years' course leading to the degree of Licentiate of Instruction, designed especially for teachers. This institution affords special opportunities for training in Piano, Voice, Expression, Fine Arts, Normal Training, Physical Culture and Commercial Practice.

The Faculty consists of twenty-one specialists; men and women selected not only for their superior teaching ability, but also for their exemplary character and manners.

The student body numbers nearly four hundred and comes from thirteen states.

The lowest Rates in the South, only $131 to $[illegible] per College session of ten months. Fall Term always opens the first Wednesday in September. For full descriptive catalogue and view-book, address

President W. A. Harper, LL. D.,
Elon College, N. C.
Box 82

TO HENRY FORD.

I cannot help but love the knight who goes
Unchampioned, derided by his foes
And friends, to seek the white star of his dream
In the black night. He only sees the gleam;
And, heeding neither laughter nor the sneers
Of sane complacency, his course he steers
Into the starless skies. Perchance for him
The gleam will never out of darkness swim
Yet better, dream-possessed, to falter down
In failure than to snicker like a clown
Over the dream. God give us grace to see
The grandeur in the soul of errantry!

—Florence Ripley Mastin.

A Versatile Cow.—The Toadsville Tidings advertises a cow for sale as follows: "For sale—A full-blooded cow, giving milk, also three tons of hay, a wheelbarrow, a grindstone, two stoves, a scythe and a democrat wagon."—Helena (Montana) Independent.

—Mrs. J. K. Osborne had a visit from her brother, Mr. Scott, and his daughter during the holidays.

—Mr. Iris Osborne, of Richmond came home for Christmas.

—Mrs. Callie Coble and family are moving to Arlington street, near the center of the city, a much more convenient location for them. We understand that their old home, the Tidball place, will be offered for sale. It is a fine piece of property.

CHILDREN'S HOME.

Report of Building Fund Treasurer.

Previously acknowledged	$227.19
Mrs. Mary E. Wood, Glendon, Md.,	5.00
J. H. Snotherly and others, Stanly ct.	4.00
W. H. Neece, Gaston Ct.	8.60
Walter Burton Pleas. Grove, Lebanon	7.25
Rev. J. H. Stowe, Mecklenburg Ct.	12.07
Rev. J. F. McCulloch for G. B. Taylor	1.00
Rev. J. E. Massey, Wallace Mem. Ch. Maryland Conference	10.00
Rev. W. A. Lamar, Fairview, And. Ct.	2.75
A. W. Curtis, Liberty, St. Paul ..	25.00
J. L. Hardin, Liberty, St. Paul Ct...	25.00
Total	$327.86

Liberty church is the first church in the N. C. Conference to pay in full their 50 cents-per-member pledge and more, as they have paid 80c per member. We thank them profoundly. I am sure we will have others to do likewise soon.

Please write me if your pledges are not reported correctly, as this is your receipt.

A. M. Rankin, Treas. Child. Home.
High Point, N. C., Jan. 9, 1916.

FOUR PER CENT. FOUR PER CENT

Absolute Security for Your Savings

Is the first and most important thing to consider when selecting a bank

This bank with its capital of $200,000, surplus $70,000 and stockholders liability of $200,000, making in all $470,000—is an absolute guarantee for the safety of your funds.

Greensboro Loan and Trust Company

J. W. Fry, Pres. W. E. Allen, Treas. W. M. Combs, Mgr. Sav. Dept.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

Premier Carrier of the South.

Following schedule figures published only as information. Not guaranteed.

Trains leave Greensboro as follows:

12:55 a. m. No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Beaufort, which may be boarded at 9:30 p. m.

1:47 a. m. No. 30, daily. Birmingham Special. Pullman drawing room sleeping cars Birmingham and Augusta to New York, and Birmingham and Asheville to Washington. Observation sleeping car Atlanta to Richmond. Tourist sleeper for Washington from San Francisco. Dining car service. Day coaches.

1:50 a. m. No. 29, daily. Birmingham Special. Pullman drawing room sleeping cars New York to Birmingham and Augusta, and Washington to Asheville and Birmingham. Observation sleeping car Richmond to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

6:45 a. m. No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond to Charlotte and Norfolk to Asheville. Coaches.

7:30 a. m. No. 108, daily. Local for Raleigh, and intermediate points.

7:30 a. m. No. 154, daily except Sunday For Ramseur.

8:10 a. m. No. 44, daily. For Washington and points North.

8:15 a. m. No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Pullman sleeping car for Winston-Salem from Beaufort.

7:15 a. m. No. 37, daily. NEW YORK, ATLANTA AND NEW ORLEANS LIMITED. Solid Pullman train with observation and open section drawing room sleeping cars New York to New Orleans, Asheville and Macon. Club car Washington to Montgomery. Dining car service. No coaches.

8:20 a. m. No. 133, daily. For Mt. Airy.

9:40 a. m. No. 144, daily. For Raleigh, Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

12:30 p. m. No. 21, daily, for Salisbury, Statesville. Asheville and Waynesville. Chair car Goldsboro to Waynesville. Connecting at Asheville with Carolina Special.

12:45 p. m. No. 130, daily. For Sanford, Fayetteville and Wilmington.

12:50 p. m. No. 45, daily For Charlotte, connecting with trains for Columbia and Seneca.

1:30 p. m. No. 36, daily. U. S. Fast Mail. For Washington, New York and points North. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m. No. 207, daily. For Winston-Salem, connecting daily, except Sunday, with train for North Wilkesboro.

2:30 p. m. No. 151, daily except Sunday. For Madison.

3:30 p. m. No. 230, daily except Sunday. For Ramseur.

4:15 p m. No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car.

5:05 p. m. No. 131, daily. For Mt. Airy.

7:20 p. m. No. 35, daily, U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Pullman sleeping cars New York to New Orleans and Birmingham, and Charlotte to Atlanta. Dining car service Day coaches.

6:35 p. m. No. 235. For Winston-Salem.

7:30 p. m. No. 46 daily. For Danville.

7:15 p. m. No. 132, daily. For Sanford.

6:43 p. m. No. 43, daily. For Charlotte.

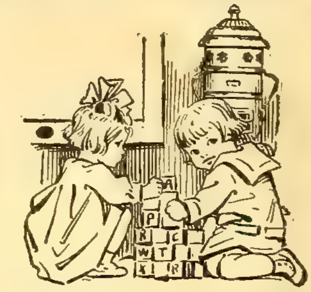
10:45 p. m. No. 12, daily. For Richmond and Norfolk. Pulman sleeping cars Charlotte to Richmond and Asheville to Norfolk.

10:20 p. m. No. 233, daily. For Winston-Salem.

11:45 p. m. No. 38, daily. THE NEW YORK, ATLANTA AND NEW ORLEANS LIMITED. Solid Pullman train with observation and open section, drawing room and compartment sleeping cars New Orleans, Macon and Asheville to New York. Dining car service. No coaches.

R. H. DeButts, Division Passenger Agent, Charlotte, N. C.

C. G. Pickard, Passenger and Ticket Agent, Greensboro, N. C.



They Can't Catch Cold

"Mummer says we can play up here all Winter long."

"Yep, I heard her tell Daddy that Nesco Perfect would keep us warm as toast."

A warm, comfortable, pleasant nursery is a boon to both the Kiddies and their Mother.

This wise Mother warms the play room with a

Nesco Perfect Oil Heater

For Sale by
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SUNDAY SCHOOL LESSON NOTES.

Peloubet's and Tarbell's Notes on the International Sunday School Lessons for 1916 are now ready for shipment. Postpaid to any address for

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GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXII. GREENSBORO, N. C., JANUARY 20, 1916. NUMBER 9.

THE GLORIOUS AGE IN WHICH WE LIVE.

This is the most glorious age thus far in the world's history. In saying this we do not have in mind the conquests of science and the achievements of art. Man has made progress in his understanding of nature and in his utilization of nature's resources. But this age derives a far greater glory from a wholly different source. This is the age foretold by prophets as the time when God's Spirit would be poured out upon all flesh. In olden time, the Spirit moved upon the mind of a man or a woman here and there. But in these latter days—since the Day of Pentecost—all men and women, old and young, have had the great privilege of enjoying the indwelling and constant guidance and quickening of the Holy Spirit. It is true that many close their hearts against Him, but thousands and millions have come under His power, making this age glorious.

Jesus said, "It is expedient for you that I go away; for if I go not away the Comforter will not come." Great as was the privilege of living in daily association with Jesus, He saw for His disciples a greater privilege—that of having the Holy Spirit within. The disciples could not realize this at first. The promise of the coming Spirit did not wholly relieve the feeling of loss which filled their hearts at the thought of Jesus' going away. But Jesus sought to assure them that the Holy Spirit would more than fill His place to them. "He shall take of the the things of mine and show them unto you. He shall lead you into all truth." And when the Spirit came on Pentecost, the disciples found themselves endued with new powers and new insight. They spoke with new tongues, they were filled with new courage, they were qualified for their work in life as never before.

Is it not so today in all the Christian world? The church of God is made up of men and women under the power of the Holy Spirit. The great work of the church goes on because the Spirit of God is moving the hearts of men and women. The glory of Christendom through missionary efforts is being extended to all the continents and islands of the earth. The knowledge of God is spreading, man is being delivered from the night of heathenism and from the bondage of sin. If every Christian would fully yield to the Spirit's domination, how much more glorious would the age become

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—Rev. C. W. Bates has been re-elected Secretary of the Asheville Ministers' Association.

— We were pleased to have a visit last week from our friend and former associate in educational work, Dr. C. E Wilbur, of Pittsburgh, where he edits our Sunday-school literature. He was on his way to Asheville where Mrs. Wilbur has been for some time under the care of a physician. He stopped on the way in Greensboro, Asheboro, and High Point and delivered his lecture on American humor. This lecture made a fine impression on our Grace Church audience. Whatever view one may take of the lecturer's theory of wit and humor, he is bound to admit that the lecture contains some exquisitely amusing illustrations.

NOTICE.

All orders for Conference Journals may be sent to me at Burlington, and will be handled by Mr. T. T. Stafford.

J. E. Pritchard.

(Bro. Pritchard is in the hospital here. He was operated on for appendicitis last Thursday. He stood the operation well, but suffered much for a day or two after it was over. He seems to be getting on nicely now. His recovery will be slower because the disease was in an advanced stage. He says he had an attack twelve years ago and two physicians pronounced the cause appendicitis. Later an older physician declared he did not have appendicitis. But he has noticed a sensitiveness if not positive soreness on his right side for years, and now he is satisfied that the disease has been preying upon him all these years.—He may have better health now that the appendix is removed. Mrs. Pritchard is of course much distressed, her mother and father both being very ill, and now Bro. Pritchard, and she would like to be with all, which is impossible. We hope Bro. Pritchard's confinement will last only a few weeks.—Editor.)

—Moses Stafford of Oak Ridge is dead.

—Bro. Bascom Baynes is among the sick this week. We hope to see him out in a few days.

—Mrs. J. A. Walker, of Reidsville, died on Tuesday at the age of ninety years. Bro. T. A. Walker, of Grace Church, is one of her sons.

—Bro. S. S. Cox went to Raleigh on Monday to attend a meeting of the Farmers Mutual Insurance Co. He is president of the Randolph branch. The cost of insurance in this company is surprisingly low.

N. C. CONFERENCE FOR SOCIAL SERVICE.

This body will meet in Charlotte from Jan. 23rd to the 26th. Additions are still being made to the exceptionally strong program already published. The latest is the Hon. C. R. Woodruff, of Philadelphia, secretary of the National Municipal League and editor of the *National Municipal Review*. He will speak on Tuesday afternoon, Jan. 25th. Attend the conference if you can and hear the distinguished speakers.

HOW DOES IT ALL START?

I nipped a slice of raw eel between my chop sticks and put it in my mouth.

Dr. Spencer and Mr. Ito were watching me with a quirk of amusement in their eyes. They were used to Japanese food; I was not. The raw eggs, raw fish, dishwatery soup and pickled chips were a trial for me.

In the room below us we could hear a Buddhist priest chanting his lamentations over the death of the senior proprietor of the inn. We knew the priest was kneeling before a little illuminated shrine and the members of the family were bowed to the floor around him. The frogs in the rice fields rang out in a lively chorus—then like a tragic solo would rise the moanings of the priest of Buddha.

"How long will he keep it up?" I asked.

"All night."

For a while I chopsticked in silence. Gathering up loose grains of rice between the points of two small sticks is a job requiring absolute quiet and concentration. Then as I was swallowing a peculiarly atrocious brand of pickle that would have upset the digestion of a locomotive boiler, the maid began to chat vivaciously about the stomach trouble which had taken the dead one off!

"If a Christian should die in this town," I asked, "would there be any Christian minister to—"

"If anything happens I'll look after you," was Dr. Spencer's reassurance.

"No, no I didn't mean that," I protested falsely. "I mean, is there any Christian missionary station here?"

"No." His face sobered. "After we leave there will not be a single Christian, foreign or native, in this town."

Great Christian churches I had seen throughout Japan, great Christian hospitals, schools and universities. I had wondered how they had all been brought about. So I asked:

"How does it all start? Take this town, for example. How would go go about starting Christian work in this place?"

"Come out after dinner and I'll show you."

Breaking Into a Japanese Town.

So after dinner we rose from our somewhat uncomfortable seats (our own heels) and padded stocking-footed through the corridors and down the stairs past the half open door of the candle-lit death room. We pulled on our leather shoes, which we had left among the wooden sandals in the courtyard, and passed out into the street.

It isn't much of a town—Shinkawa. About seven thousand inhabitants, of whom not quite one hundred are said to be able to read. Off in the interior from Nagoya. None but Japanese in the town, and only a Japanese inn. But we had traveled cross-country all day and this would be as good a place as any to spend the night.

Have you ever seen Dr. David S. Spencer? He is our Methodist misionary at Nagoya, and he is a missionary to stir the pride of any church. A great mountain of a man, white-haired, but strong as a giant; gentle as a mother, but a fearless man in action. Mr. Ito is also worth knowing. He is a little Japanese preacher with rare talents, improving painful English and a big future. He is coming to America, and that will fix his English, for he is a swift student. He will study American evangelists, and that will insure his future, for he has a silver tongue.

Through the dark alleys we went, crossed a canal, and came into a street of small shops. Dr. Spencer stopped.

"How's this?" he asked.

"All right," said Ito and pulled out his Bible.

I looked around in amazement. Except for the three of us there was not a person in sight. The street was walled with closed shutters, except for the shop just beside us where a flickering light shone forth from the empty store. Except for this splash of light in which we stood, the street was as black as a tomb—and as silent.

The First Song.

Suddenly I heard a terrible yell behind me. I turned. It was Dr. Spencer. He yelled again, in a higher tone, then again, still higher. Then I realized the man was singing!—singing "There Is Sunshine in My Soul." Ito joined in. I made a fist at it myself. And there we stood. the three of us yelling under the stars as if we would split the firmament and bring down the crack of doom upon our impudent heads.

Dr. Spencer explained afterward that it takes rather loud "music" to penetrate closed shutters. Ours penetrated. Heads began to crane out from above the wooden walls. Doors opened here and there and dark figures slipped into the street. Before we knew it we had a respectable audience. I mean respectable in size. There was a bath-house two doors away and half a dozen men slid out white and dripping, garnished only in rough towels, and stood listening and wiping and shivering in the kind dark on the fringe of the crowd. I tell you this to show what a motley crowd it was. Jaw-hung boys and timid girls stocky little shop-keepers, a belated bean-curd vender, a few women, bare bathers—a pick-up audience. The sort to which Christ used to preach.

The First Sermon.

When the song was finished, Mr. Ito spoke to the crowd—in Japanese, of course.

Dr. Spencer whispered to me: "A story two thousand years old, and this is probably the first word of it these people have ever heard."

"What is he saying?" I asked, eager to know how a man would present Christianity in a town where it was as unfamiliar and unknown as sunshine in a mine. How would he begin to explain?

He began very simply. Dr. Spencer whispered a translation as Ito spoke: "We whom you see before you have come down here from Nagoya," said Ito, "and we believe in a religion called Christianity. We thought you might not know of this religion and would like to hear a little about it. In one of the Imperial Rescripts, Meiji Tenno (the last Emperor) said that our country must adopt every good thing from abroad no matter if it be material or spiritual. So we have adopted the telegraph, telephone, railway train, schools, medicine. It is even more important that we should adopt Christianity, the religion which has caused the success of the Western nations.

"According to this religion the foundation of the universe is a spirit which we call by the name of God. This God is our Father in heaven, who loves us just as our father on earth loves us. The question is, How can we know the Father in heaven? We may know Him through His Son, Jesus Christ, who came to this world two thousand years ago and is still with us in spirit."

And he went in to tell of the life and love of Christ.

No one left the audience. Every moment new listeners came. There was an air of silent wonder in the street as the people listened to this new strange story.

Sermon Number Two.

When Ito had finished, we sang another song, I've forgotten what, and Dr. Spencer spoke to his improvised congregation. Later he gave me at my request a trnslation of his remarks. Here is the second Christian word spoken in this pagan town:

"You have heard from Mr. Ito of the Creator of the sun, moon and stars, and you will wish to know where you can learn more about this Being.

"I have in my hand a book which is more than a hymnal, from which I sing hymns (New Testament and hymnal bound together)—it is the Word of that

Being of whom Mr. Ito has told you. This book is called the Bible. It is a very old book. It originated in a country we now call Palestine, and with a people we call Jews. It gives an account of the dealings of God with His people, and shows us His Son, whom we call Jesus Christ. It tells us how we may live forever.

"This is a remarkable book, and has been more widely published than any other book in the world. Up to the end of 1911, this book had been translated and puglished in six hundred and thirty-five different languages and dialects. It is read and loved by millions of people. The more men read it the more they like it. Whatever may be your training, you are not educated so long as you do not know this book. Though you may not believe in the Christian doctrines, you cannot be called a learned man, a well-informed man, till you have read this book.

"Mr. Ito has told you that all the most useful inventions and conveniences which Japan now has have come to you from other lands. And where did they come from? You will find without exception that they came from the land where this Bible is read.

"You must know about this book, and I have brought with me these pamphlets to show you what the Bible is. Please read these carefully and I shall come to you again some day."

Ito distributed the pamphlets, which contained brief, attractive statements concerning the Bible and Christianity. Then, with many bows and smiles, we started back toward the inn.

The First Inquirer.

A pair of wooden shoes clacked after us through the dark. We made several turns, but still the sound was just behind. We slowed down a little and a young man dressed in the usual Japanese gown and wooden sandals came up with us and timidly introduced himself. A fine clean-faced young fellow, vice-president, he said, of the Young Men's Buddhist Association in connection with the local Buddhist temple. It was his duty to arrange the programs for the meetings of the association, and he wished to engage Dr. Spencer for an address on the relations between Japan and America. Also he was greatly interested in the remarks he had heard that night, and would like to speak privately with Dr. Spencer.

The two went on ahead and we followed them through what seemed like miles upon miles of roundabout side streets, alleys and finally country roads, a million frogs chorusing around us, the moon glinting on the water in the paddy fields. Still Dr. Spencer and the vice-president went on, two shadowy objects, their heads inclined together. It was very late, and I had wrung from Ito every English word he had ever learned, when we all finally brought up at the door of the inn.

The young man hurried away. The three of us went up to our room where the beds had already been laid on the floor and palanquins of green mosquito netting hung above them.

Dr. Spencer knelt in prayer. When he rose he said: "I told you that when we go from this town there will not be a single Christian left in the place. I was wrong."

"You mean—"

"Yes, the vice-president of the Young Men's Buddhist Association."

That is how it all starts—all this magnificent system of mission work throughout the world. Some day a great Christian church, or university, or hospital may stand in Shinkawa. I saw the beginning. No man can dream the end.—Willard Price, in Christian Advocate.

THE APPEAL OF THE BOOK.

Coleridge once wrote to a friend: "In the Bible there is more that finds me than I have experienced in all other books put together." And every careful Bible student will say "Amen" to this remark of Coleridge.

The Bible appeals to our minds. There is no other book which begins to have the attention paid to it by scholars all over the world that is paid to the Bible. They are engaged in the study of its language, of its history, of its literature, and of its message. Thousands of books have been written already about the Bible, and each year sees a host of new volumes coming from the press. If a man wishes to use his mind instead of dwelling in intellectual torpor, he will fiind in the Bible such food for thought as he can find nowhere else.

Then the Bible makes a masterful appeal to the imagination. By the imagination I mean that side of life to which music and pictures and poetry appeal. Practically all great men of letters have delighted in the Bible. You cannot read Milton or Shakespeare, Tennyson or Browning, Whittier or Longfellow without seeing what an appeal the Bible has made to them.

And because the Bible appeals to the imagination, it appeals to the feelings. It helps you to feel nature when it speaks of Him who covers himself with light as with a garment; it helps you to feel how timeless and universal is sorrow when you hear David's lament over Absalom. Most of all, the Bible in a hundred passages causes you to feel the presence of God.

But there is still another side of life to which the Bible makes appeal, and that is the will. There are passages in the Bible which soothe as a child is soothed by his mother. And we need soothing words ever and again. But the supreme appeal of the Bible is not to quietude, but to activity. The Bible is a call to do something. Says a great text, "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it"; while another striking verse declares, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayst observe to do according to all that is written therein."

Mr. James S. Gale tells the story of a Korean Christian who came a long distance, a hundred miles, on foot to recite some Scripture verses to his pastor. Without an error he repeated the Sermon on the Mount. When he had completed the recital, he was told that if he simply memorized the Word of God it would be a feat of memory and nothing more; he must practice its teachings. His face lighted up with a smile as he promptly replied: "That is the way I learned it: I tried to memorize it, but it didn't stick; so I hit upon this plan: I would memorize a verse and then find a heathen neighbor of mine and practice the verse on him. Then I found it would stick."

This Korean found what is, perhaps, the strongest appeal of the Word of God—the summons to live the daily life in accordance with its teachings.—James Elmer Russell, in Pittsburgh Christian Advocate.

SCHOOLS IN CHINA.

According to the latest census by the Board of Education in China, there are 35,880 schools of all grades, with 892,514 students in the government and private schools throughout the country, exclusive of missionary institutions.

In 1913 the Chinese government spent $5,207,215 for education. During the last revolution many schools were discontinued. The present Minister of Education announces his intention of stressing elementary education and the training of teachers, with some emphasis also upon industrial schools. He is also working to secure a levy for a special tax for the support of schools.—Selected.

IN MEMORIAM.

One fondly loved we miss to-day—
So pure and undefiled;
But angels came to take her home,
For God would crown His child.

A SERIOUS SITUATION.

It has been a wonder to me that some of our good writers have not "stirred up" some of the grave facts concerning the attitude of the Methodist Protestant denomination toward our Orphanage. Since they are slow to speak of these things, it falls to me to see if we can't remedy such conditions. Our denomination seems to be ' at ease in Zion.'' It's true that the Orphanage is quite young yet; yes, and our church is nearly a hundred years old. We are proud that we have done as much as we have, but when we stop to consider that this institution is the only one of its kind in the denomination, we see that we are far behind. The first thing of which we wish to speak is the debt. You will remember that each member in the entire M. P. denomination was asked to give a day's earnings Thanksgiving for the liquidation of this debt. Do you know the amount received? $327.86 Horrors! From our big denomination! This is not boasting, but it is true that almost one third of this came from Granville Ct., and yet we didn't do what we should have done, for at 50 cents a member we could have sent in about $250. We mean to make it 50 cents a member at Rehoboth and we hope to get the whole circuit to do so. Why didn't we get up the whole deficit that day? Twenty-five thousand members in N. C. at 50c a member should have been $12,500. Think what our State alone could have done. Where are the other states? "Awake, thou that sleepest, and arise from the dead." "Why stand ye here all the day idle?" We may get to work even if it is the eleventh hour. Did you know that the Baptists in this state raised $27,000 Thanksgiving Day for their debt at Thomasville? And we don't pay as much for missions and schools as some of our sister denominations. "There is something rotten in the state of Denmark." The M. P. denomination ought to clear this debt, build a ten-thousand dollar building and support a hundred orphans within the next twelve months. "If to do were as easy as to know what were good to do, chapels had been churches and poor men's cottages princes' palaces." Our own state should awake: but look at the other states. Only three children supported by outsiders. Don't you think we should support at least two hundred even now? See what the Bible says about tithing. If everybody obeyed God's word in this, all of our questions would be easily settled. Now, this is a serious thing which confronts us. $327 on a ten-thousand dollar debt—why, this only pays 6 per cent. interest for six months and sixteen days. One of our members said it should make us crawl into our holes and cover the holes behind us. What is to be done? Do you read the pleas of Messrs. Garrett and Rankin? So many of our members do not see the Herald. Can't we reach them through the Methodist Protestant? Mr. Holmes will please pardon me for the suggestion that he get all the facts together and make a special appeal through the Methodist Protestant. This question will doubtless be discussed at our General Conference in May. Delegates, will you try to bring about more enthusiasm Hattie Harris.

—Mt. Lebanon Church, Randleman Ct., recently came in possession of $150.00 for the purpose of fencing the cemetery. A provision made in a will by Miss Emilina Hinshaw, one of its members who died in 1914.

THE BIBLE IN THE CHILDREN'S HOME.

I have always been interested in the study of the Bible, and one of the sweet privileges of my life was when I was invited to the Children's Home to present Bibles to all the children that could read. I had bought the Bibles not thinking that I would have an opportunity of presenting them, and to further my pleasure I was called to the Home as matron and given the pleasure of helping them get a start in the study of God's word. I had also given those that could not read a little book called "Day Dawn," containing a verse for each day in the year.

I decided to interest the younger children by teaching a verse each evening from their little books; this we did and the exercise became so interesting that nearly all the older ones joined our class. We soon found it necessary to take other verses than those of the small book. Now, for the verse exercises, we commenced with the Sunday school golden text followed by kindred verses during the week.

At our Summer Conference in June, while listening to an address on the Bible by Dr. Lewis, a plan was suggested to my mind for the older children who had Bibles. It was this; for the Supt., his wife and the matron together with as many of the children as could read well enough, to read a chapter each day, letting it be read by verse alternately. As we had the morning devotional exercises in which the daily readings of the Sunday school lesson were read, and in the evening our verse exercise, it was decided to have the chapter exercise after dinner while all were seated around the tables, letting the smaller children hear the reading. Soon we were selecting one or more verses from each chapter for memory. This proved so interesting that the Supt. offered a prize to the one that would recite the most verses at Christmas. When the time came to make the test we were all greatly surprised to know that there had been such an awakening in their minds.

Ethel Brown, one of the older girls, recited 170 verses and located 131 of them; her brother Hall recited 145 and located 108; Esther Tarkington recited 123 and located 52. There were others who could do almost as well. It is encouraging to note the interest the children take in memorizing Bible verses, and we are encouraged to continue.

One evening we have a rehearsal of the Sunday school lesson, with all present, thus helping the children to be in readiness for the lesson at the church. I am glad to say that the children are very receptive of religious instruction and delight in Bible stories.

I think with the high ideal of life that Mr. and Mrs. Garrett and their helpers are continually setting before them the children can hardly fail to develope into noble Christian men and women. Millie Bowman.

WHAT IS IT TO BE A CHRISTIAN?

BY ROBERT TURNER.

Why should not this question be one permissible for every man and woman, every boy and girl to ask?

I am as deeply interested in this question as any man, whether Baptist, Presbyterian, Methodist, or of any other denomination. If any man can say he was born in a Christian home, reared under Christian environment I can say it. It is easy to study the lives of men and to know why they are of such virtue or why they are villains; but to ask such a question as this seems to make us stop—and think. Every church man you meet in the church seems to be a Christian, but "not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven: but he that doeth the will of my father which is in Heaven." Matt. 7: 21. Nineteen hundred and sixteen years ago the man of Nazareth appeared in one of the small provinces of Rome. The world was full of woe, and he came to succor it. He ofttimes defined the purpose of His coming and in His first recorded sermon He told His mission. He came to preach good tidings to the poor, to heal the broken-hearted, to restore sight to the blind. This is what Jesus Christ came to do. This is what He did while here upon earth. If any were hungry he fed them; if they were sick, He healed them; if they were ignorant, He taught them; if they were despondent, He gave them hope; if they were tired of sin, He told them their sins were forgiven, and bade them go their way and sin no more.

He bade His disciples do the same work He was doing. On one occasion He sent out twelve men; at another time, seventy, and this is his charge: "As you go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, cleanse the leper, raise the dead, cast out devils: freely ye have received, freely give." After His death and resurrection He repeated this charge.

What is it to be a Christian?

It is simply this, accept this charge or commission, receive the Holy Spirit, and take part in this work to which He summons His disciples.

We do not have to stop and say, What church must I join? What was Christ's power while on earth? What power has He now? These are very appropriate questions, but we do not need to get an answer to these questions before we engage in the work to which He calls us.

To be a Christian does not mean that one has to believe in all the principles embodied in the articles of any denomination or creed.

The necessary thing is to believe that what Jesus Christ commanded us to do is worth doing; to believe the Holy Spirit which He has promised us is worth receiving, and having that Spirit from Him, to give ourselves to the work to which He calls us. To make our business speak to the world, that the smile on our face may comfort some broken-hearted; to give of our best in helping to relieve those less fortunate than ourselves—the deaf, the blind, the sick, the ignorant, the orphans. But I imagine I hear some one say, He is wrong, for did not the sinners whose deeds are recorded in the Holy Bible do this? My brother, I can say yes to this, but listen: They were Christians in so far as they did these things. For to be a Christian is to be a believer in Jesus Christ, and to try to do His work in His Spirit.

Some folks seem to think religion is something apart from life, not even bearing the relation to life that the foam of the mighty deep bears to the mighty waters. But religion is the art of living, with hands, eyes, feet, with conscience and with our money. Nothing less of that is religion.

While the children of Israel were waiting at the foot of Mount Sinai, Moses was in the mountain praying and talking with the great Redeemer, and when he returned he told the people that Jehovah was ready to make a covenant. They were anxious to know what was expected of them, and the Ten Commandments were an answer to that question. Such was the religion of Mount Sinai. Would to God people had kept that part of their obligation. Would to God that we were keeping them today.

May I close these reflections by giving a single illustration? Toward the close of Christ's life, in Jerusalem He describes who will be able to stand the final test of that day. What sort of portrait have we? A man who has spent his life in prayer? No; the man who has fed the hungry? No. The man who has visited the sick? No. Although these are necessary, but the man who possesses all these attributes is the man Christ calls "saint."

To follow Christ is not to go out of this world, for Christ came into it. It is not to live apart from the world. Christ lived among men, and dwelt with them. It is not doing great things. Christ did small things. It is simply this: carrying with us in our every day life the spirit that Christ carried into his common life. He made men happy, He was a joy-distributer. To be a Christian is to make others happy. We cannot restore sight, but we can help a blind man across the mud. We cannot feed the thousands, but we can contribute something to feed the orphans. We cannot restore life but we can carry the life of our own faith into the home that has been darkened by death.

It is a Christian's character that makes him happy, not his condition. To touch the very garment which Christ wore was sufficient to cure a chronic disease. Others besides Christ may wear a garment that others touching may feel better for the contact;—and that is the garment of righteousness.

I wonder if when we are in Heaven we will not look down to see our Saviour back here on earth and wonder if it was possible that He was near us all the time, and then we will long to come back to this old world once more to be among the poor, the lowly, the suffering, the needy, the outcast, the broken hearted, but this cannot be. Therefore let us thank God for the new year 1916 and take fresh courage and keep our covenant with Him who doeth all things well.

IS THE JOURNAL RIGHT?

Since the proof-reader has caught some of us fellows with the goods I am almost afraid to call attention to what the last Conference Journal makes me say. But in justice to the good people of the Littleton Ct. I must make this explanation.

The Journal makes me say "that the pastor was promised $1,000 salary last year and only received $675.00." This is what I should have said: The charge promised $700.00 salary and paid $675.00. Chas. J. Edwards.

(Bro. Edwards should be grateful to the printer for greatly reducing his error. He wrote $7,000 as the promised salary, but he made the seven to resemble a figure 1. As $1,000 seemed within and $7,000 seemed without the range of probability, the printer and proof reader thought the former was the amount intended. Moral—Review what you write before sending it to the printer.—Editor.)

MASS MOVEMENTS IN INDIA.

How Whole Villages and Castes are Turning Toward Christianity, and Why.

The mere statement that "over thirty thousand natives were baptized by the Methodist Church in India in the year 1914, and other thousands by other denominations," a thought stimulating to the imagination, can give no adequate idea of the scope of India's mass movements toward Christianity.

But what is a mass movement, and why? Let us look at one of the greatest now in progress in the United Provinces among the Chamars, leather workers by caste tradition, also field laborers and builders and repairers of mud houses. There are six million of them in these provinces, five million more Chamars in other parts of North India, and millions more elsewhere closely allied to them, but called by different names. In numbers, in all India, they are second only to the Brahmans.

A year ago three thousand of the village leaders of the Chamars gathered in a village near Delhi, the new capital of India, for a panchayat, or caste council. They represented some thirty-five villages and anywhere from eight to ten thousand of their people.

By train and bullock cart, on horse and on foot, these tall, slender, dark-eyed and dark-skinned men, many of them stooping with age and weary with the journey, came pouring into the Chamar mohulla chosen for the gathering. They were clothed in the dusky cotton garments, the long flowing shirt and dhoti, so familiar in that part of India. In a roll under the arm or flung over the shoulder and around the body each carried his rezai, or cotton quilt, which is both overcoat and bedding. They wore turbans, or puggrees of the same colorless cotton, and heavy leather, pointed sandals, which flapped as they dragged them over the dusty miles of white metalled road or through the narrow paths of the village.

Three Days of Argument.

They gathered for the council in one of the large open spaces near a group of houses and seated themseves in a circle on the hard smooth clay. There, hour after hour, stopping only for the noon-day and evening meals, they listened to one spokesman after another, or talked excitedly together.

They were there to settle a question which had been agitating the whole community for years, a question that was breaking up families, dividing villages, disrupting the caste and threatening to separate it from Hinduism itself. A few years before a thousand of their number had been baptized as Christians, other thousands had followed, and now many times the number were talking openly of adopting this new religion. Should these be thrust out and wavering ones likewise threatened, or should they all follow the new teaching, which, in truth, did sound promising and different?

Twice before they had met, but Hindu and Aryan influence had interfered with a satisfactory decision. Now it was to be settled.

Come! Baptize Us!

And it was. After three days of argument they reached a conclusion, far-reaching, but final. Sending for the missionary they said, "Come! baptize us. We are ready."

India does not move in a night. For forty years one great missionary society had worked among these Chamars, baptizing a few men at a time. Our own workers had lived among them for eighteen years before that first thousand came. Soon there were five thousand enrolled. Now the whole caste is mightily stirred, and this council represented a large section which is but a part of a great movement spreading in all directions from the railway center of Ghaziabad out toward the six million Chamars in the United Provinces and other millions in the rest of India.

To interpret all such movements one must understand the life and thought of the people of India.

An American boy, for instance, may leave the farm and go to the city to enter what caling he will and acquire the success his energy and ability deserve. Not so in India. There the village is the unit, the caste groups the factors to be considered. In the community organization each group has its part and does its share of the necessary work. If one fails all others are affected. For generations the people have lived in the same houses and done the same work. Farmers' sons are farmers, laborers' sons are laborers; whether priest or potter, shopkeeper or scavenger, the children are supposed to follow in the calling of their parents, though that be high or low, honorable or despised.

Caste System Greatly Disturbed.

The entrance of Christianity, with its strong emphasis on individual freedom, necessarily disturbs such a system. For example, during the great movement among the Telugus, the missionary felt it imperative to insist upon three things—the Christians were to observe the Sabbath, stop eating carrion and cease worshipping idols. Now the Hindus and Mohammedans have about as many holidays as one could desire, even in the East. For a large group of laborers to demand, besides those, one day in every seven, even in the pressure of harvest, meant harder work and consequent annoyance for the farmers. The farmers were high caste. The laborers were Madigas, the leather workers of the Telugu country. The latter had been little better than serfs.

When they refused to eat carrion, the economic situation was again affected. The flesh of cattle, diseased or decayed though it might be, was part payment for the work the Madigas were to do in tanning the hides and making necessary articles for the village. A new system of remuneration was involved and this aroused resentment.

Even in the idol worship of the village they had duties to perform. Only Madigas could repair or beat the leather-headed drums which were so necessary a part in all ceremonies, particularly in the great processions. They also perform the Sivam, or "dance of possession," which leads the procession. Their refusal to take part upset the whole program. No one else could or would touch the work of the out-caste Madigas. The entire village was furious, from the priests down, and their wrath fell upon the offenders. By every means in their power they tried to force submission, but soon the law interfered and the Madigas won out.

Consider that these outcastes dwell largely on the land belonging to their employers, upon whose favor they depend for a chance to work, to draw water, gather fuel, or to share in the harvest and in other rights of the community to which they belong. For ages they have been ignored and regarded as less important than the beasts. For such to rise and make demands, to assert themselves in any way, is amazing.

Many Forms of Reprisals.

Reprisals take many forms. The Christians are refused work or are made to work and refused their due; they are shut off from the wells, with all that means in the intense heat of India's sun-baked plains, and they must get what water they can from filthy pools; they are denied the service of the village barber and washermen; they are put out of the houses in which their families have dwelt for generations and are denied their share in the crops and other established rights from which their poor livelihood is derived. In every conceivable way they are made to feel the wrath and scorn of the village, and even of their own people who have held off.

In the face of such opposition they come in large numbers, literally in masses. Why?

The conditions which I have described

tend to such grop movements. The individual may lead, but he cannot act alone. He is simply thrown out of the community and life goes on without him. To get anywhere he must take the group along.

Consequently, these movements do not take place quickly. Years must be spent in cultivating the group soil. The interest spreads through one community, then on to others in surrounding villages. Each caste bound together by marriage ties constitutes, in fact, a great family. One group, large or small, gets ready to move and asks for baptism. It is something like loosening the supporting brick of a pile. There is a general movement on the part of all resting upon it.

The mass movements in India have assumed such proportions as to have gone completely beyond the ability of the present missionary force on the field to cope with them. This is true of the Presbyterians and of the Church of Engand, but still more notably true of the Methodists.

To meet the crisis, there has been created by the Methodist Episcopal Board of Foreign Missions in correspondence with the Bishops, a Mass Movement Commission which has disregarded all conference boundaries and has secured a conspectus of the whole situation in all those parts of India where the Methodists are at work.

To sum up, these mass movements are Christianity working through the most closely organized social groups in the word—the castes of India—and stimulating these groups to great forward movements, which are not only religious, but social, and which touch the entire life of the caste. More than that, they break through caste, separating the Christians from their former associates and reuniting them in a new group, which is caste free.

Together these Christian mass movements face the great mass of now hopelessly divided India with the one program which can unite it. They have already won the heart of the fifty millions of the outcastes; they are breaking into the higher castes and into Mohammedanism. As they go they tear down old barriers and unrighteous distinctions. They compel respect for the educated and elevated Christian, whatever his origin. If we stand by them in their days of need they will yet bring India to Christ. They hold the key to India's evangelization.—By Thomas S. Donohugh, in the World Outlook.

DOES GOD CARE?

In Psalm 55: 72 we have this fine expression, "Cast thy burden upon the Lord, and he shall sustain thee. He will never suffer the righteous to be moved." This word "burden" means "gift" in the beautiful Hebrew. The Lord takes your burden as a gift. He accepts it as an offering. He does not want you so much to bring Him the happy things as the sorrowful things. The old legend tells us that, when the three wise men came to the infant Jesus, the one brought gold, for he was a king. A second brought frankincense, because he was a priest. They were unnoticed by the Child. But the third brought myrrh, for he was a mourner. The Babe opened His eyes, dropped a tear, and stretched out His hand. Of course, it is a legend, but it expresses the true thought of Christianity concerning the heart of Jesus Christ. Bring your sin, your shame, your cares. You will not bore Him with the tedious story as you do some other people. He will listen; He will count it a "gift," and then put your sins into His bottomless grave, and lift your sorrows so high that they will become wings, and you will 'mount up with wings as eagles, run and not be weary, walk and not faint."

We have another beautiful picture of the Lord's care in II Chron. 16: 9. The eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of those whose heart is upright toward him." The eyes of the Lord, just flashing hither and thither, into every corner and place of danger, in behalf of those whose hearts are true to Him! Omniscient love; intelligent love, the love that nothing can hide His children's need from, love that knows and cares,—He is watching those that are against us and sees every harm before it buds and bears its bitter fruit! And He sends His "carpenters" to fray the horns of the enemy so that they will have no power to hurt. Think of it, beloved, when you feel yourself so little, and are surrounded with mysterious dangers, the Lord is watching; the Lord is caring!

"He that toucheth you toucheth the apple of his eye" (Zech. 2: 8). A splendid Hebrew figure—the apple of His eye. In the original Hebrew it is "the daughter of his eye," that little crystalline lens that is so delicate and fine that the point of a needle would destroy it, but it is guarded by nerves so delicate, so sensitive, that the moment danger comes near, the eyelid and eyelash are warned by signals along the nerve lines, and long before that particle of dust can get in, they shut down and guard the apple of the eye. And God means that He will take care of you just as the eyelid takes care of the crystalline lens. God is so concerned about you that nothing can come through without touching Him. He has a set of nerves that can communicate with every organ of your being and every moment of your life, and He can sense your perils by night and by day. "He that toucheth you toucheth the apple of his eye."

Again we have a very fine expression in Hebrews 4: 15. "We have not an high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." The original word there is the Greek for "sympathy." "We have not an high priest who cannot be sympathetic " and the word literally means "suffering with." He is so one with you that the thing that hurts you hurts Him first. He is so interested in your being, your body, your soul, that nothing can reach you except through Him. It is wonderful, incomprehensible, and infinitely comforting. "He is able to be touched." It hurts Him. Those that walk closely with the Lord are conscious, when going through great trials, of something inside the heart that is suffering. It is not you. You don't know perhaps much about the need and trouble, but you know there is need and trouble, and there is Someone inside who is suffering keenly. It is Jesus through the Holy Spirit suffering with you, praying through for you, praying more than you know. "The Spirit maketh intercession within us with groanings"—I think that is so wonderful. He shares your trouble and prays through your need. He is able to be touched with the feeling of your infirmity. This word "infirmities" is not limited to moral infirmities, mental infirmities, the mistakes and inperfections of your life. It means your physical infirmities, too. It is the same word that is used in Matthew, "Himself took our infirmities and bare our sicknesses." We think of a headache, nerve ache. He is touched by it. It hurts Him; and if you could only trust Him well enough, you would so roll it over on Him that it would take it off you completely.

In Matthew 10 we have Christ's own portrait of the Father's heart. He says, "The very hairs of your head are all numbered." A sparrow cannot fall to the ground without your Father knoweth it, "and ye are of more value than many sparrows." I wonder what mother ever counted all the hairs in her baby's head and missed every one that fell out! God does. They are all numbered. So minute and infinitesimal is God's care.—From a sermon by Rev. A. B. Simpson, in Alliance Weekly.

The woes of Chinese medical treatment bear with special hardship on Chinese women. Their physical miseries are beyond estimate. The presence of an educated Christian medical woman in the sick room is one of God's best gifts to China.—Arthur H. Smith.

FROM PASTORS AND PEOPLE.

Clark's Chapel, Buncomb Ct.—Our S. S. is doing excellent work. Bro. Watts, our Supt., has offered a prize in each class for the best attendance during this year. We have revised our roll book and we hope to have a better S. S. this year than we have ever had. We had good attendance last Sunday. We added four names to the roll and we hope to add more in the near future. Our attendance was 48 and our collection was 46 cents. Bro. T. E. Martin, our pastor, preached at our church last Sunday night. He preached an excellent sermon and had very good attention. His text was, There has no temptation taken us that is not common to men. Harry Webster, Rep.

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Mebane Church.—We are still moving on nicely altho' we have not told it. Bro. and Mrs. Kennett are with us and we all like them very much. They are taking great interest in our church and Sunday school. Rev. Paul S. Kennett spent the Holidays with his parents and preached two excellent sermons for us. Our S. S. seems to be taking on new life with the new year.

Bro. Kennett has held election of church officers since coming to us. The stewards are the same as last year except two,—Bro. Barnett and Fletcher Smith. Mr. Highfill Jobe was elected church treasurer. We are so glad to have the young men interested, for they are excellent boys. We are very glad indeed to have Mrs. Claude Hunt to join us again from the M. P. Church at Graham. Also Mrs. Odah Terrell from Durham Baptist Church.——We are planning for the best year yet. If we follow our pastor's instructions and example we wil laccomplish a great work. Pray for us that we may.——Two of our members are sick: Bro. Sam Smith is in with grip; Mrs. D. M. Qualls is very sick with typhoid fever. We pray for them a speedy recovery. Mrs. Henry C. Nicholson.

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Moriah, Tabernacle Ct.—Bro. Holmes came to see us last Tuesday. He made such an interesting talk full of information. After that he preached to us a few minutes. He tried to arouse us to a sense of our duty and opportunity. His visit was a great blessing to us, but only a few got the blessing. Where were our people? Too busy or not interested—can it be so?——About $25 has been pledged already on the Children's Home debt. This is not half our assessment, but the interest manifested by some is encouraging. ——Our congregations have been reduced by sickness. Never knew of so much in our neighborhood at one time. We wish for the sick a speedy recovery.——Our new Supt., Mr. Clarida, has entered on his duty with a determination to forward the work of Mr. Witty. They work so closely together. In union there is power. Mr. and Mrs. Mark Witty have adopted an orphan boy just ten months old. Don't see how they could love him any more. Mr. Witty says he is afraid they will love him too much. No danger if God is first. Mark, Jr., is an intelligent-looking child and gives promise of being a great man some day. Mr. Witty's greatest ambition for him is to be a preacher. "With God all things are possible." May God help them to train this precious one. Lillie Sharpe, Rep.

Pine Grove, Oak Ridge Ct.—Bro. Gerringer preached a powerful sermon yesterday—just what we need. May God help us every one to receive it. I think every member at Pine Grove is willing to say that Bro. Gerringer is the man we need, and let us not forget that he needs our help in many ways if we expect our church to grow. We must help by our prayers and means.——We reorganized our Sunday school Jan. 9th. Bro. Henry Ingram was elected Supt. again. We are having good attendance and more interest is being taken in the lesson and we hope every one will study the lessons well and try to practice what they teach. K. K. K.

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Flat Rock.—Mrs. J. B. Ogburn was elected reporter for this church this year, but I have been asked to report at present. Our new pastor filled his regular appointment here Jan. 9th. We are all well pleased with our new minister, Rev. C. A. Cecil, and let all as members do what is allotted for us to do and co-operate with him that this may be a successful year and much good may be done. Our special meeting begins the 4th Sun. in this month with Rev. N. G. Bethea as pulpit help. We are hoping to have a good meeting. Rev. G. W. Holmes, Pres. of the Annual Conference, will preach here next Friday at 3 p. m.

Mrs. J. W. Williams, F. O. Kirkpatrick, and Misses Alcie Bailey and Nina Johnson are general interest collectors. Mr. Ira N. Johnson was elected to collect for the indebtedness on the Children's Home.

Our S. S. went into winter quarters. We hope it will open in early spring with new interest.

Mrs. Sarah Angel was buried here Jan. 6th. Rev. Mr. Doggett of the M. E. Church at Stokesdale conducted the funeral. She selected the 27th verse of the 14th chapter of St. John to preach the funeral from.——Mrs. Mary Wray was buried Jan. 10th. Both of these were between 75 and 80 years old and members of F. R. church.——Miss Joy Bell Murphy and Mr. Herbert Wilson were married Dec. 29th. Miss Gertrude Pegram and Mr. Hugh Gourley were married Dec. 8th. All of these young people are members of Flat Rock Church. Nina Johnson.

Stokesdale, Jan. 17, 1916.

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Mt. Lebanon, Randleman Ct.—The action of Conference in returning to this field our pastor, Rev. J. B. O'Briant, has given complete satisfaction. Bro. O'Briant has been well received, not only by our people, but by all the churches of the town. His efforts have been very successful, but we hope the present year may be the most fruitful of his entire ministry at this place. We regret to report the sickness of Rev. Mr. and Mrs. O'Briant. They are afflicted with cold or La Grippe. Notwithstanding his condition Mr. O'Briant met the appointments at Mt. Lebanon and New Salem last Sunday.

The interest in Sunday school has revived greatly. In the election of officers Mr. W. A. Lamb was elected Supt. Mr. Lamb is a faithful Sunday school worker; he is alive to the needs of the school. The following are our teachers: Misses Nora Hughes, Aleen Lamb and Etta Lamb, C. J. Parsons, L. R. Hughes, E. F. Caudle, and M. F. Hinshaw. Through the efforts of some of our members the school purchased notes for the teacher. We think this a forward move as it seems to be bearing fruit thus early in the year in increased membership. The attendance has been the largest for the last few Sundays it has been for quite a while. The lack of adequate preparation we consider one of the main hindrances to the Sunday school work. Silly Billy's argument for a better prepared ministry seems to apply with equal force to the Sunday school teacher.

The Ladies' Aid Society of our church is, as the name implies, a real aid. Since the society was organized in Jan., 1915, they have collected for the benefit of the parsonage and other interests of the church more than $125.00. At the last meeting the officers for the present year were elected. Mrs. M. F. Hinshaw was chosen president, Mrs. W. A. Lamb vice president, Mrs. J. F. Dosier Sec., and Mrs. E. F. Caudle Treas.

Another interest of the church that appeals very forcefully to us is the Children's Home. Since the appeal for the support of the home was first made, we have, with the exception of a very few occasions, sent in our monthly collections. The church certainly should rally to the call for funds to relieve the debt on the Home and make it possible for the Home to be enlarged and care for more of our homeless children. On this charge the pastor is making an effort with some degree of success to collect funds for this cause.——It is a sad duty to report the death on Jan. 14th of one of our faithful and aged members, Mrs. Hannah J. Johnson. The funeral was conducted by the pastor and interment was made in the Mt. Lebanon cemetery Saturday afternoon, Jan. 15th. The deceased has been a member of our church a long time. She remained faithful to it to the last.——Saturday evening at 7:30, Jan. 22, a class of children from Worthville under the direction of Miss Phillips, will give a play at the Auditorium in Randleman. The play will be given under the auspices of the Ladies' Aid Society. All are invited to attend. Especially do we invite those of the other churches on this field who are interested in the work the Ladies' Aid Society is doing. M. F. Hinshaw, Reporter.

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THE POSTAL CARD - - - - *W. F. Kennett, Editor.*

We regretted very much to miss our appointment at Hebron last Sunday; but with the sleet and mud and condition of the weather it was thought to be unsafe and useless to go.

A live wire is our Mebane Sunday school. Since we could not (or did not) go to Hebron we attended Sunday school at Mebane. We were agreeably surprised at the number present—about 90. The Baraca and Philathea classes with J. W. Nicholson and Mrs. Henry Nicholson as teachers are doing fine work. Indeed, it is said the school is on a boom.

We are pleased to have a good attendance at the midweek prayer meetings. Last week there were about 60 present.

We were glad to have Mrs. Grace Amick Hunt transfer her membership from Graham to Mebane. She was received into the church here last Sunday night.

We have neglected to express our appreciation to the Ladies' Aid for the beautiful set of bed room furniture placed in the parsonage some weeks ago. They have now given an order for work to be done in parsonage which will add much to the appearance of the interior. We are very sorry to report the serious illness of Mrs. D. M. Qualls. She is one of our best workers. The entire church is praying for her recovery. She was reported slightly better this morning.

Those Journal Blanks. Just to think. We nominated Dr. McCulloch to be proof reader for the Journal and now see how he has fixed us. Well, we still declare "it is too bad." We call Rev. J. R. Hutton, former Conference Treasurer, to witness that we have usually been very correct in our reports. Dr. McCulloch no doubt is right; but we want to see those blanks any way. We are glad the correction has been made even though it puts us "in a hol." The errors are not the less vexatious since the blame has been located. We are trying to take our medicine like a little man.

(Bro. Kennett may see those reports. They will convince him that it is necessary for even the most accurate and careful writers to review what they write before sending it to the printer. Bro. Kennett is so habitually correct in his figures that we will not deny that there was a real pleasure in finding hi min error this time. We trust this was not a wicked pleasure—just the pleasure you find in realizing that some very superior person is really of your own order of beings.—Editor.)

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YadkinCollegeCt.—Our beloved president has made his visit and gone. We met all the appointments notwithstanding we had rain, sleet, and some very cold weather. The mud was something fierce. We got through all right, only one accident: one buggy wheel broke and pastor walked a short distance and borrowed a wheel of Mr. Bud Cope and on we went. We met very good congregations everywhere, and Bro. Holmes seemed to be at his best each time. He did us all good and I think his visit will do lasting good. In a very forceful and intelligent way he emphasized the importance of each interest of the church of God. Bro. Holmes shows that he is truly the pastor's friend. He is optimistic for our church, full of zeal and spiritual power. Finance is getting well in hand and each church met in full its pro rata share of president's claim. We were sorry when he had to leave us. May Heaven's blessing attend his labors as he goes from field to field.

Our first quarterly conference convened at Shiloh on Jan. 15. A splendid congregation assembled at 11 o'clock to hear the word preached by Bro. Holmes. After preaching, dinner was spread. The dinner was bountiful and one of the finest I have ever seen. It was eaten in picnic style. Every one seemed to enjoy not only the dinner but himself. The social feature was grand. When we were all filled the quarterly conference was called together. Each church was well represented, somewhere from forty to fifty officials present to answer at roll call. I believe Bro. Holmes remarked to pastor as we were leaving that it was the largest quarterly conference he was ever in. The various reports were very good. We accepted our part of the General Interests as given to us by the Ways and Means Committee of our Annual Conference. We are going to do our best to collect every cent of every assessment. This is our motto for this year—"Every cent of every assessment." Upon the recommendation of pastor, there was a new office created; that of Circuit Financier. Bro. A. H. Evans of Shiloh was elected to fill the new and important office as created. Bro. Evans is one of our most liberal and progressive laymen. His duty will be to visit all the churches, meet with each board of stewards, and co-operate in every way to inaugurate method and system in finance. I believe this forward step will deal a telling blow and that we will soon have more business method and system in our church work. It is already telling—Shiloh has already adopted the pay by the month plan. So the pastor will draw his check from the Treas. each month, his month's salary, and I believe other churches will fall in line and that this Ct. as every Ct. and charge should do, take the finance out of the hands of pastor, and our good laymen will inugurate such methods and systems that the pastor will not have to give finance a thought. Draw his salary monthly and look after the preparation of sermons and the spiritual interest of the church. Why not the church of God get in line and wake up to progress and move as the commercial world is moving? Why should we as preachers have to devote our time in financing the church of God? I verily believe this is the work of our laymen. You are business men and know how to put method and system into your own business. Why not in the Kingdom of God? The preacher should be supported and made to feel easy. When he sees a dozen needs in the family at the same time and has no money to supply those needs, it simply shows a lack of method and system. Come on, Mr. Layman! You have equal rights with the minister in our beloved church. Let's push to the front. I am looking for greater things to be done on this charge. Now I would better close as my say is getting lengthy. I've resolved, however, to write more to our church paper since a brother told me the first thing he looked for on receiving his paper was an article from me. Others came to me and subscribed because they had chanced to see a scratch from my pen. I thought—Well, this may be the cause why more of our people do not take our *Methodist Protestant Herald—we* pastors do not write enough for it. May the Lord abundantly bless our church and may each and all do our whole duty. Yours in His Name, H. L. Powell, Pastor.

Halifax Ct.—I have met all appointments in this month, but owing to the bad weather and some sickness among the members we have had small congregations. We had a fair congregation at Eden the first Sun., but on the following day we had an extremely small congregation for preaching at 11 a. m., and we had very poor attendance at the quarterly conference in the p. m. Some of the official members were not there because of sickness, and others that I have seen had good reason for not being present, but I fear that a lack of interest kept some away. It is difficult to get many officials to see that they are really needed at a quarterly conference. With the exception of one church, the stewards' report was bad. One sixth of the Conference year has passed, and I fear that we have not realized it. We have the budget system, and the pay monthly plan, and it worked well last year. It will work well again this year if we work it. Let us get busy. This circuit is $153.00 behind on finances. Unfortunately I was forced to use my salary to live on last year. It took it all and $600.00 over to meet my unusual expenses for last year, and I hardly had money to get from Conference. I would not make this confession except for the fact that I am chairman of the Finance Committee, and I believe that there are other ministers who have received even less than I, and it may cause other charges to bestir themselves when they consider that their pastor may be embarrassed financially. I wonder how many of our ministers had to disappoint their children at Christmas? This Ct. made ample provision for this pastor's large family of children, and we have been pounded almost unmercifully. Mr. Andrew Hardy gave us a nice ham last week; but our people had not noticed that time was slipping by so rapidly and that two months' dues should have been paid. By the end of this quarter, we are expecting to be able to report all claims paid in full.

Bro. Bethea will conduct a revival meeting at Fosburgh Camp beginning on the second Sun. in Feb. There will be three services on that day: 11 a. m., 1:00 or 1:30 p. m., and 7:30 p. m. Come and bring your lunch. We are expecting great things at this meeting.——Miss Helen Harrison has been very ill, but she is very much better now. Miss Lossie Hardy is in the hospital at Rocky Mount where she underwent a successful operation for appendicitis. We hope for her a speedy recovery.——Eastern N. C. is "coming." I had the pleasure of attending the first quarterly conference of Roanoke Ct. A motion was unanimously adopted to increase the pastor's salary from $700 to $850. Here we go! R. A. Swaringen.

Asheville.—I am sure that those of you who read my last letter and saw how awfully mixed up certain parts of it were, decided that I had had too good a time on New Year's, or that I was altogether too happy to think straight. But I assure you my letter left my hands in fairly respectable condition so far as spelling and grammar are concerned. I wouldn't think of blaming the Editor whose reputation for sobriety is well established, nor the compositor, who I am equally sure never "teched a drap," so I shall have to blamed it on the linotype.

Things are moving along in about the usual way. We had extra good services on Sunday. At night we had another "Alexander Song Service," and the congregation was especially large, with perhaps the largest number of strangers present that has ever been in the church at any one time. A male quartette came and gave us two splendid selections, and we had a violin solo that unfortunately, because of the breaking of a string, came to an all too sudden ending. We will have to have the part that we missed hearing again.

The C. E. Society held an enjoyable social last Thursday night. It was perhaps the best attended of any that has been held thus far. The Juniors are to have one this Friday. The Senior Society will observe "Christian Endeavor Day," Feb. 6th, by a union service with the Society of the Christian Church. We are looking forward to a good time together.——The churches of the city are to observe the third Sun. in next month as "Pulpit Exchange Day," when all the ministers will preach in some other church than his own.——Well, it keeps coming down. Got ten dollars the last of the week from Capt. and Mrs. S. B. Hunter, of Wilmington. Thank you, friends! That brings it down to $215. Think I can quit asking for anything in a couple more years. Alexander has a song:

"Just a little help from you, just a little help from you.
Wondrous things the Lord may do by just a little help
from you."

How about it? C. W. Bates, Pastor.

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Roanoke Ct.—Since no report has been made through the church paper since the charge changed pastors, I shall attempt to make known some of the things which are taking place and have taken place. We reached Enfield on Dec. 15, 1915, as Bro. T. E. Davis was moving out to get into his new harness, and entered upon our old duties with a new people. We have been kindly received by the people, and have been remembered in a substantial way by many of them. After having driven through the snow for 23 miles it was a delight to both soul and body to go right into a nice, clean warm parsonage so conveniently planned. The parsonage on this charge is one of the nicest in the Conference, for which much credit is due the ladies. It is partly furnished with furniture, carpets, stoves. It also has electric lights, telephone and many other conveniences.

I have completed my first round on the work, and at some of the churches I have found the people right much discouraged because of local conditions, but I believe with much visiting and more faith the darkness can be dispelled. We have already commenced planning for greater things, which we feel must come to pass this year. One thing is to pay every cent of every assessment. Another is to pay at least fifty cents per member to our Children's Home. Still another is to rebuild or build two new churches which are greatly needed. The congregations at Enfield and at Whitaker's Station have reached the conclusion that they must "do or die" denominationally, and I am indeed glad they have decided to "do." Each of these congregations have purchased perhaps the most desirable lots in their respective towns on which to build their new homes.

Each of these churches has a wide-awake Ladies' Aid Society and from what I have been able to see they are deeply interested in their denomination.——The first quarterly conference was held at Enfield on Jan. 14 with a small representation. (Come along, folks; we must attend our quarterly conferences better.) We were favored with the presence of Bro. Swaringen who was given an opportunity to take part in the discussions. The salary was not fixed at the close of last year for this; so when the time came to take up that part of the business Bro. Stanley Whitaker made a motion to increase the pastor's salary from seven to eight hundred dollars. Bro. Swaringen who is a member of the Finance Committee asked that it be made $850, and this was done without an opposing voice. That would sound good to me even if I were not the pastor. We need more men who are willing to take the step Bro. Whitaker took. The stewards' reports were good, which showed they had $103 on the pastor's salary. Some of the churches will try to pay monthly if not all of them. The plan of appointments was changed at the suggestion of the pastor in order that there might be more preaching. As the plan now stands there will be services at each church twice per month except Roseneath, which will have one forenoon appointment after the 2d Sun. in Feb.——As I see it at present, there is no good reason why this charge should not build up very rapidly. I believe the people are going to contend for a division of the work until it comes to pass, which will be much better. "If the Lord be for us, who can be against us?" Chas. J. Edwards.

Enfield, N. C., Jan. 17, 1916.

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Piedmont Ct.—On the 4th Sun. in Nov. I entered my new work. I preached at Union Ridge the 4th Sun. night. On Sat. before the 1st Sun. in Dec. we held our 1st Quar. Conf. All the churches were represented. The usual business was transacted in an enthusiastic way, and seemed like an old-time Quar. Conf. We had preaching in the morning and a good dinner at noon and the business meeting in the afternoon. We elected or re-elected officers and are expecting good results. We have adopted the duplex envelope system for our finances. I have filled all my appointments. I find that each church is doing very good work and live Sunday schools except Mt. Pleasant, the largest church on the charge. It has gone into winter quarters, but I see no reason for it, and I am sure that it is a bad mistake for a church to stop its S. S. Canaan is much smaller, but I am delighted with the work they are doing. Mt. Carmel has a fine S. school. I am well pleased with the outlook for a good year. The people have received me very kindly, and the stewards have been doing well from the beginning.——The good neighbors and the people of Union Ridge gave us a surprise pounding the other night that was of great value to us. We were more surprised when we found that the City Market at Winston had taken such a part in the act of kindness. We are indeed thankful to all that took part.——We are going to try to pay our part of the assessment for the Children's Home. With best wishes to all the brethren of the Conference, J. W. Self.

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Flat Rock, Vance Ct.—As this is my first report, will first say that we feel very fortunate in having our pastor returned to us. He did much the past year for the upbuilding of God's Kingdom and we feel that he is going to do more this year. Last Sunday was our regular preaching day. Our pastor came, but owing to the disagreeable weather and so few present he did not preach, but collection was taken for our Children's Home and $12 taken in. Two young ladies were appointed to visit each member, and in that way we feel sure the rest of our collection can very soon be raised. Work is progressing very rapidly on our parsonage and we hope very soon to have Bro. Hunter and family in the neighborhood. Am glad to say our Sunday school is moving along nicely. The attendance is good, but still room for improvement. We have a very interesting prayer meeting every Sunday night, which we believe is doing much good. Beginning with the first Sunday in March we expect to have two sermons a month—on 1st Sun. afternoon at 3:30 and as before on 3d Sun. at 11a. m.

James White, one of our faithful members, is now in the hospital at Norfolk for treatment. We ask all readers of the Herald to pray that he may soon be restored to health.

Bessie Satterwhite, Reporter.

Mt. Carmel, Granville Ct.—Sunday, Jan. 9, Bro. D. R. Williams preached his first sermon at this place, snow preventing second Sunday in Dec. It was, as we expected it to be, a very interesting sermon. He is to preach for us again the fifth Sunday. Am hoping and expecting great works on this charge this year. We are to hold a circuit Sunday school rally at this place second Sunday in May and this will act as anniversary day for our church here, and this is also Mothers' Day, so by this think we can have a full program.

W. Polk Garrett.

Midway, Haw River Ct.—We are glad to have Bro. Ashburn back this year and feel sure that we will have a good year spiritually if we the members will cooperate with him. Our President was with us last 2d Sun. and made an interesting talk on the general interests after which he preached a good sermon. We regret very much that on account of the weather not so many of our people were out to hear him. Bro. John Dixon was elected to collect money for debt on Children's Home. Bro. L. R. Dixon was re-elected Supt. of S. S., Bro. J. D. McCollum assistant, and Bro. E. J. Elmore secretary. Our S. S. is doing very well, but would do so much better if all would come. We have prayer meeting every third Sunday; not many out last Sunday. The meeting was conducted by Bro. G. R. Wright. May God's richest blessings be upon us all.

Ella Dixon Apple, Reporter.

Forsythe Ct., President's Appointments: Tabernacle, Sat., Jan. 22, 11 a. m.; Hickory Ridge, Sunday, 23d, 11 a. m.; Maple Springs, Sunday, 23d, 3 p. m.; Oak Grove, 7 p. m.

A. O. Lindley.

Flat Rock Ct.—Special meetings: At Flat Rock beginning on the 4th Sun. in Jan., Rev. N. G. Bethea to assist. At Bethel the 1st Sab. in Feb., Rev. D. A. Braswell to assist. As it is not a busy time we will expect a good attendance and good meetings.

C. A. Cecil.

Mt. Zion, Buncombe Ct.—Last Sunday was our regular church day at Mt. Zion. Rev. Mr. Martin, our former pastor, preached a very helpful sermon. He always preaches with power. We were more than glad to have him return to us this year. (There was much sickness in the settlement, and some visiting always has to be done on the regular church day, you know. So there was not a large congregation at church. We all know if we do our part and help the pastor as we should the church would grow as it ought to. We are expecting this to be the greatest year yet. Pray for us that it may be. We must be like the little boy I heard of that could pray the best. There were two little boys in a S. S. class. The teacher called on one to open the class with prayer and the other one to close it with prayer. After going home one of them asked his mother why it was that the other little boy could pray so much better than he could. She said: I don't know why it is. He went on and after awhile, coming in, he said: "I know now why it is that he can pray so much better than I can. I heard him out on the barn loft down on his knees practicing." We need more people that practice the barn loft praying more. St. John 14:14. If ye shall ask anything in my name I will do it. So let's get the blessings that are for us. Don't wait for a revival; let's begin now. We don't have a large Sunday school, but it is a good one. They all seem to be earnest and working for the interest of the school.

The Herald doesn't hear from us often, but you know the old saying, A still hog drinks the slop. Don't forget to pray for this circuit. Sincerely, Vonnie Roberts.

(That is a new old saying to us, but it is expressive.—Ed.

THE CONFERENCE JOURNAL.

It is always difficult to criticise a thing without touching a person, and for that reason I hesitate to say some things about our Journal. I certainly appreciate the task of the Secretary and the publisher, I have filled or wobbled around in both places a few times myself. But my desire is to see a journal with the maximum of good things and a minimum of errors, therefore I write about some of the errors, for two reasons, some of them may not be known as errors, others ought to be made plain so as to be avoided in the future.

In the first place I want to voice the hope that in the future, our publisher will not hold the publication of the Journal back for any report or anybody; if he can't get out more than a few reports, with the proceedings and the covers, let's have them, and on time.

Now there are a few matters somebody ought to call the attention of the reader to, as they are more or less confusing. First, the report on page 36 of the Nominating Committee gives the correct list of the Board of Church Extension rather than the names found on page 12.

It seems that the Conference Statistician's Report got a jolt somewhere. It was all run together like a news item, notwithstanding it was written with proper paragraphs, and in the shuffle, some items were left out, among which is the grand total, and the name of the Statistician.

The page of summarized Statistics is also quite misleading. We gather from this summary that we lost 16 parsonages and 53 churches last year. A few more years like that and we will be out of existence. Now most of us pastors know that this is a time when figures lie, but many others may not know this. Better had it been that these figures had not been tabulated than thus arranged. The trouble, however, goes back to the pastor. These additions were all made on an adding machine, therefore doubtless correct; but the pastors made the figures which we added; except in some few charges, there were no reports at all. Of course we were working with figures and when they gave out we stopped. This accounts for some of those discrepancies. But will our people never take more interest in sending correct reports to Conference?

We reported lost by death last year 822 and only 87 the year before. Did not some of our pastors shove a few of their lost members into the deceased column? Surely we did not lose all that number by death last year. Then some of the charges report nothing for many of the general interests; it is hardly to be believed that some of the charges thus reported blank, blank, blank, for missions, etc., are correctly reported, for one of these is one of our stations. Still the reports must be published as sent in.

Let us all try to bring correct reports to Conference this fall, and then see that they are correctly printed in the Journal. Yours for correctness, R. M. Andrews.

CHILDREN'S HOME . . . . REPORT OF SUPERINTENDENT.

Shoals S. S., $1.55; Shiloh S. S., Randolph Ct., $1.84; Concord S. S., $4.22; Bethesda S. S., Yad. Col. Ct., $2.53; Cedar Cliff S. S., $2.11; Mt. Pleasant S. S., Mt. Pleasant Ct., $3.10; Liberty S. S., $3.50; Henderson S. S., $1.75; Love's Grove S. S., $1.30; Burlington S. S., $3.67; Bethesda S. S., Pageland (?) Ct., $0.85; Spring Hill S. S., Piedmont Ct., $1.00; Bethesda S. S., Halifax Ct., $2.37; New Hope, Vance Ct., $1.50; Harris Chapel S. S., Vance Ct., $1.30; Fair Grove S. S., Haw River Ct., $2.35; Mt. Zion S. S., $1.00; Men's Bible Class, Henderson, $7.78; Why Not Ct., $3.00. Total, $46.74.

Our larger boys are all smiling because the Odell Hardware Co., Greensboro, sent nine rain coats, the kind that are worth something to you. The cold weather is cutting down our Sunday school attendance and that is affecting our collections. Let me make a suggestion to you: double your contribution the next time a collection is taken for the Home. While the amount is smaller this week than it has been for some time, we have never been more hopeful.

H. A. Garrett.

Correction of a Correction.—One word was changed in Bro. Garrett's correction last week. completely changing the meaning. What he wished us to say was that it was the best average attendance of the Intermediate Class that won the $5.00 prize which was generously given to the Home.—Editor.

Gaston Ct.—While others are reporting the good things their people are giving them, we feel that we, too, have something to report. We came back to our work after Conference in December. We spent a night with Mr. and Mrs. C. E. Wright. The next morning when we started for the parsonage, Mrs. Wright loaded us down with fresh meats. Since then Mrs. Wright has kindly remembered us with butter, milk, eggs, apples, and pears.

She is not by herself in these kind deeds, but she started them. Mrs. A. L. Falls, Mrs. A. P. Sills, Mrs. Mel Grigg, Mr. and Mrs. J. F. Spencer, Mr. and Mrs. Milton Spencer, Mrs. John Fraley, Mrs. Whit Blanton, Mrs. R. A. Hudson, during the holidays have contributed various articles, including sixteen different cakes. You see our people want us to keep sweet.

Then last Saturday I was just wondering what we would have for Sunday (our larder was almost empty) when in came Mr. J. F. Spencer with a box of fresh meat. He said they had killed a pig and thought perhaps some of it would taste good to us. Appreciate it? We certainly did. It will tide us over several days. All of these kindnesses make us realize more than ever our great and grave responsibility. And our hope and prayer is that we may be able during the coming year to do more for these kind people than we have in the past. May we all work together to help build up our Master's kingdom here on earth. Mrs. Will H. Neese.

Mt. Carmel, Piedmont Ct.—Although yesterday was a damp, sleety morning, quite a goodly congregation came out to hear Bro. Self and were not disappointed. The more we see and hear him the better we like him.

Our Sunday school is evergreen. We appointed a Christmas entertainment for Christmas night, which was rained out, but next morning was clear and we decided to have it that night and were surprised that on so short notice our church was crowded and quite a number had to occupy standing room. All were well pleased with the exercises. On the 1st Sunday in January we re-organized with fair prospects for another year. J. E. F., Rep.

UNION PRAYER MEETINGS IN PAGELAND, S. C.

I was very glad to be able to attend a union prayer service while at home for my Christmas holidays. These union services are held each Wednesday evening and are an example of Christian fellowship.

The town as a whole has displayed a great interest in the one week-day prayer service, each church being well represented. The churches in Pageland are Methodist Protestant, Methodist Episcopal, Baptist and Presbyterian. The pastors of the four churches are doing all they can to make this union prayer service a success; not only by their prayers but presence as well.

On Wednesday evening following Christmas the services were held in the Baptist church. Mr. Thomas Smith, of the Methodist Protestant Church, conducted them. On the next Wednesday night services were to be conducted at the Methodist Protestant Church with the pastor of the M. E. Church as conductor. And so it goes through out the year—every Wednesday evening a union meeting led by a member of some church other than his own. Let us hope that great good will be accomplished in these services. For, "Where there is union there is strength." Robert Turner.

University of S. C., Jan. 14, 1916.

—The C. E. Convention which closed last Sunday night was a very interesting one and the Endeavorers are inspired to go forward in their good work.

—Henry James, the distinguished author, whose home is in London, and who recently surrendered his American citizenship and became an English citizen, is reported as dangerously ill.

—We have been unable to publish all the reports received last week and this. We regret to defer any, but our space is limited and sometimes we are compelled to postpone or to omit publication altogether. We ask the forbearance of all. We are trying to do the best thing under the circumstances without any partiality or prejudice.

DIED.

In Memory of Mrs. Rachel Isley.

(Adopted by Burlington M. P. Sunday School.)

Whereas, It has pleased Almighty God to take from our midst our greatly esteemed and dearly beloved sister, Mrs. Rachel Isley,

Be it resolved, That we extend our heart-felt sympathy to her bereaved loved ones, and commend them to our Heavenly Father who alone can comfort in these sad hours.

Second, be it resolved, That we as members of the Burlington M. P. Sunday school will never forget her faithfulness and presence in the Sunday school. May we all follow her example.

Third, be it resolved, That her leaving us for a better home inspires us to greater things and better work for the Master.

Fourth, That a copy of these resolutions be sent the bereaved family, a copy be placed on the minutes of the Sunday school, and copies be sent to the *Methodist Protestant Herald,* the Burlington News, and the Dispatch for publication.

Mrs. O. N. McPherson,
Mrs. W. N. Thompson,
Miss Ila Stafford, Committee.

Sibyl Pugh.—Tabernacle community was very much saddened on November 14 by hearing of the death of Sibyl Pugh, a much loved and highly esteemed member of Tabernacle church. The last six weeks of her life she suffered much. I was glad to know Sibyl Pugh the last two years of her life and having her visit in our home and going into the kind, hospitable home where she lived and served for many years; glad for the invitation to sit at the table which was so well prepared by her dear hands that are now so cold. I believe she is now being served around the table of the Lord, as she so faithfully served others while on earth.

She was not only loved by the old, middle-aged and young, but even the little children loved "Aunt Sibyl" and were often seen by her side looking up into her face with a smile, she looking down into theirs with the same. She will be sadly missed in the church and Sunday school, where she often went, sometimes when her body was fatigued and suffering. We believe she has heard the glad "well done" and entered into eternal rest.

O how sadly we will miss you
As we journey here below;
But we hope to meet and greet you
On that bright and golden shore.
Here your useful life is ended,
But you're resting now above
In the house of many mansions,
Where all is joy, peace and love.

H. E. H.

Johnson.—Hannah J. Johnson of Randleman, N. C., aged 78 years, passed away Jan. 14. Funeral was conducted from the home Jan. 15 after which her body was taken to Mt. Lebanon cemetery where by loving hands it was quietly laid to rest. Sister Johnson was a member of Mt. Lebanon church for many years and during early life and as long as she was active was regular in attendance at all the church services. When she could go no longer she was still interested and made inquiries of her pastor often as to how Mt. Lebanon was getting along. She rejoiced to see the day when Randleman Ct. bought a parsonage. She remained a faithful member until death. The writer visited her many times and always found her strong in faith and anxiously waiting her time. During her active life she was also a most useful woman in her community, being especially kind and helpful in time of sickness, and had many friends who will remember her for her kindness to them. She leaves three sons and one daughter, eight grandchildren and ten great-grandchildren.

J.B.O'Briant.

MEN WANTED
NATIONAL MISSIONARY CAMPAIGN
1915—1916
ENLIST FOR WORLD SERVICE
CONVENTIONS IN SEVENTY-FIVE CITIES
LAYMEN'S MISSIONARY MOVEMENT

Convention in Greensboro, N. C., February 9-11, 13, 1916.

CHILDREN'S HOME. Report of Treas. Building Fund.

Previously reported, $327.86; J. H. Spencer, Fair Grove Ch., Why Not Ct., $10; Rev. C. M. Compher, Lynchburg, Md. Conf., $10; Capt. and Mrs. S. B. Hunter, Wilmington, $2; Mr. W. W. Lindley, Moneta, Va., $5; Mrs. C. T. Luck, 50c; Mr. Alfred Rush, 50c. Total, $355.86.

Since my last report placing Liberty church as the first to appear on the honor roll as having paid all the 50-cents per member pledge, upon investigation we find that our church at Reidsville is entitled to first place, having sent me Ck. Dec. 24 for $34, that being 50 c per member. This error came by my not knowing how many members are at Reidsville. In competing for place on Honor Rool, always state the number of members at each church and there will be no confusion. Hoping to hear from many more soon,

Yours for paying off the debt.

A. M. Rankin, Sec. and Treas. Home.

PRESIDENT LINCOLN'S ADVICE.

It became the duty of President Lincoln to send a letter of censure to a young officer accused of quarreling with another. This is what he wrote:

"Quarrel not at all. No man resolved to make the most of himself can spare time for personal contention. Still less can he afford to take all the consequences, includng the vitiating of his temper, and the loss of self-control. Yield larger things to which you can show no more than equal right; and yield lesser ones though clearly your own. Better give your path to a dog than be bitten by him in contesting for the right. Even killing the dog would not cure the bite."

WANTED—A WORKER.

God never goes to the lazy or idle when He needs men for His service. When God wants a worker He calls for a worker. When He has work to be done He goes to those who are already at work. When God wants a great servant He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.
Gideon was busy threshing wheat by the press.
Saul was busy searching for his father's lost beasts.
David was busy caring for his father's sheep.
Elisha was ploughing with twelve yoke of oxen.
Amos was busy following the flock.
Nehemiah was busy bearing the king's wine-cup.
Peter and Andrew were busy casting a net into the sea.
James and John were busy mending their nets.
Matthew was busy collecting customs.
Saul was busy persecuting the friends of Jesus.
William Carey was busy mending and making shoes.—*Unknown.*

PROVINCIAL CHRISTIANITY.

Thou shalt love thy neighbor as thyself. Who is my neighbor? The man who needs me. Oh, how provincial we are! You know what it is to be provincial. From what you call your big city you go to a little village in the country and listen to the gossip of the village, to the paltry talk of the neighbors, that speaks of little plans and little things. They of the village, you say, have a little vision and a little newspaper, and live a narrow life, and you say: "How provincial." You yourself like the broad world outlook. You like to speak and think in terms of the universe. And yet how provincial is our Christianity! It is Presbyterian or Protestant or American or Anglo-Saxon, but there is no provincialism in the Gospel of Jesus. Cecil Rhodes, the maker of South Africa, said that God thought in continents. Some men think in nations, and some in states, and some in cities, and some in villages. Cecil Rhodes said that God thought in continents. Jesus said God thought in terms of the universe. Jesus told us to go into all the world and make disciples of the whole creation. "Why call ye Me Lord, Lord, and do not the things which I say?"

Are you willing to take into the circle of your brotherhood the children of God scattered abroad? They said of Sir Walter Scott that he treated every man like a born brother. That was a fine thing to say. That was the spirit of Jesus. That was the spirit of Christ gained in the atmosphere of the cross. The great Scotch nobleman treated every man like a born brother, and that is what the world needs today. Oh, how it needs it! Oh, the pathos and the tragedy of the world's situation as we see it today! "Thou shalt love thy neighbor as thyself." The infinite value of every human life. The infinite value of every little child, no matter what his language or his race, no matter what his color or his creed. During the march of Napoleon over the Alps of Italy we are told that a great avalanche swept across his path, and a little drummer boy was carried in the falling snow down into the great gorge below. He was not hurt, and, standing upon his great snow mountain, he began to beat the charge, and word was taken to the great commander of the perilous position of the little lad. Only extraordinary measures could have saved him, but what was a little boy to the man who thought of battalions in terms of food for powder? Onward they marched and as the army disappeared over the hill they heard the funeral march that the lad was playing for his own requiem in his icy prison house of death.—*The Family Altar.*

GOD'S LOVING MONEY RULE FOR YOUR FINANCIAL PROSPERITY.

A well-written pamphlet on the above topic is offered for gratuitous circulation by the author. Every meeting would do well to place a copy of this pamphlet in each family within its limits. Twenty-five cents is required to pay the postage on 100 copies if the one who orders is willing to defray this part of the expense. Address Layman, 143 N. Wabash Avenue, Chicago, Ill.

MINISTERS' SONS SUCCEED.

According to "Who's Who in America," eighteen times as many ministers' sons make good in life as the descendants of any other profession. Of the fifty-seven names of Americans in our Hall of Fame, almost a fifth of them belong to the families of clergymen—Agassiz, Beecher, Harriet Beecher Stowe, Henry Clay, Jonathan Edwards, Emerson, Lowell, Morse, Bancroft, and Holmes.—Baltimore and Richmond Christian Advocate.

—An experimental school of electricity for the officers and men of the United States navy has been opened at Orange, N. J., by Thomas A. Edison, Chairman of the Naval Advisory Board, acting in co-operation with Secretary Daniels. The men of the submarine flotilla who have to do with complicated electrical equipment will receive their training first.

—Rev. J. H. Bennett is the new pastor of Centenary Church, this city, succeeding Rev. Mr. Sherrill.

The war in Europe does not mean that Christianity has failed.

Christianity is not responsible for it. If the nations had followed the teachings of Christ there would have been no war.—Cardinal Gibbons.

METHODIST PROTESTANT HERALD
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.
J. F. McCulloch, *Editor and Publisher.*
Price.—One dollar a year, payable in advance.
Rule in Dealing with Subscribers.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.
Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.
Entered as second-class matter at the post-office at Greensboro, N. C.

PRESIDENT'S PLAN OF APPOINTMENTS.

West Forsyth	"	17-19
Flat Rock	"	20-21
Forsyth	"	22-23
Pinnacle and Mt. Zion	"	24-25
Mocksville	"	27-29
Winston	"	30

Pastors will please arrange for me to meet the above appointments.

G. W. Holmes.

HONOR ROLL OF CHURCHES.

[We purpose publishing in this list the names of the churches that pay at least an average of 50 cents a member for the payment of the debt on the Children's Home. We will number them in the order in which they make payment as reported by Captain Rankin, the Treasurer.]

1. Reidsville Church.
2. Liberty Church, St. Paul Circuit.

A very sensible view of what should be our attitude toward the warring nations is given by Wong Yie, a Chinaman, as quoted in the Missionary Voice. He says: It is hard indeed for a Chinaman to understand this thing. I know from personal observation what fine men there are in the countries now at war. They see things ordinarily in a very true light, but in this thing of war they seem to contradict themselves in all other things. Now we know, after these nations are exhausted with strife, after millions of dollars of property have been destroyed, after innumerable men are killed, that there will be a congress called to treat over the new settlement. The Chinese mind asks why not have this congress of reason before rather than after the fight.

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STOMACH AND INTENTINES.
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SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

Premier Carrier of the South.

Following schedule figures published only as information. Not guaranteed.

Trains leave Greensboro as follows:

12:55 a. m. No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Beaufort, which may be boarded at 9:30 p. m.

1:47 a. m. No. 30, daily. Birmingham Special. Pullman drawing room sleeping cars Birmingham and Augusta to New York, and Birmingham and Asheville to Washington. Observation sleeping car Atlanta to Richmond. Tourist sleeper for Washington from San Francisco. Dining car service. Day coaches.

1:50 a. m. No. 29, daily. Birmingham Special. Pullman drawing room sleeping cars New York to Birmingham and Augusta, and Washington to Asheville and Birmingham. Observation sleeping car Richmond to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

6:45 a. m. No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond to Charlotte and Norfolk to Asheville. Coaches.

7:30 a. m. No. 108, daily. Local for Raleigh and intermediate points.

7:30 a. m. No. 154, daily except Sunday For Ramseur.

8:10 a. m. No. 44, daily. For Washington and points North.

8:15 a. m. No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Pullman sleeping car for Winston-Salem from Beaufort.

7:15 a. m. No. 37, daily. NEW YORK, ATLANTA AND NEW ORLEANS LIMITED. Solid Pullman train with observation and open section drawing room sleeping cars New York to New Orleans, Asheville and Macon. Club car Washington to Montgomery. Dining car service. No coaches.

8:20 a. m. No. 133, daily. For Mt. Airy.

9:40 a. m. No. 144, daily. For Raleigh, Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

12:30 p. m. No. 21, daily, for Salisbury, Statesville. Asheville and Waynesville. Chair car Goldsboro to Waynesville. Connecting at Asheville with Carolina Special.

12:45 p. m. No. 130, daily. For Sanford, Fayetteville and Wilmington.

12:50 p. m. No. 45, daily For Charlotte, connecting with trains for Columbia and Seneca.

1:30 p. m. No. 36, daily. U. S. Fast Mail. For Washington, New York and points North. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m. No. 207, daily. For Winston-Salem, connecting daily, except Sunday, with train for North Wilkesboro.

2:30 p. m. No. 151, daily except Sunday. For Madison.

3:30 p. m. No. 230, daily except Sunday. For Ramseur.

4:15 p m. No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car.

5:05 p. m. No. 131, daily. For Mt. Airy.

7:20 p. m. No. 35, daily, U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Pullman sleeping cars New York to New Orleans and Birmingham, and Charlotte to Atlanta. Dining car service Day coaches.

6:35 p. m. No. 235. For Winston-Salem.

7:30 p. m. No. 46 daily. For Danville.

7:15 p. m. No. 132, daily. For Sanford.

6:43 p. m. No. 43, daily. For Charlotte.

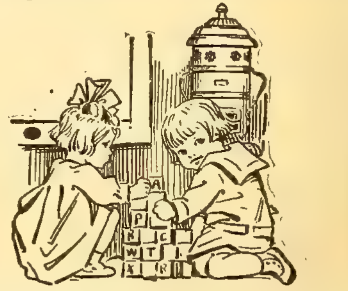
10:45 p. m. No. 12, daily. For Richmond and Norfolk. Pulman sleeping cars Charlotte to Richmond and Asheville to Norfolk.

10:20 p. m. No. 233, daily. For Winston-Salem.

11:45 p. m. No. 38, daily. THE NEW YORK, ATLANTA AND NEW ORLEANS LIMITED. Solid Pullman train with observation and open section, drawing room and compartment sleeping cars New Orleans, Macon and Asheville to New York. Dining car service. No coaches.

R. H. DeButts, Division Passenger Agent, Charlotte, N. C.
C. G. Pickard, Passenger and Ticket Agent, Greensboro, N. C.

They Can't Catch Cold



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"Yep, I heard her tell Daddy that Nesco Perfect would keep us warm as toast."

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This wise Mother warms the play room with a

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SUNDAY SCHOOL LESSON NOTES.

Peloubet's and Tarbell's Notes on the International Sunday School Lessons for 1916 are now ready for shipment. Postpaid to any address for

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Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXII. GREENSBORO, N. C., MAY 25, 1916. NUMBER 27.

EDITORIAL CORRESPONDENCE.

Zanesville, O., May 18.

Our N. C. party arrived this P. M. We had a pleasing surprise in Lynchburg, Va. Mr. R. C. Wood and Rev. Mr. Hines, pastor of the M. P. Church, met us at the station with automobiles and took us riding over the city for an hour. They took us past splendid residences, parks, Randolph Macon College, and a Presbyterian orphanage, with its six or seven brick buildings. Not satisfied with this, they took us to a restaurant, and gave us our dinner. Then they took us and showed us their church—a large and substantial building near the business center of the city. They told us of extensive improvements soon to be made in the building to give more room for Sunday school work and more light. Bro. Hines is a class-mate of Revs. T. M. Johnson and J. S. Williams, and is a man of fine qualities of heart as well as of head. He succeeds Bro. Compher as pastor in Lynchburg.

Bros. Taylor and Harris of Henderson joined our party at Lynchburg. We traveled over the Norfolk and Western Railway to Columbus, O., where we had a few hours' wait. We took breakfast and dinner here, some of us in a "self-serving" restaurant. Each man is given a tray, knife, fork and spoon and started down a line running by a long counter containing many kinds of food. By the time he reaches the other end of the line he has on his tray such things as he selects; then he pays for them, takes his tray to a table and sits and eats at his leisure.

We visited the capitol building. Costly cases to be air-tight with glass fronts were being constructed in the walls of the halls to receive and preserve the battle flags that have come down from the Civil War. Some of our party visited and shook hands with the governor of Ohio.

I went to the Supreme Court Room just before the Court began its day's work. At a call from the court crier, the seven justices marched in with their black gowns on. Everybody in the room arose and stood till the judges had seated themselves. They sat in seven revolving upholstered chairs on a raised platform resembling a very wide pulpit. In front of this platform and facing it was a desk resembling a pulpit stand for the use of the lawyer making appeal. The seven justices are elderly, intellectual-looking men.

We heard two cases argued. One was of a man who had been killed by the explosion of a steam engine while he was standing near watching it. The engine was being used by some men improving a road. The road had become muddy and passers-by had been in the habit of going inside the field near the engine by permission of the owner of the field. The man killed was following the beaten way inside the field when he stopped to see the machinery at work. One side argued that the owner of the engine, which was known to be defective, was responsible for the man's death and liable for damage, and that the case represented a large number of possible cases from the use of automobiles, etc., on the public highway, and therefore that the public interest was involved. The other side argued that as the man was not employed there, had no business there, and went out of the highway to get there, there was no liability for damage.

The other case arose from an injunction issued by a lower court restraining a reducing company outside the City of Cincinnati. This company had a contract to destroy the garbage, dead animals, etc., from the city and had an extensive plant costing $160,000. A man half a mile away, who had lived in the same place ever since the plant started operation twenty years ago, three years ago entered suit, charging that offensive gases and odors from the reducing plant were a grievous nuisance. It was claimed by the other side that the injunction should not have been granted, as it injured the company more than the nuisance injured the man, and that the proper remedy would have been damages payable once for all.

While these cases were being argued, various justices made inquiries of the lawyers pleading, took notes of the cases, and then passed on to other hearings, reserving their decisions to be made up at leisure, no doubt through discussion among themselves. It is no easy job that a supreme court justice has on his hands.

Some of us visited the First Congregational Church served by Rev. Washington Gladden for 36 years, and of which he is still pastor emeritus, though he is now over eighty years of age. Rev. Carl Patton is now the acting pastor. The church has twelve hundred members, though the Sunday school attendance is less than 300. It was explained that most of the members live far away and that their children go to nearer Sunday schools.

A young lady is employed constantly by this church as the pastor's stenographer and assistant. She has a list of the members on cards resembling library cards. She makes notes on these cards for the information of the pastor to enable him to deal intelligently with each case as occasion may require.

There are three Methodist Protestant churches in Columbus which we wished to see, but time failed us.

We arrived at Zanesville in time for supper and found forty or fifty already gathered.

The editor finds himself fortunate in being assigned to a home in the house by the church—the home of Richard Boyce and his wife. Bro. Boyce is a good Irish brother who is greatly interested in recent events in Ireland, and who is glad the rising republic was suppressed. He saw in it oppression of the Protestants by the Roman Catholics.

Our party enjoyed the trip and some are already expressing satisfaction with their homes for the Conference. More anon,

J. F. McCulloch.

Zanesville, O., May 19, 1916.

General Conference opened with delegates present from Ala., Ark., Texas, Ga., Ind., Iowa, Kansas, La., Md., Mich., Ohio, New York, New Jersey, Delaware, North Carolina, Oklahoma, Penn., Tenn., W. Va., Ky., Mo., and Japan.

The opening sermon was by Rev. H. L. Elderdice. (We hope to print it soon.) Pres. Davis and Secy. Beck read their reports for the quadrennium. President Davis made an eloquent plea for devotion to the Methidist Protestant Church. He compared it among other ecclesiasticisms to the Swiss Republic among the nations of Europe.

The election of General Conference officers came on Friday afternoon. Bro. Davis was re-elected president on the first ballot by a vote of 117 to 13. (The 13 votes were divided between two other brethren.) Rev. C. H. Beck was unanimously re-elected Secretary and Treasurer. Rev. C. S. Johnson was elected Statistician.

To-night we are to have a sermon by Rev. J. H. Lucas, chancellor of Kansas City University.

The Children's Home will receive attention next Monday forenoon.

More next week. Editor.

THE CHURCH OF GOD A BEGGAR.

The Church of God is made to appear in the role of a beggar frequently because of indifferent members. Let a stranger visit our earth from some far-away planet and attend lodges, churches and other meetings; he would readily reach the conclusion that the Church was by far the greatest beggar on the planet.

The preacher would be heard pleading with people to make regular contributions, such as to keep the Church from falling into disrepute. And his plea would be made to folks who had stoutly professed that they would do anything for the Lord—anything that would not cost them money, time, or labor.

The official boards would be seen in twos and threes pleading with the members to make contributions to the salary of their beloved pastor so that he would not starve before arrangements could be made to get rid of him and secure his successor. This plea would be made to those who professed to love the Lord with all their souls, mind, and strength.

Sermons would be heard from the text, "Go ye into all the world, and preach the gospel to every creature," and for weeks and months the people would have to be begged to take a half a cent out of each dollar that came into their hands to extend the heavenly kingdom.

Dishes would be heard to rattle and certain elect ladies on some vacant lot would be seen serving out ice cream, with a very small spoon, at a dime a dish. When asked what they were doing, the reply would suggest that the church needed paint and the parsonage was one of the shabbiest houses on the street and that both had to be looked after and times were so hard.

Should the Christian's Book be examined carefully, it would be ascertained that the people of the Church were not giving according to its teachings. The people would be seen to be robbing the Church and robbing God.

No real estate man would take his prospectors to Church and show them the nickels and coppers in the plates to demonstrate the prosperity of the country. The treasurer of the Church would not be asked to show his books as a sample of the prosperity of a country in which the people loved the Lord and gave as their God had prospered them. If such records were shown, the prospector would conclude that he had come to Poverty Lane.

In the olden days the people were directed by Moses to give a tenth and then to begin making their offerings. Until the Church of God in modern times, with the wonderful electric lights of the most wonderful century in the world's history, is doing as well as patriarchs at the dawn of a far-off era, the Church of the redeemed will be made to appear in the eyes of the observer as a pitiable beggar.

How the Church needs some voice to shout: "Prove me now. Give me a tenth I'll open the windows of heaven." In response to such an appeal the Church members need to fall at the mourners' bench and repent for having robbed God. Then there would dawn an era of habitual liberality. There would be fewer unpainted churches and churches made sway-backed by heavy mortgages. Then finance committees and official boards would not be in danger of the mad house. Then business men in official relation to the Church would have the respect of their business associates, and the pastor would habitually wear a smile.—Wallace M. Crutchfield, in *Christian Advocate.*

BRINGING DOWN THE BOYS.

Much is being said or written with regard to the pressing problem of bringing up the boys. Every boy is to its elders a gift, a burden, a challenge, a peril, a promise, and a riddle. Whatever be the training given to a child it must be administered at once, for the boys represent humanity on the wing—they have a way of quickly turning into men. Many parents wistfully watch the rapid growth of their children, and regret the passage of the days when only their little ones could be folded in their arms. Some one has given this turn to a familiar passage of Scripture: "Train up a child in the way he should go, and away he will go!"

But while the boy is with us *as a boy* is the time to mold his thoughts and manners in imitation of an ideal pattern. Part of this bringing up of the boys consists in bringing them *down.* A lively lad is at times too lively. Oftentimes he is like a locomotive with an overplus of steam—blowing off extra vapor through the safety valve; or he may be gifted with an enterprising imagination soaring too near the sun, which will be apt to melt his wax wings, so that he falls into sudden disillusionment, if not destruction. Again, the little lad may show too much temper, and, in obedience to a vague ideal of "honor," resent supposed affronts at which he should laugh rather than fume. For many reasons—not always for the same reasons—the boys need to be brought down, as well as up. Into their lives, in other words, must enter the principle of control, as well as inspiration, impulse, initiative.

How to curb the lads without crushing them, how to restrain their enthusiasm without lessening their ardor for noble action, how to abate their vanity without weakening a legitimate self-respect, is the problem. The first thing to do is to recognize that a boy's energy, while it may at times be excessive, is his capital in trade, with which he is to make his fortune when a man. If he has a strong will and backbone, all the better—for then he may, if willed to the good, prove a mighty factor in the life of the world. A child's will should never be "broken," but only bent. While it is true that the tree takes the direction of the growing twig, there will never be a tree at all if the twig, instead of being gently pressed to a proper position, be snapped in two. In general, the enthusiasm of young people should be taken for granted as a fact, and then utilized as a factor, being directed into channels where it may put itself to work for useful ends, rather than blow itself to pieces like a boiler in which the steam has been too long pent up. When, too, a boy is over proud and vain, it may be possible, by discreetly showing him how such exaggerated egoism has in the past led him into ridiculous or perilous situations, to cure him of his "bumptiousness," and render him thereafter more humble and cautious. We all of us learn by experience, which is bringing us down while it is lifting us up. After a man-boy or a boy-man has made mistakes many times over and sorely suffered therefrom, he is more apt to walk humbly with his God, and respectfully toward his fellow men.

Whether it be in this way or that way, gently, firmly, and tactfully the boys must be taken down when they go too far. "Spare the rod and spoil the child" is an adage whose force and applicability abide from generation to generation, even if the method of physical punishment be no longer approved. There is reason to think that today the tendency is too much in the direction of a liberty for children which easily runs into license. In many households the young people run up, out, and around like scraggly brambles, instead of maturing with the steady strength and elegance of the oak or the elm. Pruning is as necessary for youngsters as for vines or saplings. Such discipline, imparted after much study of the boy (to whose solution modern psychology and pedagogy may contribute some valuable hints) should tend not so much to repression as expression, and ought to mingle copious portions of praise with some visiting of censure. As a rule the "do's" ought to be more than the "don't's;" for life, in a sense, began in a promise, not a prohibition (Gen. 2:16, 17). Give a boy plenty of rope, but never enough to hang himself with. Allow him scope, yet make him feel his responsibilities as a moral being. Lead him rather than drive him, but point out to him with all plainness his faults, that he may not repeat his failures. From time to time gently, tactfully, and sympathetically bring him down that you may help him eventually to mount to a position very far up in the scale of living.—*Zion's Herald.*

RESOLUTIONS OF RESPECT FOR PROF. MARTIN H. HOLT.

Whereas, Prof. Martin H. Holt, a most highly esteemed member of the Methodist Protestant Church and a most efficient member of the Board of Trustees of the Children's Home of said Church was on the 26th day of November, 1914, called from his earthly labors to his heavenly reward; and

Whereas, the members of the Board of Trustees of the Children's Home in their annual meeting the 11th day of Nov., 1915, desired to pay a tribute of love to his memory, and to tender their heartfelt sympathy to his bereaved family;

Therefore be it resolved,

First, That although we recognize the hand of merciful and wise God in the taking away of our Brother Holt from us, and bow in humble submission to His will, yet it is with a deep sense of personal loss and bereavement that we contemplate the death of our friend and brother. His wise counsel, his strong personality, his deep interest in the Home will be greatly missed in the future meetings of the Board.

Second, That while we cherish his memory as a brother and emulate his virtues as a Christian worker and teacher,—for he gave his life for the young of our land,—we shall commend his deep interest in our Church and in the Home to all our people; praying that the blessings of Heaven shall keep fresh and sacred the good deeds and lofty purposes of our departed brother; that although dead, yet he may through these continue to speak unto us.

Third, That a copy of these resolutions be spread upon the minutes of this Board as a part of our permanent records; that a copy be sent to the family of our departed brother; and that a copy be sent to the *M. P. Herald* for publication.

Signed,

R. M. Andrews,
T. A. Hunter,
Mrs. WM. C. Hammer,
Committee.

MY APOLOGY TO THE INJURED.

Our genial chairman of Finance Committee informs me, through our Conference organ, that I should apologize to the brethren, and as he is one of the number I will cheerfully include him. Dear brethren of the ministry and laity: Of you whom I have caused to have nightmares, troublesome dreams and fearful forebodings, I most humbly beg pardon. Truly, brethren, I did not have the remotest idea that I was making havoc of your peace of mind, while I was innocently writing those little articles. If those of you who are wounded the deepest will only let me know, through the *Herald,* who you are, I will make amends to the best of my ability. You are right, Mr. Chairman, Bro. Moton is in no way responsible for Odd Sheep's capers. He is with you in opinion if I see straight or read plain print. I did not get any of what you call "thunder" at Annual Conference. I never plough another man's heifer without giving him due credit for the same on the spot. I plough my own little calf. Poor and scrubby I admit, notwithstanding I feed it the best I can. Brethren, do you not realize the fact that it is a fearful thing to attack an old, mouldy, soured and moth-eaten policy of ridicule, that served its day years ago if indeed it ever deserved recognition? It has reached the degree in which it looks like the first cousin of coercion which is the father of aversion. Remember, I criticize the method and not the man or men. I expected a storm of protest from its advocates but instead of offering one reason in its favor they are after my wool. The chairman thinks he has found the sheep. I am quite glad. About when are you going to shear him, Mr. Chairman? Sincerely yours,

The Odd Sheep.

CHILDREN'S HOME.

Report of Superintendent.

Sun. eggs, Charlie Shutt, Mocksville Ct.	1.00
S. E. Cl., Sandy Ridge, Oak Ridge	1.65
Rose Hill S. S., Pageland	2.94
Denton S. S.	2.86
Cedar Falls S. S.	1.53
Friendship S. S., Mt. Hermon	2.37
Friendship S. S., Stanley	2.54
Siler City S. S.	2.24
Mrs. Emma B. Siler, Siler City	1.00
Miss Sallie Smith, Siler City	1.00
C. F. Fox, Siler City	1.00
Sun. E. Cl., Bethel, Alamance	5.00
Mt. Lebanon S. S., Randleman	1.28
Pleasant Hill S. S., W. Forsyth	1.67
Mt. Zion S. S., Uwharrie	1.28
Pilot Ch., Pin. & Mt. Zion	1.03
Mizpah S. S., Haw River	2.03
Creswell S. S.	1.00
Charlotte S. S., Richland	2.45
Graham S. S.	5.00
Concord S. S., Saxapahaw	1.52
Concord S. S., Concord	4.32
Mt. Pleasant S. S., Mt. Pleasant	3.10
Rehoboth S. Egg Cl., Granville	9.22
Rehoboth (quarterage), Granville	15.78
Stony Knoll S. S., W. Forsyth	1.95
Whitakers Temple S. S., Roanoke	3.00
Baracas, Grace Ch., Greensboro	15.15
Baracas, Thomasville	1.60
Mebane S. S.	5.50
Burlington S. S.	6.75
Spring Hill S. S., Piedmont	1.00
Liberty S. S.	4.65
Moriah S. S., Tabernacle	1.98
Bethesda S. S., Yadkin College	2.15
Shiloh S. S. Randolph	1.85
Asheville S. S.	6.00
Bethany S. S., Randleman	1.00
Henderson S. S.	2.53
Henderson, Men's Bible Class	13.93
	$144.65

Mrs. W. D. Kirkman, Tabernacle Ch., 1 jar preserves; Mrs. Mary E. Smith, Seneca, S. C., 1 sheet, 1 pair pillow cases, 1 table cover (she has read the *Methodist Protestant* for nearly sixty years and is interested in our Children's Home); Miss Martha Parsons, 7 wall mottoes; Mrs. F. M. Pegram and daughter, Bethel, Flat Rock Ct., 22 handkerchiefs; W. A. Bowman, Mt. Pleasant Ct., 1 bag sweet potatoes; R. L. Bowman, 100 tomato plants.

According to appointment, the children met with the Mt. Pleasant congregation, Piedmont Ct., last Sunday. A collection was taken to pay off the indebtedness on the Home. Nearly all Mt. Pleasant's part was paid in and pledged together. The stewards said, "You may count on the balance; it will be paid." Whenever the officials say that a thing will be done, you may count on it.

Many new friends were made for the Home. Here too, as at other places we have gone a splendid dinner was served.

Our school closed Monday night with a splendid exercise by the children. It is a pleasure to tell our people that we have had another year of splendid work by the children. Mrs. Harrell is devoted to the work. Her energy and thoroughness will tell when the children go out into active life.

Correction.

Last week I reported $3.25 from Pleasant Grove, and said Piedmont Ct. when it should have been Lebanon Ct.

H. A. Garrett.

TO PASTORS.

If life and health permit I expect to be on Vance Circuit the second Sabbath in July and the following week; and while in that part of our State will gladly assist any brother or brethren in one or more special meetings who may need and desire my help; provided they notify me in due time. The first to call, the first served!

Fraternally, Geo. E. Hunt.
May 16, 1916.

YOUR HEALTH.

"Take with you these two essentials to good health and practice them diligently—the sanitation of your environments and the sanitation of your mind. The first includes cleanliness of the body, of clothes, of food, and of your surroundings, while the other includes cleanliness of the thoughts that enter your mind. Young friends, you dare not allow anything that is not good, that is not clean, and that is not wholesome to enter your mind. Whatever you receive and entertain in this sacred chamber becomes a part of you. You cannot think evil thoughts, much less practice them, without their leaving their impress upon you. Your thoughts make or unmake you."—William Rainey Bennett.

FARM LIFE INSURANCE.

The best life insurance the farmer or rural dweller can take out this summer is that that will insure him and his family protection against three of the most comman and serious of summer diseases—typhoid fever, diarrhœal diseases and hookworm. This particular kind of life insurance, probably better termed health insurance, as explained by the State Board of Health, is based upon three home conditions—the home water supply, the home method of disposing of sewage and the protection of the home against flies.

The water supply must be free from pollution. It should receive no surface drainage and should be on higher ground than any stables, out houses or privies. The hands should never come in contact with bucket or chain. For this reason pumps and wells having closed tops are much safer than open wells. The farm home privy to be safe, must be flyproof and so constructed as not to pollute the surrounding soil. The pit type of privy with a closed back has been recommended to meet these needs. The farm home, furthermore, must be screened. Where it is impractical on the farm and elsewhere to keep flies from breeding altogether, it is practical to screen all the doors and windows of the house, the back porch included, and be free from flies.

"In conclusion," says the Board, "the three things needed for a farmer to have freedom from filth diseases this summer is to look well to his water supply, to the safe disposal of human waste, and to thoroughly screening his home."

"THE OPPORTUNITY AND TEST OF AMERICAN CHRISTIANITY."

The Federal Council of the Churches of Christ in America has addressed a message to the Christian Church, proposing for its consideration and co-operation—"(1) A nation-wide effort for the relief of the sufferers by the war in Europe and Asia, and (2) A movement that shall prepare our Christian Churches to play the vital part that belongs to them in the period of reconstruction and reconciliation that must follow the close of the war."

From Dr. Chas. S. Macfarland: "We should prepare to make this work of reconciliation and reconstruction our largest effort for the immediate future, and prepare our minds and activities for it. . . . The one thing which has been our strongest asset of influence has been the relief work of America and the American churches. But it has not been adequate or proportional."

Look at the needs: *Belgium*—"Three million destitute people kept alive in Belgium by the relief furnished through the Commission for Relief in Belgium." *Northern France*—"In the invaded provinces of France the stock of clothing and supplies has been practically exhausted, and the situation has become critical in the extreme." *Serbia*—"Five millions of people deprived of their living and of chance to make it." *Poland*—"Three and a half millions are in a condition of starvation, with certain death facing them unless relief comes speedily." *East Prussia*—"East Prussia has been overrun by the contesting armies, the people suffering whether the Russians or the German forces were victorious. The conditions are such as to call for sympathy and help." *TheArmenian Crisis*—"All relief committees strongly urge larger remittances."

To Christian ministers:

"This is a time in which there are no precedents. The Divine call is upon the Churches to do something large, worthy of their Master and Lord, something that shall manifest His spirit to the world and prove the reality of Christian discipleship and brotherhood. We feel sure that when you know the steps that led to this action by the Federal Council, and realize the immediate needs and the yet wider and more lasting service that our Churches may render when peace has come, you will join us in the effort to bring the entire membership into co-operation in this noble work, even to the point of sacrificial giving."

"The Federal Council, in view of the facts herewith presented and the immediate necessities of the situation, urges you to bring this matter before your people on Memorial Sunday, May 28, 1916, or on as near a Sunday as may be practicable, and take an offering as an initial expression of sympathetic interest."

RELIEF COMMITTEES.

Commission for Relief in Belgium.—Alexander J. Hemphill, Treas., 120 Broadway, New York City. *The American Committee for Armenian and Syrian Relief.*—Charles R. Crane, Treas., 70 Fifth Ave., New York City. *Serbian Relief Committee.*—Murray H. Coggeshall, Treas., 70 Fifth Ave., New York City. *War Relief Clearing House for France and Her Allies.*—Thomas W. Lamont, Treas., 40 Wall Street, New York City. *East Prussian Relief Fund.*—Hubert Cillis, Treas., 17 Battery Place, New York City. *Relief Committee for War Sufferers (German).*—Chas. Froeb, Treas., 531 Broadway, New York City. *Polish Victims' Relief Fund.*—Frank A. Vanderlip, Treas., Æolian Bldg., New York City *American National Red Cross.*—Hon. John Skelton Williams, Treas., 1624 H Street, Washington, D. C. The Red Cross has a Department of Non-Combatant Relief. *British-American War Relief Fund.*—Henry J. Whitehouse, Treas., 681 Fifth Avenue, New York City. *American Jewish Relief Committee for Sufferers from the War.*—Felix M. Warburg, Treas., 174 Second Ave., New York City. *American Relief Committee in Berlin for Widows and Orphans.*—John D. Crimmins, Treas., 30 East 42nd St., New York City. *Union Nationale des Eglises Reformees Evangeliques de France, Emergency Relief Fund.*—Alfred R. Kimball, Treas., 105 East 22nd St., New York City. *American Huguenot Committee.*—Edmond E. Robert Treas., 105 East 22nd St., New York City *The Fund for Starving Children.*—Frederick Lynch, Treas., 70 Fifth Ave., New York City.

SOME THINGS THAT WILL HELP US TO BE MORE SUCCESSFUL SUNDAY SCHOOL TEACHERS.

(Read by Miss Lena Gill at Granville Ct. Sunday School Rally at Mt. Carmel church, May 14, 1916.)

The position of a Sunday school teacher requires your presence every Sunday. You cannot stay away even once without making your class feel your absence. If you set the example of being absent, they will surely follow, and irregular attendance is soon followed by withdrawal from the school. If it should be absolutely necessary for you to be away, provide a suitable substitute.

Come early, get there before school opens. You must not think that getting there in time to teach the lesson will do. If you come late the scholars will soon fall into the same habit. No class is well treated when the teacher is late. Coming early offers a splendid opportunity to become acquainted with individual members of your class.

Give your entire attention to your class. Let them feel that your heart and soul are wrapped up in them from the moment you enter the church until you leave it. Do not let any outside matter claim any of your time or attention. Give each member a hearty greeting and especially the ones that come in late.

See that the class has a hearty interest in the exercises of the school, but we must first set the example, by taking part ourselves.

If you happen to have a scholar that is a bad one, why not make him a good one instead? You must not let your work in the class be ruined by disorder. Most classes to start with have some restless, unruly spirit that causes all the trouble. Find where the trouble is, and get rid of it. It is usually one person that causes all of the trouble. It is the intense, restless, active wide-awake boy, or the thoughtless girl. Never reprove them in class, if it can possibly be avoided. The bad boy generally knows that he is bad, for everyone has told him so. Look for his good traits, and find something to praise him for before the class. Never shun him, but try to gain his love and confidence. Make him feel that you love him and want to trust him. Get hold of his heart. Turn his energies in proper directions. Pray for him, and let him know that you need him to stand by you in helping to have a good class.

Another thing to strive for is the attention of the entire class. You surely are not doing your whole duty when you do not interest all. The fault is not with the class, but with you. You are responsible if you allow scholars to remain in your class whom you cannot interest. Gather your class closely around you. Have them so near that all can hear. Question individually, not the whole class. Question rapidly and interestingly. Try not to be dull or monotonous.

Teach the lesson with an earnest God-fearing vim. Do not wander off on some pet notion or theme of your own, or talk on some subject foreign to the lesson. Try to keep members of the class from doing this, especially when it is not profitable.

It is better to question than to lecture, because when there are no questions asked there is very little thinking done. Ask the printed questions to induce them to learn the lesson at home. Make additional questions of your own, but be sure that they are thought-provoking questions.

Teach the practical side of the lesson. Do not waste time on hair splitting questions or go off on new ideas, but stick to the important teachings of the scripture.

Study the members of your class. Talk with them individually, about their wills. difficulties, failures, etc., and bring out from the lesosn the truths that will meet their needs. Teach the practical side rather than the theoretical or historical.

Be sure your teaching is effective. If you are doing your duty, you can leave the results to God. We may plant, another may water, but God giveth the increase, and will give it in his own good time. Be careful, however, to prepare the ground so well that no thorns will come up to choke the seed; to remove all rocks so that the sun will not burn it; to plant so deeply that the birds will not pull up and take it away. This can be done only when you get near to your scholars' hearts and lives. You can then make every word count.

Use the Bible all you can with your class Urge them to study the Bible at home. The more they see for themselves what God tells us, the stronger will be their faith, the more substantial their experiences, the more effective your work.

You must educate them to bring a contribution every Sunday. We say educate them, because it is generally forgetfulness when they do not bring a contribution. The reason that most churches find it hard to get along and pay their debts is that the people have not been educated to give regularly and systematically. Let us start them right in the Sunday school. The scholar feels more interested in the school if he gives something towards its support. Almost everyone can give something if it is only a penny.

It is absolutely essential that you love your class. Your success will be measured by your love. You can have no success without; "For though I have all knowledge and have not love I am nothing." Without love you will be as sounding brass or a tinkling cymbal, and your work will neither yield you any happiness nor the class anything in the way of Christian attainment. Love can be cultivated. There is no one so bad that you cannot love him in the name of Christ. How warm and comfortable will be the lessons, how earnest and pointed will be the truths presented, how strong and convincing the appeals, when you love your scholars with your whole heart. Such love will forever settle the absentee question. Your love will show itself in every look into their faces, every word you speak, every tone of your voice, as well as in the pressure of the hand. You ought to love each one so much that you would become the ruling moral force in their lives and actions—the one they would go to for advice and council; the one they would try to imitate; and, through you, Christ; the one earnest, loving face ever before them, inspiring them to higher endeavor; the one kindly friend to rest them in trouble and comfort them in affliction. The true Sunday school teacher is called to be a spiritual brother and sister, father and mother, to the class. If you fill the place, it will be a happy place, your class a happy class, and a success. The teacher that loves much will do anything for her class, and her class will do anything for her. If you find that you must fail in loving your class, give it up.

One of the most difficult problems is to combat the influence of bad companions. It is our duty to teach them that they are in the world but not of it; to choose the good and scorn the evil; to be leaders and not led; to have courage to say "No", and stand by it; to be wary of bad companions; to have nothing to do with any vile person.

You should live near the Savior, and keep yourself unspotted from the world. Avoid every appearance of evil. Let your life be a fit example for each of them to follow; never let one stumble over your failings. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Give your best works to God. Don't say, "I'll give God my spare moments." Do not insult him by giving him the odd bits of time not needed for anything else. Never let other duties trespass on their sacred time. Be a success in what you undertake for God, no matter what you are in other matters. Let your work you do for him be better than that you do for anyone else.

Give God your first work; let the "first fruits" be for him. Give God your best work, your perfect work; let the "lamb without blemish" be for him.

OBITUARY NOTICE.

Fritts.—Bro. John Henry Fritts, an esteemed and faithful member of Mt. Carmel church, and a citizen of that community, was found dead in his barn-yard on May the 8th. Bro. Fritts was 57 years, one month and 17 days old.

He was converted at the age of 18 and joined Bethesda Methodist Protestant church. Afterwards he moved to Mt. Carmel community and joined at Shiloh. Later Mt. Carmel church was changed from a Reformed to a Methodist Protestant church. Thus a M. P. church being near his home, he moved his membership from Shiloh to Mt. Carmel. He was assistant superintendent of the S. S., trustee and class leader at date of death.

He leaves a wife and one son to mourn their loss; but their loss is his gain.

His funeral was conducted by his pastor at his church, after which his remains were laid to rest in Mt. Carmel cemetery.

May God bless the bereaved ones.

H. L. Powell, Pastor.

S. S. ATTENDANCE.

Liberty (May 14)	120
Thomasville (May 7)	205
(May 14)	209
Fairview, Fairview Ct. (May 14)	107
(May 21)	80

"Father, I think I have quite a literary bent."

"All right, my boy, keep on and you'll be worse than bent; you'll be broke!"—Farming Business.

High Point—

In the absence of the pastor, the pulpit was filled last Sunday by Rev. O. B. Williams of Graham at both morning and evening services. This young minister made a fine impression on the congregation, and his sermons showed deep spirituality and great earnestness. He referred to the fact that he joined the N. C. Conference at this place in November, 1913. Mr. Williams was accompanied by his wife, and they were guests of Capt. and Mrs. A. M. Rankin.

Sunday last Mr. H. A. Garrett and Mrs. Harrell took a number of the children from the Home to Mt. Pleasant, about 7 miles distant from High Point. They secured a nice contribution to the debt on the Children's Home. It seems that these bright boys and girls make a wonderful impression on the people wherever they go, and purses, as well as hearts, are touched by them.

The ladies' missionary societies, both home and foreign, held their monthly meeting on Monday at the home of Mrs. J. J. Welch.

Mr. R. T. Pickens came in from Jesup, Ga., last week, and left Wednesday morning for Zanesville, Ohio, where he goes to attend the meeting of the Executive Committee, just prior to the first session of the General Conference. Rev. C. A. Cecil, Capt. A. M. Rankin, Mr. H. A. Garrett, and Mr. V. W. Idol of this place are in attendance as delegates from the N. C. Conference.

Richard Reitzel, a student at Oak Ridge Institute, spent the week-end with his mother, Mrs. J. R. Reitzel. B. A. P.

May 16.

Fairview Circuit—

Second quarterly conference was held at Fairview on the evening of the 13th. The attendance was not what it should have been; however, the conference was a very interesting one. The reports were very encouraging. The working condition of the church so far as the pastor can judge seems to be good. We are expecting a very prosperous year. Bros. W. J. Jennings and W. J. Squires were selected as nominees for delegate to Annual Conference.

Fairview Church.—The second Sunday for Fairview was one of unusual interest. The S. S. was perhaps above par in interest; the attendance was 107. The eleven o'clock service was observed as "Mothers' Day." The floral display was most beautiful, under the direction of Sister Lee. The program consisted of recitations from the children, a short address by the pastor and also one from Bro. Taylor. This was followed by communion, in which a goodly number participated. A number spoke of the service as being the most interesting and touching service they had attended.

The evening service was well attended and the service a good one. The interest at Fairview church now seems to be splendid. We are looking forward for splendid revivals in all my churches.

J. H. Bowman.

Fairview.—Fairview S. S. is doing fine for there are so many churches close by and every Sunday something special at some one of them. We usually have a smaller attendance this time of the year, but last Sun., May 14th, our attendance was 107, collection 74c; May 21st the collection was 69c. Our Mothers' Day service was fine. We are preparing to have an extra good Children's Day service and have dinner on the church ground and service in the afternoon. I see there was a mistake in the report about the fence for Fairview Cemetery. The fence cost us $230. We will announce later the date of Children's Day.

Reporter.

May 22.

Oak Ridge Circuit—

Sandy Ridge.—Our president was with us yesterday and preached an excellent sermon. He certainly gave us good advice and if we will do as he told us our church will make better progress in the future. We were indeed glad to have him with us.

Our pastor, Bro. Gerringer, has filled all appointments with helpful, inspiring sermons. It seems he preaches better every time. We think he can't be beat. Our revival meeting will begin the second Sunday in July with Rev. R. S. Troxler to do the preaching. Pray for us that we may be preparing for it and have a glorious revival.

Our S. S. is doing fairly well but there is room for improvement. Let's get a move on us and do better.

Roella Pegg, Reporter.

Granville Circuit—

Rehoboth Church.—Rev. D. R. Williams filled his regular appointment Sunday, the 7th, and preached an excellent sermon to a large crowd. His subject was Christian Living. We are to be fruit-bearers, walk and live in the Spirit. By so doing, we get joy in this life and also life everlasting. We are to have peace, not always worrying, because we must remember that we are children of God. So let's try to be Christ-like, bright and smiling Christians as we perform our duties. We must be long-suffering, gentle and kind; search the Scriptures and get something out of life worth while, then we will be laying up treasures in heaven. We are also reminded to watch the little things: they make up life. Little sins creep in; big sins were once little ones. If we are true Christians, we must be fruit-bearers, also watch, work and pray.

Our S. S. in progressing nicely. We have good attendance. We regret giving up one of our teachers, Miss Perrow, but have a good one in her place, Mrs. Harry Wright. Our people show that they are interested in their work. Let's keep it up. Pray for us. Crystal Bobbitt.

Piedmont Circuit—

Spring Hill.—Having been in Sunday school two times Sunday and having heard the word of our blessed Master preached three times it makes my heart feel glad this morning, regardless of the dry weather. It makes me feel more obedient to my Lord. It seems to me that obedience to God is the sublimest characteristic of life. It is the blessed principal that we can all possess, and will give us force of character here and a diadem in glory. God blesses his obedient children so wonderfully. He makes their lives happy and sunny, and gives them a foretaste of heaven all along the way. There springs up in the heart a fountain of perpetual joy. No wonder the psalmist could say, my cup runneth over. I would rather have this said of me, "She was obedient to God," than to have a whole volume written without it. I want this to be my biography. May I so live and teach my Sunday school class that they may be obedient, too; and if God should spare us to stay here many years, may I meet them with the same sweet smile on their faces as I meet them now.

Bro. Self filled his appointment Sunday and is going to visit in this community this week. He has not been in many of the homes, so we hope he will get to visit a good many of them this week.

We were glad to have Mr. and Mrs. J. W. Montgomery, from Lebanon, to worship with us Sunday. Come again. Also Miss Gladys Jones, from High Point.

I attended the school-closing exercise at our Children's Home. It was just fine. I wish every member of our Church could have been there, and especially our Sunday school scholars. I am sure you would be more interested if you could see the children and Home, and I believe that our collections would be more next time.

Myrtle Moore, Reporter.

Lincoln Circuit—

Our work here is moving along very nicely. We have four good Sunday schools, with about three hundred and forty scholars, and the schools well organized with good efficient teachers and officers. We now have two evergreen Sunday schools, that is, Laurel Hill and Knob Creek. We organized Laurel Hill Sunday school the first of January, with thirty or forty scholars and we now have 120 on roll. We are now planning to organize a county Sunday school convention, which will be a great step toward perfecting the Sunday school work in this part of the State, or as we believe, will help to more thoroughly systematize the Sunday school work. This is one of the greatest needs throughout this part of the State.

This organization will begin at Bess's Chapel M. P. church. The interest is growing very rapidly in the Sunday school work. We held our Easter service at Laurel Hill the fourth Sunday in last month, which was a grand service, and did us all good, because all the children of our Sunday school at that place who had any part in the service did so well. There was not a blunder made throughout the service. The entire service showed that there had been efficient work done by the faithful teachers and leaders, and then our choir, I think, sank the sweetest that day I ever heard them sing, in fact everything was just fine that day. We raised $3.37 for Home Missions that day, as a free-will offering.

Relative to our congregations,—we are having fine congregations at all the churches. Our congregation was unusually large at Bess's Chapel last Sunday, the 14th. Our special meeting will begin at Bess's Chapel the third Sunday in August, Rev. J. H. Moton, pulpit help. My churches are all doing a very good work now, except Macedonia. It was dead when I came on the circuit and I haven't been able to do anything for the church since I've been here except to do my pastoral and ministerial duty. In fact the church never has done any good.

This church has not a membership sufficient to fill its offices. The members of that church have had a man serving as church trustee who never has made any pretentions of religion, and has never belonged to our Church, nor any other. Our constitution says a church shall be regarded as extinct when the membership shall become so reduced that it has not sufficient members to fill its offices, etc. See Constitution, page 130, Article 6. I have tried to redeem the church, but I see now it is a hopeless case. I have secured the church property until the third quarterly conference. When I made my quarterly report to the president of our Annual Conference for the second time, I asked him to advise me in this matter, but haven't heard anything from him yet. I guess he has been so busy that he could not reply. I am hoping to hear from Bro. Holmes in regard to this matter very soon.

Our nominees for delegate to the next Annual Conference are as follows: Bro. Frank Baxter, from Bess's Chapel; Bro. Charlie Davis from Laurel Hill.

Since my last report to the *Herald* there has been a nice stove placed in Bess's Chapel, at a cost of $10. We have just completed the painting of our parsonage inside and outside, which adds much to the beauty of our home, as well as comfort and satisfaction to the pastor and his family. This work cost $64.25.

My people here are rallying right to the front, and I believe that the time is not far in the future when Lincoln Ct. will rank second to none. Hurrah, hurrah! for old Lincoln Ct.! Come on, come on, brethren of the Lincoln Ct., and let's show to the Annual Conference, and to the world around us that we are bringing things to pass on this field of work. The ex-president of our Annual Conference said to me last Conference, "You people on Lincoln Ct. did a great work this year." We did the very best we could considering the condition of this field of work at that time. We cleared our circuit of all debts last year, except back-salary, and in fact we failed to raise a part of our general interests, but that was due to the fact that this circuit was assessed too much and our people here were discouraged over it and therefore they failed.

I believe that my people here will raise every dollar of their general interests and pastor's salary this year. I also believe that they will do a pretty good part by the Children's Home at High Point. We have paid $11.70 on the indebtedness of the Home, and I believe they will pay a great deal more this fall.

The greatest trouble I've found with our financial system here is the stewards have failed to see the individuals and call upon them for their dues. The stewards need to get busy and call on the membership each month and pay their pastor monthly or at least quarterly, so that he will not have to borrow money to run on all through the spring, summer and fall. For the pastor to borrow money or go in debt means to keep him financially embarrassed all the time, and no pastor can do his best when he is financially embarrassed. This is what has kept Lincoln Ct. in the back-ground for all these years, and I want to ask, and I am now asking, each steward on this circuit and on all other circuits and charges to steal away somewhere and then pray this prayer: namely, "O Lord, help me to feel the responsibility that now rests upon me as a steward for Jesus Christ, and for the extension of his kingdom. O Lord, help me to care for my pastor, and his family, as I should or as thou wouldst have me to care for them. Have I neglected my duty, and let my pastor, and his family go lacking the necessities of life and comfort, when I could have prevented it if I had only been faithful in the discharge of Christian duty? O Lord, if I have not done the very best I could, forgive me of the sin of omission, and negligence, and I promise thee now to take better care of my pastor and his family. This I will do for Jesus' sake. Amen."

With best wishes to the entire Annual Conference. Very truly yours,

D. M. Loy.

May 16, 1916.

Thomasville—

Our revival begins next Sunday. Rev. Mr. Stubbins of High Point will assist Bro. Pritchette in the meetings. Reporter.

May 16, 1916.

Randleman Circuit—

We have not written for some time, but we have been busy all the while. We held our second quarterly conference at Worthville, May 6th. Good attendance, and a good spirit was manifested among the brethren. Reports on finance not flattering, but in the main it will come up later. Bros. W. F. Ivey and R. W. Giles were put in nomination for delegate to Annual Conference.

Sunday, May 14th, was our Memorial and Mothers' Day service at Bethany. We had a good day. Yesterday, May 21st, was our Memorial and Old People's Day at Mt. Lebanon. It was well attended and the services were good.

Sunday, June 18th, will be our Children's Day and Old People's Service at New Salem. They are planning for good things then.

We must say of our Ladies' Aid Society at Mt. Lebanon that we have a working society of ladies. They are who can and will, for they are doing things all the time. We reported that they lighted the parsonage. They have now screened our home and are puting in window shades to all the windows and curtains for one room, which will make two rooms that will have curtains, Sister Matthews having curtained one room some time ago. They are also building a stove flue to make our rooms more convenient. They are doing good work and we are proud of them.

Now this is not all. We are proud of our young people, too. They do things, also. Some time ago they gave a play at the Auditorium and made $44 to pay on the parsonage debt; and on Saturday night, May 20, they gave an ice cream supper and made about $18 for the same purpose, making a total for parsonage debt of about $62. This helped the pastor in his collecting on the debt wonderfully. God bless the ladies and the young folks: if it were not for them much work would be left undone.

We believe we have now one of the most comfortable homes that any of our circuit preachers can boast of. We have been working harmoniously together and our development has been slow but manifestly sure all the while. Hope and confidence in their ability has inspired our people.

J. B. O'Briant.

Littleton Circuit—

Hawkins Chapel.—Our pastor filled his appointment here Sunday and preached another one of his good sermons to a right large congregation. We are always glad when we look forward to our preaching day. The message that he brings to us is good and helpful to the thirsty souls. When we do what we can we feel good. I am glad to report my brother is improving right fast. He thanks you all for your earnest prayers. We also thank the people for their kindness all through his sickness. All that saw him while he was very sick didn't think he would ever recover. We feel very thankful that he is now able to move about some.

The Sunday school prayer meting is in very good condition. There have been many sick ones in this neighborhood. I am glad to say they are improving.

Vannah Shearin, Reporter.

May 22, 1916.

Greensville Circuit—

Matthews Chapel.—Bro. Morgan was with us again last Sunday. He preached an excellent sermon to a very good congregation. We are always glad to see Bro. Morgan, for he has a word for every one. The Lord's Supper was administered, quite a number partaking.

We were also delighted to have Prof. D. T. Surratt to worship with us; wish he could come more often. But sorry to learn he will leave us now soon.

Our S. S. is doing very well, but is not what it should be. Our people don't seem to realize what going to S. S. would mean to them. Do wish we could get them interested, and what a lively S. S. we would have!

We are planning to have a S. S. convention in the near future; trust all the S. S.'s will join us, and let's all plan for a good time. We will publish the date later.

The second Sunday was Mothers' Day in our S. S. A good many white roses were worn.

We expect to have our church painted before the special meeting, which will be the fourth Sunday in July. Pray for us that we may have a successful meeting. Much success to *Herald* and its readers.

Lottie Edwards, Reporter.

It is better to suffer wrong than to do it.

St. Paul Circuit—

Liberty.—The S. S. of Liberty M. P. church elected officers on the first Sunday in May. Supt., R. E. Patterson; Asst., G. C. Smith; Teachers—Rev. W. C. Kennett, E. B. Moore, Mrs. W. F. Bowman, Mrs. R. E. Patterson, Mrs. C. P. Smith, Mrs. Joseph Swaim, and G. C. Smith; Organist, Mrs. Florence Elkins; Miss Daphney Bowman, Asst.; Flavius Amick, Secy.; Asst., W. M. Hanner; A. S. Pickett, Treasurer.

Bro. R. E. Patterson has been superintendent of the Sunday school in Liberty seventeen years. Years ago he was superintendent at Tabernacle M. P. church. His record as superintendent will not be often duplicated. May he live long and continue his good work as superintendent of the S. S., and excellent record as a man interested in the church along every line. He has passed the 75th mile-post of life, but his interest has not abated.

The teachers and officers are all well fitted for their places. Rev. Mr. Kennett, at 81 is active in church and S. S., and stands as erect as the boy in his teens. The pastor is delighted with this noble body of officers and teachers and church members. He does not forget their kindness and help promptly given, and prays for the blessings of our Lord to continue upon them.

G. F. Millaway.

Alamance Circuit—

On the third Sunday in May the W. F. M. S. of Bethel met to hold the annual Thank-offering Service. The attendance was fairly good. Several interesting readings were rendered, after which Bro. Ledbetter made a splendid address. A collection was taken which amounted to $7.32. The report for last year is as follows: Dues, $18.75; China, $1.00; Branch Contingent, $1.45; Executive Conting., $1.45; Thankoffering for last May, $8.50; making a total of $31.50. The report shows a decrease in membership since last year, as several have moved away, but we are glad to note an increase in finances. We have not by any means reached the standard yet, though we feel encouraged to press forward and try to do better next year.

At the present writing, Mr. James Holmes and Miss Mary Thompson are in the hospital, having been operated on for appendicitis. We hope for them a speedy recovery.

On the third Sunday in June there will be all day services. The Children's Day exercise will be given in the morning and the pastor will have charge of the afternoon service. Let everybody come out and enjoy the day. Tacy J. Woody, Rep.

Haw River Circuit—

Friendship.—We held Memorial Service here Sunday. It was a success. This was the first memorial service that was ever held here. We think it will not be the last. Bro. Kennett preached us a sermon that was suitable for the occasion. All were glad to have him here once more, and may the Lord bless and strengthen him in his old days here upon earth. At the close of the sermon the flower committee, which consisted of about fifty boys and girls, proceeded to the cemetery and placed flowers upon the graves of our loved ones. In the afternoon Bro. E. O. Pritchett was with us. He preached us a splendid sermon on Memorials. Told us how we should appreciate our mothers, honor and respect them. We were indeed glad to have him with us for everybody at Friendship is interested in him, first, because he is doing the work God called him to do; second, he is from our community and church. May God be with him daily is our prayer.

On Thursday, May 18th, Mrs. C. A. Stanfield entered into rest. She leaves two sons, one daughter, and a number of grandchildren, besides a host of friends to mourn their loss. She will be missed greatly in her church, home and by all who knew her. She was a woman of noble Christian character and was loved by all. She was a kind neighbor and was always ready with a willing hand to comfort the sick and those who were in distress. Though she is removed from our presence the memory of her noble life and good advice still lives.

Our S. S. is progressing nicely. We have good attendance which makes it interesting, but we still feel that there are more who could come and take part.

Revival services will begin here third Sunday in July. Bro. H. L. Powell is to be our help. Pray for us that we may do our part in helping to bring souls to Christ. Kathlyn Small, Reporter.

Mocksville Circuit—

Elbaville.—The failure to report from this church does not say that we have "closed out" altogether, it was just neglected, as news of interest has been scarce. We are still trying to move onward in our S. S. and it was very encouraging to have Mrs. D. C. Kurfees and Miss Ella Orrell of Winston-Salem with us again in S. S. on last Sunday. Still, we regret very much that we've had to give up one of our members, Miss Lola Ellis, who was married to Mr. Guy Shoaf, of Lexington, N. C., on April the 29th.

Our pastor, Rev. T. A. Williams, fills his appointments every third Sunday evening, and always comes with a helpful message for us. Reporter.

Flat Rock Circuit—

Palestine.—Sunday was our regular

preaching day. Our pastor was not with us. He was attending General Conference. We missed him so much, but hope it will not be necessary for him to be gone again. However, we had good services. We had our Sunday school as usual, a song service and also a good talk by Mr. McGee.

Our S. S. is doing nicely, also our prayer meeting every Sunday night. Since our last report death visited our church community and claimed one of our S. S. men, Mr. Henry Morris. We regret to give him up, and we miss him in our S. S., and also his wife and little boy, who have moved away since his death.

We have some sickness among our members. "Uncle Jim" Sharon, as he is generally known, has been very sick; he is improving some now. Mr. James Landreth is also very sick; there is but little hope for his recovery.

Since our report we also attended the Young People's Convention at Burlington, which we enjoyed so much; and now we want to have a service at our church that will imitate the convention, in order that the people who never attend a convention like this one was, may have an illustration of what the convention means. We know we cannot have a service like it, but we can pattern after it. We know it is a good pattern and we will try to make it fit.

We took a collection for the orphan children Sunday which amounted to $1.

Reporter.

Yadkin College Circuit—

On Saturday, May 13th, we held our second quarterly conference at Bethesda. The day was fine. When we reached the church we found everything swept and garnished. The brethren and sisters of that community had met and beautified the church grounds, built table to serve dinner, etc. Soon a large number of officials were there, also the community turned out well. The pastor preached to this attentive congregation at 11 o'clock. At about 12:45 a splendid and bounteous dinner was set by the ladies of that community. Every one ate till they wanted no more and many basketsful of the fragments were taken up.

The business of the quarterly conference was next. The business was transacted in the most harmonious spirit. I heard several remark that it was one of the sweetest-spirited conferences they were ever in. Reports were good. There seemed to be an increased interest along almost all lines of church work. Some noted improvements had been made. There were some resolves to inaugurate more system and method in reports. Several good and interesting talks were made by Bros. A. H. Evans, W. M. Byerly, Grady Leonard, and others. Bros. H. A. Leonard and J. W. Walser were nominated for delegate to Annual Conference. There being no further business, on motion conference adjourned to meet with the people at Friendship.

A good day at Shiloh.—Sunday, May the 21st, was appointed for Decoration Day. Some of the near-by people met previously and fixed up the graves of their dear ones. Well, Sunday A. M. was clear and beautiful. The people commenced to gather early and decorate the graves of their loved ones. The floral display was beautiful. I met with some people who told me that they had relatives buried there but had not been to Shiloh in twenty years.

At the appointed hour the efficient superintendent, H. A. Leonard, called together the S. S. There were 155 in classes, and a number of visitors present. Offering for the children at the Home was $2.96. School closed, giving a short recess.

At preaching hour they began to reassemble for worship. They came till the large auditorium was packed and a goodly crowd on the outside that could not be accommodated with seats. Prof. Emmet Fritts presided at the organ and some beautiful and appopriate music was rendered by the choir and audience. It being our regular communion day, the pastor opened the door of the church for reception of members and asked if parents had children to be dedicated to the service of God by the ordinance of Christian baptism. Bro. and Sister Julius Byerly brought forward their infant daughter and the three daughters of Bro. A. H. Evans came forward for church membership. Miss Mabel, the eldest, came with a certificate from the first Presbyterian church of Lexington. Mary Noble and Drusilla came on the profession of faith. These two received the ordinance of baptism and were cordially received to the communion and fellowship. These are beautiful and bright young girls and will, I have no doubt, make great workers in the kingdom of God. May the good Lord abundantly bless them.

It was, indeed, a sweet sight to behold the beautiful innocent infant face of the little daughter of Bro. and Sister Byerly as the pastor took her in his arms to the sacred altar to dedicate her little life to her Saviour.

Now the pastor preached as best he could a specially prepared sermon—from Ps. 116:15, "Precious in the sight of the Lord, is the death of his saints." The congregation was very quiet and attentive and in the true spirit of worship. Now comes the communion service. The largest number of communicants I ever saw, consisting of Methodist Protestants, Methodist Episcopals, Lutherans, Presbyterians, and Reformed Church members; no Baptists, of course. I wondered what they will do when we reach our home up yonder! It was a gracious service. After adjournment I went with Bro. Bob Sink for dinner. Ate a good dinner. I enjoyed a pleasant conversation with Bro. Sink, wife and children. Before I left we baptized Beatrice, the infant daughter. Bro. and Sister Sink are true Methodist Protestants and believe in the doctrine of infant baptism. This made the fifth child I have baptized for them in these seven years I've been their pastor. May God bless them and assist them in bringing their children up in the way they should go.

H. L. Powell, Pastor.

Buncombe Circuit—

Our second quarterly conference was held on Saturday before the second Sunday in this month at the Central M. P. church at Democrat. All seven of the churches were represented and the business was transacted in a good spirit. It was a good day, old-time religion being manifested, and it made every one happy. There was good attendance, there being about 500 there. Our pastor, Rev. T. E. Martin, had the good fortune to have Rev. J. H. Moton with him that day, which was a pleasure to all, for Bro. Moton is not forgotten by us. We were glad to have him with us again and know that he enjoyed the day; he said it was one of the best quarterly conferences he had ever attended in his 34 years in the ministry. We pray that this is just the beginning of good times for us this year. Come again, Bro. Moton, and help us enjoy some more of the good things we are expecting, for if we are faithful we know we shall receive. Pray for us that we may be faithful in the cause. Best wishes to our *Herald*.

Reporter.

GRANVILLE CIRCUIT SUNDAY SCHOOL RALLY.

The S. S. rally at Mt. Carmel May 14 was truly a success from beginning to end. Beginning about 10:30 A. M. and closing for the day about 3:15 P. M., the time was well taken up with recitations, papers, special songs, songs by congregation and speeches.

The address of the day was made at 11 A. M. by Mr. S. R. Harris. Of course this, as expected, was good. It was stated by one that he believed that to be the greatest speech he ever heard Mr. Harris make. So you can judge by this what it was.

Some of the papers, if not all, you may see in the Herald and will be worth reading. The recitations were very good.

In the afternoon a talk was enjoyed from Mr. T. T. Hicks, who followed Mr. E. C. Harris of Rehoboth. The pastor closed the service with some remarks.

W. Polk Garrett.

May 23, 1916.

Better a good word than a battle.

A HEBREW NOBLEMAN.

BY PAULINE CLARK.

About three thousand years before the Christian era, in Ur, a flourishing and idolatrous city of the Chaldeans, a child was born, destined to be the father of many nations. Abraham, the son of Terah and a descendant of Shem, flourished in a very remote period, in the days of Hammurabai, the great King of Babylon, on whose monument was found the first writing on stone.

In studying Abraham's life, we find a majesty and dignity seldom equaled. His moral courage and deep religious convictions show a divine spirit. While his unshaken faith in God's word has been the wonder and admiration of all nations in all ages.

God's many covenants with him and their frequent renewal tell us how highly favored he must have been. God blessed him with numerous flocks and herds and abundantly in silver and gold, but with all this wealth, he made no vain display. He wore the plainest dress and in his humble home we find no costly furnishings.

Abraham was a tent-dweller, and his tent a 'moving temple'. Wherever he pitched this 'moving temple,' on the sandy plains of Egypt, or among the green fields of Shechem, in the beautiful vale of Hebron, or on the olive-crowned hills around Jerusalem, there arose a simple altar of unhewn stones, and with the incense of his sacrifices ascended his prayer of thankfulness.

Though Abraham was a nomad, Hebron in the vale of Mamre was his favorite residence. Here Ishmael was born, and here while he rested in his tent door at high noon, came three strangers. Abraham welcomed them with an obeisance, and hastened to bring water and bathe their feet. While entertaining them under a spreading oak, with milk, butter, a tender kid and cakes of fine meal, baked by Sarah, Abraham's wife, he was told by his guests a son would be given him as a staff for his declining years.

Bishop Marvin, in his travels through the Holy Land, saw in Hebron, inclosed with an iron railing, an aged oak, its lower limbs supported and some of them nearly dead. This tree the natives claimed to be the same under which Abraham entertained the angels; Marvin himself thought it probably a scion of the mother tree.

Abraham's generosity is shown in his dealings with his nephew Lot. When their possessions had become so great they could no longer dwell together in unity Abraham said, "Let there be no strife between me and thee, and between my herdsmen and thy herdsmen," generously offering Lot choice of all the land before them. Lot chose the well watered plain of the Jordan and Abraham found a resting place in his beloved Hebron.

When the angels informed Abraham of their intention of destroying Sodom and Gomorrah, he pleaded earnestly for the safety of those wicked cities. The next morning, as he went from his tent-door and looked toward the cities of the plain, "The smoke of the country went up as the smoke of a great furnace." And Abraham knew that the visitants had fulfilled their threat.

Abraham displayed his kindness, as he came flushed with victory, from Chedorlaomer. After having rescued all the spoils and the captives that the four kings had taken from the king of Sodom, he accepted nothing.

"I have lifted up mine hand unto the Lord, the most high God, possessor of heaven and earth," said Abraham.

Did God intend that Ishmael should die, as Hagar wandered alone with him in the wilderness of Beersheba? "I will make him a great nation." When the bottle of water was consumed and Hagar could find no more, she laid Ishmael under a bush, saying, "Let me not see the death of the child!" While she wept aloud God opened her eyes and showed her a well of water. Carlyle thinks the well Zim Zim, "named," he says, "for its bubbling sound," was the well where Hagar eagerly refilled her bottle. So, Ishmael was saved to be the father of the great tribe of Ishmaelites.

After a useful life of one hundred twenty-seven years, Sarah, who had given Abraham so much happiness, Sarah, the highly favored of God, slept her last long sleep. When Abraham had deeply mourned for her and laid her tenderly to rest, he married Keturah. His union was blest with six sons. These with their descendants, the numerous Edomites and other Abrahamic tribes, including the great host of the Israelites that went up from Egypt to the Promised Land, show how fully God kept his promise to Abraham concerning his seed.

"In blessing, I will bless thee, and in multiplying, I will multiply thee, and thy seed shall be as the stars of the heavens, and as the sand which is upon the sea shore for multitude." Truly Abraham was the father of many nations.

Now we are come to the sublimest picture in the life of the grand old man. God did tempt him, not to commit sin by slaying Isaac, but only as a severe test of his strong faith. It seems Abraham thought God meant him to kill Isaac. What must have been his feelings in preparing to slay his only child? For Isaac asked him, "Father, where is the lamb for the burnt offering?" With a faltering voice and an almost bursting heart, methinks, I hear Abraham answer, "My son, God will provide himself a lamb for the sacrifice."

When Abraham had bound his obedient son and laid him on the altar Isaac's own hands had helped to build, when he had raised the knife to take the life so dear, an angel's hand arrested his, and an angel's voice broke the awful silence.

"Lay not thy hand upon the lad, neither do thou anything unto him."

Looking behind him, Abraham saw a ram caught in the thicket. When the lamb had been slain instead of Isaac, Abraham was enabled to see clearly why God had given him this severe trial. In fully testing his faith, it was necessary for God to conceal his true design from his servant. What a devout, what a consecrated man, Abraham must have been, so meekly to obey the most terrible command God was ever supposed to give to man. Truly Abraham deserves the appellation of Saint Paul, "faithful Abraham," and the words of Guthrie, "Voices addressed him from the skies, angels paid visits to his tent, and visions of celestial glory hallowed his lowly couch and mingled with his nightly dreams."

HOW MORAL COWARDICE MAY BE OVERCOME.

Physical cowardice all of us do not have; indeed, it is rarer than we think. But moral courage is another thing. To dare to do just what we know we ought to do, without being in the least hindered or disturbed by the presence of men who, we know, will either hate or despise or ridicule us for what we are doing, that is rare indeed. Many think they have it till the test comes. Why, there is in this community to-day an amount of right conviction which, if set free into right action by complete release from moral cowardice, would be felt through the land.

Cowardice wrings the foul and profane word from the lips that hate it while they utter it. Cowardice stifles the manly and indignant rebuke at the piece of conventional and approved meanness of the college or shop. Cowardice keeps the low standards of honor traditional and unbroken through generations of boys. Cowardice holds the young Christian back from the frank acknowledgment of his Lord.

"I will walk at liberty because I keep thy commandments." O those great words of David. What an everlasting story they tell of the liberty that comes by lofty service. They tell of what the young people need, at the very outset of life, to save them from cowardice. Not by despising men will you cease to fear them. People's worst slavery very often is to the things and people that they despise. Only by loving God and fearing him with that fear whose heart and soul is love; only by letting Christ show

God to you so that you must see him; only so shall you tread your cowardice under your feet and be free for your best life.—Phillips Brooks.

WHEN TOMMY TOAD BLOSSOMED.

Tommy Toad awoke one bright morning. He yawned. He blinked his beautiful eyes. He stretched first one leg and then the other. No, not *the* other, but *an*other and *an*other and *an*other.

"Where am I?" asked Tommy of himself. "Hmmmmm—why-eeeee! I'm in my house, of course. I remember now. The flies and the bugs and the worms all went away, and I had a dreadfully hollow feeling. But soon I became so cold that all I could think about was getting warm. So I came into my house—way, way in—and then I grew so sleepy that I forgot all about being hungry or cold. And that's the last I remember."

Tommy yawned and blinked and stretched some more. Suddenly he stopped and stuck up his funny nose. "What's that I smell?" asked he of himself. "Hmmmmm—why-eeeee! It's spring. Nothing else in the world smells like spring. How long I must have slept! Now I must make up for lost time."

He started to climb out, stiffly and slowly. Suddenly he stood still and tipped his head to one side. "What's that I hear? Why-eeeee. It's old Mrs. Robin. I remember that funny little crack in her top note. Now I hear old Pa Robin too. I must have overslept dreadfully. Now if it had been Billy Bluebird, it mightn't be so bad. But these robins! I must hurry."

Up and up he climbed, growing sprier and sprier at every step. Soon he stood on his own gray doorstep, puffing and blinking. O, but the sky was blue, and the sun was bright! Close by his doorstep some crocuses lifted up their shining heads. A little farther away the daffadowndilly family were just beginning to bring out their precious stores of gold. Daddy Robin and Mother Robin were bustling about, looking at the remains of their last year's nest and deciding not to use it, but to work hard and to have a beautiful, brand-new one. They looked very gay and bright themselves, perfectly spick and span. Everything around sparkled or shone or looked fresh and clean.

Tommy Toad looked down at his coat sleeves. They were positively shabby. He looked down at his shirt front. It was dingy, so dingy. He craned his neck so as to peek over his shoulder at his coat. "Disgraceful!" cried Tommy Toad. "And it feels uncomfortable too—stiff and queerish. Hmmmmm! Let me see. Did I feel like this last spring? Hmmmmm! Yes, I did. I'm sure I did. What did I do? Hmmmm! O, I remember now! Of course! Here goes!"

Then Tommy Toad began to wiggle and wiggle and stretch and twist, and in a few minutes what do you think happened? Why, that rusty coat slipped a little bit, then a whole lot, then from one end to the other. Then it began to peel off. Tommy Toad tugged at it with his stout little hands—O, how he tugged!—and soon he pulled it right over his head. Then what do you suppose he did with it? Well, perhaps he thought it would never do to leave such a dusty, rusty-looking thing around where everything was so fresh and bright; so he ate it all up. Yes, he did. And under it what do you suppose there was? Why, a lovely new suit; and it fitted beautifully. It was just as bright and fresh as the crocuses and the daffadowndilly and Daddy and Mother Robin.

"Just like last spring!" chuckled Tommy Toad.

Just then his little friend, Elizabeth, came running out to the garden. He was swallowing the last bit. He got it down with a funny gulp and sat staring at her with very bright, new-looking eyes.

Elizabeth hopped right up and down. "O mother!" she called. "Come—come quick! Tommy Toad is blossoming!"—Minnie L. Upton, in the *Christian Register.*

WE LEARN FROM TUMBLES.

It does not matter how many tumbles you have in this life, so long as you do not get dirty when you tumble. There is the greatest practical benefit in making a few failures in life, said Huxley. You learn that which is of inestimable importance—that there are a great many people in the world who are just as clever as you are, . . . and you very soon find out, if you have not found it out before, that patience and tenacity of purpose are worth more than twice their weight in cleverness.—*Continent.*

—Paul's beautiful yieldingness in every matter that touched his own opinions or his own practises, taken along with his iron will in what was not his own—these two things must be taken together to know Paul. Luther hits the whole matter here in a way that would have delighted Paul. "If two goats meet each other in a narrow path above a piece of water, what do they do?" asks Luther. "They cannot turn back, and they cannot pass each other; there is not an inch of spare room. If they were to butt at each other, both would fall into the water below and be drowned. What would you do? Well, nature has taught the one goat to lie down to let the other pass over it, and then they both get to the end of the way safe and sound." Now, Paul was always meeting goats on narrow ledges of rock with the sea below. And so are you, and so am I. Will you lie down and let me pass over your prostrate body, and then we shall both be saved?—Alexander Whyte, in *The Apostle Paul.*

—The department of agriculture will undertake the third annual census of birds in the United States during May and June. The work is to be facilitated by volunteer enumerators all through the country who will count the birds on 40-acre tracts adjacent to their homes.

—Owing to the scarcity and unprecedented high prices of leather footwear, wooden shoes are now being worn by German school children and the school authorities are encouraging their use in every way possible, despite the fact that they make a great deal of noise clattering about over the bare floors of school rooms. Shoes of this kind have not been worn in Germany for about a century and a half except among the peasantry; they have long been despised and held in contempt because the people considered them a sort of badge of poverty and low station.

—The huge volume of earth which slipped into the Panama canal some five months ago has all been removed and ships are again passing through the channel. The first day that the canal was opened 16 ships belonging to different nations availed themselves of the short cut and passed through without incident. The channel is reported to be in excellent condition and it is not expected that traffic will ever be held up again because of slides.

—Southern Railway Company has created the position of welfare agent for the benefit of its employees. The Rev. Chas. L. Bass, of Atlanta, has been appointed to fill this office.

—According to the report of the United States Agricultural Department of May 1, figures indicate that the total crop of winter wheat in the United States will be 155,765,000 bushels below the crop of last year; they indicate an increase of 3,054,000 bushels in the Southern States traversed by the lines of Southern Railway Company. Increases are shown for each of the States of Virginia, Georgia, Alabama, Kentucky, and Tennessee, and slight decreases in the States of North Carolina, South Carolina, and Mississippi.

Extract from lecture by a noncommissioned officer:

"Your rifle is your best friend, take every care of it; treat it as you would your wife; rub it thoroughly with an oily rag every day."—*Puck.*

MIRACLES OF HEALING IN TUNGCHOU.

By Delia D. Leavens.

Chinese women have to stand a great deal in the way of domestic difficulties, but when life becomes quite unbearable they use the only method they know, and cut the Gordian knot, or in other words, their throats. Three such cases came to the notice of our Tungchou hospital this spring. One had not succeeded in doing much damage with her dull scissors, and her recovery was rapid, yet her stay at the hospital was long enough to give her a new outlook on life. The other two girls were sisters, betrothed by their parents much against their wills. As the time drew near they felt that they could not submit. Better a double suicide than a double wedding. Time—night, by the light of a small oil lamp. The only witness—a baby asleep on the k'ang. Knives this time instead of scissors, and more successful cutting, clear through to the windpipe. All might have happened just as they planned had it not been for the lamp, which, being upset, gave the alarm by setting the house on fire. The family was aroused, but too late to save one of the girls and the baby. The other would-be suicide they brought to the hospital, horribly burned in face, hands, hair and scalp, besides the awful gash in her throat, and with an attitude toward life worse than any of her wounds. Far from helping the doctor's efforts, she hindered, by refusing to eat or do anything that would make for a recovery. Wasn't living just what she wanted to escape? The doctor persisted, bandaging her throat and grafting skin on her burns. The matron was kind and friendly. Everyone seemed to want her to live. In fact, these people were different from any she had ever known before. Life meant something different to them, and little by little it began to mean something different to her. As her poor burned face began to heal, a new expression crept into it. Her cure had gone more than skin deep.

The operations performed in our hospitals at home have not ceased to be a marvel to us unprofessional people, and when the same things are done by a doctor in China with no equipment, no assistance, in the most upprepossessing of surroundings, it seems little short of a miracle. Two confinement cases in Tungchou this spring illustrate this point and at the same time show how even a little more money spent for medical work might have saved two babies.

One of the cases was the wife of a man who has had opportunities of knowing about Christianity, for many of his relatives have been prominent in the church and in Christian education. The girl's family, however, was very conservative and anti-foreign, and it was only after they had given up all hope for their daughter, and after the repeated persuasions of one of the Christian relatives, that they would consent to let the foreign doctor be called. It was a first baby, and the girl had been in convulsions for eight hours, when late in the evening the doctor arrived. The mother refused to do anything to help along methods of which she did not approve. Our hospital does not boast a nurse, so there was only the husband and his cousin (a man) to lend a hand. An operation would have saved both mother and child, but it was out of the question, for lack of instruments and a properly equipped operating room. As it was, a night of hard work right there on the k'ang in the girl's own home pulled her through. That was so much beyond the wildest hopes of the family that their prejudices disappeared at once. The mother, when she saw that her daughter's life was saved, not only cared for her by the doctor's direction, but invited the Bible women to come and tell her about this doctrine she had been so misjudging. If it could teach men how to save lives it must be good all through. Her gratitude to the doctor found expression in a touching sentiment embroidered on satin and in contributions to the hospital treasury.

The other case was also in a heathen family, introduced by a Christian relative, but this time the initiative did not come from the relative. He had been ostracized long before when he adopted the new religion, and it was only in their time of extreme need that they sought him out to invite the foreign doctor for them. Everything they had tried had failed. The woman had been in labor three days, and the pains had stopped. Chinese knowledge could suggest nothing more; it was too late for foreign skill to do any harm, and a bare chance that it might do some good. Again, there was little to be gained by moving the patient to a poorly equipped hospital, and again the doctor had to utilize unskilled help. This time it was women, and they were willing to do as they were told. One of them gave the chloroform, and the doctor, kneeling on the k'ang, directed her, and performed the operation—a difficult one at best, but, in spite of every handicap, successful this time. The doctor, still intent upon his patient, tried to give directions for the care of the little girl baby, but the room was cold, there was no hot water, and the women kept saying, "Never mind the baby, only save the mother." A few more simple appliances, and some one who could use them,—not very much, but it would save many babies. The mother made a perfectly normal recovery. Her husband sold some corn and paid the fee with great promptness, and brought friends and neighbors to the hospital for treatment. During the operation a reconciliation had been going on. The ostracized relative had been received to the family, religion and all. They need no further proof of its worth, only more knowledge.

The prize case of the hospital this year, both from a professional and evangelistic point of view, was that of a woman with a breast abscess. Perhaps it is stretching a point to call a girl of seventeen a woman, though there can't be much of the girl side of her left after this experience. Her baby died of starvation, because of the condition of her breast. and the abscess kept spreading till it reached back of the shoulder and nearly to the waist in front, exposing bones and heart. When she came to the hospital in this perfectly unspeakable condition, the doctor gave her about three days to live. Nevertheless he went to work to clean her up, and in spite of everything, including the unkindness of her mother-in-law, who made a great fuss about her being there, and often refused to send her food, she slowly improved. Her own mother came to take care of her, and proved to be an unusually clean woman. It is not easy to be antiseptic, or even ordinarily neat in our hospital wards—regular Chinese rooms with the brick platform, where both the patient and the one who is taking care of her sleep under their own dirty bedding. Cooking is done in the room, and the corn-stalk fuel makes an excellent breeding place for flies, which in turn find a happy hunting ground on the food which is generally kept on the floor. Not ideal conditions, but all we have at present. We are dreaming of a nice clean woman's ward. We have the room, in fact, but that's another story.

To return to our patient; suppose we return after five or six months of hospital life. You would not know her. She is up and dressed, has shed her horrid bandages and the drawn look of pain has gone from around her eyes. The matron will tell you with pride how she has learned to read, and finished a phenomenal number of books. Better yet, she believes what she has read, and so does her mother and her husband, who has been often to see her. Even the mother-in-law has grown kinder, and is willing to listen to the new doctrine that wrought such wonders for her daughter-in-law. Isn't she a splendid proof of the need and the value of medical work for women in Tungchou?—Life and Light.

WHAT ONE TESTAMENT DID.

From a colporteur in France who had been distributing Testaments among the soldiers, comes the following story which shows the good that was done by one copy of the Book:

"A soldier who had received a New Testament fell upon the battlefield in front of his captain, who said to him, 'My poor friend, what would you like me to do for you?' The soldier answered, 'There is nothing to be done, captain. Perhaps you will be so good as to tell my mother that I die in peace. I go to meet my Saviour. It is this Book which gives me the assurance that I shall go to Heaven.' In writing of this incident the captain added, 'A Book which helps our soldiers to die must be very precious, consequently I take the liberty of keeping this Testament.' "

If you wish to assist the World's Sunday School Association in its effort to provide "one million Testaments for one million soldiers," please send remittance to the headquarters of the Association, 216 Metropolitan Tower, New York City. 450,000 Testaments have been provided for at this writing at a cost of a nickle each, and these have been distributed among the soldiers by the American Bible Society and its foreign Agents.

THE ARMENIAN PEOPLE.

In a recent widely quoted article written for the Boston *Advertiser,* Rev. James L. Barton, D. D., Foreign Secretary of the American Board and formerly president of Euphrates College in Harpoot, gives some concise and illuminating facts as to the nature and history of the Armenian people. We quote a few paragraphs:—

"The Armenians, whose extermination by the Turks is now threatened, are one of the oldest races of history. The earliest Biblical mention of the land occupied throughout their entire historical period is the allusion to Ararat. Armenia furnished Tyre with horses and mules, as reported by Ezekiel, and the king of Armenia was an ally of Cyrus the Great in the overthrow of the Babylonians in the sixth century B. C.

"Their own traditions take them back to Noah and make them members of the Japhetic branch of the human family. As a race they have a varied history. They were an ally of Rome in 67 B. C., and in 261 A. D. became again subject to Persia. Their last kingdom was in the Taurus Mountains, in Northern Cilicia, until 1375, when Armenia lost its last vestige of separate national existence.

"They were the first race or nation to adopt Christianity as a national religion, and so the Armenian Church is the oldest of all national churches, dating back to the

(Concluded on page sixteen.)

HOW THE STRIKE WAS SETTLED.

"Scab! Scab! Scab!" came menacing voices from either side, and the gladness in Rolfe Tisdale's eyes became surprise, and then understanding. His lips closed firmly.

He was already swerving in toward the mill entrance when the first call came, and had thought the loitering figures outside the gate to be employes like himself, going to their work. The yells of "Scab!" undeceived him. He bent over his wheel and circled through the gateway and round to the office, to the same door where he had sought for work just before sunset the evening before. A pleasant-faced man, but with grim lines about his mouth just now, was noting the men as they came in and passed to their work in the various departments. As Rolfe entered the quick eyes swept to him.

"Who—" the man began. Then, "Oh, yes, one of the new hands. You will go with Johnson—the man ahead of you—and let him show you about running a spinning frame. As soon as you get an idea of the work, you must take charge of as many frames as you can manage. I had intended you for the yard, but we happen to be short-handed just now. Thompson, you will—" The superintendent was already giving directions about another arrival, and Rolfe passed on with the man ahead of him, through one room and up two flights of stairs to where the cotton spinners did their work. There was employment in this room for fifty hands, and only ten had reported for work. Even the overseer was with the strikers. Rolfe had been surprised the evening before at his easiness in obtaining employment. He understood the reason now. The man Johnson turned and regarded him with something like a grin.

"Guess we'll sort of kill time till noon, he said. "That won't give the boy time enough to learn anything, so he may as well hunt out an easy place an' go to sleep. I'm second-hand here, so I s'pose I'll be boss till the overseer gets back. But noon will see us all out."

"It won't me," spoke up a young man near him, shortly. "I've engaged to work, and I shall do it in spite of the strikers. I don't draw pay without doing something for it."

"Nor me," "Nor me," "Nor me," agreed others of the men, emphatically.

"Oh, well, it's all right to say so now, Cutler and the rest of you," good-naturedly; "but this noon will see the end of workin'. I wouldn't have come in myself if I'd known how many were goin' to stay out. An' the strikers are right, too."

"Right or wrong, there isn't much difference, and so long as that's the case, I shall work for my pay the best I can. The owners are some to blame; but they are good business men, and just. If the strikers had gone to them in a manly way and stated their grievances, I believe everything would have been fixed up all right. But they wouldn't do that; they demanded four times what any sensible firm could give, and they didn't get it, and they won't get it. If the strikers hold out, it'll be a hard time, for there are hardly any of them who can afford to lose their wages. It seems to me the nearest right thing is to work, and I shall stick to my job."

"Every man to his own ideas," retorted Johnson. "I don't want to mix in any fuss, so after this noon I shall stay out and work in my garden. You and your friends may stick on here—if you can—an' the boy an' me an' such others as are of our mind will loaf till the skies get more clear. We—"

"I shall work, too," interrupted Rolfe, quickly. "I don't know anything about the strike, and I'm more than satisfied with the pay offered me. I shall try to work hard enough to earn it."

"Good for you!" exclaimed Cutler. "There's more than one way to look at duty, and ours seems to me to be right in this case. Now, as Mr. Johnson won't have time to teach you about spinning, suppose you come with me to my frames. I will do what I can."

Rolfe had already begun to like the broad-shouldered, steady-eyed young man, and he looked at him gratefully.

"Thank you," he said, "I shall be glad to learn with you."

As they went down between the long rows of spinning-frames, Cutler looked at him inquiringly.

"I don't remember seeing your face anywhere," he said. "You don't live in the village, do you?"

"No, sir. Our place is seven miles out. I'm John Tisdale's son."

"John Tisdale—the man who was hurt last year in a fire? I remember an account of it in the paper."

"Yes, sir. Father was bringing our neighbor's horses out of the barn, and a piece of timber fell on him. He's never got over it. Since then I've been trying to look out for the farm."

"How happens it you are here, then?" with some disapproval in the grave voice.

"I couldn't make it," quietly. "We only have a few acres, and they are rocky and a long way from market. I worked as hard as I could, but there was the doctor and medicines and a living to get. I would have tried for work outside before, but there was none near, and the village was too far away for me to walk back and forth. Last week a cousin came to see us on a bicycle. He said he was going to buy a new machine, and offered to sell me the old one on installments of a few dollars a month. I refused at first, then yesterday a new thought came to me, and I borrowed the bicycle and rode down and got this job at ninety cents a day. Last night I bought the machine, and now," with a warm look in his eyes, "I can send Charlie a few dollars every month and have enough left for the home expenses."

"And you ride back and forth every day?"

"Of course. I have to help mother look after father in the night, and then there are the chores. Besides, I don't like to leave them by themselves long. Father might get worse."

At noon Johnson and several of the old hands left, though a few new ones came in. But like Rolfe, they knew nothing of factory work, and had to be taught. It made a good deal of confusion, with much of the machinery still.

When they left work at night, they found many of the strikers lingering outside the big gates. Rolfe kept close to his new friend until they reached the street, then bent over his bicycle to shield his face and pedaled away at full speed. But before he reached home he stopped at a brook to remove several stains of blood and mud from his face.

The next morning Rolfe came an hour earlier to avoid the strikers, and at night, by advice of the superintendent, the hands slipped through a small gate at the back of the mill yard. But before he had gone many rods, he saw a number of the strikers after him, several of them on bicycles. Evidently they were in worse humor than the night before.

As he swung down a side street, however, the nearest toward his own home, there came a sudden scream of terror from a house opposite. It was a child's voice, and there was no one in sight, at any of the houses or along the street. Apparently all the men and women, and the children old enough to walk, were out with the strikers.

Rolfe did not hesitate, even with the menacing sounds of pursuit behind. Springing from his bicycle at the gate, he rushed through the open doorway and up a flight of stairs, following the terrified sound of the screams until he came to an upper back room. When he threw open the door a cloud of smoke and flame rolled out. The portieres draped back from the inside of the doorway were on fire, and a baby carriage and what appeared to be a pile of papers and magazines just beyond. To enter the room he would have to pass through the sheet of flames, but still Rolfe did not hesitate. Only, as he plunged in he dropped his head into his arms to shield his face. The opposite end of the room was comparatively free from smoke, which was forced back by the breeze entering a window. On the floor near this was crouching a boy of two or three years, screaming with fear. Evidently he had found matches somewhere, and with them had made a fire of the papers and magazines, then in terror of what he had done had retreated to the window.

Snatching a blanket from a bed which the fire had not yet reached, Rolfe wrapped it around the boy and plunged back with him through the sheet of flames. He would have tried to extinguish the fire itself, but it had gained too much headway for him to subdue singlehanded. Only the fire department could prove effective now.

On the way downstairs he heard excited voices from the street. The pursuing strikers had overtaken him, and as he stepped into view in the doorway derisive calls greeted his appearance. Then they noticed the child in his arms, and almost at the same moment the freed smoke beginning to pour from the chamber windows above, and their shouts died away in exclamation of inquiry.

With a sharp cry a tall, heavily-bearded man sprang up the walk and caught the child from his arms. Rolfe did not know him then, but later he discovered that the man was the spinning-room overseer and the leader and organizer of the strike.

Other men were now crowding into the burning house; and for the moment unnoticed, Rolfe slipped past them to his bicycle. But as he picked it up, he uttered a low cry of surprised anger, instantly checked, however, as he realized that he was only one and they were all against him. The front wheel of the bicycle had been broken and bent by stones until it was utterly ruined. For an instant, he had a wild thought of turning back upon them and demanding satisfaction. Then he swung the broken machine upon his shoulder and trudged off toward his home, seven miles away across a rough country.

But the next morning he was back at the mill, earlier even than on the day before. He could not risk any trouble with the strikers now. The ruined bicycle was to be paid for, and the living at home to be made. He must keep his job at all hazards; and to do it he must walk the seven miles twice a day and curb all feelings of resentment. It would be a long time before he could afford another machine.

As he passed into the mill he noticed a number of men in the office. Some sort of consultation seemed to be going on. But the spinning-room was empty.

However, when an hour or more passed, and the last bell was commencing to ring, there came a sudden tramping upon the stairs, and men and boys began to file into the room, ten, twenty, forty, fifty, and among them was the black-bearded man who had snatched the child from his arms. This man came straight to him.

"You are Rolfe Tisdale," he exclaimed. "I have been inquiring about you at the office. Last night you saved my boy from an awful death, and it—it, well, it sobered me up a good deal and set me to thinking. This morning we have been talking in the office, and have arranged the striking trouble, with a little concession on both sides. You need not fear any more trouble on the street. And, oh, yes, I have ordered a new bicycle for you, of the best make. It will be at the office this afternoon, in time for you to ride home."—Frank H. Sweet, in *Sabbath Reading.*

HAYSE.—John T. Hayse, a young man just in the prime of life, answered to the call to go to the world beyond May 13th, aged 27 years, 5 months and 16 days. He was married in 1909 and his companion had preceded him to the glory world about 3 years ago. Two children were born to them, one of whom is living.

John, as we called him, fought a dreadful disease as long as he could and still had hopes of getting well until perhaps six months before he died. He was converted last September in our meeting at New Salem, joined the church and lived close to God the remainder of his life, and died happy in the Lord. He had many friends and nothing was left undone by his own people or friends that would bring relief or comfort to him during his sickness.

The relatives have the deepest sympathy of all their friends. Talmage, the little orphan boy, will find a home with his grand parents, Bro. and Sister Hayse. God bless the little boy. J. B. O'Briant.

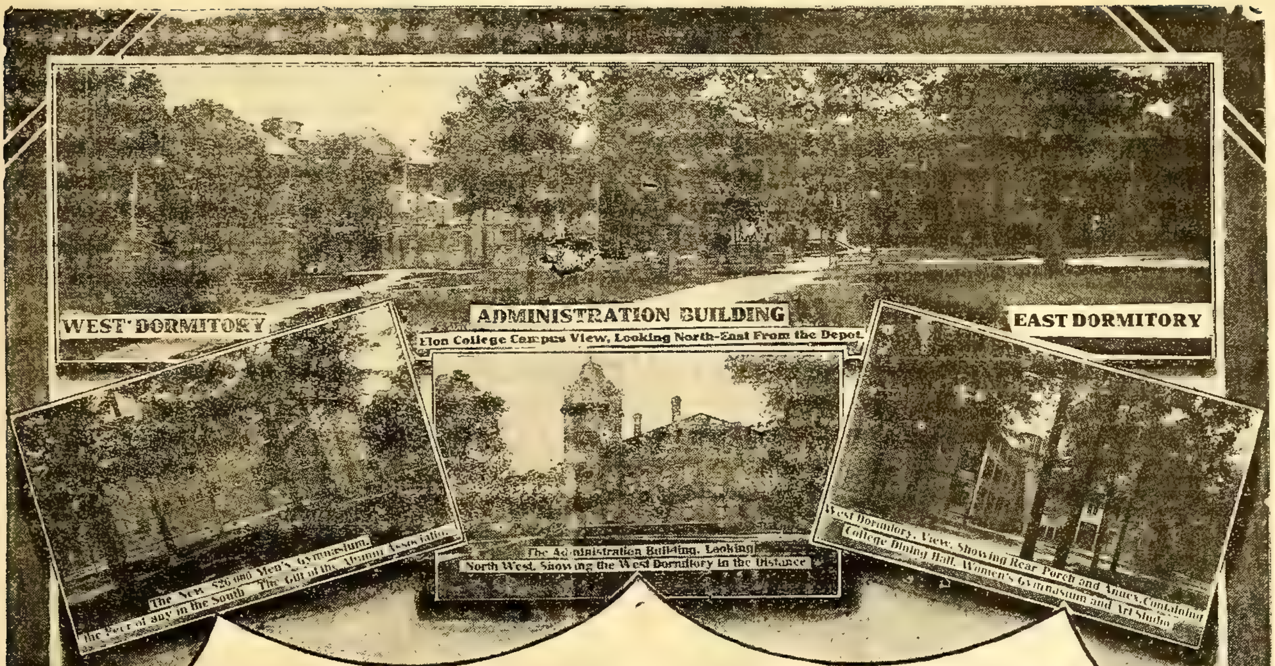
TEMPY CORNELIA STEEL.—Sister Steel was born April 20, 1831. In 1852 she was married to John Allred. She became the mother of eleven children, nine girls and two boys. Two of these preceded her to the spirit world. Nine are still living. She was also the grandmother of twenty-three children, five of these having passed on before her.

She joined the M. P. Church in her girlhood days. She was a good mother and was always deeply interested in the success of her children. Before death she gave the assurance that all was well. The funeral services were conducted in her home at Alamance by J. A. Burgess, and her body laid to rest in Friendship cemetery on the evening of the eighth of April, 1916.

J. A. Burgess.

MARRIED

At the M. P. Parsonage, May 20, Mr. Gurney Brookshire and Miss Katie Reid, J. B. O'Briant officiating. Friends are extending congratulations.



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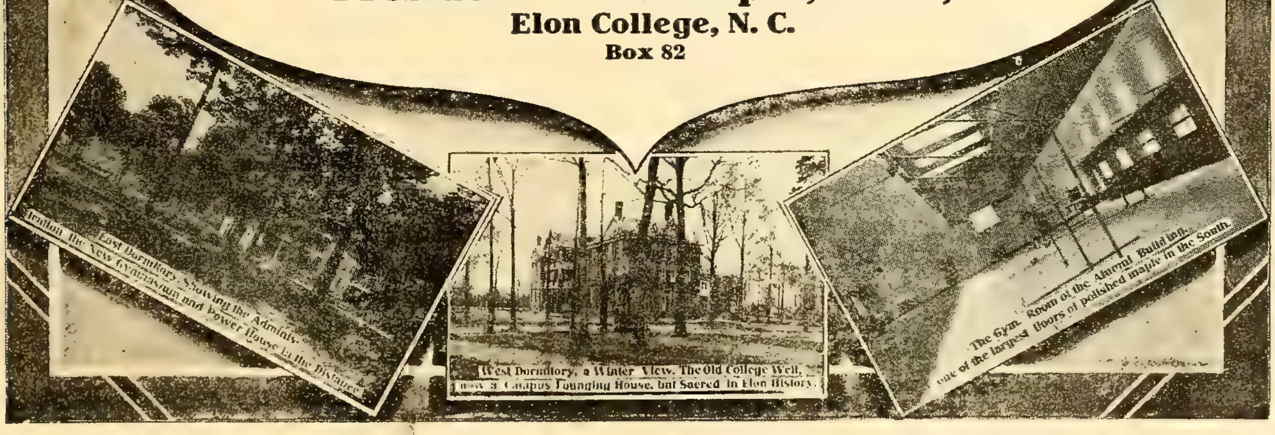

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6:45 a. m. No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond to Charlotte and Norfolk to Asheville. Coaches.

7:30 a. m. No. 108, daily. Local for Raleigh, and intermediate points.

7:30 a. m. No. 154, daily except Sunday. For Ramseur.

8:10 a. m. No. 44, daily. For Washington and points North.

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[illegible]:43 p. m. No. 43, daily. For Charlotte.

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VOLUME XXII. GREENSBORO, N. C., JUNE 1, 1916. NUMBER 28.

THIS GENERAL CONFERENCE.

It is yet too early to form a mature judgment of the work of our late General Conference. But our present feeling is that this was the most earnest session we have ever attended in the matter of pushing forward the work of our denomination. There was manifest a disposition to sink differences and unite forces in the work God has given us to do.

Our church, judged from this representative body, seems to be entering into a new consciousness of its misison. President Davis compared our church among the churches to the little Swiss Republic among the greater nations of Europe. What friend of mankind could wish to see the little republic blotted out or absorbed by the monarchies that surround it? What friend of mankind could wish Methodist Protestantism to be crowded out of existence by systems that have gathered more numbers but have failed to recognize the dignity and rights of the individual man?

It is true that good Dr. Kelly used the fatalistic argument in favor of Methodist union, but that was the only real argument he used, and it is not convincing to believers in liberty.

This General Conference agreed to enter upon a forward movement this quadrennium, aiming to add 25 per cent. to the membership of the church, and in a special campaign to raise one million dollars for missionary and educational work. Rev. Crates S. Johnson, of Columbus, Ohio, was chosen as executive secretary for this work against his own protest, but we hope he will accept the work. He is a young man of grasp and penetration and enjoys the confidence of the church and will have general co-operation in it, we believe.

A board of education was authorized to succeed the board of ministerial education having in hand not simply the work of helping find and equip men for the ministry but the broader work of both lay and ministerial education, and an oversight of our educational institutions. Rev. Geo. H. Miller, for seventeen years pastor of our church in Steubenville, Ohio, was chosen as Secretary of this Board, Rev. Geo. R. Brown wishing to retire from this work.

Dr. F. T. Tagg, editor of the *Methodist Protestant* for 24 years, retired on his own motion, and Dr. F. T. Benson, of Maryland, was elected to succeed him. Dr. Benson delighted some of our people years ago as a department editor, and now that he has become editor-in-chief, he will no doubt measure up to the hopes already excited. We wish him much satisfaction and abundant success in the editorial chair.

Doctor Lyman E. Davis was unanimously re-elected editor of the *Methodist Recorder,* Dr. C. E. Wilbur of our Sunday school literature, and Mr. Reiner publishing agent at Baltimore. Mr. F. W. Pierpont was re-elected publishing agent at Pittsburgh by a large majority.

It was decided by this General Conference to have one denominational treasurer for all the boards. This will save time to the secretaries, it is hoped.

The personnel of this Conference, while containing many of the familiar faces, also included quite a number of new men. It was an earnest, working Conference, and although, perhaps, some minor mistakes were made, we believe upon the whole we have reason to thank God and take courage because of the actions of this General Conference.

The Zanesville Methodist Protestant Church was a pleasing surprise to many of us, both in its building and its attendance. The house of worship is perhaps the best in the denomination. No church in Greensboro equals it in convenience of arrangement and artistic appearance, though some churches here cost more money. It was built, however, by the Muskingum Conference, and the Annual Conference generally meets there. The Sunday school at Zanesville is also one of the largest in the denomination. There were 1,177 present on May 21st. The number frequently exceeds one thousand. The present pastor is a comparatively young man, Rev. Geo. G. Schurtz. He is capable and popular.

Our North Carolina delegation was short three men. Those present were: Ministers—Andrews, Bates, Bethea, Cecil, Dixon, Forelines, Holmes, Johnson, McCulloch Taylor, Whitaker; Laymen—Garrett, Harris, Harrison, Hunter, Idol, Rankin, Swain, Whitaker.

By pushing business, the session was shortened somewhat. The end seemed so near on Friday evening that most of our N. C. delegation felt justified in starting for home, to avoid Sunday travel. Our party of eleven reached Greensboro at 6:33 Saturday evening.

Better a good word than a battle.

THE SUMMER CONFERENCE—WILL YOUR PASTOR GO?

As time for the Summer Conference fast approaches the charges that will pay the expenses of the pastors should be reported in the Herald at once. What charge will be first? Entertainment and platform expense $2.50 and the railroad fare to and from High Point.

At least twenty of our charges should send their pastors this year, paying all the expenses of the trip. But somebody must start this work on your circuit. Whether you are an official or not, if no one else is interested, gentle reader, you can do this yourself, circulate a little subscription list among your friends and the work will be done your pastor will be happy, the conference will be better, your charge will be helped, and you will have the consciousness of doing a worthy deed.

Please to report in Herald next week. Conference meets June 26th.

Fraternally, R. M. Andrews.

Suppose that "when the roll is called up yonder," I am there myself, but that all through the eternal ages I am unable to find a single person who is there because of my having led him to Christ—how much will heaven mean to me?

Suppose I were asked how many persons I had *persistently tried* to win to Christ during the past month, or even during the past year, what would my answer be? How many have I even spoken to? How many have I on my prayer list now? If I am not interested enough in the salvation of others even to have a daily prayer list, is it any wonder that I am not a soul winner?

It is said that a minister once dreamed that he saw rows of beautiful diadems studded with precious jewels. *"Is that big one for me?"* said he, remembering that there had been many conversions in his church. *"No, not for you."* the angel said, "that one is for the poor old deaf man who used to sit by your pulpit stairs and plead with God for souls in the congregation while you preached to them."—From *"God's Plan for Soul-Winning."*

We are told that those who go forth weeping, bearing precious seed, shall *doubtless* come again with rejoicing, bringing their sheaves with them. (Psa. 126:6.) Will those also come rejoicing who have no sheaves to bring?

OUR FATHERS—WHAT WE OWE TO THEIR MEMORIES.

BY DR. J. W. KIDD.

At the close of the American Revolution we are told that John Wesley gave his consent to the separation of the Methodists in the United States from the Church of England in the following words: "As our American brethren are now totally disentangled from the state and the English hierarchy we dare not entangle them again with either the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive church, and we judge it best that they should stand fast in that liberty wherewith God hath so strangely set them free."

The letter containing this permission was sent over by Dr. Thomas Coke, he and Francis Asbury being designated as joint superintendents of the work in America. I will make no comment on the statement made by Wesley about the strange manner in which the Methodists in America had been set free, and then undertake to designate the men who should govern them, without asking them their consent.

When Dr. Coke arrived in America a conference of traveling preachers was called to meet in Baltimore (December, 1784) and an independent church was organized under the title of Methodist Episcopal Church, and Francis Asbury and Dr. Coke were made bishops. You will remember that this was at a time when the colonies had just thrown off the yoke of Great Britain and a republic had been organized and started on the principles that governments derive their just powers from the consent of the governed, and that all men were created free and equal. The Methodist preachers in the United States, however, didn't seem to take much stock in the theory that the governed had anything to do with it, at least in church matters, and they organized a church in which the laity had no rights whatever, except to support their self-appointed rulers and task-masters.

We are informed that no provision whatever was made for the laymen to vote on any question at any meeting of the church From the nature of things we would naturally suppose this would have been a first-class time to have organized a "Laymen's Movement," and a Laymen's Movement did materialize, but I can assure my hearers that the Laymen's movements in that day had a much rockier time than similar movements at a later day. Our fathers of the laity and a portion of the ministry believed that "One is your master even Christ and all ye are brethren," and they believed that no man or set of men had any right, according to God's Word, to lord it over their brethren, and they protested vigorously against this combined monarchy and oligarchy which had thus been set up in this land of the free.

When the General Conference met in 1824 a number of petitions were presented praying for a representation of laymen in the law-making department of the church but the petitioners met with no encouragement. The only answer was, "Pardon us if we know no such rights; if we do not comprehend such privileges."

Union societies sprang up all over the country, the object of which was to bring a mighty and combined influence to bear on the next General Conference to ask for the admission of laymen into the councils of the church, but at the next meeting they got this reply: "The great head of the church himself has imposed on us the duty of preaching the Gospel, of administering the ordinances and maintaining discipline among those over whom the Holy Ghost in these respects has made us the overseers."

In monarchial countries they believe, or profess to believe, that kings rule by divine right; that God has appointed the monarch to reign and rule over his subjects. We who live in a republic laugh at such foolishness, but the answer our fathers received was equally absurd, equally ridiculous and equally lacking in common sense. Our fathers at first did not protest against the episcopacy, but the lack of lay representation, and if they at that time could have secured some show of rights, another church would not have been organized lacking bishops.

But the "Mutual Rights," a Methodist paper, devoted to the interests of laymen was started, and then the bishops and those of their choosing began to show their authority. They began to expel those who belonged to the union societies and who read the "Mutual Rights." Mind you, this was in free America, a country where free speech and a free press were supposed to be rights of the people. Yet our fathers, against whom no charges of immorality or heresy could be brought, were expelled from the only Methodist Church in America, as if some great crime had been committed by them.

After their expulsion there was nothing left for our fathers to do but to organize another Methodist Church, and what is now known as the Methodist Protestant Church was organized, and, of course, the laymen were given their rights in the new church; and as they had seen so much trouble from the arbitrary actions of the bishops, they decided they would have none, and they organized a church without a bishop, in a land that has no king.

Please remember that I am not trying to abuse the Methodist Episcopal Church. My earlier years were spent among the members of that church, and I cherish memories of their kindness to me and mine, and I have often talked over with them the earlier history of their church. I have no ill will against them or their church; this is a free country, and every one has a right to belong where he pleases.

I have not written anything for "harm-sake or hate-sake," but I have given the facts of history, because it is absolutely necessary for the vindication of our fathers, whose memories we revere and whose examples we are trying to follow.

Our people are not much given to telling others about our fathers, or of dwelling on their characteristics as they should, and I am sorry to say that members of the other Methodist Churches are absolutely uninformed as to the true character of our fathers.

I read some years ago that at a meeting of our general conference at Pittsburg the great Senator Dolliver appeared as a fraternal messenger from the Methodist Episcopal Church and commended the work of our fathers, but deplored the fact that a new church was organized, and said, "If you had stayed with us we could have whipped them into it—lay representation—twenty-five years sooner.

And when I read the report I was mortified that not a member of the conference explained to the Senator that it was not a matter of choice with our fathers, but of necessity. They had either to organize a new church or go into other churches with whose doctrines they were not in accord. The Methodist Episcopal Church, or perhaps I should say the two Methodist Episcopal Churches, now have lay delegation, but not to the extent yet that our church has.

And while we wish that all branches of Methodism may grow and prosper, we owe it to our fathers to stand fast in the liberty with which God has so marvellously clothed us.

"O liberty, can man resign thee?
Once having felt thy gen'rous flame,
Can dungeon bolts and bars confine thee,
Or whip thy noble spirit tame?"

We owe it to our fathers to teach our children to love liberty, both in church and state.

[This paper was read before the West Virginia Conference, and a resolution requesting its publication was adopted.]

—Rev. R. M. Andrews was elected by the General Conference as a member of the Board of Education, and Bro. J. Norman Wills was re-elected a member of the Board of Foreign Missions and also as a member of the Seminary Board.

THE RESTLESSNESS OF HUMAN AMBITION.

BY ROBERT TURNER.

"O that I had the wings of a dove; for I would fly to yonder, and be at rest." Psa. 11:1 and 55:6.

An object, to be seen at greatest advantage, must be at a distance from the eye of the observer. The hovel with its surroundings of disgust, not a thing pleasant to the near observer, but if seen at a sufficient distance, may appear a sweet and very desirable cottage. The thistle field strewn with brambles may delight the eye of a distant spectator by the loveliness of its verdure. The dead sea whose waters are corrupted and whose banks poison the air by their putrid exhalation, may charm the eye of an enthusiast, who views it from an adjoining eminence, and dwells with rapture on the quietness of its surface, and on the beauty of its outline—its border fringed with the gayest coloring of nature, all is the effect of distance. The poor man's house it can transform into a paradise of beauty.

Have not some of you had an idea that other people were more happy than yourself—and really wished that it were possible for you to be buried in a distant grove, and forget for a while, in silence, and in solitude the distraction of the world? Have you not in your own imagination seen yon beautiful rivulet and longed to repose there on its bank and enjoy the peace and quietness of its concealment? In a word is not there a secret aspiration of the soul for another place than the one you actually occupy?

But what is most to be observed is that when you are approaching the long-wished-for spot, the fairy enchantments in which distance has so beautifully arrayed it, gradually disappear; when you at last arrive at your object the illusion is entirely dissipated. You find you have carried your principle of restlessness with you.

What is true of the natural landscape is also true of the moral landscape, which is presented to the eye of the mind when it contemplates human life. The position which I myself occupy is seen and felt with all its disadvantages. I see it before mine eyes, with a vision so near and intimate, as to admit of no coloring, and to preclude the exercise of fancy.

Am I unlearned? I feel the disgrace of ignorance, and long to be a philosopher. Do I stand upon a literary platform? I feel the vexation of rivalship. Am I poor? I long to be wealthy. Am I rich? I think how happy I would have been if born in poverty with its peace and innocency. Am I immersed in business? I envy those who have every hour at their disposal. Am I single? I feel the dreariness of solitude. Am I married? I am tormented with the ingratitude of those around me.

This is a principle of human ambition, but the truth is, that we are never satisfied. We all have something to look forward to, and something to aspire after.

It is true man should engage in pursuits —even if trifling—if innocent, but it is far better to look to a pursuit which is not trifling—which leads to some lasting gratification. Man must have an object to look forward to; without this incitement the mind languishes. But let us compare this same principle to the children of light and those of darkness. One labors for immortality. The other for perishable and vain objects.

There is no resting place to be found this side of time. It is the doctrine of the Bible

I do not ask you to listen to the complaints of the poor, or the murmuring of the disappointed. Take your lesson from the more fortunate, visit him in his stage of fame and grandeur, go with him to his solitude, mark his dissatisfied eye, *no rest.*

Then let's look for that rest which God has promised and for that country in which there are no sun, moon, and stars to give light to our habitation, but the glory of God shall lighten it forever more..

LOVING THE PREEMINENCE.

In Third John, 9:10, is graphically portrayed the unholy ambition of Diotrephes in being first in everything regardless of the means employed in obtaining the first place, or the consequences resulting therefrom. Instead of his belonging to the class of people whose efficiency and usefulness is largely destroyed by their timidity, modesty and unassertiveness; he belonged to the other extreme class whose forwardness, domineering and egotistical ways make them almost unendurable. The natural, child-like state is the happy goal for all, thereby avoiding either extreme.

"Chickens come home to roost" is literally fulfilled in John's troubles with Diotrephes. This preeminence seeker, no doubt, almost vexed the very life out of the aged apostle, through his constant endeavor to be first in all things. John was being "paid back in his own coin." He would recall to mind the many times the disciples had vexed the soul of the Master through their strife over who should be first among the disciples and how his own mother had interceded in trying to procure the highest seats of honor in Christ's kingdom for John and James.

Diotrephes was a gallery speaker, in the legislative halls; a grand-stand player on the base-ball field; the gas-bag in the country store, and the imperious boss in the committee room. He prayed to be heard of men and gave alms and fasted to be seen of men. Like Peter, he became an offense to his Master, seeking and doing those things that were of man and not the things that were of God. Diotrephes, like Judas, was the devil in that local church, tormenting the very soul out of the Elder; the beloved Gaius, who walked in the truth; and Demetrius who had good report of all men, and of the truth itself. The regrettable feature is that most churches are cursed with a few just such men and women as Diotrephes.

The motto of Diotrephes was, "Rule or Ruin" and there was nothing so base, contemptible and treacherous that he would not do when it would assist him in gaining the preeminence. When messengers were sent to this church by the apostles, Diotrephes would neither receive them himself, nor permit others who would. He denied the authority of the apostles, refused to obey their instructions and destroyed letters sent to this church through him. Members whom he could not rule he cast out of the church.

Diotrephes was one of those little souls filled with unholy ambitions and lime-light lovers, who have to be carried, cared for like babies in order to keep them in good humor. If the church desires to have his name, means and influence on her side, unusual discretion must be used to keep him in the most prominent office; let him have his way, pat him on the back for everything he does, and have a large quantity of "soft soap and "soothing oil" on hand in case of emergency, lest he chafe and gall under the collar. He followed for the loaves and fishes, on the shoulders of others in order to be above the masses. He opposed everything that didn't originate with him, place him foremost in it, or have the stamp of his approval on it.

Diotrephes held some dominating office in his local church; no doubt, given to him in order to get him to join it; hoping to line him and his friends up on the side of right; which office and position of influence he abused as badly as Judas Iscariot ever did Unlike Elisha, "The man of God," Diotrephes directed all his powers as ruler, officer and leader to advance his own selfish interest, pacify his cravings for prominence and to feed his vanity. I have known of many little folks to leave their local church, their denomination in order to become a Class Leader in another church, or officer or teacher in the Sunday school. Many leave their church and community to attend church in another in order to become an organist or to get to sing in their choir. What a pity that St. Peter could not have kept that four cornered sheet, handing it down to us to carry such people around in.

During this time there were forming among the churches of Asia Minor strong anti-Pauline and anti-Jewish parties threatening the very existence of the church itself: John, the peace-loving man of God, was endeavoring to get the factions together, thereby escaping the harmful results and shameful divisions that were impending Diotrephes saw an opportunity to suddenly gain some notoriety, and regardless of harmful consequences, he allied himself against John and the Union Party. He welcomed schism at all times when it would result advantageously to him. So far as is known he was perfectly orthodox in his creed; the charge of heresy couldn't be brought against him; but he was schismatical in all his dealing. His light, prating, poisoned tongue backed up by a misguided hand and evil heart wrought much harm

Diotrephes in his mad desire to be first lost sight of the secret and joy of true greatness and happiness. He failed to see the blue in the glass of water, the glory in the lily of the valley and the wisdom of the chief's being servant of all. He lived for what he could get out of life and not what he could put into it. His narrow, contracted and self-centered life is in open contrast to the noble life of the Apostle Paul, who instead of "having to be first or nothing," said. "For though I be free from all men, yet I have made myself servant unto all, that I might gain the more—I am made all things to all men, that I might by all means save some. This I do for the Gospel's sake." No people so degraded, in circumstances so low nor tasks too mean nor humiliating to shame or baffle the great heart of Paul, who came third in all his calculations, with God first and his fellow men second.

W. A. Ledford.

Adena, O., May 25, 1916.

MARTHA! MARTHA!

Thou art careful and troubled about many things, but one thing is needful and Mary has chosen that good part which shall not be taken away from her.

Now I have not started this article in answer to any one, or to use any personalities, but for all of us to study the general workings of our church and the equality of the finance matter, both in pastor's salary and general interests. I see an article in the Herald of May 18th —A Layman's Job and Who Will Take It. I would say all of us ought to take it, and to consider it well, for there is serious trouble somewhere.

I am now in my 80th year, and have spent about two-thirds of that time in the M. P. Church, and have all the time been satisfied that some of our preachers were not getting the support they ought to have had. Some of us old people well remember the struggles of our church after the civil war, and almost all of us were poor and had little or no money, and when most of our pastors got only $150 to $300 a year,, and had to take part of that in provisions and clothing, for we did not have the money, but we all lived some way. But the church has grown and prospered, and God has blessed us with plenty, and yet I don't believe the preachers are paid in many places any better according to ability or necessity of the times, than they were 50 years ago, and with less equality and satisfaction than then. But where is the trouble and what is the remedy? Let us stop and inquire.

Turn to 2 Kings 22nd chapter, and find the last book and inquire of God. Get the church right with God, get things on an equality according to ability; but that is a job for us all, and the preachers not excepted.

I believe we have as good people as there are any where in our church, and they want to do right by each other, and they think they are, but "Money, Money," and criticism and sharp rebukes can never do any church any good, or the ones that read them, but makes matters worse. We must find some other remedy. How can any preacher know the financial strength of any field only the one he travels, or how can the finance committee know the strength of the different fields with the light they have, to make the assessment by the number of members can't be fair. To make it by the amount paid pastor is only to guess at what the charges are able to pay. I believe many of the country charges become discouraged and think they are overcharged according to strength. Now let us try to find the cause if there is any. A great deal of the strength of the country churches has gone to the towns and cities in the last twenty-five years and left many of them weak. They have been dunned for money to help build churches in the towns at a cost of from ten to forty thousand dollars, when many of them were not able to build for themselves at a cost of one thousand dollars. Has the main part of the church extension money gone to the towns and cities where they have preaching every Sunday, while many places get preaching only once a month? Is the Bible or any part of our church neglected in any way? I am not saying all these things are so, but let us have seventy deacons appointed or as many as are needed to look after these things, and let our ministers give themselves wholly to preaching the word. I believe if things could be got on equality and our people could be got to see it, they would be willing to pay a living salary.

With love to all concerned, I am yours in the work of the Master.

Peter Vuncannon.

Star, N. C.

OUR DUTY.

I feel it my duty to write to our paper. I am a poor orppan child left in this unfriendly world with no sister or brother to love and comfort me. I have no education. What I know is just what I have learned by my own study and my Heavenly Father's help; but amid all the troubles I can only look back on my past life and thank and praise my Heavenly Father that it is as well with me as it is. Bless His holy name, he has guided and brought me thus far, and I trust that he will lead me safely home.

I feel that if I have any talent, it is for personal work. I try to win souls, but I have been rejected by some, as they despised their Father's instructions; others receive my message in honest hearts and rejoice and say that they love me because I share their burdens when no others ever had.

I want to call the attention of some who are out of their duty to mother and father, sisters and brothers. So many will wait until mother is dead; they will go to the grave and carry flowers and cover the grave and grieve and say that they know that they had the best mother in the world, and if they could only call her back they would never grieve nor treat her as they had any more. But it is too late, they are forever gone and you can never call her back.

Let us weep with those who weep and rejoice with those that rejoice. O how I long to see love flowing from breast to breast.

Why do I love the church first? Because Jesus is the head of the church and I know He first loved me. I love my church and brothers and sisters and I love all true churches and all Christ-like members, and I love the souls of sinners, but not their sins.

I am sorry to say that my church (Harris Chapel) has no pastor, but Bro. Durant (he is a M. E. preacher) seems to be a good man and I like to hear him preach; but none is as consoling as the M. P. to me; but poor me! I have to do as the rest say. Pray for my church, Harris Chapel.

Virginia Barfield.

—The State Board of Health again warns the people of the State against the insidious nature of the typhoid carrier. It advises the vaccine treatment that has proved effective against the typhoid carrier and that may be had from any physician in the State.

A GREAT BATTLE LINE.

The reading world is becoming accustomed to long battle lines. There are battle lines in the present European war extending hundreds of miles. But the battle line in this country against the saloon is thousands of miles in length, extending, literally, from the Atlantic to the Pacific and from the Gulf of Mexico to the International boundary.

Some of the great central states occupy critical positions in this line. Indiana, for example, where the liquor interests literally spent hundreds of thousands of dollars in their battle for the preservation of their saloons during 1915. During this period they succeeded in re-opening only twelve saloons in communities which had formerly voted dry, but in the same period of time the dry forces succeeded in closing a total of 120 saloons. This is a wonderful record when one considers the fact that this work has been done under city and township local option laws which were created in the interests of the brewers and distillers.

The city of Indianapolis is considering the possibility of calling a local option election. Friends of the dry cause point to the fact that if Minneapolis and Boston can come so near to closing their saloons as a result of local option elections, Indianapolis will stand a still better chance of going dry. Prominent men in that city claim that it can be voted dry by a majority of 20,000.

The National Convention of the Anti-Saloon League of America will be held in Indianapolis from June 26th to 29th inclusive, 1916. Coming as this Convention does, so soon after the National Conventions of the great political parties, it will be one of the most momentous gatherings of temperance forces ever assembled in this country. Plans are now on foot to make it a great school of methods where the latest and most scientific word concerning the war against beverage alcohol will find utterance. Men of national and even international fame wil be on the program. Recognized leaders in the fight against the saloon throughout this country will be there and will have prominent parts in the proceedings of the Convention.

George A. Henry.

SENATOR GORE'S PEACE RESOLUTION.

Resolved by the Senate of the United States (the House of Representatives concurring), That the Congress and the people of the United States are desirous of maintaining an honorable and lasting peace with all the nations of the world, and pending war among other nations are desirous of maintaining even-handed and undiscriminating neutrality.

Second. That the Congress and the people of the United States will support all efforts on the part of the President to preserve such a peace and to observe such neutrality.

Third. That the Congress and the people of the United States earnestly desire and would hail with profound satisfaction the return or restoration of permanent peace to the warring nations of the Old World.

Fourth. That the Congress and the people of the United States would approve and support all seasonable efforts on the part of the President to encourage or to facilitate the establishment of a permanent peace among the warring nations upon such principles as would best conserve the interest of civilization and insure, so far as may be, international peace and justice for the future.

CHRISTIAN ENDEAVOR CONVENTIONS.

The number of Christian Endeavor Societies in N. C. has increased 100 per cent. in the last two years, and the hundreds of Endeavorers all over the State are looking forward with high anticipation to the coming Convention, to be held in Charlotte June 2nd-4th. One thing which will be agitated on this occasion will be the First All-South C. E. Convention. This will be held in Atlanta, July 13-16, 1916, when it is expected that 2,000 Dixie Endeavorers will be there, and a wonderful program will be carried out. The Convention Theme will be "Training for Christian Service." There will be great, stirring addresses, practical conferences, inspiring singing, good fellowship, and spiritual blessings. The following great speakers and leaders have already given their promise to be present, and they alone would insure a wonderful program:

Rev. Francis E. Clark, founder of the C. E. Society and Pres. World's **C. E. Union**, will come to us after a series of conventions in Hawaii, Korea, Japan and China. Daniel A. Poling, President's Associate of the United Society of C. E., "a real orator."

Karl Lehmann, Southern States Secy. of the United Society of C. E., "The World's Greatest Authority on C. E. Methods."

E. P. Gates, Field Secy. of the Illinois C. E. Union, "The greatest State C. E Field Secy. in America."

Mrs. Wm. Thorne, of McKenzie, Tenn., "A Junior worker of power and efficiency.". Edgar F. Garwood, Field Secy. of the Brooklyn, N. Y., C. E. Union. "An Expert on Local Union Methods and Work."

Charles F. Evans, Field Secy. of the All-South C. E. Extension Committee. "A Great Conference Man and a Real Leader."

METHODIST EPISCOPAL CHURCHES TO UNITE.

These are great days for American Methodism. Glorious history is being made and made rapidly. With great joy we gave to our readers a week ago the very brotherly response of the Methodist Episcopal Church to the Methodist Episcopal Church South, on the subject of unification. Even as the senior bishops of the two churches clasped hands during that memorable scene in the General Conference which none who saw it will ever forget, so have the denominations joined hands through the acts of this representative body. The two churches are one in heart.

And now the question has been raised Why wait four years for the consummation of the union? It is not necessary at all. Bishop E. R. Hendrix, of the Church South, whose presence at the General Conference has been a potent influence in the crystallization of the church-wide sentiment for union, brought that body to its feet in a demonstration of approval of marked enthusiasm when he suggested that a special session of the General Conference of the Methodist Episcopal Church might be called in 1918, when the General Conference of the Church South is held, and then and there, the details of the plan of union having been worked out by the Joint Commission, the two churches would be formally and forever reunited.

It seems too good to be true. But it is a fact none the less. The break of 1844 is about to come to an end. The General Conference received Bishop Hendrix's suggestion with such aproval that resolutions were immediately introduced providing for the special session. In view of the vast legal interests involved in the union of the two churches, the resolutions were first sent to the judiciary committee, of which Judge Henry Wade Rogers, of the United States District Court is chairman, to protect every constitutional step in the momentous issue This committee having made a favorable report on the legal points involved, the Conference unanimously authorized the bishops to call a special session at such time and place as may be deemed wise, the exact date not being fixed in order to provide for all possible emergencies. The plan as suggested by Bishop Hendrix, and as it is in the mind of the Conference, is to meet at the time or immediately after the adjournment of the Southern General Conference that passes on unification, and consummate finally the union of the two churches, within, of course, the constitutional provisions of the two denominations that will need to be complied with in bringing about the complete union in all details. Baltimore, birthplace of the denomination, is already suggested as the appropriate place to witness the reunion.

Every consideration of sound churchmanship demands an early reunion. The two churches at work in common territory will be hindered if the union is not consummated at an early date. They will be living in a state of expectancy, not knowing exactly what to do and what not to do. Moreover, denominational readjustments in the general work demand that all haste consistent with the magnitude of the task be made. Great problems are pressing upon the churches now as never before in the history of the world. A new world era is dawning. Methodism must be in a position to meet the challenge of the new day, and she must set her house in order as soon as possible to this end.

Bishop Hendrix's suggestion we are certain is of God. And it will commend itself most heartily to both the Methodist Episcopal Church and the Methodist Episcopal Church, South, as such, even as it did to the General Conference. And there will be great rejoicing throughout Israel in consequence. In the calendar of American Methodism 1918 will be writ large.—*Zion's Herald.*

AN UNSOLVED PROBLEM IN OUR AMERICAN HISTORY.

Nothing is harder to verify than some of the things relating to the history of our country that many believe to be authentic while many others are doubtful in regard to them. This is true of some of the events relating to our American independence. If you were to go to the little town of Charlotte in North Carolina you would find in front of the courthouse of Mecklenburg County a towering monument erected to the signers of the Mecklenburg Declaration of Independence which antedates the famous Declaration the anniversary of which we celebrate on the Fourth of July. The people of Charlotte will tell you that the Mecklenburg Decaration was signed on May 20 in the year 1775, and that it is that day instead of July 4 that we should celebrate as our national Independence Day. Just as some of the people of Provincetown believe that it is that town instead of Plymouth that should be set down in history as the first landing place of the Pilgrims, so do the people of Charlotte believe that to their town should be given the distinction of being the birthplace of our American Declaration of Independence. Those who have made the most careful investigation into the facts connected with the Mecklenburg Declaration of Independence feel that there is a good deal to support this contention.

If you were to go to Charlotte on May 20 you would find the people celebrating that day for the same reason and in the same way that we celebrate the Fourth of July No one can deny that the spirit of patriotism and of resistance to British rule or misrule ran as high in Mecklenburg County as in any part of the country. It ran so high that the British referred to it as the "hornet's nest" of America. Nowhere were there more loyal men. Nowhere could one find men more ready to do and dare anything to secure independence for the American colonies. The contention of those opposed to the claim of those who feel that May 20 should be observed as our real Independence Day is that the Declaration signed on that day was but a local affair, and that the one signed on July 4 was the action of all of the colonies. But the people of Charlotte will not have it that way.

The convention from which resulted the Mecklenburg Declaration of Independence assembled in the courthouse at Charlotte on May 19 in the year 1775. Prof. H. Addington Bruce, who has made an exhaustive study of the whole matter, says: "The original purpose of the meeting, it seems, was to pronounce the annulment of all laws and commissions in consequence of the King's address of February declaring the colonies in a state of rebellion; and to make provision for a temporary form of government 'until instructions from the Provincial Congress regulating the jurisprudence of the province shall provide otherwise, or the legislative body of Great Britain resign its unjust pretensions with respect to America.' In this expectation an elaborate set of resolutions had been prepared for submission to the convention. But before action could be taken the procedings were interrupted in a most sensational way."

The sensation was nothing more nor less than the appearance on the scene of a courier riding fast with the stirring news of the battle of Lexington. Excited by the uproar outside created by the news that American blood had been shed by the British, the convention adjourned to hear all that the courier had to tell about the matter. Naturally enough the news brought by the courier caused the spirit of rebellion and independence to run still higher. The convention resumed its session, which lasted until the next morning. The resolutions first prepared were set aside and the Mecklenburg Declaration of Independence took their place. The only trouble with all this is that historians have grave doubts in regard to the convention meeting as stated above, and of the action resulting from it.

Not until many years after the Fourth of July Declaration of Independence had been declared and accepted was there any claim made for the Mecklenburg Declaration. On April 30 of the year 1819, a man calling himself "John McKnitt," who was a son of the secretary of the convention held in Charlotte on May 20, 1775, published in the Raleigh *Register* an account of the convention and what he claimed was the text of the Declaration of Independence adopted at that time. The resemblance of some of the pasages in the Mecklenburg Declaration to those in the Fourth of July Declaration caused a great deal of unfavorable comment, and charges of plagiarism were made But some declared that it was just as reasonable to suppose that the Fourth of July Declaration had been borrowed in part from the Mecklenburg Declaration as it was to contend that the Mecklenburg Declaration had been borrowed in part from the Fourth of July Declaration. Many men of erudition have held to this contention.

Naturally enough, the insinuation that he had borrowed from the Mecklenburg Declaration when writing the Fourth of July Declaration aroused the ire of Thomas Jefferson, who repudiated the whole Mecklenburg Declaration entirely in a letter written to John Adams, who was disposed to believe in its genuineness Mr. "John McKnitt" had it boldly implied by many outside of North Carolina that he had an imagination so vivid that it suggested his direct descent from Ananias. From that day to this there have been believers and unbelievers in regard to the authenticity of the Mecklenburg Declaration.

One will find no reference to this Declaration in some of the standard histories of the United States, while other historians have made but slight reference to it. But North Carolina "stands up" for the Mecklenburg Declaration, and the old town of Charlotte sets its bells to ringing and unfurls its flags to the breeze on May 20 in honor of what it believes to be the first Declaration of Independence. Truth to tell, the people of Charlotte have in recent years uncovered evidence that seems to give strength to their contention, and many people outisde of the state of North Carolina are now disposed to believe the whole story of the Mecklenburg Declaration. A strong bit of newly-discovered evidence for the Mecklenburgers was found in a copy of the Raleigh *Register* printed ten years before "John McKnitt" wrote his letter in 1819. This evidence is in the form of a newspaper report of an oration delivered by a boy pupil of Sugar Creek Academy In his oration this alert boy said:

"On the 19th of May, 1776 [obviously a misprint for 1775], a day sacredly exulting to every Mecklenburg bosom, two delegates duly authorized from every militia company in this county met in Charlotte. After a cool and deliberate investigation of the causes and extent of our differences with G. Britain, and taking a view of the probable result; pledging their all in support of their rights and liberties; they solemnly entered into and published a full and determined declaration of independence renouncing forever all allegiance, dependence on or connection with Great Britain; dissolved all judicial and military estabishments emanating from the British crown; established others on principles correspondent with their declaration, which went into immediate operation: All which were transmitted to Congress by express, and probably expedited the general Declaration of Independence. May we ever act worthy of such predecessors."

So it is that this mystery in the history of our American struggle for independence remains unsolved to the full satisfaction of all concerned. There are not lacking many who believe that the Mecklenburg Declaration was the first one ever issued, and it is a pity that it is not in existence to help to support this contention.—Ellis Evans, in *Zion's Herald.*

THE GIFT OF A LOVING HEART.

"I hate to go to church this morning!" moaned the girl in the blue dress, with a piteous curl to her red lips. "This is missionary day. The minister will be calling for gifts, folks replying, the secretary writing down names and offerings on the blackboard, where folks can see, and they'll expect me to give when I can't pledge one cent. I just believe I will stay away!"

"I wouldn't do that, dear!" counseled the invalid mother, tenderly. "You have done the best you could. The Lord knows and looks only on the heart."

"People don't," retorted the girl, bitterly; "if you can't dress decent and keep up appearances in everything you are not in it. Every one has given something for the new church except me. I am positively ashamed to meet Miss Caroline when I remember what she has done. She bought the lot, paid for the furnishings, and I don't know what all. What must she think of a member like me who professes to love, but does not do one thing? I'd rather stay away forever."

The girl in the blue dress did not mean a word she was saying. You could scarcely have kept her away from the sunny Bible workshop, where she taught a class, played the organ and acted as soloist. She enjoyed the services. She enjoyed doing her many duties. Her heart heavy with longing, ached when she went about her work. The lesson was unusually interesting. The pupils were unusually attentive. For a time she forgot the blue dress which she had despised, and her empty purse. When the services were over she left the noisy crowd and slipped contentedly into the corner of the pew with Miss Caroline.

"I do enjoy everything so, but I suppose I really have no right!" she whispered; "nobody knows how anxious I am to give, but how can I when I have nothing?"

"Nothing to give?" Miss Caroline's brown eyes looked reproachfully into the girl's sorrowful face, and her slim white hand took the plump one and patted it lovingly. "Why, my dear, of whom are you talking?" she asked.

"Myself!" choked the girl, bursting into tears. "I never have anything to give, and it makes me feel so little and mean."

"Never say that again!" interrupted the older woman, almost severely. "I give money. You give your youth, your enthusiasm, your wonderful gift of song. Do you not know that these things are better than gold?"

The girl in the blue dress looked in amazement as the gentle voice trailed on: "I gave a house, but it would be useless in the Lord's hands without lives. I can not teach or sing or get others to come. You do. Which is worth most, wealth or work?"

"I—I do not know!" stammered the girl flushing like a pink rose.

"The solo you gave this morning brought forward a man for whom our pastor has been praying for months. He was watching you with rapt expression, and his lips were moving. I knew then what he was planning to do. Your song gave him the courage to come forward."

"I am so glad!"

"Brother Robb was terribly discouraged a short time ago. Your speech at Endeavor meeting in regard to the young people attending the mid-week and regular service encouraged him, and when the young people acted on the suggestion, the good man was uplifted I can not tell you how much."

"I only said what I thought. If I were a preacher I'd hate it awfully if the young people walked away and forgot the church services, and I wouldn't think it a bit inspiring to preach to empty benches," defended the listener.

"No one but the pastor knows how hard it is!" said Miss Carolina, thoughtfully. "I heard him praising some one who helped address the circulars anr papers which he was sending out. I wonder who it was? Little girl in the blue dress, your offerings can not be measured in dollars and cents. Am I not right, parson?"

The girl had not heard footsteps behind her, but now as she looked back frightened she saw that the church was empty except for Miss Caroline, herself and the pastor His face was beaming.

"The value of such offerings can not be estimated," he declared, joyfully. "You have kept me in the field when I was ready to give up in despair. You have indirectly brought dozens into the church. Money is useful; we could not do without it but there are some things still better—the gifts and sacrifices and favors which come by the way of a loving heart. Continue in his love for the glory of God and the salvation of the world and never again say that you have nothing to give. Will you promise me this?"

And the blushing, happy girl in the blue dress nodded her head as she silently sent up a prayer of thanks to God.—Grace Boteler Sanders.

CONCERNING BOOKS.

Books are born, not made. A real book is created, not merely constructed—such a book, for instance, as had its birth in the brain of Dante and which he tells us kept him lean through many years. There are many counterfeits of a book—so many printed pages beautifully typed, exquisitely adorned, and finely bound. But these things do not make a real book. Some books are stillborn and lie in dead and delicate beauty on the bookshop counter; others eke out an anaemic existence for a few years and then silently slip into neglected graves; the vast majority are obsolete or forgotten in the course of a generation, and only a few have a niche in the gallery of the immortals. The vitality of a book is determined not by its printing, adorning, or binding, but rather by that subtle something imparted to it in the process of intellectual gestation. The Psalms of David, the visions of the prophets, the letters of Paul the sayings of Socrates, the dreams of Dante, the sonnets of Shakespeare were not *made* in any mechanical sense or fashion: they are creations—the offspring of intellectual and spiritual travail. After long and patient brooding some night, some morning, the fancies and imaginations, the visions and yearnings of a man's mental and spiritual life co-ordinate and distribute themselves; the eternal principles relate themselves to the age spirit, and a harmonious whole fused in the crucible of the brain, pours itself forth at pen point, bearing to all men a mesage of truth and life. A book is born! And nothing is more wonderful. Through this creation a man immortalizes himself. He passes on; his form and features are forgotten; he becomes the merest and vaguest tradition; but the truth of his book abides. It becomes a part of the indestructible wealth of the world—a spiritual and intellectual legacy bequeathed to the race by its creator. To such creators and for such creations the world is vastly in debt. Through such we have become "the heirs of all the ages in the foremost files of time."

A recent newspaper editorial states: "Mastication and digestion are processes as essential to getting the full value out of literature as they are to getting the full value out of dinner. A thoughtful man benefits more largely from reading James Oppenheim or Leonard Merrick than a fool does from reading Meredith and Shakespeare. A discriminating mind puts one issue of a daily paper to a better use than a slovenly mind can do with seventy-five monthly magazines. We don't need to read more half so much as we need to read more intelligently."

This emphasizes a truth and points a danger. There is today such a mass of printed matter that slovenly reading is a growing characteristic. And what is worse and perhaps more to the point, much that is printed in papers, magazines, and books is not worth any kind of reading, slovenly or otherwise. The fact is that the reading of the ephemeral, reading for the sake of news or to keep in touch with the passing novelty of the hour, has very largely taken the place of reading for culture and for mental discipline. A competent authority has recently pointed out that, notwithstanding the large increase in the number of books published in the last thirty years, the number of people who read books of an earnest and serious character has not perceptibly increased. Here is a danger against against which we must all be on our guard. Reading, to be of value, must be intelligent and earnest; and, still further, it must be reading of worthy and valuable literature. While admitting that a thoughtful mind may derive benefit from the reading of mediocre material, it is, nevertheless, true that even such a mind is liable to deteriorate and become unfitted for its best work by the mass of ill-digested, bizarre, and unbalanced material now proffered to the general reader. It is not only true that whatever is read should be read with intelligence, but also and even more emphatically true that every reader should exercise the most intelligent discrimination in the selection of what he reads, always remembering that "some books are to be tasted others to be swallowed, and some few to be chewed and digested."—*Christian Advocate (New York).*

A GAME POSTPONED.

In the shade of a big maple that grew by the side of the road sat a small boy with a very sour look on his face. In one hand he held a baseball. The other rested on a bat that lay by his side. In the field across the road a few boys of about his own age were playing; along the road were passing little groups of children with flowers in their hands. A brass band had gone by a few minutes before, with a line of white-haired old men trailing after it; but even that had not driven the sour look from the face of the boy under the tree. The music was slow and queer, and the old men dragged along, some of them out of step, and all of them looking worn and tired, and very little like the men in uniform who usually march behind a band.

Every one seemed to be going to the burying ground that lay next to the ball field. When most of the people had passed, an old man came along the road. He walked slowly and with a cane, and in one hand carried a large bunch of lilacs and lilies of the valley. Roddy Wikinson, the boy under the tree, saw that the old man wore a broad brimmed black hat like the other old men who had gone by, and had a little copper button in the lapel of his coat; but it did not interest him.

When the old man saw the big maple, he stopped and took off his hat and wiped his forehead, for the day was hot. Then he went over toward Roddy, climbed the little slope of the bank, and sat down.

At first he sat still and said nothing; but in a little while, seeing the ball and the bat, he looked down at Roddy with a smile, and said, "Going to have a little game?"

"No, sir," Roddy answered. "I *was* going to, but my father told me I mustn't—at any rate, till afternoon. I don't see what difference it makes—just because a lot of people want to take flowers to the graveyard. I didn't know any of those soldiers."

"No, of course not," said the old man, in a kindly way. "You didn't know them and they didn't know you, but they thought about you a good deal."

"Who—me?" asked Roddy, with a puzzled look.

"Yes, about you and all the other boys who were to come after them. That's why they did what they did. They had to look a long way ahead, and think of others instead of themselves. If they had thought only of themselves, they would have stayed at home.

"Now there was Johnnie Cramer. He was only sixteen—a boy just like you, who liked to coast and skate and play ball, when he didn't have to work to help his mother. He went as a drummer boy, and they said that before the year was out he was the best drummer in his corps. But one night, after a big battle, he was missing, and some of the men went out to look for him with lanterns. They found him lying dead across his drum, with the sticks still fast in his hands. He lies just over the wall there," and the old man pointed toward the graveyard.

"And there was Larry Owen. He was the color sergeant—carried the flag, you know—and when they were charging up a hill and a bullet cut the flagstaff in two, Larry caught the colors and carried them on half way up the slope. As he fell he passed the flag to his chum, Joe Woodman, and then Joe carried it. He fell just as his regiment took the hill.

"Of course, not all the boys were killed A great many of them came back, but some of them were crippled, and all of them had lost four of the best years of their life. They found it hard to catch up with those who stayed at home; so most of them have been poor, and have had to work hard since. But they have never been sorry; they did what was right, and no one is ever sorry who does that.

"I think the only thing that could make them sorry would be the feeling that we had forgotten them, or had never understood what they did and why they did it. They felt sure that we would always remember, and especially that the boys who came after them would learn from them the lesson of how to do the hard thing if it is the right thing.

"That is why I always come over here on Memorial Day. It may not do any good to those boys that lie over there in the grass under the trees, but it does *me* good. I go over there, and say to myself, 'Johnnie Cramer, we have come again because we have not forgotten; here's something to show that we still keep you in mind.' 'Larry Owen, the country remembers, and sends these flowers.' 'Joe, you fought a good fight, and your name shall not fade.' "

The old man got up slowly, and said, "It will not be long till afternoon, and then you can have your game."

But Roddy had got up, too, the sour look gone from his face, and something of eagerness and of shame glowing there instead.

"I won't play!" he cried. "I don't want any game! Give me some of those flowers and let me go with you!"—Edward W. Frentz, in *The Youth's Companion.*

—Dr. Francis E. Clark, president of the World's Christian Endeavor Union, became seriously ill with an attack of pneumonia while attending Christian Endeavor conventions in Korea, according to a message just received from Mrs. Clark. Before he had fully recovered from a previous illness, he undertook the long journey to Hanchow, China, to attend the All-China Christian Endeavor Convention. He was able to attend but one session of the convention when new complications developed. Dr. and Mrs. Clark had planned to leave Hanchow for home April 22, but the revolution against Yuan Shi Kai broke out and all trains for Shanghai were discontinued They hoped to be able to get away in time to sail May 19 on the "Empress of Russia" for Vancouver, which would bring them to Boston early in June.

FROM PASTORS AND PEOPLE.

Davidson Ct.—We held our second quarterly meeting last Saturday. The business was transacted in the usual way. The nominess for delegate to Annual Conference are W. J. Morris and F. M. Cook The churches were all represented but one; that was Alleghany. The meeting was enouraging. Yours in the work,

J. W. Hulin.

Rockingham Charge.—Our meeting at Pee Dee began the 5th Sunday in April and continued until first Sunday night in May. Rev. D. A. Braswell and Rev. D. L. Surratt did the preaching. The preaching services were good. All seemed to enjoy the meeting. Bro. Braswell preached exceedingly well through the entire meeting. Mrs. Braswell and their little grandchild attended the meeting. Several of Bro. Braswell's relatives are living at Rockingham. Mrs. Surratt and my father stayed until Friday morn. We were glad to have them with us. The pastor tried to make them all welcome. We want them to come again.

The meeting resulted in seven accessions to the church. The church is in a better spiritual condition. May God give us victory over sin. Rev. D. A. Braswell and my father are true Methodist Protestants.

No. present at Pee Dee Sunday school, 119. We are planning to have children's day service sometime in June.

W. B. Surratt.

Burlington.—Our failure to report last week was due to negect on the part of the reporter and evidenced no inactivity in our church. We had splendid attendance at both Sunday school and preaching services Sunday, May 21st. At the morning service the following persons were received into the church on profesion of faith: Mrs. Cora Lee Isley, Mrs. Clara Hunley, Mr. C. P. Paul, Miss Verla Garner, Mrs. Nannie Wells and Mr. L. R. Pickard.

Last Sunday was observed as "Philathea Day" in the Sunday school and morning preaching service. The church was beautifully decorated with red roses. A program of interest provided by the Sr. Philathea class was rendered, which consisted of special music and an address by Rev. D. A. Long, D. D., a minister of the Christian Church. Dr. Long is an aged minister, and told some interesting historical facts concerning the first Sunday school in Alamance county. He said that the Methodist Protestant Church was due the credit for the first Sunday school in Alamance county. He interested the children with some catechism of the Bible. The exercises were continued into the preaching service. Bro. Pritchard preached a special sermon to the Philatheas, using as a subject, "Ruth, the Ideal Woman." He spoke of the splendid character and life of Ruth, and insisted that the Philatheas strive to possess such a character and live such a godly life. At the close of the service the following persons were received into church membership by letter, coming from Mt. Pleasant M. P. Church: Bro. Z. V. Coble, Mrs. Z. V. Coble, three sons, Will, Jennings, and Worth, and two daughters, Misses Bertha and Bernice, and Bro. Arthur Amick. With the reception of these there have been 48 persons united with the church since the close of our revival We are indeed glad to have all these persons join with us and thus share in the great work of extending and building up the Kingdom in this community.

We were glad to have as visitors in the Sunday school and church services Sunday Misses Panthea Harrison and Emma Lewis Vinson of Brinkleyville (Halifax Circuit), who spent a few days the guests of Rev. and Mrs. J. E. Pritchard. They attended the closing exercises of the State Normal College at Greensboro and stopped over on their return home to visit their former pastor and his good wife.

Next Sunday we will have the regular communion service, it being the first Sunday. We hope to have a good attendance.

C. B. Way, Reporter.

Mt. Zion, Buncombe Ct.—Another one of our faithful members has passed from labor to rest. Mrs. Martha Eller Roberts, daughter of Mr. Joe and Mrs. Susan Eller, was born Jan. 20, 1859, and died April 24, 1916. March 17, 1881, she became the wife of Mr. D. W. Roberts, and they moved to his home on Ivy and lived there for some years. Then he bought property at Jupiter and moved there where they enjoyed the pleasures of life together till the Lord said, It is enough, come up higher. She leaves a husband, two sons and a daughter; Mr. Charles Roberts, Mr. Kenneth Roberts, and Miss Ada Roberts, to mourn the loss of a mother. She also leaves a step-mother, Mrs. HarrietEller, who was very dear to her; two brothers and a sister: Mr. Albert Eller, Mr. Lush Eller, and Miss Kate Eller; and many other relatives survive her.

At the age of 13 years she made a profession of faith in Christ, was baptized by Rev. T. J. Ogburn and joined the M. P. Church at Mt. Zion, where her membership remained. She was always found faithful and ready to do her part, always at church and S. S. when able to get there. She delighted in seeing her church prosper.

She always went to see the sick in her community and did whatever her hand found to do that would relieve or help them in any way. When any one was sick they always expected her to see them. But as she is gone, everybody will miss her. I had a letter from an aunt of mine in California. She says: "I even miss her here." She had not been well for two years or more, but kept trying to go till about a month before her death. The amount of pain she bore no one will ever be able to tell, but she seemed to bear it with patience. She said during her sickness that she had no fears or dreads, that Jesus would go with her all the way. Dr. W. F. Robinson, of Mars Hill, was her regular doctor. Dr. Purejoy of Asheville was called to examine her, but all doctors and loved ones both could do was not enough to keep her here when the Lord called. Such as this is only enough to make us try more and strive harder to get to see our dear ones in that beautiful home above. Rev. C. W. Bates conducted the funeral services, after which her body was laid to rest in the Mt. Zion Cemetery.

Asleep in Jesus, blessed sleep
From which none ever wakes to weep

Last Sunday was our regular eleven o'clock service at Mt. Zion. Our pastor, Rev. T. E. Martin, gave us one more of his good warm sermons; everybody seemed to enjoy it. We had a large congregation. Our Sunday school is the largest it has been for years and we all enjoy the Sunday school.

Our second quarterly conference was held at Democrat May 13th. Every one present seemed to enjoy it. Rev. John Moton who has preached for 34 years said it was the largest quarterly conference he had ever attended. He preached at eleven Saturday and Sunday. We certainly did enjoy both sermons. It was so good to have Mr. Moton with us one more time.

Vonnie Roberts

St. Paul Circuit.—Our special meeting began at Liberty on Monday night after the first Sunday in May. Closed on the night of Wednesday after the second Sunday. The revival spirit in the meeting was very good. There were eight conversions, eight accessions. Rev. D. A. Braswell was our help. His great earnestness, his preaching, his general knowledge of the Scriptures, deeply impressed the people of Liberty. His work in the homes he visits is impressive and will be long remembered.

G. F. Millaway.

May [illegible], 1916

Creswell.—Our second quarterly conference met at Woodley's Chapel May 6th. We had a pleasant session. Bro. H. H. Bateman was given license to exhort. He is superintendent of our Sunday school at Woodley's Chapel and a very useful man in the church. He and Bro. W. E. Blount of Rehoboth were nominated for delegate to the Annual Conference. The Creswell High School closed May 26th, and the pastor feels more freedom after teaching nine months. Dr. W. E. Swain preached our commencement sermon on May 21st. It was a very fine sermon and we appreciated his coming, but regret very much the automobile accident as he was going back to Plymouth to spend the night with his sister. He has our sympathy.

We have not definitely arranged the plan of meetings but will do so as soon as possible. J. H. Abernethy.

May 29th.

Oak Ridge Church.—On the 2nd Sunday night Bro. Holmes treated us with an excellent sermon. It was especially to the young people and every one was very much enthused. He left a great impression on the Oak Ridge people.

Yesterday Bro. Gerringer filled his regular appoinoment. We are always glad to get to hear his sermons—they get better all the time.

We have been working hard on the orphanage debt this past week. Many of the members paid their part and others will as soon as possible. We hope to pay all we are due at once.

The Ladies' Aid Society has certainly been at work to raise money for our church debt and are having great success with their ice-cream suppers, etc.

Our S. S. is the best it has been in years and we are working to keep these members so new ones will come.

Best wishes to all the readers.

Ogalee Benbow, Reporter.

Spring Church Circuit

Spring Church.—The fifth Sunday in April Bro. Hethcox preached for the children. We older ones enjoyed the service and gained equally as much from it. One of the children's classes in Sunday school is supporting a little blind girl in order that she may stay in school. They are doing very nicely with it, I think. It is good for us to keep in mind while we work, "God loveth a cheerful giver." We had one young man to join the church on that day. We hope he may prove faithful.

On the second Sunday in May Bro. Hethcox preached to us from St. Luke 12:2: "For there is nothing covered that shall not be revealed; neither hid that shall not be known." So many of our lives are in secret to our fellow-man. But there is One who knows us in secret as well as openly. He is our dear Heavenly Father.

Last Sunday Bro. Hethcox preached to us one of the best sermons. Sunday school is coming on nicely now; the report for May was not as good as we had a little previous. But we are hoping and praying that it will progress during the summer months.

Our prayer meetings are still going on and help us so much. Our last meeting was called a reconsecration service. We had many to reconsecrate themselves to God and express themselves as wanting to do more and more for Christ. The service helped us all; there were some who didn't get up and tell of their reconsecration, but yet felt it in their hearts.

There will be Children's Day Service at Spring Church on the fourth Sunday in July.

THE POSTAL CARD

W. F. KENNETT, EDITOR

MARRIED.

On Thursday, May the 25th at 2 o'clock in the afternoon. Mr. J. A. Kennett, of Concord, N. C., and Miss Pattie McAdams were united in marriage, in the parlor of the State Normal college, in Greensboro The editor of THE POSTAL CARD officiated at the marriage. The newly married couple are spending their honey moon at Black Mountain, N. C., and after the 15th of June will be at home in Concord. Mrs. Kennett is an Orange county woman, greatly beloved by all who know her. For a number of years she has held a responsible position in the State Normal college. She is a member of Hebron church. Mr. Kennett is a former Guilford county man; but for a number of years has lived in Concord, N C., where he is in the cotton brokerage business. Their many friends will wish them much happiness.

MEMORIAL DAY.

The memorial service at Hebron, the 3d Sunday in May, was largely attended. There was a short talk by the pastor at 11 o'clock, after which we went to the cemetery where a short service was held and the graves were decorated with beautiful flowers. This idea of remembering our sainted dead annually is a very beautiful one and we commend it to others. The service was a very impressive one. In the afternoon there was preaching by the pastor.

Thomasville—

We have been greatly blessed during the past week in our revival service. The church has been strengthened and many souls saved. Forty-four gave their names to Bro. Pritchette and some others were converted who did not give him their names. Bro Stubbins came and spent the week preaching and working. He gave us some fine sermons, and it was such a pleasure to have him in our homes. Mrs. Stubbins came down on Friday evening and entered into the work. She impresses one as being "at home" in any church where there is work to do. We appreciated her, too; only wish she had come earlier.

Sunday morning they had to return to their appointments, also Bro. Pritchette had promised to preach for Bro. Dixon in his church at High Point, so we didn't have preaching Sunday morning, but had a fine sermon at the evening service, when our meeting closed.

Every evening a "Christian Workers' Conference" was held in the Philathea class room before service (except Saturday evening), to plan and pray for the service and for individuals whom we were especially interested in, which was helpful. We are only sorry that more of the Christians did not attend the workers' conference.

The Junior choir furnished the singing for the afternoon services and did well, too. Miss Alta Pickett of High Point was with us one afternoon and rendered a beautiful solo, which we enjoyed.

The Ladies' Aid will meet Thursday at the home of Mrs. D. R. Loflin. We must get busier if we are to get our parsonage ready for a bride soon. We have repapered the sitting room and are planning to do some other things for our minister's comfort.

Bro. Pritchette and his troop of boy Scouts are planning to leave Wednesday for High Rock on a few days' camping trip. The boys are so anxious to start in their adventures. Am sure they will enjoy every hour of the trip, and Bro. P. expects a rest, but—? Well, it will be a change for him any way. We wish them good luck; he is doing fine work with our boys and they appreciate his interest in them. We parents do, too.

S. S. attendance Sunday, 181.

Reporter.

May 29, 1916.

—Ten states in the United States have abolished the death penalty; they are: Kansas, Maine, Minnesota, North Dakota Oregon, Rhode Island, South Dakota, Wisconsin and Tennessee; with a total population of 16,000,000 people.

—Dr. John J. Manker, editor of the Methodist Advocate Journal, of Athens Tenn., died at the General Conference of his church, Saratoga Springs, N. Y., while making a speech.

"LISTEN! DENTON HIGH SCHOOL IS COMING!"

Our commencement was May 20th-23d. We had good exercises. The graduating class exercise was Saturday night and was attended by a large crowd. Rev. J. D. Williams, of Winston Salem, preached the annual sermon. He preached an excellent sermon. Bro. Williams added $30.31 to our church funds of which $10 was given by the Ladies' Aid of Winston, and the remainder by the church. We want to thank them for this donation.

Monday night was the exercise by the intermediate grades and Tuesday was commencement day. In the morning was the societies' contest, and in the afternoon Dr. G. T. Rowe, of High Point, delivered the address. This certainly was good. Tuesday night a play was given of which the proceeds went to the school.

We have had a good school throughout the year, and we hope each succeeding year will be better. The largest class that has ever graduated from this school graduated this year, and if nothing prevents there will be a still larger class next year. There will be seven next year, five girls and two boys.

Let every minister, or layman of the M P. Church canvass during the summer months for students to Denton High School We mean by canvassing that every pastor in Conference knows of Denton High School, so every pastor could kindly let their people know, and then write to Bro Reynolds for information. Please encourage anyone that speaks of going to high school to come to Denton. It is our school —why not help support it? This is what we meant by "Denton High School is Coming."

Our Sunday school is good now, but of course we will miss many from our classes now as school is out. Rev. H. F. Surratt preached for us Sunday night as Bro. Reynolds was unable. We enjoyed his sermon very much. Nannie Hill, Reporter.

Chestnut Ridge.—Our Home-Coming is having special attention at this writing and we hope all former pastors and members can be with us second Sunday in June.

A memorial service will be observed in the cemetery at 10 o'clock.

Mrs. R. K. Pender was received in membership today. Our S. S. is progressing nicely for a country school; 125 present. Mr. C. H. Jones, our superintendent, is doing good work. Mr. Johnson Sykes, who had the misfortune to lose his dwelling by fire, is now living in the parsonage.

Reporter.

S. S. ATTENDANCE.

Siler City . .	82
Burlington (May 21)	239
Burlington (May 28)	244

CHILDREN'S HOME.

Report of Building Committee Treasurer.

Previously reported	$2,013.53
Rev. L. W. Geringer, Oak Ridge Ct.	3.50
Rev. C. H. Whitaker, Chestnut Ridge, Orange Ct.	10.00
Rev. R. L. Hethcox, Spring Ch., Spring Ch. Ct.	10.00
Rev. R. L. Hethcox, Pleasant Hill	8.50
Rev. R. L. Hethcox, Lebanon	4.50
Dr. W. C. Linville, Goldsboro	5.00
Rev. R. A. Swaringen, Union, Halifax Ct.	13.50
Rev. R. A. Swaringen, Harmony	8.00
Rev. S. T. Allen, Mt. Vernon Ch., Muskingum Conf., Ohio	7.50
	$2,084.03

I have just returned from our General Conference at Zanesville, Ohio. We are all gratified at the recognition we received relative to our Children's Home. One thing I am certain of—every Conference in the M. P. Church knows that there is a M. P. Children's Home located near High Point, N. C. We feel sure some one will tell you about what was done for the Home. Let your contributions come as fast as possible. Glad to be at home again. Yours,

A. M. Rankin, Sec. and Treas.

Report of Superintendent.

Loves' Grove S. S., Midland	$ 1.86
Lebanon S. S., Spring Ch.	1.50
Shoals S. S., Pin. & Mt. Zion	1.51
Cedar Cliff S. S., Mt. Hermon	2.00
Mrs. Pattie Parks, Roanoke, S. eggs	1.25
Mrs. H. C. Neal, Roanoke, S. eggs	1.25
Mrs. A. J. Richardson, Alamance, Sunday eggs	1.50
Mrs. F. R. Smith, Siler City, S. eggs	1.00
Mrs. J. B. O'Briant, Randleman, Sunday eggs	1.50
Harris Chapel S. S., Vance	2.50
Pleasant Union S. S., Mt. Pleasant	2.26
Elbaville S. S., Mocksville	3.00
Bethel S. S., Randolph	1.00
Mt. Zion S. S., Pin. & Mt. Zion	1.14
Mt. ermon S. S., Mt. Hermon	2.22
Thomasville S. S.	1.00
Star S. S., Why Not	2.91
Friendship S. S., Haw River	2.81
Rehoboth S. S., Granville	7.74
J. H. Harrison, Jr., Halifax	5.00
Baracas, N. Main St., High Point	5.50
Total	$50.45

Hill Bros., Denton, being thoughtful of our needs sent us two bushels Irish potatoes and a case of corn.

Mr. J. H. Harrison, Jr., a promising young layman on the Halifax Ct., having visited our Children's Home, has become so much interested that he has assumed the obligation of clothing one of our little boys for at least one year.

The trip to the General Conference was a pleasant one. It was a pleasure to note the interest that some of our brethren in other conferences are showing in our work. We will receive more substantial aid from other conferences next year than we have in the past, because they have learned more of what we are doing. Those of other conferences who have visited the Home spoke in the very highest terms of what the people in the North Carolina Conference are doing for fatherless children. Let us go forward. H. A. Garrett.

HONOR ROLL OF CHURCHES.

[We purpose publishing in this list the names of the churches that pay at least an average of 50 cents a member for the payment of the debt on the Children's Home. We will number them in the order in which they make payment as reported by Captain Rankin, the Treasurer.]

1. Reidsville Church.
2. Liberty Church, St. Paul Circuit.
3. Julian Church, Tabernacle Ct.
4. Rehoboth Ch., Granville Circuit.
5. New Hope Ch., Vance Ct.
6. Flat Rock Ch., Vance Circuit.
7. Harmony, Halifax Ct.
8. Maple Springs, Forsythe Ct.
9. Henderson.
10. Shiloh, Yadkin College Circuit.
11. Albemarle, Stanly Circuit.
13. Bethesda Church, Halifax Circuit.
12. Ringwood Church, Halifax Ct.
13. Liberty Grove, St. Paul Ct.
14. Stallings, Mecklenburg Ct.
15. Pleasant Grove, Lebanon Ct.
16. Pleasant Hill, Spring Church Ct.
17. Union, Halifax Ct.

THE LECTURE NEEDED.

On May 23, at night, Rev. R. L. Gay lectured here at King on prohibition., and I write this article hastily in order to urge that all who may have an opportunity will hear the good preacher lecture.

One of the great things that he will tell you is that the way to have prohibition right is to make it nation-wide. I hope that numbers of those who may hear Bro. Gay will report. It is no venture to say that hundreds who hear the lecture will say that it was and is the best on the line that they ever heard.

A thing that should be urged is that much lecturing is needed. Most people do some reading, and most of us hear preaching as a regular thing—but men who are well able should travel over the State and lecture to the people. Hearing lecturing is as taking the food fresh and warm out of the pot, and I again urge that all who can will secure the man as recommended above and hear for yourselves, and if so you will be more than glad of this humble report.

W. F. Grabs.

AN ANECDOTE OF PRESIDENT WILSON.

Frederick Davenport tells in the Outlook an anecdote of President Wilson when he first came to Wesleyan university, in Middletown, Conn., as professor of Political Economy. Mr. Davenport was a member of the first class he met. As the new professor called the alphabetical list of the class, he came to Mr. Noe and he pronounced it Mr. No—one syllable. "That is not the way I pronounce it, sir," said the young man. "It is No-e, two syllables." Down the line the professor came to Roe "Mr. Ro-e," he called. "No, sir," said the young man: "my name is pronounced Ro." And so the class had a jolly laugh at the blushing future President of the United States.

A WISE STATEMENT OF JOHN R. MOTT.

At a Laymen's Convention lately held John R. Mott made this striking and truthful observation: "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls, and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation."

—Rev. Dr. Rocket (that is not his real name) was absent from his pulpit on Sunday. An accommodating brother was secured for a supply. Returning on Monday, he chanced to meet Mrs. Fobbs, and asked her how she enjoyed the sermon yesterday

"Well, sir, to tell you the truth," said Mrs. Fobbs, "it was too plain and simple to suit me. I like those sermons best as jumble up the judgment and confound the senses. Oh, doctor, there's no one who comes up to you for them."—Bishop Berry in *Zion's Herald.*

—Twelve leaders of the late rebellion in Ireland have been tried by court martial and shot.

—Rev. Josiah Strong, president of the American Institute of Social Service, died recently in New York. He was a Congregational minister, also an author and editor. Some years ago he published "Our Country," a book which attracted much attention.

—Bro. I. W. Barber returned with his children and house-keeper to his home in Mt. Airy after a week's rest in Virginia visiting relatives of Mrs. Barber.

ADENOIDS INJURIOUS TO HEALTH.

So injurious are the presence of adenoids in growing children considered by the State Board of Health that it has prepared for free distribution a bulletin on "Adenoids, What They Are and How to Treat Them." The bulletin says that about 10 per cent. of all children have adenoids to some extent and while they may decrease and possibly disappear by the fourteenth year that during their existence they may cause deafness, impair efficiency, or mar health, stature and character for life.

Adenoids, acording to the bulletin, are smtll swellings or little tumors that grow in the throat just above and back of the opening of the nose into the mouth. Not until they become diseased and enlarge, thereby filling up the throat cavity, which cuts off the air supply to the ears and prevents breathing through the nose, do they become injurious.

Removal is the remedy suggested in the bulletin for adenoids. By the time they are suspected they are doing harm and should be removed by surgical operation. The bulletin especially stresses the need of all intelligent parents recognizing this disease in their children and giving it the attention its seriousness demands.

TUBERCULOSIS PATIENT SPEAKS.

"Teach the public in every available way to preserve health as a means of preventing tuberculosis for it is of first importance," writes Miss Sibyl Morris Teague, who herself has been a victim of tuberculosis for three years. "Teach them that only the trained and practised ear can detect incipient tuberculosis, and then ask the medical schools to furnish the ears properly equipped."

Miss Teague makes of her case a general type and says: "As I look back over the years and think of all it has meant to me to have tuberculosis, I wonder what would have prevented it. It seems to me had I been taught at home and at school the relation of fresh air and proper nourishment to health; had I been taught in plain words how to avoid tuberculosis by keeping my "resistance" up to normal; had I been made a "fresh air child," I believe tuberculosis need never have claimed me as a victim.

"Suppose when I had "walking typhoid fever" it had been properly diagnosed and known as incipient tuberculosis (which it really was) and I had been told how to live and how to care for myself, is there not good reason to believe I would have escaped the desperate fight I have had? Granted that this was several years ago, but what of the thousands of cases today that are being diagnosed as malaria, stomach trouble, liver trouble, and what not?

"I refer, of course, to the far-too-frequently found general practitioner, and the occasional so-called lung specialist, whose failure to correctly diagnose tuberculosis has long been a weariness to the flesh—and worse. I wish I might tell you the stories that have been told to me by victims of this very incompetence. Since I am one of the victims, I think I have the right to feel strongly about it."—State Board of Health.

—"Go-to-Sunday-School-Day" ought to be observed every Sunday.

—Rev. and Mrs. W. C. Lasister are attending Guilford College commencement this week. Their daughter is among this year's draduates.

—President Holmes returned from General Conference Saturday evening, and then preached twice on Sunday—at St Paul and Grace Church, Greensboro. Despite the conditions, he preached well and with good effect to us of Grace church on Sunday night.

—Bro. R. T. Pickens who went to Zanesville to attend the meeting of the Executive Committee remained till Friday P. M., and returned with our party of delegates.

—Dr. J. H. Jowett, of New York, sailed on May 17 for England, and will be there until the end of September.

—Henry Ford defeated Theodore Roosevelt in the Presidential primary vote of Pennsylvania. Both were running on stickers.

—The *Brooklyn Eagle* says: "Banker, diplomat, Vice President, and governor of New York in the past, Levi P. Morton got up early when he was a boy. He is healthy and wealthy and wise at ninety-two, thus vindicating one of the best known maxims of Benjamin Franklin."

—*The Christian World*, London, in its issue of May 4, says: "Though now over eighty Dr. Washington Gladden, of Columbus, O., is said to be coming and going almost as much as in his earlier years. He is apparently the American counterpart of Dr. Clifford in the activities of his ripe old age. Within the space of a few days Dr. Gladden addressed the Congregational Club at Hartford, Ct., and the Women's Peace Union at Boston, gave four lectures at New Haven, and preached at his old college home at Williamstown, Mass. He has just been made the recipient of the £200 which the Church Peace Union awards every year for the best essay on peace by a minister Last year this prize was won by Dr. Gaius Glenn Atkins, of Providence. Dr. Gladden is especially active in the anti-preparedness campaign against the American militarists."

—Miss Bessie Wagner is spending the summer in Winston-Salem.

CARE OF THE BABY AFTER THE SECOND YEAR.

(Prepared by the Children's Bureau, U. S. Department of Labor.)

When the baby reaches the third year he should be fed four times a day at regular intervals, having the heaviest meal in the middle of the day.

It is of the utmost importance to teach him to chew his food carefully and thus to take plenty of time at his meals. But since his tiny teeth can only partly masticate his food, this should be properly prepared for him. Meat should be cut into small pieces, vegetables either mashed or put through the colander, and all the cores, skins and seeds should be removed from fruits.

He should not be allowed to drink while eating solid food, lest he fall into the habit of washing down his food before it is thoroughly chewed, as do so many of his elders.

The following foods are recommended for children from two to three years; and a daily program is suggested for the convenience of the mothers:

7:30 A. M.: Cereal—well-cooked oat, wheat or corn preparation, with thin cream or milk and very little sugar. Cereals should be boiled three hours in a double boiler, and flavored with a little salt when being cooked. Glass of whole milk, warmed in the cool months of the year. Egg, soft boiled, poached or coddled. Toast, or dry bread and butter.

10:00 A. M.: Fruit—use one orange and strain the juice,—or a baked apple, and two graham crackers; or warm milk, one glass, with dry bread or toast.

2:00 P. M.: Vegetable soup—one teacupful,—or, meat broths with rice or arrowroot. Meat—beef, mutton, or chicken, broiled, roasted, or boiled; or, fish, cut into small pieces, flavored with a little salt. Use no peper, sauces or condiments. Potato—baked, mashed with a little salt, butter and milk, or salt and cream; or, boiled rice or spaghetti, both thoroughly cooked; with butter or cream. Green vegetables—either carrots, asparagus, string beans, peas, spinach, young beets, or squash, each cooked until very soft, with a little salt in the water; strained through a colander or mashed. Dessert—Apple tapioca pudding, or baked apple, or apple sauce or stewed prunes, or plain custard, or junket. Drink—water. No milk at this meal. Stale bread—with butter.

6:00 P. M.: Bread and milk; or cereal—farina, arrowroot, or wheat,—or milk; or milk toast; or dry toast or bread with glass of milk. Raw fruit juice and milk should not be given at the same meal.

Do not give a child of this age any of the following foods: Pork in any form or salted meats or salted fish; cabbage, onions, celery, radishes, lettuce, cucumbers or raw tomatoes; hot breads, or griddle cakes; sweet cakes, pastry, or jellies; nuts or candies; bananas, nor any green or overripe fruit; tea, coffee, wine, beer, cider or soda water. Mothers are apt to err chiefly in the matter of sweets in feeding children. An excess of sweet food, not only upsets the young stomach but destroys partially the appetite for plain food.

Children should be taught to eat simple well-cooked food, but should not be forced to eat when they have no appetite. If a child shows a disinclination to eat some special food, which he ought to have, this should be given first at the meal, even if only a small quantity is eaten. Do not fall into the error of scolding the child at meal times, which should be one of the pleasantest hours of the day, full of fun and joy. A little judicious coaxing will usually result in the child's taking the right food in sufficient quantity.

Methods of preparing meats, vegetables and soups for young children are given in Infant Care, a little book, which is sent free to all who ask for it, addressing the request to the Chief of the Children's Bureau, U. S. Department of Labor, Washington, D. C.

STARTING A BALKY HORSE.

Of all vices that equine flesh is heir to, the most annoying to the average horse owner and driver is balking, or near balking, which consists in rearing or plunging when first asked to start, particularly after a few days' rest, or what is still worse, trying to start with a jump when only half hitched. The main reason that I think it is so aggravating is that so few know how to combat it. A balky horse has the most sense, the confirmed runaway the least, of any horse.

I have bought more balky horses than those with any other vice for that reason. Once they are broken of balking, they make the best of horses, not afraid of the objects that usually scare those of other temperaments.

The little simple trick I am going to describe and that has proved so satisfactory in so many cases is not intended to break the horse of balking, which in most cases involves a lot of time, patience, and more or less thorough knowledge of horse nature, but rather to help those who have been caught, perhaps with a new horse that started away from home all right but has now balked, because the conditions under which he has balked before have again presented themselves.

The average driver, when caught in this way, starts in by petting and coaxing the horse and winds up by losing his temper and beating it until stopped by passers-by or some policeman.

A horse has only one idea in his head at a time, and in this case he has decided not to go any further with that particular load, and the coaxing and patting are not sufficient to cause him to think of anything else. The whipping only makes him more stubborn and determined not to move. Now we have got to find something that will give him something else to think about.

All horses, and mules more so than horses, hate to have their ears hampered. In fact no horse ever decides upon a different course of action without first moving its ears from the normal position, and here is the key to the whole idea. As soon as it balks get down from the seat and deliberately take one ear and push it under the crown piece of the bridle so that it is fast and leave the horse to its own devices for a few minutes. He will commence shaking his head and doing everything he can think of to get that ear loose, until he has forgotten all about balking and his whole thoughts are centered upon freeing that ear. Now let the driver get back on the wagon, call on the horse to start, and off he goes. I have proved this trick to be successful with cow-horses that thought it necessary to buck and pitch when first mounted in the morning, and with rearers in the saddle and horses hard to hitch. Leave the ear where it is for about twenty minutes, then stop and free it. Let the horse have time to shake his head and be satisfied that everything is all right again, and off he will go as pleasantly as possible.

As I said before, this trick will not break a horse from balking, but it will invariably start one that has balked on the road, provided he hasn't already been whipped and abused to a point where nothing matters.—Alfred H. Pope in Our Dumb Animals.

—The University of North Carolina has arranged a course of post-graduate study for practicing physicians, to start June 5th. Diseases of children will first be considered. Dr. L. W. Hill, of Boston, is to be the instructor. He will lecture at a number of points in the State.

—Prof. T. C. Amick has been engaged as one of the teachers of mathematics in the summer school of the University of Virginia.

—"Only artificial feeding causes as many sick babies as flies and filth," says the State Board of Health.

IN MEMORIAM.

Price.—Mr. J. T. Price was born in Rockingham Co., N. C., December 24th 1866, and died in St. Leo Hospital, Greensboro, N. C., April 18th, 1916. On October the 14th, 1914, he was united in marriage to Miss Goldia Simpson with whom he lived happily for the brief period of life which remained unto him and who cared for him very faithfully and tenderly during his illness. Mr. Price was merchant, mill man and farmer. At the time of his death he owned a roller mill near his home, a number of farms and a store. For some 30 years or more he engaged in the mercantile business at Geneva, Rockingham Co., and part of the time he had branch stores at Stokesdale and Summerfield. He was not only a good business man; but he also took a deep interest in civic matters. He read much, and was well acquainted with the history of the past, and kept well posted in regard to the conditions and issues of the day. He represented his county in the legislature during the session 1903. He was also a good church man and from boyhood had held membership in Flat Rock Methodist Protestant church. He loved his church and could be always counted upon to contribute to the interest of the church. He was ever a friend to the pastor and was not slow or negligent in expressing his appreciation of his pastor's labors, both as minister and pastor. Until some two years before his death he had been apparently a strong man physically. There were three of the Price brothers, all of them strong men and yet in the space of a few years all of them have gone hence, J. T. being the last to go. Mr. Price's body was laid to rest by the side of his mother and his brother in Flat Rock cemetery. I regret that I could not be present and preach his funeral, especially as he had requested that I should do so and as I had preached the funerals of his mother and brother. During a number of conversations with Mr. Price covering much of the time of his last sickness he expressed himself as being prepared to go and yet as anxious to stay. I believe that he was ready for the great change and that he has found sweet rest and perfect health in that far country. For seventeen years I was his pastor and he was my friend. I shall expect to meet and greet him over on the other shore. He will be greatly missed at Flat Rock and by a host of friends scattered all over Rockingham Co. and parts of Guilford. Peace be to his ashes. W. F. Kennett.

Mebane, N. C.

Sharp.—Lettie Sharp was born on the 13th day of May, 1882. She died May 15th, 1916. She was thirty-four years and two days old. She was married to Connie Sharp August 17, 1905. To this union two children were born. Both survive her. She accepted Christ at the age of 16, and became a member of Belmont, Methodist Protestant Church, to which she was faithful till removed by death. She bore her sickness with patience, and passed into the most immediate presence of God with a smile on her face. She was a true Christian, a faithful wife and a good mother. What greater work could she have done? Certainly she has not failed to get the crown.

Her remains were laid to rest in Belmont cemetery on May the 16th at one o'clock. Funeral services conducted by the writer. J. A. Burgess.

Loy.—On the third Sunday of May, 1916, at Mt. Hermon, the little two-months-old child of Bro. Richard Loy and wife was laid to rest. We are sorry for these parents, and trust that the Lord will make good to them their loss in his own way. We are glad to think that heaven is made up of those who are as pure as little children.

J. A. Burgess.

GOOD BOOKS AT A LOW PRICE.

The following books are offered for sale by the widow of one of our ministers. If you need any of them, write to the editor of the Herald naming those you need and he will quote you a price after consulting the owner. They are books of value in good condition, and should be put to use.

Pulpit Commentary, 52 volumes; Watson's Theological Institutes; Expositors' Bible, 25 volumes; Biblical Museum, 8 volumes; Clarke's Commentary, 6 vols.; Winston's Encyclopedia, 8 volumes; Biog. Sketches of Pioneers of Methodism, by Summers; Divine Credentials of the Bible, by Dr. T. H. Lewis; Curiosities of the Bible, by Rev. J. H. Vincent; Natural Law in the Spiritual World, by Drummond; Life Work and Sermons of Moody; Scott and Stiles' Cyclopedia of Illustrations for Public Speakers; Abbott's History of Christianity; Hitchcock's Analysis of the Bible; Broadus on Preparation and Delivery of Sermons; Hopkins' Law of Love; Perren's Outlines of Sermon's; How to Preach with Power, by Young; Revival Kindlings, by Knapp; Critical and Explanatory Commentary, Scranton, 2 vols.; Cyclopedia of Religious Knowledge, by Sanford; Blackburn's History of the Christian Church; Buck's Theological Dictionary; Binney's Theological Compend; Sermon Stories for Boys and Girls.

CITIZENSHIP SUNDAY, JULY 2

Appointed by the U. S. Department of Labor.

Realizing that the churches could aid materially in forwarding the good citizenship movement, the Bureau of Naturalization has approached, in a most earnest manner, the churches of all denominations all over the country, in an endeavor to have at least one Sunday in each year set aside as Citizenship Sunday, on which will be preached at the morning service, in every church in the country, a sermon on Citizenship. The response to this feature of the Bureau's activities has reached its highest expectations. On every hand the highest praise has been given these efforts. Many pastors, while stating that their churches were slow to adopt "Special Sundays," have assured the Bureau that favorable consideration would be given to Citizenship Sunday. Sunday, July 2, of this year, has been selected as Citizenship Sunday, because it is the Sunday nearest Independence Day, which means so much to American citizens.

Richard K. Campbell,
Commissioner of Naturalization.

ABOUT COLDS.

Dr. W. A. Evans, the famous health man of Chicago, gives the latest approved methods of avoiding the most common infection, the common cold. To these are added suggestions for home treatment of colds in case you fail to follow the doctor's advice about avoiding the disease.

Colds are catching mostly from others, therefore avoid people who have colds. Avoid people who have recently had pneumonia (within two years). Avoid crowds. Avoid hot places. Avoid badly ventilated places.

Colds can be caught from one's self, therefore—

Keep the mouth, nose, and tonsils clean. Avoid gorging with food or drink. Avoid alcoholics.

The germ is a factor, but the human body is also, therefore—

Avoid getting overwarm or overcold in the entire body or any part thereof.

Colds cannot be caught when resistance is high, therefore—

Build up heat-making powers by sleeping out, taking cold baths and eating moderately. Exercise daily in the open air.

If you have contracted a cold, do not spit carelessly. Do not sneeze or cough carelessly. Destroy all nose and mouth secretions.

If the attack is accompanied by aches and fever, avoid pneumonia by going to bed, decreasing eating, and by taking a purge. Take medical counsel. — State Board of Health.

—Doctor C. O. H. Laughinghouse advocates two ways for preventing what is commonly termed hardening of the arteries: first, a rational plan of daily living, and second, a physical examination twice a year. He says men must be taught that they are entirely dependent upon their circulatory system, that they are as old as their arteries and that moderation in all things must be the rule. Besides habitual personal hygiene, proper diet, exercise and sufficient sleep and rest, the writer makes a plea for frequent mental changes. He further advises every business man to go twice a year to his physician to know whether this and other diseases have set in, that he may check them in their curable stage and prolong the most useful period of his life.—State Board of Health.

—Bladen County is to hold on June 24, at Elizabethtown, the first county health commencement ever held in the State and probably the first ever held in the country. This occasion is to be the culmination of the three months' health campaign that has been conducted in that county by that energetic health worker, Dr. T. M. Jordan, against pellagra and preventable diseases. The nature of this celebration is to be a combination of a picnic and a county school commencement. Everybody in the country is expected to be there. There will be addresses by prominent men of the community, essays and speeches by the young people and a basket dinner for all.—N. C. State Board of Health.

—Bascom Baynes, of our church here, and newly elected superintendent of our Sunday school, was last week operated on for appendicitis at St. Leo's Hospital. He is reported as recovering nicely.

—Prof. James Holmes, son of President Holmes, was recently operated on in a Richmond hospital for appendicitis. He is reported as almost well now.

—Rev. Robert Troxler is preaching at St. Paul Church in a series of meetings now in progress.

—The latest report shows that in the month of April, 1916, Southern cotton mills consumed 298,186 bales, an increase over last year of 21,268 bales, or 7.68 per cent., while mills in all other states consumed only 276,918 bales, a decrease of 3,561 bales, or 1.5 per cent., as compared with last year. For the nine months ended April 30, consumption in Southern mills increased 17.42 per cent. over last year, while in all other states the increase was only 15.06 per cent.

PLAYING THE GAME.

The following article is taken from a letter from a missionary in charge of a girls' school in Baroda, India, and printed in the Woman's Missionary Friend. It shows how the war game is catching even the girls in India:

"The most absorbing game just at present is one which the girls have named the 'War game.' Every morning, while out for a walk, they see the soldiers drilling on the parade ground, which is just opposite the school. This may account for the game. They have divided themselves into five divisions; the largest girls represent the English army, the next in size the Russians, the next the Germans, next the French, and the very smallest are the Gurkhas. They seem to have the idea that the business of a king is to sit on the battlefield and watch the progress of the battle, because all the kings are there—or rather, the English king and the German kaiser are seated in a prominent place on the battle field and the king of the Gurkhas comes to join them riding on the back of an elephant—a clever contrivance of the girls. The different armies march before the kings from different directions, making very low salaams, sing their national anthem, and then do their drill. The drill is, I may say, a rather ludicrous imitation of the drill that the girls see the soldiers perform daily. They join their two hands together and snap their fingers in imitation of the shooting of the guns. After the drill is finished they go to battle, and that is a regular football scrimmage, after which the Red Cross nurses appear on the scene, and by the magic of their touch the soldiers are brought to life again. Then they sort themselves out into companies according to the former arrangement, do some more drilling and at last form in one large body, repeat the thirteenth chapter of First Corinthians and close with the Lord's Prayer."

"A LITTLE CHILD SHALL LEAD THEM."

At the corner of the street just under my hill in Seoul, Korea, lives Cheung. He is a thatch vender, which occupation has rendered him two benefits: one, money to buy drink with; and the other, rest and refreshment. Cheung was no common drinker, with only a red nose and bleared eye to show for it; not he. He was known to his world in general and Seoul in particular as a man who could terrify the onlooking multitudes by the awful manner of his spree. A hard voice he had, a willowy kind of body, too, loosely hung together, that could swing to and fro, double up and right itself, and yet never lose its footing. These exercises were preliminary to a regular periodical outbreak in the middle of the street. He accosted every man that went by. If no reply was forthcoming, he would swing off after the passer with ugly menacings. For a demon of uproar, nothing surely ever surpassed Cheung. The police, like the Levite, went by on the other side, and the street periodically yielded itself up and lay prone while Cheung had his innings. Suddenly a day came when it ceased. Cheung was gone. Some one looking a bit like him, but refined and purified, was seen going by with quiet and softened step to a neighboring meeting house. He carried a New Testament and was seen by the same wondering world with his face to the floor praying to God. Month followed month and the old spirit of confusion was evidently dead. How did it come about? A little daughter of his was sent to the mission school. She learned her lessons and her young heart drank deep of the teaching. She learned to pray and read and to tell others of what she had found that was wonderful. How she approached that wild father of hers, what she said, how her child faith grappled with his untamed soul, with what soft influences she wooed him away from his world of wild lawlessness and landed him safe in a region of eternal calm, I know not. She is but a plain, low-class girl, with poor ancestry and a homely face, but the spirit of the Eternal is in her. "And a little child shall lead them."—Selected.

THE WIDENING SOVEREIGNTY OF CHRIST.

One of the most inspiring evidences of the widening sovereignty of Christ is that he has passed over the control of the territory of the world to the Christian nations. According to Gulick's "Growth of the Kingdom of God," in 1600 only seven per cent. of the territory of the world was controlled by Christian nations, but to-day eighty-two per cent. So the growth of Christian control has passed in three hundred years from seven per cent. to eighty-two per cent., while the control of non-Christian nations has decreased from ninety-three per cent. to eighteen per cent.—W. E. Doughty, in *The Call of the World.*

Dr. J. E. Wyche.

DENTIST.

Office in Fisher Building, North Elm St.,

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J. F. McCulloch, *Editor and Publisher.*

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May we not receive soon what is apportioned for delegates' expenses that delegates may be reimbursed? Will delegates who have not already done so, send in the bill of their expenses, that I may know how to disburse the fund in hand?

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Trains leave Greensboro as follows:

12:55 a. m. No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Beaufort, which may be boarded at 9:30 p. m.

1:47 a. m. No. 30, daily. Birmingham Special. Pullman drawing room sleeping cars Birmingham and Augusta to New York, and Birmingham and Asheville to Washington. Observation sleeping car Atlanta to Richmond. Tourist sleeper for Washington from San Francisco. Dining car service. Day coaches.

1:50 a. m. No. 29, daily. Birmingham Special. Pullman drawing room sleeping cars New York to Birmingham and Augusta, and Washington to Asheville and Birmingham. Observation sleeping car Richmond to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

6:45 a. m. No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond to Charlotte and Norfolk to Asheville. Coaches.

7:30 a. m. No. 108, daily. Local for Raleigh, and intermediate points.

7:30 a. m. No. 154, daily except Sunday. For Ramseur.

8:10 a. m. No. 44, daily. For Washington and points North.

8:15 a. m. No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Pullman sleeping car for Winston-Salem from Beaufort.

7:15 a. m. No. 37, daily. NEW YORK, ATLANTA AND NEW ORLEANS LIMITED. Solid Pullman train with observation and open section drawing room sleeping cars New York to New Orleans, Asheville and Macon. Club car Washington to Montgomery. Dining car service. No coaches.

8:20 a. m. No. 133, daily. For Mt. Airy.

9:40 a. m. No. 144, daily. For Raleigh, Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

12:30 p. m. No. 21, daily, for Salisbury. Statesville. Asheville and Waynesville. Chair car Goldsboro to Waynesville. Connecting at Asheville with Carolina Special.

12:45 p. m. No. 130, daily. For Sanford, Fayetteville and Wilmington.

12:50 p. m. No. 45, daily For Charlotte, connecting with trains for Columbia and Seneca.

1:30 p. m. No. 36, daily. U. S. Fast Mail. For Washington, New York and points North. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m. No. 207, daily. For Winston-Salem, connecting daily, except Sunday, with train for North Wilkesboro.

2:30 p. m. No. 151, daily except Sunday. For Madison.

3:30 p. m. No. 230, daily except Sunday. For Ramseur.

4:15 p m. No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car.

5:05 p. m. No. 131, daily. For Mt. Airy.

7:20 p. m. No. 35, daily, U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Pullman sleeping cars New York to New Orleans and Birmingham, and Charlotte to Atlanta. Dining car service Day coaches.

6:35 p. m. No. 235. For Winston-Salem.

7:30 p. m. No. 46 daily. For Danville.

7:15 p. m. No. 132, daily. For Sanford.

6:43 p. m. No. 43, daily. For Charlotte.

10:45 p. m. No. 12, daily. For Richmond and Norfolk. Pulman sleeping cars Charlotte to Richmond and Asheville to Norfolk.

10:20 p. m. No. 233, daily. For Winston-Salem.

11:45 p. m. No. 38, daily. THE NEW YORK, ATLANTA AND NEW ORLEANS LIMITED. Solid Pullman train with observation and open section, drawing room and compartment sleeping cars New Orleans, Macon and Asheville to New York. Dining car service. No coaches.

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THE PARADOX OF PEACE.

OPENING SERMON OF GENERAL CONFERENCE.

BY PRESIDENT ELDERDICE, OF WESTMINSTER THEOLOGICAL SEMINARY.

Colossians III: 15. "And let the peace of Christ rule in your hearts."

In the New Testament Peace has many meanings. Sometimes it signifies the blessed state of the righteous in heaven when crowned with "glory, honor and peace." Sometimes it describes the condition of a country free from war: "by thee, most noble Felix, we enjoy much peace"; or, the state of the church free from persecution: "so the church throughout all Judea and Galilee and Samaria had peace." Sometimes it pictures the harmony between the members of a brotherhood, the concord among persons of the same common faith: "keep the unity of the Spirit in the bond of peace." Sometimes it means merely a farewell blessing pronounced upon departing guests—the old Hebrew way of saying "Good-bye"—and was so used by the Philippian jailer in dismissing Paul and Silas: "depart and go in peace." And sometimes it is descriptive of a general characteristic of the Messianic Kingdom, as in the Prophecy of Zacharias; "the Dayspring from on high shall visit us—to guide our feet into the way of peace"; and as in the song of the Angels on the night of His nativity: "on earth peace."

But the peace of the text is other and more than these: it is peculiar to Christian experience. It is the soul serenity of him, who, "being justified by faith, has peace with God through our Lord Jesus Christ"; the mental calm of him who awaits the Second Coming of our Lord with diligence, that he may "be found of Him in peace"; and the spiritual quiet of him who can read his title clear to the last legacy of the Master to His disciples: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you."

My Subject is: *The Paradox of Peace.* A paradox is that which sounds absurd or seems contradictory and yet is true. The peace of Christ is a paradox in its Time, its Power, and its Price.

In the earthly life of our Lord there was much to awake wonder. The more enraged the mob the more composed His mind; the keener His grief the more subdued His heart; and the fiercer His fight the more restful His spirit. Though He was "a Man of sorrows and acquainted with grief", we would hardly expect that when His soul should pass into its crucial strain and stress he could rest in the profoundest peace of all His experience, and yet this is what occurred at His Last Supper. He saw upon the table the treacherous hand of His betrayer and He was "troubled in spirit"; in a few moments He would enter the shadows of Gethsemane, where, in the presence of the favored Three, His "soul would be exceeding sorrowful"; a little later He would retire alone into the deeper gloom of the Garden to agonize in that prayer which would cost sweat like blood; and, in only a few hours, He would be shrouded in the blackest cloud that ever draped the earth—blotting out the light of the noonday sun and hiding even the Father's face. And yet this was the hour when He talked most about His peace, revealed most of His peace, and promised to give His peace to the hot-headed, quick-tongued Peter, to the two fiery "sons of thunder", and to all His own in the ages to come from the restless, revengeful Saul of Tarsus down to the latest rebel who has surrendered his arms at the foot of the Cross.

As with Christ so with Christians. When they have most trouble they are least troubled: when most distressed they are most at rest: when their cares multiply their peace deepens: the more they lose of things temporal the more they gain of things eternal: and the more their plans go awry the more they adjust themselves to God's plan—and then comes calm as when the needle finds the pole. Paul was serenest when Nero's hate was hottest; Luther was at his best when the Diet of Worms was at its worst; Bunyan's Allegory was written in Bedford Jail; John Knox was bravest when Queen Mary raged wildest; Wesley was calmest when most provoked by bishop, king, and mob; Fanny Crosby was blind when she composed the hymns that wing our souls to the gate of heaven; the most eloquent advocate of peace on the American platform is most the master of his assembly when most it clamors for war; and the most militant of modern evangelists is most at home when hell turns loose upon him the Personal Liberty League.

In *The Desterted Village* Goldsmith tells us of the good parson whose heart and hand were given to his flock but "all his serious thoughts had rest in heaven."

"As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves
the storm,
Though round its breast the rolling clouds
are spread,
Eternal sunshine settles on its head."

"In the world ye shall have tribulation." "In me—Peace." This is the paradox of Peace and Trouble at the same time.

THE SECOND PARADOX OF PEACE IS ITS POWER.

In Paul's conception it's that of a Ruler: "Let the peace of Christ rule in your hearts." This is contrary to our common notion of peace; for we regard it not as an active but as a passive virtue, associated not with the ruler but with the ruled, not with the scepter of a king but with the chains of a captive. It is easy to understand how peace may sit as a sentinel at the door of the mind to drive away evil and anxious thoughts; or to stand at the flood-gates of the heart as a breakwater against the billows of grief; or to abide a welcome guest in the chambers of the soul, soothing into silence the jangling voices of vain ambition and wooing into rest our wild, unbridled passions. But to name peace a ruler strikes a discordant note, and the harmony is broken by the war-trumpet, the roar of cannon, and the din of battle. We can conceive of any one of the Three Christian Graces playing the role of ruler: for Faith can "subdue mountains"; "Hope springs eternal in the human breast", and is "an anchor of the soul" holding "sure and steadfast" against the storms of time and fastening its flukes into the harbor of eternity; and Love will find or force its way to any goal on land or sea, for "Love is strong as death": but how can gentle Peace rule?

The Greek verb "to rule" sometimes described the actions of the Umpire of the Olympic Games—presiding over gymnastic contests, preserving order among athletes and spectators, and declaring the winner by placing upon his brow the olive wreath. So the peace of Christ may be the Christian's Umpire in the race of Life—laying out the track, pointing to the goal, and awarding the crown. At other times the word was used to designate the work of a Judge—rendering verdicts in legal disputes, war claims, and other controversies on Civil law. So the peace of Christ may be enthroned in the Christian's heart to arbitrate all quarrels with his brethren and thus preserve the concord of the church. But there was another usage of the verb—"to direct", "to control", to rule constantly in any realm of action. This conception goes beyond the spectacular act of an Umpire on the field of sport before an assembled multitude, beyond the occasional act of a Judge upon the bench in the presence of client and counsel, and describes the work of a permanent power resident in the redeemed heart, inspiring every thought, giving utterance to every word, and shaping every deed.

And this was the kind of peace in our Lord. It was not the transient calm that precedes the storm, nor the momentary stillness of the waves between the ebb and flow of the tide, but that perpetual peace of the sea which prevails down deep below the surging surface. Through the routine of His human experience and in the face of every emergency from the Wilderness to Calvary it reigned supreme—the master of every plan, purpose, and passion. It gave Him mental poise when Satan would seduce Him with plausible Scriptural arguments, when cunning lawyers would entangle Him in the meshes of legal technicalities, when Pharisees would silence him in a dilemma, and when His enthusiastic converts would crown Him king on Caesar's throne; and it held Him firm in spiritual balance when persecuted by Jewish church, when arraigned before the tribunal of Roman state, when forsaken by His chosen preachers, and when "forced to tread the wine press alone".

How did He obtain and retain peace as a Ruling Power? By obedience to the Father's will. "I came down from heaven, not to do mine own will, but the will of Him that sent Me." By adjusting all His plans to harmonize with the one great plan of God in His life, trial and trouble, pain and persecution were turned into stepping-stones to higher achievements, and even death was welcome as the gateway to His highest goal: for when the Cross loomed up before Him and the Greeks offered a way of escape, the crucial test brought Him to His knees in human weakness: "now is my soul troubled; and what shall I say? Father save Me from this hour." But peace was still reigning supreme in the throne chamber of His soul and bade Him re-call His prayer for deliverance, and immediately He faced the king of terrors with heroic submission: "For this cause came I unto this hour."

And this same peace, given by Him to His disciples, becomes in them a ruling power. Its dominion is over the mind—inspiring holy and banishing unholy thoughts; over the heart—purifying its passions and sanctifying its affections; over the spirit—curbing its selfish ambitions and speeding its highest aspirations; over the will—subduing its rebellion and leading it a willing captive to the plan of God; and over the hand—directing the toil of the field and the shop, the trade of the market, and all activities of church and state.

All Christians are more or less under the sway of this gentle scepter. Would God it were more! We have all enjoyed momentarily experiences of complete surrender to this unseen ruler and well we remember that all the chords of our soul were tuned to the music of the spheres. Would God they lasted longer! But they come often enough and last long enough to convince us of the blessed reality of an indwelling peace which is not of this world and which we know is that peace which the Master promised to His disciples.

And the Third Paradox of Peace is its Price.

It seems a contradiction of terms but the price of peace is War. Jesus promised it as a gift but it is not bestowed until won, and it can be won only by victory over doubt and sin. "I came not to send peace but a sword. Suppose ye that I am come to give peace on earth? I tell ye Nay: but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son and the son against the father; and the mother against the daughter and the daughter against the mother." This does not mean that He was an advocate of war: for His reference was not to the purpose but to the inevitable result of His coming. He simply served due notice that it would cost a victorious fight to enlist as a soldier of the Cross and that after enlistment it summoned to a life-long war. But was it not long foretold that He would come as "the Prince of Peace?" When He came did He not preach "to all that are afar off?" and did He not promise to give peace to His own? Yes, but not in a miraculous moment, like manna falling between the setting and the rising sun, nor like Jonah's gourd full-grown in a single night, but it would come as a crown of glory after a well-won war.

Peace through warfare is the law for the Individual. The struggle against self must be triumphant before the soul can rest in the peace of surrender to Christ; and the battle against "the world, the flesh, and the devil" must be victorious before the singing of the convert's Cradle Hymn:

"My God is reconciled,
His pard'ning voice I hear;
He owns me for His child,
I can no longer fear."

Peace through warfare is the law **for** the Church. The jealousy of the Jewish Sanhedrin, the arenas and catacombs of pagan Rome, the false philosophies of cultured Greece, the fanaticism of Mohammedanism, the curse of human slavery, commercialized vice, and blatant infidelity, the organized liquor traffic, the love of pleasure and the greed of gain, and the indifference of the masses to the appeals of the Gospel, are proofs abundant that the church of the past has been and the church of the present still is the Church Militant: and, unless all world-wide signs fail, the future will find her fighting and winning many more battles before on earth she can be crowned the Church Triumphant. Even within her own borders she must struggle to batter down "the middle wall of partition" which still separates the many households of Christian faith; she must remember that if denominationalism be exalted above the Kingdom it becomes a demon and must be exorcised; and she must sound the bugle loud and clear for a united army against the myriad hosts of hell. There never was a day in her history when it was more timely to chant the dirge:

"With scornful wonder
Men see her sore oppressed,
By schisms rent asunder,
By heresies distressed."

And yet in sipte of the sneer—"a collapsed Christianity" and "a paralyzed church", thank God! there never was a day when her faithful warriors were so eager to mobilize their forces, buckle on their armor and rush forth with the battle-cry:

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?"

And would we Methodist Protestants follow in that train? Then we must *make the fight of our lives to get together.* We must storm and demolish every barrier that separates us; dynamite Mason and Dixon's Line until there shall be no North, no South: blast the Alleghany Mountains so low that there shall be no East, no

West; and bury the records of our quarrels over Church Union so deep that Gabriel's trumpet shall fail to wake them to haunt again our memory: then and not till then shall we be able to keep pace with our sister denominations in meeting the demands of our day, and then and not till then shall we be prepared to do the work of our own denominational consolidation and construction—or die. God grant that this General Conference may usher in the dawn of that peaceful day when it may be truly said of our scattered and alienated Tribes: "Ephraim no longer envies Judah, and Judah no longer vexes Ephraim.'

And peace through warfare is also the law for the Nation. During the military period of the Old Testament there was no such policy as "Peace-at-any-price." It was always "Righteousness-at-any-cost." And we well know at what awful cost of men and substance the Children of Israel entered into their inheritance. We are reminded of the ancient record that "in the days of Gideon the country was in quietness forty years." Why? Because after Gideon had reared his altar in Ophrah and inscribed thereon: "God send peace"—he himself saw to it that peace came "by the sword of the Lord and of Gideon." And we are reminded of another ancient record that Menahem gave a thousand talents of silver to the king of Assyria that "his hand might be with him"—that is, he would bribe him to keep him in safety on his usurped throne. Which inspires Ruskin to remark: "You either win your peace or buy it—win it by resistance to evil or buy it by compromise with evil."

Any nation that seeks peace by subterfuge, by deceptive diplomacy, by stifling the conscience, or by cowardly compromise will learn sooner or later that abiding peace can be found only by the triumph of right over wrong, and unless willing to pay that price it will simply cry "Peace, Peace, when there is no peace." But did not Jesus teach: "Resist not the evil one?" Yes, but He was dealing with petty, personal revenge, "not condemning a fight for principle." He Himself knew how to use a scourge as the symbol of divine wrath in the presence of the money-changers in the Temple. He never cowered before the rulers of church or state but stood His ground, and fought His fight even unto death. When He taught that we are to love God with all our heart, and with all our soul, and with all our mind, He laid down a rule obedience to which implies that with the same spiritual and mental powers we are to hate evil. A recent writer has expressed this view in these timely words: "No man can be a Christian unless he be a good hater—not of men but of things that ruin men. That means that he must be a good fighter; otherwise he will be an impotent coward who dodges every issue. To be a follower of the Galilean is not to be a craven but a man. Cowardice is not Christian humility. Ethical well-being is the first consideration no matter how much pain may be necessary to obtain it. This includes war. It is God's scourge applied to a sinful world. For evil men there must be police. And for evil nations there must be armies and navies. Are we Christians when we fight? We may not be Christians unless we do. It all depends upon circumstances."

This is not a plea for Militarism but a recognition of the fact of history that until nations obey God war is inevitable. Whatever may be the combined causes of the present war in Europe it is a repudiation of the teaching of Christ. It is a conflict between the Gentile and the Galilean standards of Greatness. The one claims that the greatest nation is the one that serves all the others. And until "the kingdoms of this world" accept His standard they cannot "become the Kingdom of our Lord and of His Christ."

Where then is Peace? The Text replies: "In your hearts." We find it where we cannot see it. We look for it upon the thrones of kings and find a proclamation of war; in the council chambers of diplomacy and find "only a scrap of paper"; in the Carnegie Peace Palace in the Hague and discover that it is deserted; we assemble in Constance with representatives from every church and nation to draw up a doctrine for International Peace and before the meeting is called to order Europe lets loose her "dogs of war"; and now we are circulating petitions to Neutral Nations to organize an International League to Enforce Peace! Well and good so far as it goes. But we must remember that "the Kingdom of God cometh not by observation. Neither shall they say: Lo, here, or Lo, there! for, behold, the Kingdom of God is within you."

The challenge of this, the most momentous war of human history, is not so much for world-wide reformation as it is for world-wide regeneration; and the greatest battle-field is not Verdun but the human heart. Social and national salvation begins with the individual. "Acquaint now thyself with God and be at peace." But it does not end with the individual; he passes it to his comrade, until the social unit is pacified and expresses its peace in social customs, civil laws, and international treaties until war becomes a horrible nightmare of the past.

This is the story they tell us of the Christ of the Andes. On the Andean boundary line between Chile and Argentina stands the most significant monument ever reared to peace. But has only stood there for a dozen years. Prior to its erection the two South American Republics had been for years on the brink of war over that boundary line. The contest involved the ownership of 80,000 square miles. The British Ministers tendered their good offices to prevent the threatened war. Then two good bishops, the one from Chile and the other from Argentina, decided to substitute for a proclamation of war a statue of the Prince of Peace. From village to village they went with their peaceful plea until women went wild with poy, strong men followed in their train, legislators fell into line, the King of England was summoned to adjust the disputed territory, armies were disbanded, naval appropriations were turned into good roads, arsenals were converted into schools of manual training, war vessels became commercial fleets, a trans-Andean railway joined the two capitals for trade and travel, and Chilians and Argentines fell in love with one another. At last "the fulness of the time" came—March 13, 1904. On the summit of the lofty Andes, on the center of the boundary line, so long "the bone of contention", the Argentines stood on the soil of Chile and the Chilians stood on the soil of Argentine; then the cannons boomed, the bands played, and music like unto that of the Bethlehem Choir arose while there was unveiled a granite statue upon whose peak towers a figure of the Christ, a cross in His left hand, and His right hand outstretched in blessing, and on the granite base a brazen tablet with this inscription: "Sooner shall mountains crumble into dust than Argentines and Chilians break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

There it stands as a proof of what can be done by Christian nations. And there it stands as a prophecy of what will be done upon every national boundary line when the last ruler on earth shall have accepted the ruling peace of the Last Supper.

And now, brethren, while we celebrate that Last Supper around this table, "Be perfected; be comforted; be of the same mind; live in peace; and the God of love and peace be with you."

Uncle George—Come here, Willie! Don't you know who I am?

Willie—You bet I do! You are ma's brother who stayed her two months one time and never offered to pay a cent for board. Oh, yes; I've heard pa speak of you often.—*Indianapolis News.*

—Death is busy in the land. The world may last a great while yet, but individual men and women are passing swiftly on!

THE CAUSE OF THE WAR.

The real cause of the present awful war is the Roman Catholic religion and church.

The Roman Catholic religion and church are always political and always encroaching.

All the world knows that the open and on-the-surface cause of the war was the assassination of the Austrian Grand Duke by Servians.

But why did Servians do this? Not till this "why" is known, can the real cause of the war be known. And *that* is what is here to be told.

It is this: Servians killed the Grand Duke of Austria *because* by his particular agency the Roman Catholic church and religion were being made the established church and religion of the Servian State.

Austria is the one only remaining power that is devoted to the papacy. And the late Grand Duke who was presently to take the throne was almost fanatically Roman Catholic. An English paper expresses it as "Priest-bound Austria with its Grand Duke the most bigoted Romanist outside the Vatican."

When the Roman religion was to be made the State religion of Servia, this stirred up Russia: *because the Russian* or Greek Catholic *religion* has always been the religion of the Servians. Ninety-eight of every hundred of the population are of this religion; and one-half of the remainder are of the Moslem religion.

And when the process of forcing the Roman religion upon Servia was to result in war which certainly would accomplish it, then Russia entered the war.

When Russia entered upon war against Austria, then, because of alliance with Austria, Germany entered it.

When Germany entered the war with Russia, then, because of alliance with Russia, France entered it: and then because of understanding with France, Britain entered it.

An when Britain entered the war, then, because of alliance with Britain, Japan entered it.

That is the cause of the war as it has come about. And the whole train of events has its spring in the invasion of Servia by the Roman church. For nothing less than an invasion it certainly was, when less than one in a hundred of the people were of the Roman religion.

June 24, 1914, there was entered into, a "concordat" between the Roman church and Servia.

A concordat is "an agreement made between the Pope and a sovereign or government for the regulation of ecclesiastical matters with which both are concerned."

This transaction and the document are of signal importance: not only as the cause of the fearful war, but also because of what it means in many ways beyond all that.

It is the latest open and definite manifestation of what the Roman church always and essentially is. It reveals exactly what is meant by Rome in her proclaimed purpose to "make America Catholic" and "do for the United States what she has done for other nations."

The document is too long to print in full in these columns; but its vital provisions will be stated.

The Concordat.

By Article 1 "The Catholic, Apostolic, Roman Religion shall be freely and publicly exercised in the Realm of Servia": which means that no other religion shall be freely exercised there.

By the othe articles, the territory of Servia as it was before the war of 1913, is made "an Ecclesiastical Province" as "the Archdiocese of Belgrade, with its seat in the capital of the Realm."

The new territory secured to Servia in the settlement after the war of 1913, is made "the suffragan Diocese of Uskub" with its seat in the city of Uskub.

These two officials "depend for ecclesiastical affairs directly and exclusively from the Holy See" of Rome.

Each of these is to be paid by the Servian government "an annual allowance": that of the Archbishop to be $2316., "plus an indemnity"—security, insurance—of $772., "with the right to a pension at least equal to that of the employes of the State."

"The official title of the Archbishop of Belgrade and of the Bishop of Uskub shall be 'Most Illustrious and Most Reverend Monsignor." And "Monsignor" means "My lord."

These two officials are to "have full liberty to exercise all the rights and prerogatives of their pastoral ministry, following the discipline approved by the church."

To them "belongs the right, in their respective dioceses, of creating parishes, in accord with the Royal Government." But "to them alone belongs the right of nominating the parish priests."

"The religious instruction of Catholic youth in all the schools is subject to the Archbishop and the Bishop in their respective dioceses."

"In the State Schools this instruction shall be given by catechism teachers who shall be nominated by the Bishop and the Minister of Public Instruction and Worship." The State shall pay the catechism teachers in the State Schools: and "The office of parish priest is not incompatible with that of the catechism teacher." This means of course that the State shall pay the priest.

"In the capital or in its environs there shall be instituted a seminary to which the State shall furnish an equitable annual endowment, in order to form young Servians suitable for the Catholic priesthood." But "the respective ecclesiastical authority is charged with the care of organizing and directing" this State-established and endowed seminary, "according to the canonical dispositions."

"The Royal Government recognizes the validity of marriages between Catholics, and of mixed marriages contracted in the presence of the parish priest, according to the laws of the church": and "matrimonial causes" in all these cases "shall be judged by the Catholic tribunals: except as far as concerns purely civil effects:" and "the Catholic party shall have the right to establish that the children from these mixed marriages shall be brought up in the Catholic religion."

A Judicial Personality.

"The State recognizes that the church, represented by its legitimate authorities and by its hierarchical orders, has a true and proper judicial personality, and enjoys the capacity of exercising the rights which belong to it."

The Church as a corporate body and a judicial personality "has the right to acquire legally, to possess, and administer freely, property, real and personal, for the ends proper to the church and its institution in the Realm." But the property thus acquired and held by the church, is "inviolable as the private property of the citizens of the State."

"The edifices destined for divine worship, the seminaries, and the houses of the Bishops and parish priests, shall be exempt from taxes: and can never be destined or employed for another use."

"Should any difficulty arise about the interpretation of the present articles or about questions which may happen not to be contemplated in them, the Holy See and the Royal Government shall proceed by common accord to an amicable solution, in harmony with the canon law."

"The present Convention shall enter into force immediately after its ratification by His Holiness the Sovereign Pontiff and by His Majesty the King of Servia."

And "the ratification shall be exchanged in Rome with the least possible delay."

The Sum of It.

It will readily be perceived that in every practical provision of that document, the real substance lies wholly on the side of the church. It simply sets up in Servia the Roman church as a superior entity and an exclusive power, of which the State is to be but the ready servant and support.

The thing was put through "with the

least possible delay." And with equal rapidity mighty events followed.

It was signed in Rome June 24 by the papal Secretary of State and anambassador of Servia.

Four days later, June 28, occurred the murder of the Austrian Grand Duke.

In just a month after that, July 28, war was declared against Servia.

And in three days less than a month after that, August 25, the war had spread from Servia to the Atlantic and from the Atlantic to the Pacific, and has constantly intensified.

And the Roman church is still making gain of it all. She is still the secret but grand center of the whole drama. And this she will remain; for her tentacles are everywhere, and she is ever essentially the same.

Her position and influence in connection with the war have been of such importance as to cause Britain to reverse its course of four hundred years and send an ambassador to the papacy; to cause Holland, once the truest to Protestant principles, also to establish a Legation and Ministry at the Vatican; and also Japan and even Turkey to come to her.

Thus it is the literal truth that the court of the papacy is the chiefest center of the war.

And all this only serves to whet her appetite; for confusion is her capital, and nations' extremity her opportunity.—*Religious Liberty.*

MILITARISM OR PACIFISM: WHICH WILL WIN?

The militarist is one who believes that his nation should go on making preparation to settle disputes with other nations by the old methods of arms and force.

The pacifist is one who believes that his nation, while supplying reasonable armament for policing land and sea, should be making preparation to settle disputes with other nations by the new methods of judicial procedure, leagues of nations, world courts, and councils of conciliation.

The militarist looks to the past and trusts to the old methods.

The pacifist looks to the future and trusts to the new.

The militarist, as a general thing, quotes the Old Testament. (Note how little the New Testament has been quoted in Europe since the war broke out, also note how little the militarists quote it in America except to make fun of Jesus' teachings as did one of their leaders not long ago.)

The Pacifist uses the New Testament almost exclusively, and finds basis for his gospel, that nations should live by the same principles as those by which decent individuals live, in almost every word of Christ.

There has been an age-long strife between militarism and pacifism since the first great Pacifist, Jesus, enunciated his gospel of good-will among men; the forgiveness of the enemy; love the test of perfection; the saving of the enemy a higher victory than killing him; *mission* the doctrine of life rather than rights. This, which is the creed of the pacifist, fell into a world where militarism only was triumphant. Curiously enough it made a good many converts, even in the midst of that world, saturated with militarism, and with no law but force. The early Christians would not bear arms. (Practically everyone of the church fathers record this fact.) But militarism soon got control of the Church, and it *has controlled it, as a whole ever since.* Here has been its great apostasy, and not in the realm of theology.

But there have always been enough prophetic men in the Church to keep pacifism alive. Erasmus spent his life studying the New Testament, and he was driven to the conclusion that the settlement of disputes between nations by war was contrary to the whole word of Christ. He said it was "the methid of cats." Grotius studied the gospels and became convinced that they were opposed to war and he, the first great constructive pacifist, suggested a world court. Emanuel Kant, the first pacifist among philosophers, wrote his great Christian tract "Eternal Peace," in which he insisted that courts must supplant war, federations of nations supplant selfish individualism, treaties supplant guns, democracy supplant dynasties.

Ever since the days of Erasmus each generation has had a witness for the Christian doctrine of justice and good-will as the law of international relationships. There is not time to mention them here, except those of our own land. For the strife between militarism, i.e., the doctrine of armament, and pacifism, that is the doctrine of judicial methods, conciliation and good-will, has suddenly reached an acute stage in our own land. Early in our history pacifism, the Christian method, had its noble advocates. They did not represent the church as a whole, for, until within the last twenty-five years the Church in America has stood for militarism as it has in Germany and Great Britain. But they represented the Christian teaching and the doctrine of the early church on this point. They are a noble list. To mention only the dead, and only a few of them, there were Ladd, Burritt, Sumner, Whittier, Garrison, Channing, Dodge, Worcester, Cuyler, Justice Brewer, Edward Everett Hale, Brooks, Robert Treat Paine, Josiah Strong and Smiley. The living number many more. They have made a brave fight and have gradually seen their efforts bear fruit, and have won many converts to their cause. They played a large part in bringing the nations together in Hague conferences; they have secured wide international organization; they were largely responsible for the securing of arbitration treaties, and they have successfully resisted all attempts to militarize the nation.

Then came the European war with all its horrors. The acts of some of the belligerent nations and the disposition manifested induced a semi-hysterical state in large bodies of the people which the militarists were quick to put to advantage. They entered upon a campaign for vast armament with all the energies and means at their disposal. All kinds of defense leagues were organized and the word "preparedness" chosen as a slogan. The leaders are the same men who have been behind the movement for the last ten years. They have become alert to the opportunity. As one of them remarked: "If we don't put our program through now we never can." They have carried many sincere people with them, but one who has studied the movement for years, knows that it is the same group who ten years ago were trying to force upon Congress just the same program they are urging now—four battleships a year, a standing army of 500,000 men, payment of the State militia and National Guard, military training in the public schools.* The only thing they have added is the demand they are making now for universal training.

Up to this time the pacifist movement has been able to progress with little opposition. The only opposition came from men like Mr. Roosevelt and the militarist group, who, with him, opposed the passing of the Taft arbitration treaties wherein the United States agreed to settle disputes with Great Britain and with France by arbitration. But the war had not long been in progress before the contagion of militarism, fanned and whipped up by the leaders of the militarist movement, who saw their chance, seized upon certain classes of our people. And now the fight is on between the militarists in our country and the pacifists in dead earnest.

The pacifist element is no smaller nor weaker. Indeed, it is much larger and sronger than ever. It is doubtful if there were ever one one-hundredth as many people in this country who hated war and all preparation for it as there are now. It is simply that those who believe in the old way of war as over against the new way of judicial processes have been urged into action. Vast sums have been spent, popular catchwords, such as patriotism, nationalism, and Americanism, have been played upon (note the word "humanity" is never used by the leaders of the militarist movement), and misrepresentations of the pacifist movement far and wide. Any man who today dares utter a word in favor of even a constructive peace program is immediately held up before the people by the preparedness leaders as unpatriotic, un-American and as lacking in heroism and courage.

The fight is on, and less and less is there any middle ground. Everybody can see that during the last few months the men who are leading the preparedness movement, Mr. Roosevelt, Mr. Maxim, Colonel Thompson, Mr. Menkin, Mr. Putnam, Mr. Gardner and the others are dropping the word anti-preparedness, and using the simple term "peace people" or pacifists" when they refer to those who do not favor the United States following their old and European ideals. It is also noticeable, on the other hand, how the press is referring to them, not as preparedness people, but as "militarists." Thus the editorial in the *New York Times* of Friday, May 12, begins thus, "The military parade which is scheduled for tomorrow." It is patent to the most casual reader that the other great dailies are more and more using the word *military* in place of the word *preparedness.* Thus the country is rapidly falling into two groups, those who on the one hand advocate *military* preparedness, the old, European, Napoleonic, Prussian ideal; and those who advocate *judicial* preparedness, the new, Christian, twentieth century ideal.

Which will win? We believe the new will win, because we believe that the ultimate victories are always with the *forward* looking men, not with the backward. It may seem, for a moment, that the old is winning. But it must be remembered that the "preparedness" movement is the most highly engineered movement of modern times. It has back of it the military forces, several salaried men, some of the best press agents, and large sums of money. Its promoters rest not night nor day. They go from one city to another organizing meetings and parades. The peace advocates have neither money nor organization. It must also be remembered that every step toward preparedness means millions of dollars for munition manufacturers, battleship builders, makers of guns wherewith to arm our new soldiers, clothing trades—many more. But in spite of all the immediate money gain—the greatest appeal to most men—we believe the idealists, the pacifists, those who wish to see America the moral leader of the world, the protagonists of the new order, will win, because they are the forward looking men, and because the ideal always triumphs in the end.

There are some encouraging signs right now. When the Union against Militarism saw President Wilson three weeks ago, Miss Wald asked him if there was not an attempt being made to stampede this nation into militarism. He seemingly took it for granted that there was, and answered: "But it is not working." In spite of everything it is not working. Congress is, evidently, going to be satisfied with an army of 200,000—a mere fraction of what the militarists want. All the "preparedness" organizations and their newspapers are frantic over it. Mr. Henry A. Wise Wood, one of the chief leaders of the militarist group, said on May 15, "the Army bill is only a makeshift and is wholly inadequate," and in May 18 came out with a long declaration for Colonel Roisevelt for President, as "the only hope of the nation," that is, the only hope for universal conscription and the Germanizing of the people. The editorials of the *New York Times* and the *New York Tribune* admit that the movement for the great army is lost and are now turning toward a big navy. Mr. Roosevelt said, under date of April 26: "Twenty-one months have passed since the great war began, and during all this time we have not prepared in even the smallest degree in order, if possible, to avert war from us."

But indications just now are that the five-year naval program is lost even before it is introduced. There may be more battleships ordered for this year than last, we do not know, at this writing, but we do know from direct information that there is no enthusiasm in the House Naval Committee over the program of the militarists, as advocated by the Navy League, and the various defense organizations.

The Ford votes are interesting. They are no joke. They have opened the eyes of both Republicans and Democrats. They will influence the planks of both parties. There is very imminent probability of a third party being launched with Mr. Ford as candidate if both Republican and Democratic Conventions come out with a platform crying for war, preparedness and militarism. The militarist movement is largely local and largely Tory. It is a local and caste movement. The workers, the farmers, the industrial classes take no interest in it. Neither is the Great West much concerned over it. C. M. Sheldon, author of "In His Steps," writing from Omaha, says the sentiment is strongly the other way, and calls attention to the resolutions passed at the great mass meetings in that section. The votes for Mr. Ford are protests against it.

But, by far, the most encouraging thing to those who are working for the substitution of good-will for war, judicial precesses for battleships, the new order for the medieval, is the frank confession made by Mr. Roosevelt in his last public utterance, his famous letter of April 24, in which he pledges all his family to go to war with Germany—one can get no other impression from reading the letter than that he longs for the chance—in which in an unguarded moment his indignation at those who are working for the new internationalism gets the better of his wisdom and he bursts out with this remarkable confession, "The pacifists and anti-preparedness people have had their will, and our rulers at Washington have bowed to them and left us helpless." This is high testimony coming from such source. It claims more than the peace people have even dared claim.

We must not let the even seeming victories of the militarists disturb us too much. They have wars and rumors of wars, hysteria and fears to help them. The war will close soon. Our people will then calmly review it and see that the cause of this misery was just this militarism "preparedness" groups are advocating. They will hear from Europe a call for a new order, for Europe is getting fearfully sick of just this thing the reactionary groups are advocating. Our people will see this and will turn from these reactionaries to follow the prophetic and forward looking men of both Europe and America in the endeavor for the new preparedness of World Courts, Leagues of Nations, Alliances of the Churches of the World for Good-will, Unions for Democratic Control, Councils of Conciliation, Hague Conferences—all of those things for which they are contending while the militarists are parading for the old things—the things that will pass away. "Old things are passed away: behold I make all things new."

One closing word: We received to-day a letter in which this line occurred: "Is it not discouraging to see a hundred ministers parading for guns and shrapnel as the basis of the civilization of their Prince of Peace. Can they be sincere? Do they endorse the utterances of the men and societies which got up that parade, such as an army of a million, all our boys taught to shoot, i.e., to kill their brothers of other lands, universal conscription, and the utterance of the Navy League's paper that the Government should take new territory by force as it needs it—the creed we have been condemning in Germany?" In answer let us say, we believe these men sincere, and we do not think that all of them would endorse the whole platforms of the militarist groups. It must be remembered that the ministry is no exception to other professions. There are always in it those who follow the crowd, who are easily stampeded, who are always looking backward, who lack the prophet's vision, who rest in the old and are distrustful of the new. It has been in every movement, from the anti-slavery movement down, that many ministers were on the side of the old and passing order. Some one remarked to us, the day after the one hundred ministers paraded in what the *New York Times* called "The military Parade": "The ministers were there, but not the ministers the young men of America are following, not the leaders in the new social gospel, not the leaders in the new internationalism that is rising on the world." We offer no comment, but it is significant that the ministers in the parade were just the ministers who did not come to Garden City to take part in the World Alliance Conference called to enlist the churches of this nation in an attempt to substitute good-will in international relationship for suspicions and jealousies, and to see what the churches would do to help the world find some better way than war for the settlement of international disputes. In this connection we would quote the following words from Dr. Charles E. Jefferson, pastor of the famous Broadway Tabernacle, New York: "We are on the threshold of a new age. Some nation must lead. That nation ought to be the United States. If the United States is to lead, then Christian men must show the way. If Christian men are to show the way, then the Christian pulpit ought to sound the note of advance. It is useless to expect the whole world to advance with all the nations abreast. One nation must move ahead of the others. It is foolish to expect all branches of the Christian Church to advance shoulder to shoulder. One branch must be ahead of the other. It is unreasonble to expect all the ministers to agree. Some must go ahead of the others. There will be a difference among them now as there was in the days of slavery. The signatures of those for slavery and the signatures of those against slavery now furnish interesting reading. The ministers who to-day apologize for war, and who see no sure defense for a nation except in howitzers and dreadnoughts, and who think that America at the present crisis can do nothing better for the advancement of humanity than to increase the thickness of her armor, are as intelligent, and learned, and honest, and conscientious, and pious as the ministers who do not agree with them. Somebody must be mistaken. A high ecclesiastical position is no guarantee of spiritual insight. Every man must walk by the light he has, and it is not until generations have passed, that the world can see clearly which prophets were false and which were true, which leaders were foolish and which were wise. Every man must stand by the right as it is given him to see the right, and leave the result to God. In the fifties the Tabernacle had a pastor who always, with boldness, wrote his name down among the abolitionists, and in the year of our Lord 1916, the Tabernacle has a pastor who, with gladness, writes his name in the list of those who denounce war as stupid and cruel and wicked, and mistaken, who condemn armed peace as a policy that is mistaken, and mischievous and fatal, and who advise our government to wait until the war is ended, before committing itself more fully to the disastrous program which has overwhelmed Europe with ruin."

Neither must we fall into the habit of thinking New York City leads the nation. While the ministers of the New York churches were signing the letter endorsing the call to arms made in a speech before the New York Chamber of Commerce, the following really Christian resolutions were being passed by three great bodies of ministers on the Pacific Coast ("Westward the course of empire takes its way"), the California State Church Federation, the Los Angeles Ministerial Union, and Southern California Methodist Preachers' Meeting:

Whereas, There is in this world-war crisis a recrudescence of the spirit of militarism, whirh has attempted to drag the United States into the world war, or, failing in that, to stampede our lawmakers, under the guise of preparedness, into an elaborate plan of military enlargement, calling for not only an immediate expenditure of billions of money, but the inauguration of a plan involving us in endless further appropriations of money and necessitating compulsory military service of vast numbers of our men for such military duty; and,

Whereas, It is the duty of God-fearing men to increase in the world the stock of good-will, and to devise means by which the recurrence of the present world tragedy may be rendered impossible; and,

Whereas, The United States, because of its position and power and traditions, is under bonds to do what it can toward the shaping of the opinion of nations and the moulding of a new and nobler world policy;

Be it resolved, That we look with disfavor upon any plan to increase the army and navy at this time beyond what would be the regular accession to their strength by the application of the prevailing appropriations, which would seem entirely adequate, amounting to over $300,000,000 annually.

Be it further resolved, That we call upon all Christian citizens and upon our representatives in Congress to keep in mind that the Republic is the friend and brother of all contending nations, and that we wish to manifest to them the spirit of brotherhood in this trying hour of human history.

It is for every young minister to decide at once whether *he will* throw in his lot with the militarists who are looking *backward* and urging the old method of arming to settle international disputes or with the pacifists who are looking *forward* and urging the *new* and Christian method of conciliation, judicial processes, all mankind one's countrymen. There is no *via media* any longer. There is no more doubt to which side will come the victory in the future than there was to which side it would come in the year when Wilberforce, Whittier, Theodore Parker, and Garrison said slavery must end, and *some* ministers said *"no;* it is Scriptural."—Editorial in *The Christian Work.*

DR. ELDERDICE COMING TO SUMMER CONFERENCE.

Dr. Elderdice has graciously consented to take Dr. Feeman's place on the Summer Conference program. The subjects of his addresses will be The New Tune and the Old Book, Wayside Walks and Talks with Jesus, If Paul Were Pastor of My Parish.

Dr. Elderdice is anxious to see all young men expecting to enter the ministry this fall when he comes to our Summer Conference. We would suggest that all such young men attend the entire Conference, coming up Monday afternoon, June 26th.

R. M. Andrews, Pres.

THYMOL MADE FROM HORSEMINT.

War Cuts off Valuable Medicine. Need Can be Supplied at Home.

That thymol which is popularly known as hookworm medicine and which forms the basis of many important pharmaceutical compounds can be made from horsemint is the information given out in Bulletin 372 of the United States Department of Agriculture. Heretofore, this drug has been imported from Northern Europe where it is manufactured from ajowam weed, grown in Northern India, but since the European war has so greatly reduced its importation, there is need that this demand be supplied at home. This can be done, according to the Agricultural Department, from a weed known as horsemint. For several years this department has experimented with horsemint and it finds that under favorable conditions thymol can be produced from it for commercial purposes.

Horsemint is found wild on light, sandy soils from Southern New York to Florida, and it is probable that it will thrive under cultivation wherever it is found growing wild. It is quite frequent in North Carolina. By distilling the improved plants, an average of 20 pounds of oil an acre may be obtained from first year plantings and 30 pounds from the yield of succeeding years. The average price for thymol has been for a number of years about $2 a pound.—State Board of Health.

WHO WROTE THE EPISTLE TO THE HEBREWS?

Dr. James W. Thirtle, an eminent British scholar, has revived the theory that Paul was the author of this epistle, and presents some new evidence in an article in the *Sunday School Times* of May 27. This adds to the probability of Paul's authorship for which we believe there is internal evidence. We quote from Dr. Thirtle's article:

"In very early times, the Epistle to the Hebrews followed that to the Galatians. This is obvious from an examination of the Greek manuscript known as Codex B (= *Vaticanus*), belonging to the fourth century. This famous manuscript exhibits "a marginal numeration which shows that the whole collection of Pauline Epistles was divided, either in its archetype or in some earlier copy, into a series of sections numbered consecutively. In this collection the Epistle to the Hebrews comes between the Epistle to the Galatians and the Ephesians." The quotation is from Bishop Westcott's standard work.

Beyond question this arrangement brings the Epistle to the Hebrews into intimate association with the writings of Paul; and it exhibits this association as obtaining in very early times. It will hardly be disputed that the "archetype or some earlier copy" represented by the numeration of sections displayed in the Vatican manuscript may take us into the Sub-Apostolic age, if not into the Apostolic age itself. Manifestly we are to gather from the fact stated that the Epistle to the Hebrews equally with that to the Galatians was attributed to Paul; and that the one followed the other, nothing between, in days anterior to discussions wherein the definitely Pauline authorship of either of the documents had been called in question.

"What, in reality, do we find? Just this—two epistles, or writings, in close succession, in a professedly Pauline section of the New Testament, are merely separated, or divided off, the one from the other, by the words *Pros Hebraious*—"To Hebrews." But it may be asked were these words, which come to us as a separating headline, in reality *dividing?* Why not *sub-dividing*—that is, simply designed to indicate that what followed was for Hebrew people in the churches of Galatia to which the preceding Epistle was addressed? This is a fair question to ask. Assuredly in the Epistle to the Galatians we read much of Hebrews and their tendencies under the designation of "Jews," "the circumcision," "seed of Abraham," etc. We shall proceed to find, in the same Epistle, features that will vindicate the claim now made that the Epistle to the Hebrews must rightly follow that to the Galatians as the avowed work of the Apostle Paul.

"As we glance at the two documents which for so long have been separated the one from the other, we see that, whereas the former opens in epistolary style, with the name of the writer and a formal greeting, the latter has no such features. Beyond question the words "Paul, an Apostle . . . unto the churches of Galatia," indicate *the beginning* of an Epistle; but is it not equally manifest that the clause "God, having of old time . . . spoken," with which the Epistle (we retain the common designation) to the Hebrews opens, is suited to *continue* or *resume* the argument of another document? Be that as it may, these two writings, as we have seen, are combined by the section-numbering which has been preserved to us in the margin of the Vatican Manuscript; and as the latter writing is without epistolary introduction, it calls for consideration in the light of associations which may reasonably be supposed to take us back to the earliest age of the Church.

"On grounds to be set forth briefly, the present contention is that the Epistle to the Hebrews is a virtual appendix to the Epistle to the Galatians. The latter is avowedly, indeed obviously, the work of St. Paul, a letter replete with instruction and warning to the Galatian believers, whether from the Jewish or Gentile sections of the community. On closer examination, however, we find a logical relation of the documents, which supports our inference drawn from the fact that they succeeded one another in the "archetype or some earlier copy" of Codex B. In other words, as we read the Epistle to the Galatians we find it to demand a pendant document, possibly written in another language. This appears from the fact that, as the Apostle nears the end of his Epistle to the Galatians, he converts it into *a covering letter,* and in a striking form of words directs the attention of his reader to *an enclosure,* which he had addressed to some of them. In the absence of the technical terms of modern usage, he could hardly have expressed himself more plainly. His words are: 'Ye see how large a letter I have written unto you with mine own hand' (Gal. 6:11). This 'large letter,' as we maintain, was the Epistle to the Hebrews, despatched along with the other and shorter document.

"The clause 'mine own hand,' seems to suggest something more than an autograph—in fact, to imply a writing in another language. There is reason to believe that, as a rule, the Epistles of St. Paul, which have come to us in Greek, were written by amanuenses—the custom in the East, both in ancient and modern times. In Romans 16:22, for example, we find that Tertius performed this helpful part: "I Tertius who wrote this Epistle salute you in the Lord." In the Epistle to the Hebrews, however, we have a writing which was not dictated, but written by "mine own hand." And could "a Hebrew of the Hebrews" address words of instruction to his beloved brethren according to the flesh, on themes that were peculiarly their own, in any language but Hebrew? Just here, ancient tradition comes to our help in regard to 'mine own hand.'

"On this point also the state of the case may be given in the words of Westcott. Writing with reference to the Epistle to the Hebrews, the Bishop says: 'The earliest direct notice of the Epistle, quoted by Eusebius (Ecclesiastical History vi. 14) from Clement of Alexanderia, states that it "was written (by Paul) to Hebrews in theHebrew language (*i. e.*, the Aramaic dialect current in Palestine at the time, Acts 22:2) and translated (into Greek) by Luke." This statement was repeated from Eusebius (and Jerome, who depended on him), as it appears, and not from Clement himself, by a series of later writers, both in the East and West (Theodoret, Euthalius, John of Damascus, Oscumenius, Theophylact, Primasius, Rabanus Maurrus, Thomas Aquinas).'

"Though of no use to the prevalent criticism of the Epistle, the statements thus passed on by tradition yield strong support to the case which we now present; they seem, indeed, to represent a tradition based on historical fact. That, for generations past, expositors have not only excluded the Epistle from the Pauline group of writings, but also denied its Hebrew origin, is now easy to explain. Having long ago been separated from the Epistle which properly introduces it, and having, further, come to us in the form of a translation, the document lost its character of *an enclosure.* That is one important fact; but there is another. At the same time, and as the result of the separation referred to, the significant statement in *the covering letter,* "See how large a letter," etc., came under obscuration, and consequently has been misinterpreted and misapplied all down the centuries. In other words, the Epistle to the Hebrews, for long generations, has been discussed without the reflected light of its proper position in the New Testament collection.

"We have suggested that 'mine own hand' may mean 'my own handwriting'—that is, the Hebrew language. If the Epistle was so written by the apostle, then we have in our hands to-day a translation, and not the immediate writing. And why not? The same is held to have been the case with the Gospel according to Matthew. And, as we have noted, tradition has it that it was Luke who turned the Hebrew into Greek. With this may be recalled the judgment of many critics that the language shows a striking resemblance with that of the Third Gospel and the Acts of the Apostles. The point is important, because, among those who have maintained that the Epistle came from another pen, the Pauline character of the *teaching* has been readily admitted, from Origen downward. So be it: the *teaching* is Paul's; the *style in Greek* is not Paul's—a matter of quite secondary significance.

"If the Epistle was written in Hebrew, then, of course, the argument against a Pauline authorship, on the mere ground of Greek style, breaks down. When, further, it is contended that the original must have been Greek (and not Hebrew), because the quotations from the Old Testament are generally from the Greek Septuagint (and not from the original Hebrew), the answer is that the conclusion does not follow; the feature thus indicated is altogether consistent with a translation made by some one who saw reasons for following the general guidance of the Septuagint Version, but has not troubled to tell us why."

—Charles E. Hughes, Supreme Court Justice, was nominated for President of the United States by a large majority of the Republican National Convention in Chicago last week, on the third ballot. Mr. Hughes, while preferring to remain on the bench, at once tendered his resignation to President Wilson, and accepted the nomina tion. The Progressive Convention nominated Roosevelt, who replied that he could not accept at this time, and proposed that the matter of his candidacy be left with a committee to determine after Mr. Hughes has been heard from. We presume Mr. Hughes will be acceptable to most of the Progressives, and that there will be a virtual reunion of the dismembered parts of the Republican party. As Hughes' running mate, Charles W. Fairbanks was chosen, so it will be a race of the two Charlies against the candidates named by other parties.

—Dr. Elbert Reitzel, of Burlington, who has just completed his course in a medical college in Maryland, has accepted a position in a Wilmington hospital.

—Prof. Amick says the report that he is to teach in the Summer School of the University of Virginia this year was unauthorized and incorrect.

—Mrs. W. A. Bunch returned Wednesday afternoon from High Point, where she had been in the hospital for some time.—Asheboro Courier.

—After two years of suffering from dyspepsia and various other digestive disorders, William Richards, a Stockton, Pa., man, submitted to an x-ray examination to determine, if possible, the cause of the trouble. The examination revealed two silver forks and a teaspoon inside his stomach, the walls of which had grown thick and leathery from being much inflamed. It is thought that Richards swallowed the cutlery when in a delirious state.

—During the Civil war the only merchandise that was allowed to openly pass between the Union and Confederate lines were Bibles. *The Christian Herald* reports that more Bibles were printed in 1866 than in any year of the following two decades.

—While driving an auto a few days ago Leo Bales, of Terre Haute, Ind., accidentally struck and killed a 13-year-old boy. Overcome with grief, he took to his bed where he sank lower and lower until, in order to relieve the mental strain, City Judge Newton wrote him a letter exonerating him from all blame. Nothing availed, however, and shortly afterward he died, physicians say, of a broken heart. Witnesses of the accident aver that Bales was in no way to blame.

—North Carolina has fewer people infected with malaria than any other Southern state.

NOTICE.

Will all who ordered extra copies of the Conference Journal either bring the money for same to Summer Conference or send it direct to me as I want to settle with the Conference treasurer? J. E. Pritchard.

Burlington, N. C.

THE SUMMER CONFERENCE.

Dear Brother Pastors, are you planning to attend the Summer Conference? I hope you are. We sometimes hear some of our people talking about the future of the Methodist Protestant Church. What will the future of the M. P. Church be? It will be just what we, by God's grace, make it. And I am persuaded that those of us who never attend any of our conventions and conferences will have a very small part in making the M. P. Church what God wants it to be. Come on and let us have a good helpful time during the Summer Conference. You can't afford it? How can you afford to stay away? It will be a better conference if you are there, and you will be a better man if you are there.

How many charges are going to pay their pastor's expenses to the conference? I hope that along with this article there may appear the announcement that a great number of charges are planning to pay their pastor's expenses. It will certainly pay any charge to do this. It is a poor sort of man who will not come back to you better prepared to serve you for having attended this conference.

What about the picnic in connection with the Summer Conference and the Anniversary of the Home? I hope the trustees will see fit to have this. I think it will bring some people in touch with the Home who have not as yet manifested enough interest in the Home. There are people right near the Home who have not yet seen it, and to see it is to become interested. A picnic will bring many of these people to the Home.

Yours for the best Summer Conference yet. L. W. Gerringer.

WHY PAY EXPENSES OF PASTORS TO SUMMER CONFERENCE.

First, because some pastors cannot come unless their expenses are paid. Most all pastors pay their own way to Annual Conference and some feel that they cannot pay for both trips.

Second, the church that pays its pastor's expenses will be repaid by the new suggestions and the inspiration which pastors will take back with them. So it is a good investment for any church. Let the pastor get something new once in awhile and he will give something new.

Yours for a large attendance,

J. E. Pritchard.

THE SUMMER CONFERENCE.

Are you coming? If so when? This is important because it is two miles from the railroad station to the Children's Home. I note with pleasure that some of the charges are going to pay the expenses of their pastors. That is good, and I am sure others will do likewise. No pastor can afford to miss the Summer Conference. Just a postal card to Mr. H. A. Garrett or to the undersigned telling us when you will be here will insure you conveyance to the Home. You will write us if you expect conveyance, and if you do not write us then we will know that you are making your own plans to get there. Yours to serve,

A. G. Dixon.

High Point, June 10th, 1916.

A CARD FROM DR. TAGG.

"After twenty-five years of continuous service, Rev. F. T. Tagg voluntarily retires from the editorial management of *The Methodist Protestant*, July first, 1916. He sincerely appreciates the courtesies of the Religious Press that have been extended to him, and realizes a keen sense of loss in parting from the Editorial Fraternity."

And we shall miss the spirit of Dr. Tagg in the editorial fraternity. What he has stood for he has stood for strongly, and he has placed the emphasis where it belongs. May his good influence long abide among us.

—Mrs. J. E. Pritchard has gone to her father, who is very ill.

FROM PASTORS AND PEOPLE.

Davidson Circuit—

Lineberry Church.—June 4th, a service called Mothers' Day was very interesting; a large congregation, very attentive. Preaching by the pastor, Bro. Hulin—a very good and appropriate sermon. Music selected for the occasion was good. A collection for the Children's Home was taken. The congregation marched to the cemetery. All the graves were decorated with flowers. This closed the service. Brother Hulin is getting along well with the work. Sunday school fairly good. N. F. Morgan, Rep.

Denton—

In the report from Denton last week there was an error as to the amount contributed to our church building fund by our church in Winston. When Bro. Williams came down to preach our annual sermon he brought with him the following amounts, viz.:

Ladies Aid Society	$25.00
Church collection	10.31

making a total of $35.31. We are very sorry that such an error crept in but we hope this correction will be satisfactory. We certainly thank our Winston brethren and sisters for this kindly aid, also Bro. Williams for calling their attention to it. Later we hope to make announcements as to our building plans. At present we are getting along nicely with church and S. S. in the school auditorium. All moneys received so far have been placed at interest and will remain there until actual work begins.

Geo. L. Reynolds.

Fallston Circuit—

Friendship.—We had a memorial service at Friendship third Sunday in May; Sunday school met at the usual hour, at eleven o'clock our honorable pastor, Rev. J. H. Moton, gave us a very inspiring and uplifting sermon, as all would expect who know him. Every sermon he preaches is a good one and if any difference better than the one before. We need more such praying and working ministers. We feel there would much more good be brought about. After the sermon, all gathered to the cemetery, and while the choir sang some appropriate songs, every grave was decorated with beautiful flowers.

In the afternoon we had read the death roll for the last fifty years, then the opportunity was given for any one that wished to to speak about any loved one that was gone; a great many responded and this became a very interesting feature of the service.

Again fourth Sunday our pastor filled his appointment with a most encouraging sermon, after which the Lord's supper was observed.

Our Sunday school is very good. Our faithful superintendent, Uncle Noah Wright, is constantly busy planning and working for the best interests of the Sunday school. He is always ready for any good work and we hope all will give him their hearty co-operation. His form has lost the vigor of youth, but he is still active and alert in the service of his King. We often think of the glittering crown that awaits him, when his life's work is finished.

The protracted meeting will begin fifth Sunday in July; let us all pray that it may be a wonderful success.

Young people's prayer meeting is held at one of the churches in Fallston every Sunday night. We hope every one that can will attend and try to make these meetings as interesting as possible.

Reporter.

Burlington—

We had 258 in Sunday school last Sunday, an increase of 37 over the previous Sunday. Our school is regaining its former standing in the matter of attendance and interest. An effort will be made next Sunday morning to improve the punctuality of pupils by awarding "On Time" and "Late" buttons. Each member on time will be given a button showing that he was on time, while those that are late will be given a button signifying that they were late. We hope to encourage promptness and punctuality by this method.

The morning preaching service was well attended. Bro. Pritchard delivered a special sermon to the members of the Burlington Fire Dept., who attended the service in a body. The text was taken from Dan. 1:8, and his subject was, "The Man with the Purpose." It was a helpful sermon.

The C. E. Society held its regular meeting at 7 o'clock Sunday evening, with Mrs. J. E. Pritchard as leader. The usual program was dispensed with and reports were made by delegates to the C. E. Convention at Charlotte. Misses Lula Foster and Mittie Jeffries made splendid reports. A business meeting of the society was held on Monday night at the home of Miss Elsie Moser. The chief item of business transacted was the election of officers, which resulted as follows: Miss Elsie Moser, President; Arnold Wagoner, Vice President; Arthur Amick, Secretary; Miss Mary Brown, Assistant Secretary; W. A. Glenn, Treasurer; C. B. Way, Corresponding Secretary; Lonnie Braxton, Press Reporter.

The regular monthly business meeting of the church was held on Tuesday night, and the usual routine business was transacted.

We are expecting a big day next Sunday. It will be "Anniversary Day." We will celebrate the 24th anniversary of our church here. Rev. D. A. Long, D. D., of the Christian Church, will preach the anniversary sermon at 11 o'clock. There will be special exercises in the Sunday school. Capt. John Richard Stockard of near Graham, who has the distinction of being the only living member of the first Sunday school in North Carolina, will be the honor guest at the Sunday school and church service. He will probably make a talk to the Sunday school. We are hoping for a large attendance in Sunday school and preaching service. C. B. Way, Rep.

Henderson—

During the month of May our services were considerably interrupted, due to two things, viz.; the absence of the pastor and the warehouse meeting. Conditions are normal again and we are all glad to get back to our work.

Yesterday we received two members and on the first Sunday sixteen. Fourteen of these came on confession of faith as result of warehouse meeting. Four were received by letter. Others will probably follow.

Our special meeting has been postponed till Sept. We shall try to use the intervening time in getting ready for the meeting, and our hope and prayer is that God will give us a gracious revival.

The new carpet and paint on interior walls have added very greatly to the beauty of our church. We are indebted, for these improvements, to the initiative and untiring efforts of our women and the generous assistance of the men. Other improvements are in contemplation.

Friday of this week the Ladies' Aid will run an automobile excursion from Henderson to Kittrell. Round trip fare is 35c, including refreshments served at Union Chapel. The event promises a pleasant outing for those who go and a neat purse, we hope, for the Aid Society.

The parsonage and parsonage family always come in for their share of attention on the part of the church. A new Oriole four-burner gas range for the kitchen and a fence, enclosing the back lot, are some of the recent improvements that add greatly to the comfort and convenience of the parsonage family as well as to the appearance of the parsonage property. For these and many other tokens of interest and love we are profoundly thankful.

Bro. Hicks has been away for a week attending the Republican Convention in Chicago. Bro. Andrew Harris, Sr., left yesterday for St. Louis to attend the Democratic Convention. We can't help wishing that delegates to these great Conventions would not start on Sunday.

Our young people who have been away teaching and others, as students, are home for the vacation; we are glad to have them with us. S. W. Taylor, Pastor.

Henderson, N. C., June 12, 1916.

Uwharrie Circuit

Canaan.—Our number at old Canaan is increasing. Several present for Sunday school this morning. I wish every one in this community could realize what this lesson, Sowing and Reaping, means. I don't pretend to say I know, but I have lived long enough to experience some things. If every church member would stop long enough to study this golden text certainly there would not be so many vacant seats at the church on Sunday. Am sorry to say that some members are so willing to attend worldly amusements, such as box parties, ice cream suppers, birthday dinners, and so on and when it comes to church going they are not in it at all.

Why is it so? Certainly there has been wrong seed sown somewhere. Let us as parents try to implant in the children's minds that the church is the place for them on Sundays. Don't send the children if you are able to go yourself, but go with them. Some people seem to think that Sunday school is just for children but the best Sunday school I ever saw was where the older people attended. We had two large classes of the older people. Fathers' and Mothers' classes. When questions and disputes arose those old gray-haired fathers could explain the Bible and we learned something. I wish that people would not get it in their minds that they ever get too old, too poor, or too good to go to Sunday school. I hope I'll never live to be either.

Well, Bro. A. Ridge opened the prayer meeting to-day; had a splendid service. Am glad to say that we have a few faithful ones at old Canaan. I sometimes wonder what would become of the church if it wasn't for the faithful few. Bro. Braswell has been faithful and has done a lot of good preaching. If we will only listen and do our duty as God would have us do we will accomplish something this year, but I fear too many of us are being fed out of the left hand of God, as the *Herald* gave it last week.

I fear many of us are not trusting him as we should.

Children's Day services to be held third Sunday in July. Nannie Welborn.

Farmer, N. C.

Pageland Circuit—

Rose Hill.—We are always busy in God's field. Our pastor, J. W. Quick, filled his regular appointment yesterday P. M. Good attendance, good singing, and a general good feeling was manifested among the brethren, a splendid sermon, enjoyed by all. I want to say that we have a good congregation of young people at our church. We are proud of this fact, for it is in our young that the church of tomorrow depends.

We are glad to report that we had Bro. Robert Turner with us yesterday. He arrived from the University Sat. A. M. Bro. Turner underwent a slight operation before returning home, glad to report he is doing well. He is going to teach school this summer.

It grieves us very much to say that one of our members, Sister Bettie Clarke, is very ill. We pray that should it be God's will she will soon be well, if not His will, that we may rejoice in the consolation that she is prepared for her inheritance in heaven.

On Monday night, May 29th, death entered the home of Mr. R. V. Evans and took his wife, Sisted Dulor. She had been in ill health for five years. Dropsy and Bright's disease caused her death. She was a member of Rose Hill Church, and was about 35 years of age. She was a kind neighbor and was always ready with a willing hand to comfort those in distress. We shall miss her from our presence, but the memory of her noble life and good advice still lingers and shall ever live with us.

Rev. J. W. Quick conducted the funeral service. May we all look forward to meeting her in the skies. Reporter.

June 12, 1916.

West Forsyth Circuit—

Union Hill.—Our pastor, Rev. T. F. McCulloch, filled his regular appointment here Sunday. He preached a very interesting and helpful sermon.

Our Sunday school is still growing; we now have 100 on roll. We have good attendance every Sunday.

We are going to have a Children's Day service the fourth Sunday, June 25; everybody is cordially invited. A collection will be taken for foreign misisons.

Miss Ozelle Poindexter left Sunday for Moore's Springs and Cameron where she will spend some time with relatives and friends.

Mr. J. C. Bowman who has been very sick is much improved, we are glad to say.

Rosa Douglass.

June 12, 191 .

Thomasville—

Yesterday was a good day for our church here; two splendid sermons by our minister and at the morning service thirteen people united with our church—some of them by letter, and some were converted at our recent revival: Mr. and Mrs. L. Fouts, Mr. and Mrs. Murphy, by letter; Mr. and Mrs. Allred, Mr. and Mrs Class. We were happy to have these splendid people join our church. Then five of our bright Sunday school children joined: Treva Beck, Marjorie Perry, Ruth Boyles, Glenn Perry, Ernest Ritchie. We predict for them a bright and useful future. Mr. and Mrs. Fouts were not able to attend the services on account of the illness of their baby. We learned just after the service that their baby had died. It was only a few weeks old. Just "budded on earth to bloom in heaven." We extend to them our sympathy. The funeral service was conducted at the home by Bro. Pritchette this morning.

Some time ago this church granted Bro. Pritchette a two-weeks' vacation; he is taking that vacation now, as he left this evening to go to Brooklyn, N. Y., where on Wed., the 14th, he is to be married to Miss Ethel George. He secured Rev. Mr. Hutton of Greensboro to preach for us next Sunday and Mrs. A. G. Dixon on the evening of June 25th.

We will be glad to have these good people with us and to bring us a gospel message. Our second quarterly conference was held last week, June 8th. Business transacted harmoniously. All finances paid up to date. Bros. J. G. Beck and J. W. Boyles were nominated for delegate to Annual Conference. Reporter.

June 12, 1916.

Pinnacle and Mt. Zion Circuit—

Shoals Church.—Our Children's Day service was attended by a large attentive congregation Sunday at eleven o'clock. Our collection was $3.82 for foreign missions.

Our Sunday school is progressing nicely with Mr. W. H. Hauser as Supt.

Our pastor, Bro. Edward Suits, did not preach for us at eleven o'clock on account of the Children's Day exercise, but he preached us an excellent sermon Sunday night, his subject being, "Father, forgive them, for they know not what they do."

Mr. Ira O. Houser and sister, Miss Martha, have returned home from Denton where they have been in school. Also Mr. Gid Hauser and Miss Bertha Moser have returned from Wakelon High School; all of these are members of our S. S. Our special meeting will begin on the second Sunday in August. Let us all pray that we may have a successful meeting.

Squire E. Hauser, Reporter.

Shoals, N. C., June 12, 1916.

Spring Church Circuit—

Spring Church.—Last second Sunday Bro. Hethcox preached to us a good sermon from Psalm 137:5. There was an attentive congregation out to hear him. We are always glad to have Bro. Hethcox preach because he always has something good for us to hear.

There will not be services at Spring

Church our next apopintment, 4th Sunday, as there will be Children's Day service at Lebanon, and some of our members wish to attend.

The Ladies' Aid Society of Spring Ch. had planned a picnic to be given at Spring Church on Monday, June 12th. The rain put them out during the morning. But in the afternoon quite a good sized crowd was out. Refreshments were sold rapidly and the returns will add to our treasury right much.

Miss Rebekah J. Massey who has been unable to be with us for some time, was out yesterday. We are glad to see her improvement and hope she may continue.

With sincerest wishes for the *Herald* and all its readers, Reporter.

Granville Circuit—

Since our last report we have been very kindly remembered by a number of our members.

First, in behalf of our horse, we wish to thank Bro. Jno. Floyd and Bro. E. C. Kittrell for the generous amount of corn sent us a few weeks ago. Bro. Lewis Stone's very kind remembrance came last week—a big load of wood. Then ten fine peach trees were added to our parsonage orchard by Bro. Jno. Overton. Last, but by no means least, came the new library table, as a gift from the circuit. Sister Bobbitt and Sister Stone acted as "chairmen" of this gift committee.

These things were greatly appreciated and we wish to thank each one of you.

During the past month we have received four members into the church. These were Mrs. Floyd E. Bobbitt, Mrs. Bertha Freeman Bobbitt, Mrs. Alma Woodlief and Mrs. H. L. Wright.

Our third quarterly conference will be held at Antioch on Monday, July 17th. We wish to have a large attendance on this day; therefore all members are urged to be present.

Our special meetings are to be held during the month of July. The first one will be at Rehoboth church, beginning the first Sunday. The pulpit help will be Rev. J. D. Williams, of Winston-Salem, N. C. Then, on the second Sunday at Mt. Carmel; the third Sunday at Antioch, and the fourth Sunday at Union Chapel.

Rev. R. A. Swaringen, of Halifax, will assist in the meeting at Mt. Carmel and Mr. T. O. Pender will have charge of the singing. Rev. T. A. Williams, of Mocksville, N. C., will be with us at Antioch and Union Chapel.

We trust that each member is thinking earnestly of these meetings and that they will put forth every effort to make them a success. Your pastor, D. R. Williams.

Lebanon Circuit—

Lebanon Church.—S. S. attendance, 129.

Rev. Mr. Stubbins and family are in Winston where he is assisting Rev. J. D. Williams in a meeting. Last Sunday Rev. T. H. Matthews preached an excellent sermon at the 11:00 o'clock service in the absence of our pastor. His text was taken from the story of Naaman, the leper, and he emphasized many points on his theme, "Is there no other way?"

Sister Rachel Welch, the mother of our worthy S. S. Supt., has passed from time into eternity. She was stricken with paralysis last Friday, lived until Sunday morning, and her funeral was conducted Monday afternoon by Rev. A. G. Dixon and interment made in Spring Hill Cemetery by the side of her husband who had preceded her to the great beyond. Our deep-felt sympathy goes out to all her loved ones who mourn their loss.

Mr. and Mrs. F. G. Hammer have moved to Gibsonville to make their home. Mr. Hammer has recently accepted a rural mail route appointment there.

Miss Naomi Schell, of Asheville, has been the guest of Mrs. J. W. Thacker for ten days. She visits her brother in Charlotte a week before returning to her home.

Our Children's Day service will be held the 4th Sunday in this month. We hope to have a good program and a big collection. Everybody invited to attend.

Mrs. J. W. Thacker, Rep.

High Point, N. C., June 13, 1916.

Why Not Circuit—

Love Joy Church.—Rev. J. F. Allred filled his regular apointment Sunday and preached a good sermon.

The Sunday school is increasing. The attendance has increased from 55 to 81. We hope it will continue to grow. The camp meeting at this place will begin on Saturday night before the first Sunday in October. Everybody pray for us to have a good meeting. Corrina Waisner.

Queen, N. C., June 13, 1916.

Fairview Circuit—

The Pres., Rev. Geo. W. Holmes, visited this circuit the 10th of June, I met him in Burlington at Rev. J. E. Pritchard's; from there we went to Carolina where he preached Saturday evening and conducted the service, I am sure, to the pleasure of all. We spent the night in the pleasant home of Bro. Trollinger.

Sunday morning, 10 A. M., found us in the Sunday school at Fairview. At 11 A. M. Bro. Holmes, after making a splendid talk on the business affairs of our church, preached a short, yet a splendid sermon to a good-sized congregation. After taking dinner with Sister Hunter, I believe a relative of Bro. Holmes, in company with Bros. Holmes, Taylor and Bennett we went to Glenco cotton mill where the undersigned had the pleasure of preaching a sermon to the Jr. O. U. A. M. to a well-filled house. From here we went to Gibsonville, where we took supper and spent the night in the pleasant home of Sister Huff. At the supper table Bro. Holmes remarked that a few days' work and a travel like that made him hungry. I suspect, however, it was not the work and travel but the splendid supper that Sister Huff had prepared and set out so temptingly before us, for that was the effect the supper had on me. And I noticed the breakfast had about the same effect on Bro. Holmes.

Sunday evening at 8 P. M. Bro. Holmes preached one of his very best sermons to the largest congregation that I have seen in our church at Gibsonville, to the joy and pleasure, and I hope to the profit of all present.

Monday morning after making a few pleasant calls with the Pres., at 9:45 I started Bro. Holmes to (to him) the most pleasant spot in the world on the banks of Haw River. Soon afterward I left for my home in Guilford. My sojourn with the Pres. was a very pleasant one.

J. H. Bowman.

Buncombe Circuit—

After a long illness Mrs. Laura Carter died at her home May 26th. Sister Carter has been a faithful meber of the M.P. church for 39 years. She was 55 years, 8 months, 17 days old. She leaves her husband, four boys, four girls, to mourn their loss while she has gone to be with the two boys and one girl that were waiting for her on the other shore. Sister Carter will be missed by her church so much; she always had a good word for her pastor. Our heart of sympathy goes out for the family. May they be ready as she was when the time comes to go. She was buried at the Democrat cemetery. T. E. Martin, Pastor.

Tabernacle Circuit—

Moriah.—Bro. Johnson, filled with new information and inspiration from General Conference, preached a fine sermon this afternoon. He gave an interesting report of his trip. We were glad to hear about this great work because in it we have a little part. Bro. Johnson got a vision of greater things while away and the purpose of this sermon was to encourage us to push still farther in the realm of activity. Our church will never see the better day that awaits her until the laymen lay hold on something which cannot be accomplished except by grace of God.

Bro. Lanning preached for us the fourth Sunday of May. He directed our attention to the beauty of flowers, birds, etc., about us and described the cedars of Lebanon in such a way that we could almost see them. He compared Christ and his churches to the different parts of one of these trees. This was a favorite sermon among the little children as well as older ones.

Bro. Johnson will not be with us the 4th Sun. of this month as he will be in Charlotte at that time helping Bro. Bethea.

We are busy practicing for our Children's Day service which will be held 4th Sun. of this month.

We are also working and planning for our Circuit Rally which is to be held at Moriah, Aug. 18th.

Mr. Claud Coe, who has been sick for several weeks, is able to be with us again. We missed him so much during his illness. Grandma Witty, as we call her, is quite sick. She is the most aged memberr of Moriah. She is one who continually praises the Lord. Love to all readers.

Lillie Sharpe, Rep.

June 11, 1916.

High Point—

We were delighted to see our pastor and family again after an absence of six weeks, and to hear that their trip was so pleasant and restful. Mr. Dixon returns with renewed vigor of body and mind, and greatly enthused with what he has seen and heard. He entertained the congregation on Sunday, June 4th, with a graphic account of the three great meetings which he attended while away, the Billy Sunday meeting in Baltimore, the Missionary Congress in Washington City, and the M. P. General Conference in Zanesville, Ohio.

Our congregation is very much interested just now in the question of building a new church, and steps are being taken towards that end. Committees have been appointed, and much enthusiasm is being shown on all sides. *Herald* readers will hear from High Point in a short time.

High Point is in the midst of a city-wide revival, conducted in the school auditorium by Rev. Mr. Black, ably assisted by his singer and coworker, Mr. Burr. This is the third week of these services. Large crowds attend each evening service, and often overflow meetings are held nearby. Many have professed conversion. At 4 o'clock Sunday afternoon a service was held especially for children in the Friends' church, conducted by Mr. Dixon, when thirty-six little ones signed cards, thus pledging themselves to lives of service for Jesus. It was truly a sweet and inspiring scene.

We are so glad to see so many young faces home from school. Misses Flossie and Carrie Stout were members of the graduating class at the State Normal; Miss Altah Pickett is also at home for the holidays from the Normal. Miss Louise Reitzel is at home from Converse College, Spartanburg, S. C., and her brother, Richard, from Oak Ridge.

Misses Fern Ferree and Frances Montgomery received diplomas from our local high school.

Mrs. Blair, Mrs. Auman and little son, of Nashville, Tenn., and Mrs. Noble and young daughter, of Chicago, are guests at the home of Capt. and Mrs. A. M. Rankin.

Reporter.

Davidson Circuit—

Chapel Hill.—The third Sunday has come and gone and almost here again,—and we must not forget Bro. Hulin's good sermon. Some said he got better every time they heard him. The best congregation has been this year. Our Sunday school is the best it has been in years, 87 on roll. We have five classes.

Mr. Cullum taught a good singing school here in April and it did much good. We expect him back in July to sing ten days more. We are glad to see so many come, the old as well as the young. It helps for the old to come. We enjoy their presence.

Zettie Russell got the prize to-day for giving the best answer to question, Why Do We Go to Sunday School? Mr. Numie Lanier gave the prize, a Testament. We are glad to see so much interest taken.

Lizzie Cranford.

BARACA ROOM FOR ASHEBORO CHURCH.

The Asheboro M. P. Baraca Class met in Dr. Swaim's office Monday evening for regular monthly business meeting and election of officers. The following orcers were elected for six months: President, C. E. Bulla; Vice President, C. E. Davis; Sec. and Treas., C. M. Fox; Assistant Sec. and Treas., Banks Richardson; Teacher, Rev. C. L. Whitaker; assistant teacher, C. F. Smith.

At this meeting plans were discussed for building a Baraca room, and a committee was appointed to draw up plans and get an estimate as to cost for building a Baraca room adjoining the church. As soon as plans have been decided upon a campaign will be started to raise the necessary funds, and it is hoped that the building will be erected within the next few weeks.

—**Better be poor than wicked.**

PROGRAM OF THE 4TH SESSION OF THE N. C. SUMMER CONFERENCE HELD AT THE CHILDREN'S HOME

Monday, June 26th, 1916

8:00 P. M. Address, The New Times and the Old Book—Dr. H. L. Elderdice.

Tuesday

6:30 Address, Prayer as Communion with God—Rev. T. F. McCulloch.
9:00 Address, The Call of the World—Rev. C. W. Bates.
9:35 Address, The Fact of Human Suffering—Rev. C. E. Forlines, D. D.
Intermission.
10:45 Address, The Preacher's Life Work—Rev. J. H. Stowe.
11:30 The Historic Setting of Hebrew Literature, (a) Mile Stones in Hebrew History—Rev. T. M. Johnson.
Adjournment for dinner.
3:00 P. M. Round Table Discussion—Rev. C. H. Whitaker, Presiding. Organized for Efficiency in Church Work: (a) Finance—Rev. C. A. Cecil; (b) The Mid-week Prayer Meeting—Rev. J. E. Pritchard; (c) The Revival—Rev. J. D. Williams; (d) Rallying Our Young People—Rev. L. W. Gerringer.
7:15 Vesper Service—Conducted by Rev. A. G. Dixon.
8:15 Address, Wayside Walks and Talks with Jesus—Dr. H. L. Elderdice.

Wednesday

6:30 Hindrances and Difficulties in Prayer—Rev. W. R. Lowdermilk.
9:00 The Need of More Intensive Church Work—Rev. N. G. Bethea.
10:35 Address, The Problem of Human Suffering—Rev. C. E. Forlines, D. D.
Intermission.
11:00 Address, Conservatism—Rev. R. A. Swaringen.
11:45 The Historic Setting of Hebrew Literature, (b) God's Hand in Hebrew History—Rev. T. M. Johnson, D. D.
Adjournment for dinner.
3:00 Business meeting, Rev. R. M. Andrews, Presiding.
3:15 Round Table Discussion—Rev. A. O. Lindley, Presiding. Organized for Efficiency in the Sunday School: (a) Sunday School Management—Rev. S. W. Taylor; (b) Better Trained Teachers—Rev. R. C. Stubbins; (c) Better Sunday School Music—Prof. T. O. Pender; (d) The Organized Class—H. A. Garrett.
7:15 Vesper Service Conducted by Rev. E. G. Lowdermilk.
8:15 Address, If Paul Were Pastor of

My Parish—Dr. H. L. Elderdice.

Thursday

6:30 Prayer As the Dynamic in Soul Saving—Rev. G. F. Millaway.

9.00 Address, Doctrinal Preaching, the Need of the Age—Rev. C. L. Whitaker.

9:45 Address, The Value of Human Suffering—Rev. C. E. Forlines.

Intermission.

11:00 Address, Stewardship and Church Efficiency—Rev. C. J. Edwards.

11:30 The Historic Setting of Hebrew Literature, (c) Placing the Books—Rev. T. M. Johnson, D. D.

12:00 Address, Forward—Rev. G. W. Holmes.

Adjournment for dinner.

3:00 Anniversary of Children's Home. Dr. A. Norman Ward, the speaker.

8:00 Our Educational Interests and Our College Problem—Rev. J. F. McCulloch, Presiding.

R. M. Andrews.

CHILDREN'S HOME.

Report of Building Fund Treasurer.

Previously reported	$2,204.78
Rev. Ed. Suits, Pinnacle, Mt. Zion	9.93
Rev. Ed. Suits, Pilot, Pin. & Mt. Zion	4.07
Mr. James C. Tucker, Palestine, Flat Rock Ct.	4.00
Mmes. Margarett & Elizabeth Williams, Why Not	1.00
Mr. S. M. Brown, Jr., Shady Grove, Tabernacle Ct.	11.85
Rev. C. A. Fairchild, Concord, Ill. Conf.	10.00
Rev. J. B. O'Briant, Mt. Lebanon, Randleman Ct.	7.25
Rev. J. B. O'Briant, New Salem, Randleman Ct.	1.50
Rev. J. B. O'Briant, Worthville, Randleman Ct.	1.50
Cash, Chestnut Ridge, Orange Ct.	20.15
Cash, Hebron, Mebane Ct.	13.00
Rev. J. E. Pritchard, Burlington	10.00
	$2,299.03

We hope to receive several more dollars from delegates that attended the Burlington Young People's Convention as I understand there was no registration fee but each delegate was requested to send the dollar registration fee to Children's Home. Up to the present we have only received two dollars from that source. Hope to hear from more. Respectfully,

A. M. Rankin, Sec. & Treas.

Report of Superintendent.

Asheboro S. S.	$ 5.10
Concord S. S.	3.39
Mt. Pleasant S. S., Mt. Pleasant	2.93
Mill Grove S. S., Midland	1.00
Rocky Knoll S. S., W. Forsyth	1.13
Mt. Pleasant S. S., Uwharrie	1.22
Baracas, Grace Ch., Greensboro	10.00
Sun. Egg Cl., Bethel, Alamance	5.00
Friendship S. S., Stanley	2.58
Denton S. S.	2.29
Whitaker's Temple S. S., Roanoke	3.00
Mt. Zion S. S., Uwharrie	1.30
Fair Grove S. S., Why Not	3.25
Siler City S. S.	3.88
Mt. Lebanon S. S., Randleman	1.32
Rose Hill S. S., Pageland	2.55
Mebane S. S.	5.25
Welch Memo. S. S., High Point	3.80
Bethel S. S., Mocksville	1.75
Burlington S. S.	5.75
Chestnut Ridge S. S. & Ch., Orange	3.75
Lineberry Ch., Davidson	3.01
Total	$73.25

Mr. A. A. Jones, Bethel, Flat Rock Ct., has our thanks for dry goods.

Through the kindness of the pastor of Orange Ct. and the Chestnut Ridge people I had the pleasure of attending the Home Coming at Chestnut Ridge last Sunday. It was a pleasure to meet friends of that place, Hebron and Union Chapel that I had known by the contributions they had made to our Home. H. A. Garrett.

Since sending in my report I have received this very interesting letter, which I wish you to publish. Last year Bro. Snotherly gave out $1.00 in nickels and the following letter gives the result.

"Dear Bro. Garrett:—I am sending you $14.05, which was realized from the nickels I gave out last year. Each of the following received 5c in April, 1915, and made it produce the following amounts during the year: 1. Mrs. W. D. Reed bought and sold handkerchiefs, and re-invested in corn plasters, and realized $1.45. 2. Mrs. W. A. Hatley raised sweet potatoes, and realized $.50. 3. Attie Hatley raised sweet potatoes and realized $.50. 4. Mrs. Mollie Hatley raised peanuts and realized $.50. 5. Miss Maude Hatley raised peanuts, realized $.50. 6. Miss Myrtle Lipe raised peanuts, realized $.50. 7. Oscar Hatley raised peanuts, realized $.50. 8 and 9. Mrs. J. W. and Virginia Hornbuckle bought cake materials, sold cake and realized $2.10. 10. Miss Annie Herlacker raised peanuts, $.50. 11. Grady Lipe raised peanuts, $1. 12. Mrs. J. H., Earnest and Myron Snotherly sold corn, $6. Total, $14.05.

"No.'s 15, 16, 17, 18, 19 and 20 failed to make any return of their 5c, but think they will do so yet. I gave the $1, and I am sure I have never had a dollar to grow to such proportions invested in anything else. Our Sunday school gives first Sunday's collection in each month to the Children's Home, and the offering is nearly always three times as large as on other Sundays. Some of our Sunday school hesitated to give one Sunday in each month to Children's Home, for fear we could not raise enough to buy S. S. Literature. We are now receiving enough money and more sometimes, than we need to buy literature, and we are using more than ever before. Most folks will stand development. I like to see prosperity in church and Sunday school work, keep pace with prosperity in worldly affairs.

"Sincerely,

"J. H. Snotherly."

BOWMAN-JULIAN.

A beautiful home wedding took place at the home of Mr. and Mrs. W. R. Julian near Providence, Sunday, 5 o'clock P. M., June 11, when their daughter, Miss Winnie, became the bride of Mr. Clarence H. Bowman of Greensboro. Quite a large crowd of friends and relatives had gathered at the home to witness the marriage. And at the proper time the bride and groom with their attendants marched out on the lawn, the bride and groom taking their position under a floral arch while the officiating minister, Rev. J. B. O'Briant, of Randleman, pronounced them husband and wife.

The party then returned to parlor where the happy couple received many congratulations. Soon we were invited to the dining hall where a very, very nice supper was served. It was a most enjoyable occasion and every one semed to be happy. The bride and groom are both of Randolph and are very popular and have a wide circle of friends who are wishing them a happy and prosperous journey through life. They will make their home in Greensboro, N. C.

DIED.

May 25th, little Charles Whit, son of Mr. and Mrs. Otis Whit, of Asheboro, died and was brought to Bethany for burial. And June 9th Ruby Dee, little daughter of Mr. and Mrs. J. C. Coltrane, of Greensboro, died and was brought to Bethany for burial, on Sunday, June 10th.

These families are both good people and also are Bethany folks and have our deepest sympathy in the loss of these precious jewels. J. B. O'Briant.

IN MEMORY.

Miss Susan Fallin was born near Danville, Va., Feb. 9, 1834. Died near Pinnacle, N. C., May 22, 1916. She was the daughter of William Fallin who moved his family, a wife and nine children, to N. C., and lived for a long while near Madison, Rockingham Co., N. C. "Aunt Sue" professed religion and joined the church at

Crooked Run M. P. church, in 1854, and kept in the faith for sixty-two years. She outlived her family, and waited on several of them during their last illness. Her father lived to be very old, and she was so faithful to him, and then to each of her sisters and brothers, as they would take sick, she would go and wait on, one by one, until all were gone. For the last few years she had made her home with her nephew, Bro. Walter Hunt, of Pinnacle, who was faithful to her during her illness of eleven weeks. He and his family seemed to wait on her kindly during her illness, and she was almost helpless. Her mind became affected by her illness, but before this she expressed a desire to depart, saying she had made all preparations and was willing and anxious for the summons.

She passed away so peacefully on the morning of the 22d, and on the 23d of May, Bro. Edw. Suits preached her funeral sermon, and we placed her to rest in the Pinnacle cemetery, to await the morning of the resurrection.

Bro. Suits preached from the text, Phil. 1:21, "For to me to live is Christ, and to die is gain." His sermon was encouraging. He emphasized Aunt Sue's disposition, because "she was never more delighted than when relieving the sufferings of humanity." Others, he said, might seem greater in the eyes of the world, but that she was following out Christ's mission. Nothing could have been said more true of her.

I feel that I shall always miss her when I go back home. She always seemed so glad to have us come. May each of us strive the harder to meet her and our mother, and father, and all the other loved ones who have gone.

"She hath done what she could," and may Heaven reward the kind hands that waited on *her* during her last days.

Her niece,

Ella H. Wade.

East Bend, N. C., June 12, 1916.

ANDERSON.—Mrs. Rebecca Chambers Holcombe Anderson, wife of Joel Holcombe and Wm. B. Anderson, aged 88 years, 6 months and 15 days, died at the home of her daughter, Mrs. Woods Anderson of Paint Fork, N. C., June 2nd, at 10:30 P. M.

For sixty-four years she has been a faithful member of the Methodist Protestant church. Though she suffered a great deal during her last days, she bore it with Christian fortitude, and often spoke of her hope of heaven, and how she longed to be there. In a conversation with her she always found it convenient to speak a word for Christ. A visit with her made one feel spiritually helped.

She leaves behind a numberr of friends and neighbors, none of whom can say anything of her life except that which is good and commendable. This is saying lots, but it's true.

The home community and especially the church suffer a heavy loss, since she was the oldest member. Her death made a vacancy in the home and church that can never be filled. But we feel sure she has passed into the great beyond in peace, and is gently beckoning us to come home.

We fully realize that the poet has truly said:

"Just a few more years will pass,
A few more seasons come;
And we will be with our loved one,
That's sleeping in the tomb."

On Sunday, June the 4th, at eleven A. M., she was laid to rest beneath a mound of flowers. The funeral services were conducted by her pastor, Rev. T. E. Martin, assisted by Rev. Wm. Bradley, Homer Casto and E. Woody.

Being a widow, she leaves to mourn their loss seven children: Mrs. Katherine Swan, of Wiley, Texas, Mrs. Eliza McLean, of Bryson City, N. C., Mrs. Susan Henderson, and Mr. Gregg Holcombe, of Ivy, N. C., Mrs. Julia Anderson of Paint Fork, N. C., Mrs. T. J. Murray of Marshall, N. C., and Mrs. Sulia Murray of Mars Hill, N. C.; two sisters, Mrs. Harriette Eller, of Weaverville, N. C., and Mrs. Susan Metcalf of Paint Fork, N. C.; thirty-three grand-children and a number of great grand-children.

Her two husbands and one son preceded her to the grave years ago. The latter she often said she believed would be her ministering angel.

As she died, at her request "How Firm a Foundation" was sung.

She was a sweet-spirited mother, having strong faith in God.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

A Niece.

DELK.—Mrs. John Delk was born Feb. 11, 1864, and died May 27, 1916. She had been almost helpless for 17 months from paralysis, but she bore her suffering without a murmur,—always patient and resigned to the will of her Savior. She was a good girl in youth, gave her heart to her Lord at age of 14 years, and formed habits and possessed traits of character that made her a noble woman, a good wife and a kind mother and a good neighbor.

It seemed that she had mastered self and never appeared to be fretted about anything. She first joined the M. E. Church at Oak Grove. After she and Mr. Delk were married they moved near Piney Grove church and there she joined the M. P. church and lived a worthy member till God called her home. As I was her pastor for five years I can say truly a good woman is gone, for I never saw anything to cause me to doubt her fidelity. She was always kind and made her pastor feel welcome and at home which made it pleasant to be there. She will be missed so much in the community, in the church and most of all in the home. She leaves a husband, one son, and two daughters, Mrs. Doke Lowe of Jackson Creek and Mrs. Vane Wood of Handy; and Mr. Joe Delk, of Jackson Creek. Five children preceded her to the glory world. She was a sister of Mr. Tom Ingram of near Bamby, N. C. But why should we weep, loved ones, any more? In heaven she had five, on earth only four, and while she is at rest and their glory ever shares, will you be watching and working and meet them up there? She was laid in the Piney Grove Cemetery on May 28th with the largest congregation present I ever saw there at a burying. Funeral conducted by the writer as Bro. Braswell did not get there in time. May the Lord bless the bereaved family.

Joel B. Trogdon.

HONOR ROLL OF CHURCHES.

[We purpose publishing in this list the names of the churches that pay at least an average of 50 cents a member for the payment of the debt on the Children's Home. We will number them in the order in which they make payment as reported by Captain Rankin, the Treasurer.]

1. Reidsville Church.
2. Liberty Church, St. Paul Circuit.
3. Julian Church, Tabernacle Ct.
4. Rehoboth Ch., Granville Circuit.
5. New Hope Ch., Vance Ct.
6. Flat Rock Ch., Vance Circuit.
7. Harmony, Halifax Ct.
8. Maple Springs, Forsythe Ct.
9. Henderson.
10. Shiloh, Yadkin College Circuit.
11. Albemarle, Stanly Circuit.
13. Bethesda Church, Halifax Circuit.
12. Ringwood Church, Halifax Ct.
13. Liberty Grove, St. Paul Ct.
14. Stallings, Mecklenburg Ct.
15. Pleasant Grove, Lebanon Ct.
16. Pleasant Hill, Spring Church Ct.
17. Union, Halifax Ct.
18. Hollister, Halifax Circuit.

SUNDAY SCHOOL ATTENDANCE LAST SUNDAY.

Burlington	258
Greensboro	288
High Point	344
(June 4, 316)	
Thomasville	169

—Have faith in God.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

Premier Carrier of the South.

Following schedule figures published only as information. Not guaranteed.

Trains leave Greensboro as follows:

12:55 a. m. No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Beaufort, which may be boarded at 9:30 p. m.

1:47 a. m. No. 30, daily. Birmingham Special. Pullman drawing room sleeping cars Birmingham and Augusta to New York, and Birmingham and Asheville to Washington. Observation sleeping car Atlanta to Richmond. Tourist sleeper for Washington from San Francisco. Dining car service. Day coaches.

1:50 a. m. No. 29, daily. Birmingham Special. Pullman drawing room sleeping cars New York to Birmingham and Augusta, and Washington to Asheville and Birmingham. Observation sleeping car Richmond to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

6:45 a. m. No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond to Charlotte and Norfolk to Asheville. Coaches.

7:30 a. m. No. 108, daily. Local for Raleigh, and intermediate points.

7:30 a. m. No. 154, daily except Sunday. For Ramseur.

8:10 a. m. No. 44, daily. For Washington and points North.

8:15 a. m. No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Pullman sleeping car for Winston-Salem from Beaufort.

7:15 a. m. No. 37, daily. NEW YORK, ATLANTA AND NEW ORLEANS LIMITED. Solid Pullman train with observation and open section drawing room sleeping cars New York to New Orleans, Asheville and Macon. Club car Washington to Montgomery. Dining car service. No coaches.

8:20 a. m. No. 133, daily. For Mt. Airy.

9:40 a. m. No. 144, daily. For Raleigh, Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

12:30 p. m. No. 21, daily, for Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Waynesville. Connecting at Asheville with Carolina Special.

12:45 p. m. No. 130, daily. For Sanford, Fayetteville and Wilmington.

12:50 p. m. No. 45, daily For Charlotte, connecting with trains for Columbia and Seneca.

1:30 p. m. No. 36, daily. U. S. Fast Mail. For Washington, New York and points North. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m. No. 207, daily. For Winston-Salem, connecting daily, except Sunday, with train for North Wilkesboro.

2:30 p. m. No. 151, daily except Sunday. For Madison.

3:30 p. m. No. 230, daily except Sunday. For Ramseur.

4:15 p m. No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car.

5:05 p. m. No. 131, daily. For Mt. Airy.

7:20 p. m. No. 35, daily, U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Pullman sleeping cars New York to New Orleans and Birmingham, and Charlotte to Atlanta. Dining car service Day coaches.

6:35 p. m. No. 235. For Winston-Salem.

7:30 p. m. No. 46 daily. For Danville.

7:15 p. m. No. 132, daily. For Sanford.

6:43 p. m. No. 43, daily. For Charlotte.

10:45 p. m. No. 12, daily. For Richmond and Norfolk. Pulman sleeping cars Charlotte to Richmond and Asheville to Norfolk.

10:20 p. m. No. 233, daily. For Winston-Salem.

11:45 p. m. No. 38, daily. THE NEW YORK, ATLANTA AND NEW ORLEANS LIMITED. Solid Pullman train with observation and open section, drawing room and compartment sleeping cars New Orleans, Macon and Asheville to New York. Dining car service. No coaches.

R. H. DeButts, Division Passenger Agent, Charlotte, N. C.

C. G. Pickard, Passenger and Ticket Agent, Greensboro, N. C.

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EXTERMINATE THE WEEDS.

"There are two main reasons," says the State Board of Health, "why weeds should not be allowed to grow up and mature. The first is that their pollens cause hay-fever and the second is that the space on which they grow, in most cases, becomes a dumping ground for refuse and all sorts of filth."

"Hay-fever is a disease that is hard to cure, and barely less hard to prevent. It is believed to be caused by the pollens of certain plants, such as rag weed, golden rod, yellow dock, cocklebur, careless weed and various grasses. Experiments show that the pollens of these plants so irritate the membranes of the nose as to bring on symptoms of cold which persist throughout the pollen season. It is best prevented by exterminating weeds and grasses before their flowering season. This can be done by cities and towns, as Asheville is doing for her people, but the plan is hardly practical for individuals alone. However, individuals can go after their town authorities and both can so cooperate as to get rid of weeds and all the evils that are attributed to them."

CANCER ON THE INCREASE.

The State Board of Health says: "Cancer is at first a local disease, as a chronic sore, swelling, hard lump or bleeding place, and not a constitutional or blood disease. It begins in one spot as a small growth, which in the early stages can be removed. If this is done by a competent surgeon, every trace of the disease can often be removed so that it will not return. If neglected, however cancer spreads like wild fire and gets beyond control. And as with fire, anything less than complete extinguishment may stir up sparks and spread the trouble. Intelligent people must learn to recognize the danger signals and seek advice and treatment at the earliest possible stage when cancer is most curable."

—Cabarrus County is breaking this summer's record in anti-typhoid vaccination work. Thursday, at Kannapolis and Concord, 2,000 people were vaccinated and last Saturday at Concord 2,100 took the treatment.

Dr. J. E. Wyche.

DENTIST.

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GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the postoffice at Greensboro, N. C.

ANNOUNCEMENT OF THE FORWARD MOVEMENT COMMISSION.

You will find this in another column. Dr. C. S. Johnson, the Secretary, modestly and yet confidently outlines the work before this new commission. The objective—an increase in the next four years in the number of Methodist Protestants and in the number of dollars devoted to the work of our institutions—is perfectly definite. How to reach the result aimed at is a problem whose solution is not easy. The announcement indicates that the Commission is fully aware of the difficulties, and yet is hopeful of finding a way out.

It is a great task, and the Commission evidently feels its responsibility. Its hope of success lies in the expectation that our people in general will come to share in the feeling of responsibility and enter heartily into the work with the Commission. This is a wholly reasonable expectation. Every Methodist Protestant is responsible for the growth of our church and every Methodist Protestant is morally bound to add to the efficiency of our church. Let the Commission have no ground for saying at the end of four years, We have piped, and ye have not danced. Let us all work with the Commission for the extension of our church and the greater effectiveness of our church, and then at the end of four years we may all have a great rejoicing together.

—False systems of government in church and state are destined to break down some time. "The mills of the gods grind slowly, but they grind exceeding small."

—Rev. Selah G. Appleget, of our church, died Aug. 2nd at his home on Long Island, New York.

—Rev. D. A. Braswell while at Creswell last month had a real treat in being permitted to meet again good friends of years ago.

THE LOCAL CHURCH'S DEPENDANCE ON THE GENERAL CHURCH.

Many of our local churches do not realize their debt to the denomination at large. It must be because they have not "stopped to think." Where would local churches get pastors if there were no general church? How would they get educated preachers if there were no general church to provide educational institutions? Where would they get hymn books if there were no general church? Where would they get Sunday school literature? Where would they get church papers? How would they engage in mission work in China and Japan and other remote parts of the earth? How would they provide for the training of their young people for intelligent service, if they had no outside help?

Our churches are all members one of another, linked together, mutually dependent; must rise or fall together. Let every local church realize this relationship, and resolve that it will enter fully and heartily into progressive denominational life.

SMALL PRIZE OFFERED.

We want a story showing up in his true colors the person of cynical disposition—his variety of offensiveness and how it reacts against him. We will give a prize of two dollars to the person who writes and sends us the best story in response to this offer by October 1st. It is to be understood that all stories sent will be ours for publication if needed. Th winning story must not contain more than one thousand words.

—Bro. Swaringen, of the Annual Conference Committee, has an urging word regarding the collections for expenses of delegates to General Conference. We have the confidence that the full amount will come in ultimately. Some of the pastors have explained that this collection has been taken out of their hands by the quartery conference and provided for otherwise. We would thank pastors to remind their people of the fact that the debt to our delegates is not fully paid and cannot be without their contribution.

—Capt. A. M. Rankin, we read in a daily paper, had a fall and an injury; but his report comes in as usual this week in his own hand writing. We are glad he was not seriously hurt.

SUNDAY SCHOOL SUPERINTENDENTS, PLEASE NOTICE.

We have just received in the Herald office a large supply of programs for rally day service. These programs were prepared by our Board of Young People's Work and were sent us for free distribution among our Sunday schools (and Y. P. Societies) in North Carolina. They are well gotten up, having suitable recitations and nine songs with music.

Every Sunday school may help to hold and increase its attendance by having a rally day once in a while, and this service already prepared to your hand will enable you easily to prepare for one.

Send to the Methodist Protestant Herald, Greensboro, N. C., for as many copies of this program as you will need, stating the name of your church, and they will be sent to you without charge. The only obligation you will be under will be to take a collection in connection with the service and sent the offering to the Board of Young People's Work, Westminster, Md., to help them in their work for the young people of our church.

May we not very soon hear from every superintendent who hs not alreaady used this program, which is entitled "To the Work"?

—Bro. Dixon is assisting Bro. Ashburn at Fair Grove this week.

—Rev. R. M. Andrews is this week at Whitaker's Chapel, preaching for Bro. Edwards in a special meeting.

—We are glad to welcome "Optimist" to a place in the Herald. He is going to keep up our spirits as Methodist Protestants. We will tell you who he is after a while, but now for a time we will kkeep you guessing. We expect to hear from him frequently, giving us Methodist Protestant good news from the field at large.

—One of our ministers was recently deploring the loss our Annual Conference sustains because fields left without pastors do not pay the assessments for general interests. This is not perhaps true of all fields, but why should it be true of any? With no pastor's salary to raise, the people could double or treble on the general interests. If they would do so, they would soon find it easy to obtain and keep pastors, we believe. Pastors like to work best of all where the people are most alive to the work of the church.

FROM DR. C. S. JOHNSON, SECRETARY OF FORWARD MOVEMENT.

The secretary of the new Forward Movement Commission makes his bow to the church-paper-reading public of the Methodist Protestant Church. Occasionally until we become settled in our new home, and regularly thereafter, we desire to address you in this way.

It is a great subject that claims our attention. A great slogan has been proposed to the church and adopted unanimously and with enthusiasm by the last General Conference, namely, "A 25 per cent. increase in church membership, and a Million Dollars for our Boards and Institutions," to be realized in four years. We will need to ring the changes on this slogan in many keys, and with such vigor and persistence that the whole church will begin to vibrate with the spirit of the challenge; and ministers, superintendents, presidents, officers, teachers, missionaries and all, will come to think and dream and act in terms of the Forward Movement.

Naturally, people will ask, What is the forward movement? We first began to hear about it by that word at the last session of General Conference, although it has had a being among us for a long time before. Like other good things that come "suddenly from heaven," it was a long time in gathering. It had been a longing in the soul of many a man who loved his church and wanted her to measure up to the needs and opportunities of our times; men of red blood, who had a vision and wanted their church to have a program worthy of their steel, and were pained to have to admit that in some vital particulars we were languishing.

The Forward Movement program as adopted was the expression of a recognized sentiment abroad in the land, which was a "hot-spot" in the consciousness of many of our serious and thoughtful men, and latent in the minds of the rank and file. The Forward Movement Commission was created to promote the aims of the forward movement program. There have been slogans adopted in high convention moments that have been but a flash in the pan. It is easy to forget the resolves of sudden impulse. But here is an organized, persistent emphasis, an attempt to "fix" an inspiration by an enacting clause, to keep alive and work out an ideal in terms of actuality. This ideal lived up to will mean the revitalization of our church; the rehabilitation of some of our enterprises, educational, missionary and otherwise, that are now eking out an existence; and what will amount to, as one brother expressed it, a re-birth of the Methodist Protestant Church. Now, this Commission hasn't an unusual endowment of brains nor is it gifted with genius or wonder-working power, so that miracles are to be expected. We are just ordinary folk, picked for this work because we are deeply concerned about the matter; so too much must not be expected of us. We have no disposition to attempt to do the work which others should do, nor to take over any responsibility. The Commission does not aim to do work for anybody, but to work with them, and help them to help themselves. At the end of four years, we do not want anybody to say, See what the Forward Commission has done; but, See what we have been able to do, under the blessing of God, by working together. It is the spirit of co-operation and unity that we desire to capitalize. The Commission hopes to be able to inspire more and better work by indicating lines of co-operative effort and, forsooth, beating time for the onward march.

It will take time to launch this Forward Movement. The complete organization will reach through every conference, from every institution down to the last church in the denomination, and we must depend upon our fellow-laborers to help us touch the last individual in the churches, to impart information and inspiration as we may be able. We are at a disadvantage for want of a medium of communication by which we may be able to talk to a large constituency at one time. We have a medium, but unfortunately it is not now used as widely as it ought to be, so that when an important communication is sent forth, it is not read because so few of our homes receive the church papers. It is like talking or trying to talk when the receiver is down at the other end of the line. The Herald is chock full of good things all the time, and it should be in every Methodist Protestant home, but if you are to keep up with the history-making days that are now upon us, you will need to read closely these columns, and help to get your neighbors interested. One of the first necessities will be to increase very materially the circulation of this paper.

We shall need to keep in touch with every pastor. Your secretary has been a pastor, until two weeks ago. He thinks the work of the pastor is the greatest work in the world, and turns aside from it for awhile on deputation work only in obedience to the call of his church. Brethren, we all know how important is team work in the affairs of our churches. It is necessary here. We want every pastor to get the vision of a regiment or two of his fellow-pastors marching abreast in this campaign. Changing the figure slightly, we want every pastor to be a captain of a company, thoroughly mobilized and in marching order, obedient not to any arbitrary authority, but to the law of the general good. The pastors, churches and conferences are summoned to lose sight of their individual preferences in a vision of the general good. "Each for all and all for each," is the rule..

Certain broad lines of action have been laid down for our following. We shall have time later to develop these. Before we can know just how to proceed, we will need to know our problem. We cannot know our problem until we know our field and general conditions. A survey may contain some surprises. A survey in a county of my state disclosed the fact that the farmers there thought more of the health of their hogs than of the health of their families. A survey of our field may show something radically wrong in our methods and we may have to change our whole method of approach before we will get anywhere. Who knows how many churches we have, and how many of them are rural? How many of these churches are growing, and why? how many are dying, and why? Who knows whether the church is approaching its problem in a way that gives any promise of success? Maybe we are trying to sweep leaves against the wind. In a little while we will ask every church to fill out a "narrative" blank, setting forth conditions as a basis for study and the formulation of a definite policy. The results of this survey and other useful information will be published in the Year Book which we expect to issue Jan. 1, 1917.

The slogan of our movement sounds Utopian. A 25 per cent. increase in membership in four years is large as increases go; but if a wave of evangelism through prayer, personal work, pastoral and vocational evangelism, could be projected throughout the denomination, the possibility is not remote. A million dollars is not beyond us, when, if we figure a little, we will see that it would mean about two cents a week per member for four years.

There are two ways that seem to open for the raising of this amount of money. The first is to have every church pay its assessment in full. $120,000 have been levied upon the churches this year. Allowing for a reasonable increase year by year, in four years, if every church should pay its assessment in full, we would have one half of the million. The other half might be secured in a special campaign to be undertaken two years hence, or sooner, when we are quite ready for it.

One of the first things we are attempting to do is to establish a Forward Movement Commission in each annual conference, to work in harmony with the general Forward Movement Commission. By and with these commissions we will seek to carry forward our work to the honor of ou Lord and Master and the extension of His Kingdom. Crates S. Johnson,

Secy. Forward Move. Commission.

MEETING OF THE BOARD OF FOREIGN MISSIONS.

The regular quarterly meeting was held in Baltimore August 9. All members wer present. Mr. L. E. Stewart, of Pollock, La., was invited to an honorary seat.

A letter from Rev. I. Ianuma, President of the Japan Mission Conference, was read—the first letter from a Japanese president. Appreciation was expressed for the information imparted.

A communication from the pastor and a member of the Azabu church, Tokyo, asking for a grant for the erection of their church, in addition to what they had raised, was presented, but it was decided to adhere to the established plan of having the Mission, the board's representative in Japan, pass upon all such propositions.

Letters from Rev. E. I. Obee, temporarily our only missionary on the field, from Rev. L. Layman, about to start upon his journey back to Japan, to take up his work at Yokohama again, and from Rev. E. H. Van Dyke, home on furlough, and now at Clifton Springs with his invalid wife, were read.

Bro. Stewart was invited to make a full statement concerning the conditions of the missionary work in India supported by himself and others in Louisiana and Texas, and which he desires the Board to take over and control.

After a comprehensive review of the history and present status of the Mission together with photographs and letters, it was deemed wise to defer action until the full information needed, and now en route from India, was in hand. The Board expressed its appreciation of Bro. Stewart's interest and the personal sacrifice which he made in coming to the board meeting, and for the splendid manner in which he presented the proposition.

Rev. L. Layman was appointed principal of the Yokohama school and of the Tokyo Blind School.

Bros. R. Watts, J. Norman Wills and the corresponding secretary were appointed a committee on missionary candidates.

The president and secretary were instructed to convey to Rev. C. H. Beck, formerly a member of this board, expression of the board's deep sympathy with him in the great loss sustained in the sudden death of his oldest son, following an accident.

The next meeting of the board is to be on Thursday, December 7th, in Baltimore.

Fred C. Klein, Sec.-Treas.

THE PHILOSOPHY OF DISSIPATION

Looking out upon the world at large, the strangest and saddest sight that presents itself is what men call "dissipation." Millions are constantly rushing to a sad extreme in the gratification of the lower appetites. This is one of the most serious facts that presents itself in human life, and it is the great obstacle in the way of the reformation of the individual. The true cause of this dissipation must be understood before there can be any effective methods instituted for betterment. What is the philosophy of dissipation?

Man is a dual being; he stands suspended between the heavens and the earth, having affinities with both. Through his physical being he draws the support of his lower life from the earth. He is of the earth earthy. Through his spirit he draws the support of his higher life from God, "created a little lower than the angels and crowned with glory and honor."

The above being true, man has two hungers: an appetite for material things for the support of the physical; and an hunger after God, for the support of the spiritual. These two hungers are a characteristic fact of this dual being man. This makes clear the philosophy of dissipation.

The man who is not in vital relation with God, so that his soul is fed with spiritual things, has this hunger for God. He does not know the meaning of the spiritual unrest, and so over and doubly feeds the body on the "husks that the swine do eat," thinking to satisfy the hunger of the immortal soul. Vain hope! It cannot be done. But still on and on he goes, at ever increasing speed, until he comes to both physical and moral ruin. What he needs to do is to turn to God and in vital communion with him, through the Lord Jesus Christ, find food for his spiritual nature, and thus relieve himself of the stress of satisfying two hungers thru one organ.

This explanation will be of great help to the reformer, to the worker with the individual sinner. How vain it will be to bring reformatory influences to bear upon the sinner unless they carry with them a turning to God, to find in him the soul's food! The drunkard may for a time, by the exertion of will power, turn from his cups and give promise of reformation; but unless when his cups are taken from him, God is given to him, he will return to them when the unrest of appetite returns to him. Here is the vanity of all drug cures; nothing can cure the man that does not remove the cause of the disease. Give a man God first, and then he becomes a man again.—C. E. W. in Methodist Recorder.

GOD IS OUR REFUGE.

God is our hiding place. Many in the world are feeling to-day that there is no sure refuge except in God. A man in Europe wrote the other day: "World courts have failed; treaties have broken down; governments have collapsed; the sword has proved futile to save us. There is no safety, no certitude in the earth. God is the only refuge left us now. Perhaps the world will trust in him a little more than it has." God will instruct, teach and guide the good man. The only thing is to confess our sin, get close to God, and then he will lead us by the hand. Many sorrows shall come to the wicked—one calamity after another. But he that trusteth in God shall be saved out of them all.—Christian Work.

DO WE PROPERLY APPRECIATE WHAT OUR FATHERS IN THE MINISTRY HAVE DONE FOR US?

Only the man of niggardly appreciation could fail to grow large with hope and active in endeavor as he beholds the kindling of new fires of enthusiasm in the hearts of those who would abundantly provide for the necessary wants of our past heroes. How the Church could have remained inactive this long is beyond my ability to explain. That the movement now on in many of our Conferences to house and minister to the men of the other days, whose message made ours possible, whose service blazed the way for those who stand in their places, whose sacrifice and surrender gave to the Church her victorious career and her present prosperity, should have met with the hearty co-operation of the rank and file of the Church can be neither boast nor self-flattery. Surely we could have expected no less. To have failed as ministers and laymen to meet this crisis would be self-conviction, the confession of ingratitude akin to crime.

But we have not as yet begun to measure up to our obligation in this matter. Many of us have not realized the full meaning of the lives and ministry of the men who have gone before us. We who reap the harvests of their sowing have not dreamed of the agony and pain of those pioneer days of seed-planting. We who inherit the kingdom have not really examined the bloodstains that mark the battle fields where they fought that the kingdom might come down to us. Let us pause one moment in the very high day of what we have counted a sacrifice on our own part that the gosped may be delivered and remember that ours is a work of joy and triumph compared with the arduous toil through which these whitehaired saints of God have come. Theirs was a struggle indeed. Gethsemanes were to the right and left in their day. Golgothas loomed before them large and threatening. It was theirs "to do and die," and they hesitated not to undertake for Him whose faltering, furrowed heroes they are to-day.

A Methodist preacher who can close his church door in the face of the special efforts being made for the relief of the superannuate preacher had best examine closely lest a stone quarry exist within his heart. The layman who can complain because a collection is being taken for these old soldiers of the cross is either ignorant or criminally stingy. Brethren, let us stand by these special efforts of our Conference as the old preachers who are still with us have stood by their hard and unattractive posts in the days of test and stress. Let us set no example of narrowness and closefistedness for our people. Unfortunately some of our preachers are given to wailing over the numerous calls that are being made to the Church for financial help; and our laymen, hearing the whine of ecclesiastical pessimism, gather courage for the excuse that they are all too ready to give for not giving to the Lord's work.

God has blessed us. We live within the very fertile heart of his flowering garden. This is a country of large prosperity. What our people want for themselves and to satisfy not only their own wants but their fancies they are obtaining. The selfish longings of our hearts are being gratified. We ride in automobiles, live in comfortable houses, buy and use the most improved implements of agriculture and commercial life. We deny ourselves nothing. Surely God will not hold us guiltless if we turn the mill race of his blessings upon our own selfish souls and deny his old warriors the drops of dew that will brighten and gladden their departing days.—*Rev. R. P. Shuler, in Exchange.*

THE BURDEN OF KEEPING UP APPEARANCES.

Human nature has no trait more marked than the desire to "be like other folks," especially in society and in tokens of domestic prosperity. There are people who cannot bear the thought of being eclipsed in any way by a neighbor's show of material advancement.

In some respects this spirit is commendable. No one wishes to attract attention by being peculiar or by showing contempt for fairly good examples set by other folks, yet it were better to be overly independent than to be hurtfully subservient to social custom.

"There is," as one writer observes, "a dreadful ambition abroad for being 'genteel.' We keep up appearances too often at the expense of honesty; and though we may not be rich, yet we must seem so. We must be 'respectable,' though only in the meanest sense—in mere vulgar outward show. We have not the courage to go patiently onward in the condition of life in which it has pleased God to call us; but must needs live in some fashionable state to which we ridiculously please to call ourselves, and all to satisfy the vanity of that unsubstantial genteel world of which we form a part. There is a constant struggle and pressure for front seats in the social amphitheater, in the midst of which all noble, self-denying resolve is trodden down and many fine natures are inevitably crushed to death. What waste, what misery, what bankruptcy come from all this ambition to dazzle others with the glare of apparent worldly success, we need not describe. The mischievous results show themselves in a thousand ways—in the rank frauds committed by men who dare to be dishonest, but do not dare to seem poor, and in the desperate dashes at fortune in which the pity is not so much for those who fail as for the hundreds of innocent families who are so often involved in their ruin."

Illustrations of the foregoing truth can be found in almost any daily paper. The instances are not few in which men "dare to be dishonest, but do not dare to seem poor." The exposure of their frauds and dishonesties has brought to many loved ones, some of whom possibly by ungovernable social ambition may have unconsciously contributed a share toward the fatuitous impulse to do wrong.

We wish some effective means could be devised of ridding society of this unnecessary burden.—*Michigan Christian Advocate.*

THE MISSIONARY REVIEW UNDER NEW MANAGEMENT.

Beginning with the October number, 1916. *The Missionary Review of the World* is passing into the hands of the new Missionary Review Publishing Company of which Dr. Robert E. Speer is President, and Mr. Frank L. Brown, Vice-President. After September 1st, the offices will be at 156 Fifth Avenue, New York City.

The Review was founded in 1878 by Rev. Royal G. Wilder, who had just returned from missionary service in India. Ten years later, the magazine came under the joint editorship of Dr. Arthur T. Pierson and Dr. James M. Sherwood, by whom it was greatly enlarged and improved. Since then it has continued to make progress, keeping pace with the onward march of Christian Missions.

On the death of Dr. Sherwood in 1890, Dr. Pierson became editor-inchief and so continued until his death twenty-one years later. Under his management, *The Review* became very widely known and influential and brought the world field into vision. It was especially helpful to pastors and other Christian workers, not only as a storehouse of missionary facts, but because of its leadership in high spiritual standards and its interpretation of the signs of the progress of Christianity. *The Review* has been famous for its breadth of vision and its powerful articles by Christian leaders who have told the story of the miracles of missions and have recorded the lives and work of notable missionaries and native Christians.

MISSIONARY PROGRESS IN THIRTY YEARS.

The missionary situation has greatly changed since *The Review* was first established. This is seen in the development of great missionary movements such as those among women, students, young people and laymen. The study of the Science of Missions has made great strides during the last twenty years and missionary study classes and text-books have been a new and remarkable growth during the same period. When *The Review* was founded, there were only small denominational missionary magazines, while today some of the missionary organizations publish two or three periodicals of their own, besides which there are several scientific and popular quarterlies or monthles.

During the life of *The Review,* the missionary situation has also changed in the bringing of closer co-operation among the various missionary organizations. The world is now viewed as a whole with the purpose of supplying the most needy fields with the Gospel. The denominations have united in annual home and foreign missionary conferences and endeavor to lessen the waste of energy due to overlapping. They study unitedly the needs of the various fields in order to accomplish the most effective work for the intellectual, social and spiritual transformation of mankind.

THE FUTURE OF *The Review.*

The Review will continue as an interdenominational and international magazine, serving the whole missionary cause. In view of the present prominence given to united effort, there is clearly greater need than ever for such a periodical. Dr. John R. Mott has said repeatedly that the service rendered by *The Review* makes it indispensable. The Home Mission Council, representnting the various denominational Boards, and the Foreign Mission Conference, which gathers annually at the Garden City, have both expressed their appreciation of the service rendered by *The Review* and have appointed committees to co-operate with the editor.

The editorial management will continue in the hands of Mr. Delavan L. Pierson, who has been for twenty-five years connected with the magazine and has been the editor-in-chief since the death of his father, Dr. Arthur T. Pierson, in 1911. Extensive improvements are planned, but the general purpose and editorial policy of the magazine will remain unchanged. Its aim is to give, month by mouth, and to interpret the most important missionary news gathered from all parts of the world and from all denominations. It furnishes valuable material for pastors and missionary speakers and devotes a large amount of space to Best Methods that have been discovered for use in Sunday schools, missionary societies and other organizations.

THE OCTOBER NUMBER.

Among the articles that will attract attention in the October number of *The Review* are:

"What Christianity is doing for China," by Hon. H. Wellington Koo, Chinese Ambarrador at Washington.

"What Christianity has done for Japan," by Hon. T. Tanaka, Charge d'Affairs of the Japanese Legation at Washington.

"Daughters of the Night in Shanghai," by Miss M. C. Morris of the Door of Hope in Shanghai, China.

"Are the Turks worth Saving," by Rev. Charrles T. Riggs of Constantinople.

"A New Beginning," Editorial by Robert E. Speer, President of the Missionary Review Publishing Company.

The Review seems destined to serve its readers and the missionary cause even more efficiently than in the past. The Editor and Publishers invite correspondence to this end.

SEMINARY ALUMNI IN ZANESVILLE

The value of our theological seminary at Westminster to the denomination was demonstrated during General Conference one day when all the alumni present were asked to come forward with President Elderdice. The following responded:

Members of the General Conference—F. T. Benson, E. H. Van Dyke, G. W. Haddaway, J. A. Selby, F. H. Lewis, T. M. Johnson, R. F. Day, A. G. Dixon, C. E. Forlines, Clifford Kidd, J. H. Straughn, S. W. Rosenberger, A. F. Hess, T. H. Slater, B. M. Mitchell, S. W. Taylor, L. E. Oldaker, and C. W. Bates.

Visitors—J. L. Nichols, W. L. Morton, C. M. Elderdice, C. S. Heininger, F. L. Brown, H. W. Maier, J. R. Wright, G. G. Shurtz, A. R. Corn, J. A. Dudley, C. J. Kerlin, C. J. Morton, W. E. Grove, H. E. Orwick, F. W. Obee, D. L. Custis, and former student J. F. Bryan.

Eight Conferences, China and Japan were represented in the group.

WHERE TO GET LIGHT.

We should never move in uncertainty. It often happens that we harass ourselves about moving or acting when God would have us be still and do nothing. We go and ask God about it, but get no answer; we betake ourselves to friends for advice and counsel, but they cannot help us; for it is entirely a question between our own souls and the Lord. Thus we are plunged in doubt and anxiety. And why? Simply because the eye is not single; we are not following Jesus, "the light of the world." We may set it down as a fixed principle, a precious axiom in the divine life that if we are following Jesus we shall have the light of life. He has said it, and that is enough for faith.—Herald and Presbyter.

HABIT IN RELIGION.

Habit trains us into regular, easy, and accurate ways of doing things, releases us from debate and hesitation, effort and worry, sets us free to attend to novel situations, and lubricates life into delightful smoothness and liberty and joy. Habitual religion is ever the best, religion that has become habit and acts automatically and spontaneously. Jesus "entered as his custom was into the synagogue on the sabbath day." He went to church by habit and not by circumstance and caprice, and we shall attain strength and fruitfulness and joy in the Christian life in proportion as we develop the same spirit and practice. We do not do a thing well until we do it without thinking how. No one is a good mechanic who must think about how to hold his tool, and no one has good manners who is conscious of his manners. Not until the hand has forgotten the painstaking processes by which it was trained does it have true skill. The musician must practice long that he may play without practice. Unconsciousness of self is the final touch of perfection. So a Christian grace has not been thoroughly wrought into us until it acts unconsciously. When in vexation we must call upon our patience to come and help us out, we have not yet learned perfect patience. We ought to be patient without thinking of it or knowing that we are patient. When in a matter of conscience we must run after conscience and wake it up and drag it into the case, our ethical sense is not yet well trained. Conscience ought to act without being asked or our thinking about it. Must an honest man try to be honest? No; he will be honest without trying. Faith that must ever be worked with and prodded into action is a weak faith. When a man must keep working with his stomach and lungs and liver, he has a poor set of vital organs; the healthy man does not know that he has any insides. So when we must keep working with our virtues they have not yet been educated into the perfection in which they will act spontaneously. It is true that we can reach such perfection only through long discipline. We must try hard that we may do without trying. Moses "wist not that his face shone." He was filled with the glory of the Lord, and he forgot himself. —Banner.

THE MODERN REVOLT AGAINST CHRISTIAN MORALS.

One of the marked characteristics of modern thought is the widespread rejection of the Christian ideal of conduct. There was once a time when men everywhere, no matter what their intellectual beliefs, accepted the Christian ideal of character and conduct, so that J. S. Mill expressed the general view when he said that the modern skeptic could not do better than so frame his conduct that it should meet with the approval of Jesus Christ.

It cannot be said, however, that this is any longer the case. In constantly increasing numbers those who reject Christian beliefs are also rejecting Christian standards of life and conduct. Nor is there anything surprising about this. As L. S. Thornton says in his recent book, "Conduct and the Supernatural": "The repudiation of Christian moral standards is a direct and entirely natural result of the earlier rejection of Christian dogma. No doubt far-seeing theologians foresaw all along that this would be the case, but those who repudiated the Christian creed did not themselves see it. It is indeed safe to say that they had no suspicion of it. There are still, perhaps, a few pedants who declare that the essence of Christianity is to be found in the Sermon on the Mount and that one can be a good Christian without taking any notice of the traditional dogmas. Such people are living in a fool's paradise, for all around them at this moment are living proofs of the fallacy of their opinions. If there is one thing that can be said with absolute certainty about this whole movement with which we are dealing, it is that the revolt against Christian ethics is due to the previous repudiation of the doctrines upon which it is founded. The two things, belief and conduct, are indissolubly bound together; they are parts of one whole, as the roots and the fruit are both alike parts of one tree, organically connected.''

It would be well, it seems to us, if there was a clearer recognition of this truth on the part of Christian men and women. Too many of them fail to perceive that the Christian life is the fruit of Christian faith, and hence that, if Christian beliefs were to disappear from men's convictions, it would not be long before Christian ideals of character and conducct would also disappear. In the long run the two stand or fall together, so that those who are doing most to eradicate Christian beliefs from the minds of men are at the same time doing most to eradicate from their minds Christian ideals of character and conduct.

If this were more generally recognized, we would not find so many saying that as long as men manifest the Christian virtues in their daily lives it is a matter of no great moment what they believe. No doubt Christian beliefs are valueless if they do not issue in Christian lives, and no doubt many continue to manifest many Christian virtues after they have given up Christian beliefs, especially if they are living in Christian communities; but that does not alter the fact that Christian ideals of character and conduet are themselves the fruit of Christian beliefs and that if the Christian beliefs were to sink out of men's minds it would not be long before Christian ideals of character and conduct would be a thing of the past.

Doctrines are not life! Certainly not. No one, as far as we know, ever said they were. But does it follow that they are not indispensable to life? In fact, we might as well say that apple trees are useless as long as we have apples as to say that Christian beliefs are useless as long as we have Christian lives, seeing that the connection between the two in the one case is no more vital than it is in the other.—Presbyterian.

For the Optimist's Corner.

Sure we are encouraged: 55 professions in our Eden meeting; 31 have joined our church, representing about $150,000 in property (the new members, I mean). An old debt of over $100 on church paid off. $71.28 raised for Church Extension. I also saw the men building the foundation for a new four thousand church at Hollister—M. P., too. The church in Charlotte almost completed. Yes, the water's fine—come on in. Swaringen please correct if figures are wrong. Praise the Lord for His help. N. G. Bethea.

Charlotte, Aug. 14.

FROM PRESIDENT DAVIS.

Dr. Johnson and his commission need no introduction to the Methodist Protestant Church. Their mission is their introduction! We bespeak for them the hearty co-operation of every unit of influence in all the borders of our Zion. The Forward Movement is not commissioned to anybody. It is a denominational movement, comprehending our every conference and congregation, our every interest, our every institution, our every personal unit, to the last minister and to the last member of the whole denomination.—''Speak unto the children of Israel, that they go forward!''

And let no one doubt the readiness of the people to answer the summons of duty! Methodist Protestants will respond to the call with glad hearts. Indeed many of them have anticipated the Forward Movement and are already on the way! The principal function of a Forward Movement is simply to move forward; and many pastors and congregations in every quarter of our denomination have taken up the essential activities of the progressive church on their own initiative, and have reaped a great harvest for the kingdom. Go thou and do likewise!

Lyman E. Davis, President of the
General Conference.

OUR FOREIGN MISSIONARY WORK.

Received from N. C., May 1 to July 1.

F. R. Smith, Siler City, $6.55; S. E. Hauser, Shoals, $3.75; J. W. Stowe, Mecklenburg, $3.60; J. Norman Wills, Greensboro, $67.24; J. A. Abernethy, Creswell Ct., $3.40; S. A. Alexander, Mt. Pleasant, $17.60; J. B. O'Briant, Randleman, $4.34; W. R. Foust, Alamance, $5.65; S. Satterwhite, Gillburg, $10.85; J. M. Harrison, Halifax, $15.50; Miss L. A. Tremain, Brown Summit, $6.74; W. F. Kennett, Mebane, $11.03; L. Stallings, Haw River, $7.44; W. M. Clark, Vance, $2.33; J. W. Whitehead, Alamance Ct., $15.45; A. O. Lindley, Forsythe, $18.75; M. Brown, Randolph, $21.00; H. E. White, Vance, $10; Miss L. Peeples, Oak Ridge, $2.15; Miss Mai Edwards, Saxapahaw, $5.00; R. W. Jones, Flat Rock, $4.33; H. G. Ingram, Oak Ridge, $3.22; J. R. Stone, Mt. Pleasant, $3.00; J. M. Weatherly, Haw River, $16.00; Miss B. Roscoe, Rockingham, $1.95; A. M. Rankin, High Point, $22.07. Total, $288.94. F. C. Klein, Secy.

NOTICE TO PASTORS.

You will please send to Bro. C. W. Bates, Asheville, N. C., and to me at Graham, N. C., the name and address respectively of delegate and alternate to Annual Conference. Do not neglect it as it is important. G. W. Holmes.

WHY?

Why is it that so many of our strong charges have neglected thus far to collect expenses for General Conference Delegates? When I see such charges as Alamance, Anderson, Buncombe, Cleveland, Davidson, Graham and Haw River, Haw River, Lincoln, Mt. Hermon, Mt. Pleasant, Orange, Randleman, Spring Church, Vance, Why Not, Yadkin College, Yarboro and several others have paid nothing, I shudder for the future of our church. Many other charges have paid only a part of the assessment. Who is to blame? Laymen, if your pastor has not made an effort to secure this assessment, I shall appreciate it if you will inform me.

R. A. Swaringen, Chmn.
of Finance Committee.

Notice to Members of Brotherhood.

This is to notify members of the Conference Brotherhood that the accounts of mortuary call 18 and sick benefit calls 2 and 3 have been closed. I kept these accounts open a long time after they should have been closed in order that negligent members might pay their assessments.

In case any should want to pay to the recipients of these benefits please send direct to Mrs. C. E. M. Raper, Reidsville, any assessment for mortuary call 18, to Bro. W. R. Lowdermilk, Concord, N. C., for sick benefit call 2, and Bro. J. E. Pritchard for sick benefit call 3.

L. W. Gerringer, Treas.

—Dressed in men's clothes and well supplied with money, Miss Elizabeth Huber, a college graduate, of Owensmouth, Calif., started to beat her way across the country in ''hobo'' fashion. As she was riding beneath a box car on a freight train her grasp suddenly loosened and she fell, the wheels passing over both legs. She died a few hours later.

—Overcome with grief because her husband had enlisted in the national guard and was preparing to leave for Mexico, Mrs. Harriet Parrone, 20 years old, of Washington, D. C., swallowed poison.

—In order to cure herself of sleepwalking Mrs. C. R. Smith, of Alexander, Ind., now ties herself with a cord to a buttonhole of her husband's pajamas. When she attempts to leave the bed he is immediately awakened and stops her.

studied hers long and carefully and stoutly declared it wasn't so. In defense of the wigglers that bore her name she even grew wrathful and so far forgot her admiration for Tad that nobody knows what might have happened if their Uncle Jeffry had not been near. He showed them that they were both right. He told them that the fringes were a kind of gills through which the pollywogs breathed; and while Tad's "specimens" had the fringelike gills on their necks, Polly's had changed their outside gills for a set within. He told them, too, that, though pollywogs and fish live in the water, they have to have air to breathe, but that they breathe air mixed with water.

The puzzles those pollywogs were! No sooner had one thing been learned about them than it was found the case was quite different. Very fast they grew, and it was not many days before little "buds," as Polly called them, seemed to be sprouting out on their sides. In wonderment they were watched until it was discovered that the "buds" were growing into legs. Then the children's Uncle Jeffry advised putting the "specimens" into a tub out of doors where the air was cooler and the growing pollywogs might enjoy a larger water world. But with this change new complications arose, for Polly was no longer able to identify her own. Again their uncle came to the rescue. "They have two names, Polly," he said. "One of their names is pollywog, and the other is tadpole."

"O, they belong to us both," declared Polly. After that they called their "specimens" "polly-tads."

Great was their consternation soon to find that their pollywogs were losing their tails.

"The tails have been absorbed," said wise Uncle Jeffry. With the loss of their tails and the growth of legs, other changes took place even more wonderful. The outer skin was cast off; their fishlike mouths grew wide and froglike; eyes popped out from under the skin; the little puzzles came up into the air to breathe; and, instead of feeding longer on leaves, they grew flesh-loving. Finally there dawned a day when the tub was empty. Polly and Tad were in distress until their Uncle Jeffry gave them the consolation that their specimens had grown up and had gone out into the wide, wonderful world, seeking their own food and their fortunes. Many nights thereafter, when they listened to the "pied frogs' orchestra," Polly and Tad were sure they heard familiar voices.—*The Presbyterian.*

—Mrs. Walter Bunch, of Asheboro, is dead. Walter is the second son of Rev. W. A. Bunch. He was married to Miss Spencer less than two years ago.

WHEN ROB BURNED HIS SELFISHNESS.

Rob opened the bottom drawer of the sewing-machine and took out a sagging pasteboard box that jingled merrily when he shook it. He carefully took off the broken lid and dropped a hot, sticky cent in beside a big family of its mates.

"I need only two more," he boasted, "to buy that squirming snake at Taylor's, an' then won't I have fun?"

Mrs. Dean laid down the gingham rompers she was mending for little Alvin and looked at Rob in a way that he did not just like. "But Alvin would be afraid of a snake," she suggested; "and you don't want to buy anything he can't play with, do you?"

Rob opened his eyes wide. "It isn't for Alvin," he explained. "I earned every cent of the money, an' it's for me."

His mother shook her head, and Rob pushed the drawer shut on his precious box and ran away.

Alvin was not there, and Rob thought that it would be a splendid time to play with his candy soldiers. Alvin loved to play with them, too, but they were Rob's men, and he was very careful with them. They were too wobbly to stand alone, so he stood them up in their box and was pushing it along the porch in a make-believe march when he suddenly heard the gate open. It was Alvin coming. He was carrying a big red apple in each hand. Rob scrambled up, snatched the box of soldiers, and ran to the kitchen, when he turned round and round, looking for a place to hide it. At last he spied the open oven and had barely time to push it in and slam the door shut when his little brother ran in, holding the apples as high as his short arms could reach.

"Wobby may have the biggest one," he cried, "'cause I had a ride with Uncle George."

Rob flushed guiltily, but took the biggest apple. Then both boys sat down on the steps to eat the apples. Before they were half through Gitty Gray came marching up the walk, holding her head high, and from her hand dangled a sure-enough live kitten.

It was an hour before Rob thought of his soldiers again and ran to the oven, but they were not there. There was nothing in the box but a red-and-blue waxy jumble of tinsel swords.

"Oh, oh, my soldiers!" he cried. "They're every one melted up."

When he told his mother what had happened to his soldiers, she looked sober and stroked her boy's tousled hair.

"They w-ere g-g-good soldiers, too," Rob sobbed, "and I was their captain."

"Poor fellows!" said his mother gently. "A captain who would force soldiers to such an end as that is about the worst one in the world."

Rob raised his sorrowful face and stared at his mother. Had she not understood that it was her own little boy who had put them there?

"It wasn't my boy, Rob," she went on, as if she knew what he was thinking. "It was old Captain Selfishness, and he doesn't care much about others, just so he has a good time himself. Poor little soldiers!"

Rob's mouth opened while he stared silently; then he turned and went sheepishly away. Just before supper he dashed into the house again. In one hand he carried an empty pasteboard box, which he carefully put away in the bottom drawer of the sewingmachine. In the other he held a lumpy package. His fingers trembled as he untied the string and took out two sacks of marbles. He dropped one of them into Alvin's glad hands and hugged the other one close to his breast and then glanced shyly at his mother, who came straight over and kissed him.—Boys and Girls.

HOPE, FAITH AND CHARITY.

As we sit in our study room and read of the history of old Rome, we read that there was a time when an earthquake shook its foundation, which opened a wide chasm in the very heart of the city. The Roman people tried in vain to fill this chasm. At last an oracle declared it would never be filled until the most precious thing in Rome was thrown into its depths. A brave young man, Marcius Curtius, hearing the oracle, said that courage was the most precious thing in Rome. He clad himself in full armor, mounted his steed, and calling aloud to the gods to witness that he devoted himself to his country's weal, he made his horse leap into the yawning gulf. The legend declared that the chasm instantly closed.

A greater chasm rent this old world when sin entered in than ever cracked the foundation of Rome. Jesus Christ heard the oracle, "The soul that sinneth it shall die." He clad himself in his Father's glory and in his own glory, the Father witnessed his Son's departure. It was no doubt a sad one, but a legion of noble men, like Marcius of old clad in full armor of faith, had died to fill this chasm. But it was as impossible. Christ said, "Hope, faith and charity, but the greatest of these is charity (or love." Therefore as Christ hung upon the cross methinks I hear him say, Greater love hath no man than this (John 15:13). And it was this love that caused the chasm of perdition to be filled.

May we be ever mindful of those words of Kipling which say,

"Lord God of Hosts, be with us yet,
Lest we forget—lest we forget."

Robert Turner.

August 7, 1916.

BAD TEETH CAUSE OF REJECTIONS.

The fact that bad teeth was the cause of more rejection among the enlisted men of the State militia than any other defect, perhaps, is sufficient testimony, says the State Board of Health, as to the direct relation that exists between bad health or inefficiency and bad teeth. As a matter of fact, no greater lesson has been learned by the troopers and the people in general as a result of the recent mobilization of troops than the importance of a sound body and the dependence of a sound body upon sound teeth and a clean mouth.

The Germans years ago realized that the health of their soldiers depended no little upon the condition of their mouths and teeth, and during the present war dental clinics have been maintained regularly wherever the soldiers have been encamped. Other armies have not been slow to follow Germany's example and now good teeth for soldiers is considered as much a necessary part of their equipment as their guns.

The soldier boys have taught a valuable lesson as regards the importance of good teeth, as they have the value of anti-typhoid vaccination.

WHAT IT COSTS TO BE SICK.

Each Workman Loses Nine Days and Pays Six Dollars for Medicine.

A committee which has been for several years engaged in gathering information concerning the time lost by workmen through sickness has recently made a report according to which each one of the 30,000,000 wage earners of the United States loses annually nine days' time from illness. In addition there is an expenditure of six dollars per capita for medical treatment, a total loss through sickness of $500,000,000.

An examination into the causes of sickness showed that almost all were preventable; the chief causes being errors in diet, the use of alcohol, tobacco, unventilated living rooms, dusty, dark, unventilated factories and workshops.

The committee was of the opinion that proper living that would bring about a reform in habits and living conditions would easily reduce the cost of illness to one tenth the present sum, as wage earners for the most part are able-bodied men and women. The committee believes further that compulsory health insurance similar to that adopted in Great Britain last year would also be an effective remedy in reducing the cost of illness.—State Board of Health.

DAD AND I.

We walked along the border, dad and I,
As the sun was welding gold into the sky;
He was old, and I was young,
Standing on the bottom rung,
Thinking tearful thoughts of parting by and by.

We talked along together, dad and I,
Of others he had known in years gone by,
Of loved ones who had gone
Across the border one by one—
And I felt their hallowed presence very nigh.

We sang together, dad and I;
A deeper soul within me made reply:
Be to him a worthy son,
For his race will soon be run.
And I heard a plaintive echo from on high.

We prayed together, dad and I,
For we felt the time of separation nigh,
When his soul would fly away
Far above a bed of clay.
And I closed my frail petition with a sigh.

How deep were my emotions in that hour!
For I knew that Death was suing for his dower;
But I strangled in my throat
An uprising tearful note
And hurled a youth's defiance at his power..

But we rode along the border, dad and I,
For in the lightless morn I said "Good-by."
He's riding just before,
And I'll see him nevermore
Till the summons comes to meet him in the sky.

We'll glide along the border, dad and I,
When the age-old sun has failed far Eden's sky.
The grave can't hold its prey,
For I heard its Master say:
"He that lives, believes in me, shall never die."

—W. L. Hutchins in Christian Adv.

The real reason of religious indifference to-day is the pressure of the world. When professing Christians forsake the courts of the Lord and neglect the means of grace, their desertion has its deep-seated cause in worldliness. The fault is in themselves. . . . The disciples who went back and walked no more with Jesus were the ones of whom Jesus said, "But there are some of you that believe not." Those who desert the Christian cause do so because of unbelief. Their profession does not have back of it the new birth from above. They follow their natural bent when they forsake Christ. The pressure of the world, finding no resistance from any inner grasp of Christ, bears them along into the ranks of the deserters.—*The Christian Intelligencer.*

Would Have Known Better.

Lord Cockburn, after a long stroll, sat down on a hillside beside a shepherd, and observed that the sheep selected the coldest situation for lying down. "Mac," said he, "I think, if I were a sheep, I should certainly have preferred the other side of the hill." The shepherd answered, "Ah, my lord; but, if you had been a sheep, ye would have had mair sense." And Lord Cockburn was never tired of relating the story and turning the laugh on himself.—Tit-Bits.

"Say, Alabama is a dry state, isn't it?"

"Sure."

"But when I was there I saw several negroes who were intoxicated."

"Well, of course, they can't stop the sale of that awful cotton gin entirely."—Cornell Widow.

Mrs. Cox (handing her husband a saucerful of white powder)—John, taste that, and tell me what you think it is.

Mr. Cox—It tastes like soda.

Mrs. Cox—That's what Itold Bridget. She declares it is rat-poison. Taste it again to make sure.—Everybody's Magazine.

"Are you Hungary?"

"Yes, Siam."

"Well, come along; I'll Fiji."—National Geographic Magazine.

He—Do you remember your old schoolmate, Sophy Smithe?

She—Yes, indeed. She was a queer-looking girl and was always saying and doing such silly things. I wonder what became of her?

He—I married her.

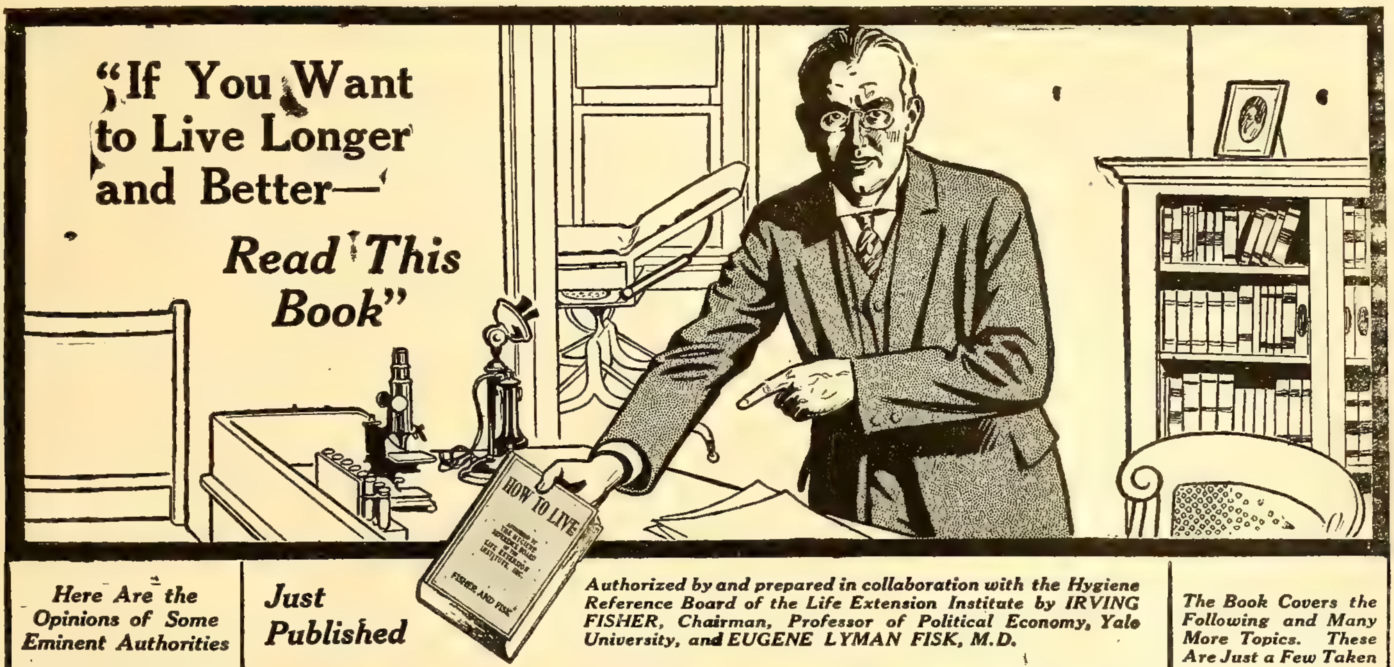
Lady—I'm afraid you don't like work, my good man.

Tramp—How kin I, mum? Work's wot killed my poor wife.—Farming Business.

—A lady who had just received an interesting bit of news said to her little daughter:

"Marjorie, dear, auntie has a new baby, and now mama is the baby's aunt, papa is the baby's uncle, and you are her little cousin."

"Well," said Marjorie, wonderingly, "wasn't that arranged quick?"—Boston Transcript.



Here Are the Opinions of Some Eminent Authorities

Dr. J. H. KELLOGG, Supt. Battle Creek Sanitarium, Battle Creek, Mich., says: "Unquestionably not only the most authoritative but the most readable and most comprehensive book on personal hygiene which has ever been published."

NATHAN STRAUS, New York City, writes: "The volume is full from cover to cover of practical, sensible ideas for the conservation of human life."

Dr. EUGENE C. HOWE, Department of Hygiene, Wellesley College, Wellesley, Mass., says: "It is the biggest thing that has happened in hygiene. We have had thirty copies put into the general library for reference use for my class in Personal Hygiene."

THE NEW YORK TIMES says: "A unique importance attaches to this publication by virtue of the preeminence of the men whose conclusions it embodies. A volume, the scientific accuracy of which is vouched for by William J. Mayo, M.D., ex-President of the American Medical Association; Alexander Graham Bell, M.D., Board of Scientific Directors, Eugenics Record Office; Major-Gen. William C. Gorgas, and about ninety other men renowned in the fields of medicine, surgery, bacteriology, industrial hygiene, etc., may well be accepted as the most authoritative epitome thus far available in the great but hitherto neglected realm of individual hygiene."

Dr. RUPERT BLUE, Surgeon-General U. S. Public Health Service, Washington, D. C.: "It is the true story of personal hygiene, told in a plain and straightforward manner."

Dr. LUTHER H. GULICK, Pres. of Campfire Girls of America: "If its teachings could be put into effect, humankind would reach a new level in a single year."

Dr. S. S. GOLDWATER, formerly Commissioner of Health of New York City: "Cannot *every* practitioner in the country be requested to promote the circulation of the book?"

Surgeon-General W. C. GORGAS, War Department, Washington, D. C.: "It is the most practical and useful book on the subject that I know of."

Dr. HARVEY W. WILEY, Pure Food Expert: "I give the book my unqualified approval."

Just Published

Authorized by and prepared in collaboration with the Hygiene Reference Board of the Life Extension Institute by IRVING FISHER, Chairman, Professor of Political Economy, Yale University, and EUGENE LYMAN FISK, M.D.

HOW TO LIVE

The Nation's Foremost Book of Health

[It represents the official result of the extensive study, investigation, and research of the Hygiene Reference Board of the Life Extension Institute, which is composed of many of America's foremost citizens, including such physicians as:—Dr. Rupert Blue, Russell H. Chittenden, Wm. C. Gorgas, J. H. Kellogg, Luther Gulick, Dudley A. Sargent, Thomas Darlington, Harvey W. Wiley, etc., and many eminent men in public life, including ex-President Taft, Ambassador Page, Alexander Graham Bell, David Starr Jordan, and others.

This Book Tells You How To Keep Well

From the most modern and dependable scientific data Drs. Fisher and Fisk have built up a most entertaining book of wide-spread popular usefulness, covering such subjects as:

How to Avoid Colds
What It Means to Eat Hastily
What to Eat and How to Eat
Eating to Get Fat
What to Eat to Get Thin
Hygiene in the Home
Outdoor Living and Sleeping
Blood Pressure
Hardening of the Arteries
Deep Breathing and Exercise
Curing Acid in the Blood
How To Cure Insomnia
Treatment for Nervous Troubles
Fifteen Rules for Good Health
Effects of Alcohol—Tobacco
How to Cure Constipation Without Drugs
Eugenics—What It Is and What It Is Not

State Boards of Health Recommend It

The State Boards of Health of Indiana, Kentucky, Louisiana, Pennsylvania and New York endorse and recommend it.

A copy was purchased for every official of the Pennsylvania State Board of Health.

Dr. A. T. McCormack, Secretary of the Board of Health of the State of Kentucky, obtained and read a copy and then immediately ordered 12 more copies for some friends. When a member of such a responsible body as the State Board of Health does such a thing you can readily appreciate how valuable the book must be.

The Book Covers the Following and Many More Topics. These Are Just a Few Taken From the Index:

Constipation
Air Baths
Alcohol—Its effect on heart, kidneys, weight, morals, brain, nerves, offspring, etc., etc.
Amusements
Apoplexy
Athletes
Autointoxication
Table of Food Values
Bathing
Blood Pressure
Deep Breathing
Catarrh
Mortality Tables
Cigar and Cigaret Smoking
Colds
Clothes
Consumption
Cooking
Dancing
Death Rate
Defectives
Degenerative Tendencies
Despondency
Diseases caused by Incorrect Food Combinations
Disinfection
Drafts
Habit Forming Drugs
Dyspepsia
Exercising the Emotions
Diet and Endurance
Eugenics
Eye Strain
Fat
Fatigue
Feet
Flat Foot
Foods
Games
Grippe
Habit of Happiness
Headaches
Health Foods and Drinks
Heart Troubles
Heredity
Habit of Hurry
Evils of Idleness
Infectious Diseases
Outdoor Living
Overstrain
Overweight
How To Cure Insomnia
Intestinal Intoxication
Laxative Drugs and Foods
Malaria
Marriage
Meat
Melancholy
Mineral Oils
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Sign and send this coupon ***to-day*** and thus place your two feet firmly on the road to good health and all-round personal efficiency.

Examination Order Form—HOW TO LIVE

Herald.

I enclose $1.12 for which send me your new book, **HOW TO LIVE.** If I am not satisfied with it, I may return it within ten days and you will refund what I have paid, and I shall owe you nothing.

Name [redacted]
Address [redacted]
City [redacted]
State

DIED.

In Memory of Pearle Octavia Barbee.

June 21, 1916, at the dawn of a bright and beautiful day the angel of God took back the soul of Pearle Octavia Barbee into a far more glorious day—her eternal home not made with hands. She is asleep with those that sleep in Jesus. "Blessed sleep from which none ever wakes to weep." She was nine years, six months and 21 days old. God sent his gardener who is the reaper death to transplant one of his choicest flowers to a beautiful flower garden in the paradise of heaven, where shedding forth her delightful fragrance she will again bloom forth in more beauty, in the garden of God. Her work on earth finished, she will begin anew in that celestial city where nothing ever fades or dies, but where we, when we have tried to do God's will and lived as best we could, will not lay down our work, but will in some grander immortal way complete in heaven what we have been unable to finish here. We will live anew in God's holy paradise. So we want to say to the bereaved, Look not at the grave, think not about the body sleeping so peacefully, but of the never dying soul that is not dead but has put on new life in a land where there is no sorrow. Sometime with God's help you can go to her when your work on earth is done, you too can live anew in that land whose beauties and glories no tongue can declare. Prepare to meet her in the great beyond, for she is asleep in Jesus, and just before she entered the mansion which Jesus said "I go to prepare for you," she reached out her hands and called "Jesus!" So when we think of our loved ones being with Jesus, the Saviour of the world, sheltered from life's temptations, from the cares and dread alarms, why should we murmur? Jesus calls them unto him. Will we meet them when life closes? By the grace of God, we will meet you on Canaan's shore. The funeral was at Mitchell's Grove, conducted by Rev. A. G. Dixon, after which the body was laid to rest in the cemetery to await the resurrection morn.

A sweet and precious flower we thought
was ours to love,
Was gathered by the angels into the home
above.

Martha Parsons.

Mitchell's Grove, July 29, 1916.

—Bro. J. K. Osborne had an accident last week while at work which resulted in a severe sprain in the muscles of one arm, almost paralyzing in its effects. We hope that a few days' rest will restore him.

One of Kernersville's Best Church Members Gone.

On July 22nd Bro. S. B. Nelson, one of our best members, passed on to receive his reward. Bro. Nelson was, without doubt, one of the most loyal and faithful members of the church I have ever seen. If he were not at church I got ready to visit him, for I knew that he was sick or that something had happened that made it impossible for him to be there. Not only was he faithful and loyal but he was a good man. Perhaps not all men would speak well of him, (for where will you find a man of whom all do speak well?) and yet I have never heard any one say aught against Bro. Nelson.

Bro. Nelson was sick for nearly two months. From the beginning of his illness he did not have much hope of getting well, and began to think about and arrange his business affairs. Among other things he sent to the treasurer of the board of stewards the full amount of his assessment for the church. I mention this last to show his faithfulness in meeting his obligations to his church and his God.

The relatives and friends of Bro. Nelson have my sympathy and prayers. My prayer is that they all may live as he lived and prepare to meet him in the land of the blessed. L. W. Gerringer, Pas.

Bro. C. H. Beck's Son Fatally Hurt.

It is with deepest sympathy we are compelled to announce that the eldest son of Dr. Charles H. Beck, secretary of the Board of Home Missions, was injured while at work on Saturday, July 29, and died early the Sunday morning following. He was buried the following Tuesday. The sun that goes down at midday is always a sad and heart breaking sight. May the tender mercies of God sustain our dear brother and his family under this great bereavement.—Methodist Protestant.

—A Pennsylvania editor claims to have caught a snake "with a fishpole over 14 feet long." That nothing; the other day we killed a snake in a cornfield over 500 feet long, and we are ready to make affidavit to this any time.—Pathfinder.

—During a railroad strike a young and green engineer was put on to run a train. On his first trip out he ran some distance beyond a station he was to stop at, and on backing up he ran as far the other way. He was about to start forward for another attempt when the station master shouted: "Oh thunder! Stay where you are and we'll move the station."—Boston Transcript.

Sruprise Birthday Dinner.

A surprise birthday dinner and reunion of the family of Mr. B. W. Johnson was celebrated at his beautiful country home near Stokesdale Aug. 6th, in honor of his 77th birthday. At 12:30 o'clock dinner was served under the beautiful elm and hickory trees on the lawn. Those present were his wife and daughter Nina Holly and Willis who reside at home; Mrs. I. B. Hudson, the only sister of Mr. Johnson; Mr. and Mrs. C. F. Coe and son, Charles, Jr.; Cornelius and children, Hassie, Elba, Nellie, Mary, Cary, Carrie and Herbert; Ira, Cary and Nick, of Greensboro; Mr. and Mrs. M. W. Thomas and Frances of Summerfield.

—Like most of the other countries of Europe, France has odopted the daylight-saving plan. Beginning about the middle of June the legal time was advanced one hour and this schedule is to continue until October first.

—According to a report that came by way of Holland, peace demonstrators, principally women, marched from Vienna recently to the residence of the emperor and demanded that Austria-Hungary make a separate peace with Russia. A number of women eluded the guards about the castle grounds, got in to the castle, and shouted their demands beneath the windows of the emperor's private apartments. The women were placed under arrest and machine guns were later added to the equipment of the castle guards.

—An inventive Dane has brought out a substitute for the ordinary type of refrigerator which uses ice. His idea is to so arrange the piping in dwellings that all the cold water used is conducted through the rear of the iceless refrigerator. Since a considerable quantity of water is drawn in the course of a day, the refrigerator is kept cool. The invention has proved so popular in Denmark that refrigerators of this kind are being installed in many new houses.—Pathfinder.

—A sale of a large quantity of mountain laurel roots from one of the National Forests in the Southern Appalachians is reported by officials in charge, who say that the roots will be used to make pipes.

—A tornado which recently struck Heber Springs, Ark., carried several pieces of clothing and other articles to a point 40 miles distant where they were afterward found.

—The amount of money per capita in circulation throughout the country is $38.36, according to recent estimates made by the treasury department. This is about three dollars more than the per capita circulation two years ago.

WHO SHOULD BE VACCINATED AGAINST TYPHOID?

The question, Who should be vaccinated against typhoid fever? has recently been answered by a noted physician of this country. He says all who come under the following heads should be vaccinated against typhoid as their positions largely increase their chances for contracting it: Drummers and railroad men; all vacationists, especially campers, people who travel much; practicing physicians and nurses; all people who live in towns and small cities; people who live in the country; people who live in a town or community where typhoid is epidemic; people who eat at various hotels and restaurants; people who have no means of knowing whether their food has been free from flies and filth; and finally all people who have not big bank accounts or who have loved ones dependent on them.

The doctor does not say as much but he evidently means to include the whole world for fear somebody will wilfully be left out. He does not want the responsibility laid at his door if some one should excuse himself from the above list and should contract typhoid fever and die.

Another doctor who does not want to be responsible for any person's remaining unvaccinated and contracting typhoid fever and perhaps dying says that there are only two classes of people whom he does not advise to take the treatment—the dead and those who have already been vaccinated.

ASHEVILLE WINS DISTINCTION.

Asheville has again won distinction. Her sanatoria and boarding houses for tuberculosis sufferers are the safest in the country. The 1916 Tubersulosis Directory compiled by the National Tuberculosis Association says that Asheville, North Carolina, is the only community in the entire United States whose boarding houses and sanatoria approximate the minimum standard as to rules and regulations for governing the same. Asheville is listed as having two sanatoria and ten boarding houses for tuberculous people which follow the rules set down as the minimum standard.

The minimum standard for such houses requires that there be provision for outdoor sleeping; that sputum cups be used by patients and that proper disposal be made of sputum and container; that buildings must be clean, sanitary and in good repair, with running water and suitable means of sewage disposal, also with adequate fire protections; that rooms and bedding be kept thoroughly clean and disinfected, especially before being used by another patient; that food must be of good quality and that the diet include fresh milk and eggs; that all patients be under care of physician and that buildings be inspected monthly by a physician, and that there be nursing supervision of all patients and nursing care of patients in bed.

The State Board of Health says that Asheville was the first city in the United States to control the fly nuisance, that her milk supply is probably the purest, that she has gone further than any other town toward exterminating weeds and becoming a mecca for hay fever sufferers, and that now she has the distinction of having the safest sanatoria and boarding houses in the United States for tuberculosis sufferers. Her splendid achievements, particularly in health matters, are an inspiration to other cities and towns, especially other North Carolina towns.

WE EAT TOO MUCH.

Medical science declares that practically seven-eighths of our ills are due to overfeeding. Colds in the head are often due to eating too much.

It may be claimed that our own well-spread boards are meager compared to those of our ancestors. Probably, but our ancestors were hardy and able to throw off the effects of a hearty meal. We do not take into consideration the great difference between their life and ours. As it is, we eat altogether too much food for our health and comfort, and the fashionable remedy for most ailments is semi-starvation for a period of varying length.

Edison says that he has not only become convinced that mortals sleep too much, but that they eat many times more than they should. He is proving his beliefs by personal experiments, and says that his power to work and endure fatigue has increased to an amazing degree.—*Philadelphia Inquirer.*

HENS ON THE FARM.

The farmer should be a good poultryman.

The average general farmer is best equipped for keeping a good, large flock of laying hens profitably, because he has a wealth of natural resources at hand which may be supplemented at different times of the year. It is an easy matter for him to have green food for them to graze on at all times at a minimum cost, and there is no good excuse for not having them. These green crops for grazing should be planted close up to the hen-house or farm buildings and should be put in for the express purpose of being a grazing crop for the hens. If they soon eat the crops up, more should be quickly planted.

Any grain is good for them. Wheat, oats, rye, or clovers furnish good grazing crops, and best of all is a small plot of alfalfa.

The hens should also have the best of care and attention in the fall and winter. A good, warm house is one of the first requisites. This does not mean one of the open affairs so often found on some farms, but it does mean a cheap, practical, well constructed and properly ventilated one which faces the south and is open in front. Plans for a house of this kind will be furnished by the Office of Poultry Clubs free of charge. The house may be put up at a cost of not over $20 for the housing of fifty to seventy-five hens.

Good feed is another requisite. The hens need wheat or oats for the grain feed, anl wheat bran, middlings, ground corn and oats for the mash food. If this kind of food is given and the use of so much corn done away with, the yield of eggs will be doubled and the quantity, quality, size, color of yolk and flavor of the egg will be greatly influenced. Also, to produce what a discriminating market demands, the scrub bird must be done away with and the farm stocked with some one variety of pure-bred poultry. This may be done easily and with a small outlay of money. So there is again no real excuse for not having pure-bred poultry; for, without them, a high-class product can never be produced. A high-class, uniform product demands the best prices and pure-bred birds produce this uniformity.—*Extension Farm-News.*

FOR BURNS.

Lime water, olive oil and glycerine mixed in equal parts and applied to a burn will relieve the pain. An application of tar is also excellent, as it excludes the air. Common baking soda is an old and reliable remedy, though it has the disadvantage of causing intense smarting when first applied. A paste made by slightly moistening powdered borax is very cooling and effective. Great relief may likewise be obtained by bathing the burn in borax water.—Selected.

—Following a suit begun by the U. S. government more than three years ago under the Sherman anti-trust law, the Corn Products Refining Co., with its several allied concerns, was recently dissolved. The decision declares that the purpose of the company was to fix prices and control production by suppressing other companies. The Corn Products Refining Company was an $80,000,000 corporation.

—More than 500 men and women workers in a shoe factory in Lynn, Mass., recently struck, refusing to work with one of the employees, a young girl, who would not salute the American flag. A meeting was called and the heads of the concern ordered the girl dismissed. It is said that officials of the union to which she belongs will demand her expulsion.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

Premier Carrier of the South.

Following schedule figures published only as information. Not guaranteed.

Trains leave Greensboro as follows:

12:55 a. m. No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Beaufort, which may be boarded at 9:30 p. m.

1:47 a. m. No. 30, daily. Birmingham Special. Pullman drawing room sleeping cars Birmingham and Augusta to New York, and Birmingham and Asheville to Washington. Observation sleeping car Atlanta to Richmond. Tourist sleeper for Washington from San Francisco. Dining car service. Day coaches.

1:50 a. m. No. 29, daily. Birmingham Special. Pullman drawing room sleeping cars New York to Birmingham and Augusta, and Washington to Asheville and Birmingham. Observation sleeping car Richmond to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

6:45 a. m. No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond to Charlotte and Norfolk to Asheville. Coaches.

7:30 a. m. No. 108, daily. Local for Raleigh, and intermediate points.

7:30 a. m. No. 154, daily except Sunday. For Ramseur.

8:10 a. m. No. 44, daily. For Washington and points North.

8:15 a. m. No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Pullman sleeping car for Winston-Salem from Beaufort.

7:15 a. m. No. 37, daily. NEW YORK, ATLANTA AND NEW ORLEANS LIMITED. Solid Pullman train with observation and open section drawing room sleeping cars New York to New Orleans, Asheville and Macon. Club car Washington to Montgomery. Dining car service. No coaches.

8:20 a. m. No. 133, daily. For Mt. Airy.

9:40 a. m. No. 144, daily. For Raleigh, Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

12:30 p. m. No. 21, daily, for Salisbury, Statesville. Asheville and Waynesville. Chair car Goldsboro to Waynesville. Connecting at Asheville with Carolina Special.

12:45 p. m. No. 130, daily. For Sanford, Fayetteville and Wilmington.

12:50 p. m. No. 45, daily For Charlotte, connecting with trains for Columbia and Seneca.

1:30 p. m. No. 36, daily. U. S. Fast Mail. For Washington, New York and points North. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m. No. 207, daily. For Winston-Salem, connecting daily, except Sunday, with train for North Wilkesboro.

2:30 p. m. No. 151, daily except Sunday. For Madison.

3:30 p. m. No. 230, daily except Sunday. For Ramseur.

4:15 p m. No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car.

5:05 p. m. No. 131, daily. For Mt. Airy.

7:20 p. m. No. 35, daily, U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Pullman sleeping cars New York to New Orleans and Birmingham, and Charlotte to Atlanta. Dining car service Day coaches.

6:35 p. m. No. 235. For Winston-Salem.

7:30 p. m. No. 46 daily. For Danville.

7:15 p. m. No. 132, daily. For Sanford.

6:43 p. m. No. 43, daily. For Charlotte.

10:45 p. m. No. 12, daily. For Richmond and Norfolk. Pulman sleeping cars Charlotte to Richmond and Asheville to Norfolk.

10:20 p. m. No. 233, daily. For Winston-Salem.

11:45 p. m. No. 38, daily. THE NEW YORK, ATLANTA AND NEW ORLEANS LIMITED. Solid Pullman train with observation and open section, drawing room and compartment sleeping cars New Orleans, Macon and Asheville to New York. Dining car service. No coaches.

R. H. DEBUTTS, Division Passenger Agent, Charlotte, N. C.

C. G. PICKARD, Passenger and Ticket Agent, Greensboro, N. C.

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OPPOSITE GUILFORD HOTEL

DISEASES OF STOMACH AND INTESTINES

Diagnosis and Treatment of Pellagra

—The August bulletin of Elon College is enlivened by a number of comic pictures drawn by students.

—The threatened strike of train men on many railroads it now seems may be averted through the mediation of President Wilson.

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BEAVER BOARD does away with the cracking of plaster and the nuisance of repapering. It makes a complete wall that needs no repairs. It is very easily put up, beautiful in design and color when painted. 41 great advantages. Let us tell you all about it.

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Greensboro Loan and Trust Company

J. W. FRY, Pres. W. E. ALLEN, Treas. W. M. COMBS, Mgr. Sav. Dept.

—Our Government is negotiating for the purchase of the Danish West Indies. The lower house of Denwark's legislature has approved the sale, though not without opposition. The matter may be left to popular votes in which case the issue is uncertain.

—Presidential Candidate Hughes addressed an audience of women in Spokane, Washington.

—The founder of Saranac Lake institution for tuberculosis sufferers was himself such a sufferer. He was never cured, but his life was prolonged for years.

—The dam that formed Lake Toxaway in the mountains thirty miles from Asheville gave way last Sunday night, allowing the lake to drain. This dam was built years ago at a cost of $38,000. It will not be rebuilt, it is said. No great damage was done by the water of the lake in running away.

—Mr. P. R. Coble is doing North Carolina a great service as State Highway Engineer.—Elon College Bulletin.

—Professor A. C. Hall becomes Professor of English in the State Normal College, this city.

—Mr. Dwight Davidson, son of the late Berry Davidson, is mayor of his town, Gibsonville.

—Capt. A. M. Rankin of High Point recently spent a few hours in the city on business.—Denton Herald.

—Rev. C. H. Whitaker now walks with a cane. He thinks he ruptured a muscle in the calf of one leg. We hope he won't have to use a cane long.

FOR SALE.

Second-hand and rebuilt typewriters. Also new ROYAL typewriters. If interested in a machine, write us.

WILLS BOOK AND STATIONERY CO.,

Greensboro, N. C.

Dr. J. E. Wyche,

DENTIST.

Office in Fisher Building, North Elm St.,

—The editor was doubly privileged last Sunday: his visit to Mebane, looked forward to with pleasure, was supplemented by a visit to Chestnut Ridge in the afternoon to attend children's day service. (Bro. Sykes and his wife took Bro. and Mrs. Kennett and myself over in their new Ford.) The principal feature of the afternoon service was an earnest and moving address by Bro. Kennett. The pastor, Rev. C. H. Whitaker, was also present, making a few remarks. Bro. Kennett officiated in a marriage at ten A. M., made this address at three P. M., conducted the funeral service of Mrs. Wesley Jobe in Mebane at five P. M., and expected to preach at 8 P. M. We were glad to find Mrs. Kennett in improved health, and to hear good report of Bro. Kennett's work in Mebane. We dare not tell just what we did hear—it might make him vain.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXII. GREENSBORO, N. C., AUGUST 31, 1916. NUMBER 41.

DAILY CHOICE OF OCCUPATION.

Choice of occupation cannot be made once for all. It is more or less a daily matter as long as we live. Our main work may be mapped out for us a year ahead or ten years ahead, but each day brings to us occasion to put forth some of our energies in unexpected ways.

The Good Samaritan was intent on other business when he came upon the wounded man by the wayside. So were the priest and the Levite. The unexpected discovery of the wounded man brought a new occasion for a new output of energy. The priest and the Levite did not respond to the call of the occasion: they passed by, leaving the wounded man to his fate. Not so with the Good Samaritan. Because he was good, he responded to the call for brotherly kindness. He chose a new occupation for the time being—that of caring for the injured man.

Life is not as simple as we sometimes try to make it. We would fit ourselves to a little groove and remain in it. God would not have it so. We are more than cogs in the wheels of the world's mechanism. We are first of all spirit-beings—we are living souls placed in a grand plexus of living souls. We have also a material setting—we are connected with and dependent on the material world. But this lower connection should not be allowed to interfere with free action in the higher realm of spirit. We will sometime be released from our material setting. The spiritual relationship with other souls will still exist.

Out of this spiritual relationship come daily calls for new enterprise and new occupation. To respond to them all fittingly is a great achievement. We must be on the alert to recognize the opportunities life brings to us to help other souls, and we must study to know how to care for those that Providence places within our way. We must not make mere accidents of the providences of God and refuse to hear the call of need that is directed especially to us. The world is marvelously ruled and overruled to bring to men the opportunity to be Good Samaritans. Love to our neighbors is developed by helping our neighbor. Our neighbors are made to suffer, it may be, that our pity may be awakened and our love be called forth.

If we pass through life and fail to learn to love our fellowmen as we love ourselves, will not life have been a failure to us?

Our occupation, regular and occasional, should be an assertion of benevolence. In choosing what we will do, we should not simply consider what we like to do, or what we can do most proficiently, or what will yield us the largest return, but we should consider first of all and most of all in what way we can contribute most to the world's weal and to God's glory.

Let this principle rule in all choice of occupation, whether for the moment, the day, or the life-time, and life's total achievement will be best and greatest, and the final reward and satisfaction will be highest.

—A missionary paper for ten cents a year! Truly it is astonishing in these times of high-priced print paper. But the *Missionary News* is published monthly and will be sent to you a whole year for ten cents. Address Missionary News, 150 Fifth Ave., New York. This paper is issued by the Department of Foreign Evangelism of the Board of Foreign Missions of the Methodist Episcopal Church. The object of the publication is to inform people regarding mission fields and opportunities,—a great and interesting subject to all live Christians. We trust that our readers will avail themselves of this very reliable source of missionary information and inspiration. If we only knew more of missions, we would do more and wonder that we did not know more and do more before.

—Is it important that you be saved? It is equally important that your neighbor be saved.

—A bishop of the M. E. Church elected in 1912 lost his life recently while fishing. His metallic fishing-pole came in contact with a live wire and the bishop was electrocuted.

—Rev. E. G. Lowdermilk is assisting Dr. T. M. Johnson at Moriah this week. Rev. W. C. Kennett, our octogenarian youth, preached in the Sunday morning service and Rev. Mr. Lanning in the afternoon. The illness of Mrs. R. C. Stubbins kept Bro. Stubbins from coming.

ONCE-A-MONTH PREACHING.

Once-a-month preaching is the next thing to no preaching at all. The fact that under the present plan of twelve Sunday services a year, and no pastoral work at all, our country churches have survived, proves that they were divinely established. No worldly enterprise could live for six months in the slipshod and stupid way we manage our churches.

It is by the foolishness of preaching that men are to be saved, and multiplied millions have seen the light through the once-a-month service; but how much we have lost in opportunity and in the joy of service, and how many other millions we have allowed to perish because we slept when we should have been at work, the Lord alone knows.

Our churches in the country are our plant beds and from them we have drawn our leaders in all lines of service. With the meager and pitiful means of growth and power these churches have enjoyed, they have managed somehow to produce the men who have moved the world! What a mighty contribution they could have made to mankind if they had been half managed!—Dr. Archibald Johnson.

THE HEART OF GOD'S SERVANT.

Not mine to mount to courts where seraphs sing
Or glad archangels soar on outstretched wing;
Not mine in unison with celestial choirs
To sound heaven's trump or strike the gentler wires;
Not mine to stand enrolled at crystal gates,
Where Michael thunders or where Uriel waits.
But lesser worlds a Father's kindness know;
Be mine some simple service here below—
To weep with those who weep, their joys to share,
Their pain to solace, or their burdens bear;
Some widow in her agony to meet;
Some exile in his new-found home to greet;
To serve some child of thine and so serve thee—
Lo, here am I! To such a work send me.

—*Edward Everett Hale.*

MISSION STUDY BOOK.

The new mission study book, *World Missions and World Peace*, may be had from the Methodist Protestant Book Concern, 316 N. Charles St., Baltimore, Md. This book was recommended for use at the last Executive Board Meeting. In paper binding it costs 30 cents, postage 7 cts.

Let the women in the North Carolina Branch get busy. Money is needed and collections are behind.

Harris Glascock, M. D.,
Cor. Sec. of N. C. Branch.

THE FORGOTTEN MAN.

A short time ago, after having listened to a great sermon by one of our distinguished preachers, I remarked in the presence of some brethren that the preacher missed a fine opportunity at a certain place in his sermon to put in some telling words in behalf of a better provision for our superannuated preachers. One of my very best ministerial friends chided me with the remark: "I am afraid that you have come to the place where you can see nothing but the old preachers." Well, I pleaded guilty, in part at least, to the charge—that is, to the extent that I am ready at all times to advocate the cause of these deserving men. And why not? So long has the superannuate been the forgotten man, so long has he sat under the shadows of neglect and suffered the injustice of an inadequate support after he has given his life unselfishly to the itinerant ministry that he deserves to have representatives among his brethren who will plead his cause whenever and wherever an opportunity is offered.

Answering the charge of my friend, let me use the language of another: "Every day a new mound covers the wearied, worn body of an aged Methodist minister. Yesterday you might have helped him; to-day you cannot. I do not appeal for him. His reward is ample. But I do appeal for his comrade who survives, for the aged companion of his trials and triumphs, and for the dependent orphans whose tears fill the eye of God. Their needs furnish your highest opportunity for holy service." Do not say, as Festus did to Paul, "Thou art beside thyself. Much learning [of the needs of the veterans] doth make thee mad." This cause has been on my mind and heart for years. If you realize the need and will contribute to relieve the "necessities of the saints"—the aged ministers and widows—I am sure that you will agree that "I speak the words of truth and soberness."—*Rev. D. L. Collie, in Exchange.*

AN OPEN LETTER AND APPEAL.

Realizing the paramount influence the press of our country has had, and will have in forming public opinion on the relations of the United States and Mexico, we appeal to all editors to use their power in the interest of truth sincerity and constructive statesmanship.

The popular conception of the Mexican situation is based on misinformation and ignorance. Very recently agitation and false ideas of the personality and aims of the Mexican leaders might have forced a war with a people oppressed, impoverished and exploited, who should have only patient sympathy, and wise and disinterested help from the government and citizens of our country.

There is great need for the press to place the facts before our people and to interpret them in a broad and enlightened spirit. The people can learn the truth through the press.

The occasion requires reporters trained by experience and study to observe and record the events and movements of real significance. There is equally great need for constructive editorial service to interpret the facts in the generous spirit of the true statesman and patriot.

The fundamental facts of the situation are, we believe, as follows:—

Mexico suffers from the misgovernment of centuries. The land has been, and is, held in vast tracts by private owners, of whom many are foreigners. While there are exceptions, nearly all these landholders have for generations reduced their tenants to peonage, or practical serfdom, and have forced them into ignorance and depraved conditions of life.

The vast natural resources of Mexico, in oil and minerals, have been made over by concessions to English, German, French, Dutch and American owners on such terms that the national wealth flows to other lands, and the native Mexican labor is exploited so that the workers continue impoverished and unenlightened.

The dictatorial and autocratic power of earlier presidents crushed out the democratic spirit and imposed throughout Mexico the rule of unscrupulous and all-powerful local political agents, who manipulated elections, administered the laws to suit the interests in power, and ruled with ruthless military authority.

Education, marriage and other social institutions have been church monopolies, and there have resulted ignorance and general neglect of what we consider duties of decent living. Insurrection, revolution and local anarchy have prevailed for a period of years.

From the chaos some order is gradually appearing. In the judgment of men competent to form an intelligent and fair opinion, the so-called First Chief and his assistants are endeavoring honestly and with a fair measure of success to restore government and redress the age-old wrongs of the Mexican people.

A large number of the states are at peace. As rapidly and justly as possible land is allotted to small holders on terms that guarantee continued cultivation of the soil and the independence of the workers. The local political autocrats of the earlier regime are being gradually supplanted by duly constituted civil officers, who represent the best element in their communities. The church monopolies are abridged and education and other important matters are placed under civil authority. In a number of states traffic in alcoholic drinks has been abolished with immediate good results.

There has developed an intense rivalry among the different states to see which can organize the greatest number of schools. Already there are said to be twenty times as many schools as in the last epoch of President Diaz, *and under the influence of Carranza* five hundred teachers have been sent to the United States to study modern pedagogy and school administration.

Several of the states, chiefly in the north, near the United States border, are unsettled and in insurrection. Roving bands of outlaws are abroad and lawless leaders are making trouble.

For a time such men will make raids and commit depradations not only in Mexico, but occasionally over the border in the United States.

The boundary between the United States and Mexico is 1,756 miles long, as far as from New York to Denver. Most of this distance is wild mountain and desert country, without roads and with very little water. For hundreds of miles there is no railroad and with very little water. For hundreds of miles there is no railroad on the Mexican side, and troops of either country must be transported on the United States railroad. Such a border cannot be patrolled so as to prevent occasional incursions by outlaw bands, and it is more criminal than foolish for the press to urge such chance acts of outlawry as a cause of war.

These in briefest form are some of the facts the people of the United States are entitled to know. If properly presented and supplemented, they will revolutionize public opinion.

Although there is need of co-operation with Mexico for police and patrol duty, our country does not need a large force of young and inexperienced troops on the border.

The army needed is a force of educators, teachers, doctors, sanitary engineers, farmers and agricultural experts, who will volunteer for terms of two or three years in the spirit of service, such as we rendered Cuba at her time of crisis. It would be legislation worthy of our country for the government to make a liberal appropriation for such co-operation. It could be done by a slight curtailment of the proposed naval program.

In conclusion we again appeal to the press of our country not only to exert its power in supplying (in larger measure) trustworthy information about Mexico, but also to take its true place in guiding the thought of America and the world along constructive lines of international service and good will. Such an editorial policy, widespread and consistent, will raise a discussion that has presented many unworthy and ignoble elements, to a place of enlightened, fraternal service worthy the press of a great democracy.

The Peace Committee of Philadelphia
Yearly Meeting of Friends.

EATING HUMBLE PIE.

Long ago, in the British Isles, when men lived largely on the products of the chase, humble pie was a familiar dish. It was originally a meat or game pie, made for the servants of noblemen, and furnished a means of utilizing the less desirable parts of animals brought in from the chase. After a prolonged and successful hunt an enormous humble pie, sufficient for all the retainers on the estate, was made and eaten in the great kitchen after the nobleman and his guests had enjoyed the choicer portions. That sort of pie is still met in the rural districts of England, Scotland and Ireland.

Have you ever eaten any? Those who have tell us that it is a wholesome and savory dish. And if we never have even seen the kind of humble pie baked in an oven, another form of humble pie is often set before us. We are invited to eat a piece of humble pie every time we have made a blunder, every time our confident and loudly expressed opinions have proven mistaken opinions, every time we have been sure we were right and then have been shown that we are wrong. When any of these things happen to us, it is time to pass our plate and ask for a generous helping of humble pie.

It is a mark, not of weakness, but of strength of character, to be willing to confess one's mistakes and to shoulder the blame for them. The Bible tells us to be not "wise in your own conceits." It is splendid counsel for young people who are tempted to believe that they know it all.

Never turn up your nose at humble pie. It is wholesome, strengthening, and, though a little hard to swallow, leaves a good taste in the mouth.—*King's Treasuries.*

BRO. S. V. PICKENS HONORED.

The *French Broad Hustler* thus honors Bro. S. V. Pickens, of Hendersonville:

"While it is not generally known to the younger generation in the State, although it is a matter of record, the North Carolina Bar Association, strong and powerful association that it is, had its inception in the mind of Col. S. V. Pickens, retired lawyer of this place, who was instrumental in organizing theWestern North Carolina Bar Association here July 28, 1888. The state association grew out of the Western North Carolina Bar Association and today enjoys a large and enthusiastic membership. The prime movers in its organization, besides Colonel Pickens, were J. J. Osborne, W. M. Davies, W. A. Smith, T. J. Rickman and D. Stradley. Colonel Pickens introduced the resolution at a meeting of the above named lawyers which led to the organization of the Western North Carolina Bar Association."

—A great railroad strike now seems imminent. President Wilson has appealed to Congress for legislation to avert it. But as the strike has been called for Sep. 4 it does not seem probable that Congress will act in time to prevent the strike, even if the desired laws are passed. It is difficult to frame laws to prevent men's stopping work, though a man ought to work out the period of his contract if the other party does not violate his part of the contract.

"Though the ways of Zion mourn,
When her strong ones are called away,
Who like these have calmly borne
The heat and burden of the day.
Yet He who slumbereth not nor sleepeth,
His ancient watch around us keepeth;
Still sent from His creating hand
New witnesses for truth shall stand—
New instruments to sound abroad
The Gospel of a Risen Lord."

AND YET HE DIED.

Metchnikoff, the celebrated scientist, is dead. So great was his fear of the cancer germ that the effort to dodge its approach must have spoiled life of much of its pleasure. Here are some of his directions about eating:

"Never eat uncooked fruit. Take bananas, for instance. People think that because they have a thick skin they are protected from microbes. Nothing of the sort. I plunge them into boiling water before eating. I always pass my knives and forks and spoons through a Bunsen burner before using. All dishes are cooked. Water is filtered and then boiled. I never eat uncooked fruit. Strawberries ought to be plunged into boiling water a few minutes before consuming. It sounds troublesome, doesn't it? But it helps to avoid cancer germs."

He lived to be seventy-one. Millions of others have lived longer who never heard of the deadly germs of which many today are in such mortal terror. To become obsessed with the idea that "the bugs will get you if you don't watch out," is to fall into a sort of monomania.

And yet it is well to take all reasonable precaution.

LABOR SUNDAY.

In accordance with action on the part of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, and similar action on the part of the American Federation of Labor, the pastors of churches are urged to give appropriate attention to Labor Sunday, September 3.

The usual leaflet of printed suggestions and a suggested order of service for the day may be obtained of the Federal Council Commission on the Church and Social Service, 105 East 22nd Street, New York.

In no former war have the animals played so large a part as they have in this now raging. Besides the horses, mules and oxen, there are the dogs serving in many ways, the cats ridding the trenches of rats and mice, the carrier pigeons, and even the white mice of the submarines, which are taken aboard to give warning of any escape of gas. Well did Edward Everett Hale once say, "We are all in the same boat, animals and men."—*Our Dumb Animals.*

"Never lose your temper. Nobody wants it: all have enough of their own."

"MUCH OF A MAN."

You must read the first verse at well as the second in Isaiah's thirty-second chapter to get a whole picture. Reading the second verse alone makes confusion and unsatisfactory interpretation. We would read the verses so:

1. "Behold, a *King* shall reign in *righteousness,* and princes shall rule in *judgment.*

2. And a *man* shall be as a *hiding-place* from the *wind,* and a *covert* from the *tempest;* as *rivers of water* in a *dry place,* as the *shadow of a great rock in a weary land."*

The prophet sees the vision of a better day. His first look is at the throne, "Behold a *King* shall reign in righteousness." His second look it at the nobility: "And *princes* shall rule in judgment." Then he eyes the common people and tells what an ordinary man will be in that day: "And a *man* shall be"—who? Just a man. How much? The King's reign is set forth in a single phrase, the rule of the princes is alike briefly mentioned, but this common man towers up in the vision and rivets the attention of the prophet who cannot cease until his description is full of telling phrases, every one a golden text. So Christ's day has exalted the common man whom he can make a blessing full of calm comfort, and plenteous waters, and cool refreshment. There is opportunity then for every man to become "as the shadow of a great rock in a weary land."

STORMS.

"*And the rain descended, and the floods came, and the winds blew."*

He who "digs deep" and "builds his house upon the rock" does not worry when he sees a storm approaching. He enters and spends the hour quietly reading while the rain pelts the window panes and the winds drive furiously against his walls and the thunders peal their bass staccatos in his ears.

Storm-proof is his house and the music is merrier when the winds are loud. Cedar-shingled is his roof and he boasts himself against the deluge of rain. This is his day of triumph. Oak beam and hewn stone would have been an expensive folly had there never been wind and rain to wrestle. Storms are joy showers to those who have built strong. He who has stood the test, against whose house the floods have burst in vain, has made a record and stands up vindicated by the work of his hands. Carlyle is said to have built his books as his father built stone houses. When the storms of human thought have swept whole libraries into the vast waste basket of forgotten things, books like his and other master builders will be bound in new vellum.

Christ predicted the storm. He knew that storms are inevitable in man's career, that man's spiritual atmosphere breeds storms and that he needs them to purify his air. He Himself is the Master Carpenter. They build well who hear his words and do them.

—The little daughter of Bro. W. T. Hanner, of Julian, has been in St. Leo's Hospital for treatment for appendicitis.

—Bro.. W. R. Pickett, of Julian, was here yesterday.

"CAN HE PREACH?"

Preachers who are good speakers have no difficulty in getting their salary. The people will pay for good speaking. The question of the salary is three-fourths of the time in the hands of the minister.

This does not mean that every preacher can be a great preacher—a star; nor does it mean that any preacher need resort to oratorical, or sensational, or undignified methods in speech. The people do not demand, yea, will not want such preaching, and the men who succeed and rise in the pulpit do not, nine-tenths of them, use such methods; but the churches do demand, and have a right to demand, good speaking, and no minister has a right to be a dull speaker.

His art, his business, his duty is not only to preach the truth but so to preach it that the people will be interested. Dullness in the pulpit, with all the issues at stake, is wicked. Better say one truth so that the people will listen and remember than to say twenty things so that they will forget them.

In our boyhood we had for a pastor a most excellent old minister, a graduate of Harvard, who had studied under Dr. Emmons. The good old man was learned and wrote excellent sermons, but he was as tame as tame could be.

In the little village there was a Baptist church, and our church and the Baptist had no sympathy. One Sunday the Baptist minister immersed half a dozen converts by cutting a hole in the ice. Our good old Father Davis could not stand that, and the next Sunday he preached upon the impropriety of such an act. He woke up; he quite shook the pulpit. No eye failed to watch him or to hear him. When we returned home mother said to father, "If Parson Davis loved sinners as much as he hates the Baptists, we should have some preaching;" and it was just criticism.

Not long ago a cultured deacon in one of our larger churches wrote asking about a young man who had been recommended to them. We wrote to him the man was a graduate of Yale and Harvard and had spent two years across the water. The deacon wrote back: "I don't care a fig for his A. M. or his Ph. D. Can he preach?"—Rev. Smith Baker, D. D., in *Zion's Herald.*

"Abiding in Christ means the perpetual presence of a force that regulates everything in my life according to the will of Jesus Christ."—Campbell Morgan.

"Let not the blessings we receive daily from God make us not to value or to praise Him because they be common."—Izaak Walton.

POWER OF BAD BOOKS.

"Some boys were arrested," says the Pennsylvania *Herald*, "for waylaying a traveler and robbing him. As they belonged to fairly good families the neighborhood was astonished. Why had they done it? An investigation brought out the fact that they had been reading stories of robberies, and had been especially attracted by one called 'Red Hand, the Robber.' What made them rob the man? The book did it.

"A passenger train was wrecked at Rome, N. Y., by some boys loosening the rails of the track. Fifteen deaths and sixty wounded. The youthful criminals, who had expected to rush in and rob passengers, were so frightened by the groans and screams of the wounded that they ran away in terror. One of them lost his hat as he ran. This led to their detection. Why had they done it? It was traced directly to the books they had read.

"Three young men at Danville, Illinois, so young that they were scarcely more than boys, read the lives of some of the notorious outlaws and criminals. A wise man has said, 'Show me the books you read, and I'll tell you what you are.' These boys became what they read. They undertook to rob a wealthy farmer; he resisted them, and they killed him to get his money."

Be careful what you read and what you think. A bad book is as poisonous as a rattlesnake. Keep out of bad company; and there is no worse company than a bad book, which makes you acquainted with bad men and leads you to commit bad deeds. Hear what the Apostle Paul says: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace be with you."—*Herald and Presbyter.*

SAFE TO OPEN SCHOOLS.

In answer to an inquiry as to whether or not it will be safe for the schools to open in September on account of the prevalence of infantile paralysis throughout the country, the State Board of Health says that there will likely be no danger of an outbreak of this disease at the opening of the schools, and certainly not if the schools open under the supervision of a medical inspector. The Board emphasizes the importance of providing this means of safety and prevention not only against infantile paralysis, but against all contagious diseases, particularly measles, whooping cough, scarlet fever and diptheria. In this connection the Board says that there's far more danger of an outbreak or epidemic of measles, scarlet fever or diphtheria than of infantile paralysis and that the fatality as well as the serious after-effects of these diseases are very near as great as those resulting from infantile paralysis.

Another point stressed by the Board in connection with schools and epidemics is that to keep the school open in case of an epidemic and to employ a medical inspector is the best means of controlling an outbreak of any communicable disease. The school acts as a clearing house wherein the spread of the disease is checked.—State Board of Health.

WHEN ACCIDENTS HAPPEN—WHAT TO DO.

As accidents will happen, everybody should know what to do in the case of an emergency, particularly a serious accident to the body. Oftentimes, a few minutes' delay or ill directed aid may mean serious consequences, probably death, whereas a few simple first aid remedies will soon bring relief and lead to recovery.

Fainting spells or light states of unconsciousness are frequently encountered, and are brought about by lack of a sufficient blood supply for the brain. When a person begins to faint, he should sit in a chair, and hold his head by clasping the hands behind it and forcing it downward. If he is not able to do this he should be laid flat on his back with his feet elevated. Never give whiskey or any form of alcohol for fainting spells. It has long since been found to be a nerve, brain and heart depressant instead of a stimulant. Its use is quite harmful in depressed conditions. A few whiffs of aromatic ammonia, or a half-teaspoonful in a wineglassful of cold water is a good remedy, but to have the head low, the feet high, the clothing loosened and plenty of fresh air are the most important measures.

Slight cuts may be bathed with peroxide of hydrogen, but lacerated wounds, especially if dirt has gotten into the wounds, should be cleansed as soon as possible with gasolene or turpentine and then painted with iodine. If earth has been forced into the wounds they should be made to bleed freely and the services of a physician secured for advice against tetanus or lock jaw. As to burns in a mild degree a simple dusting powder of borated talcum or ordinary baking soda is sufficient. Oily or sticky dressings should not be encouraged.—State Board of Health.

—From Bro. M. F. Hinshaw we receive the painful news that Rev. J. B. O'Briant has fractured his ankle in slipping on some steps.

FROM PASTORS AND PEOPLE.

LITTLETON CIRCUIT.

The membership of Littleton please take notice: George W. Holmes, President of the N. C. Annual Conference, Methodist Protestant Church, will preach at the following churches on the dates named below:

Hawkins Chapel, Sunday, Sep. 17 at 11 A. M.; Corinth, Sunday, Sep. 17, at 3 P. M.; Littleton, Sep. 17, at 7:45 P. M.; Weavers Chapel, Monday, Sep. 18, at 11 A. M.; and Vaughan, Monday, Sep. 18 at 8 P. M.

The officials of the quarterly conference of Littleton Ct. will please remember the time and place for holding the third quarterly conference, Littleton, time 11 A. M., Saturday before the third Sunday in September. A full delegation is urged.

W. E. Swain.

Henderson—

Our Young People's Service, held last night, was a splendid success in every way. The processional by the choir and young people was an interesting feature. "Onward Christian Soldiers" was used as a processional hymn and the fifty voices in the march made it very effective. The sermon was preached by Mr. W. H. Longsworth, pastor of the First Congregational Church, Patterson, N. J. Mr. Longsworth and his family are spending their vacation here with Mrs. Longsworth's parents, brother and sister R. R. Satterwhite. His sermon was appropriate, forceful and effective. The choir also added much to the success of the service.

Our third quarterly conference was held on the 23rd, Wednesday night. Bro. R. R. Satterwhite was found to be elected delegate to Annual Conference and Bro. O. O. Young was elected alternate.

We begin our special meeting next Sunday. The pastor will do the preaching. Let those who read pray that these services may be greatly blessed.

During the week following the second Sunday it was my good fortune to be with Bros. Swaringen and Gerringer at Hollister. Being with these brethren, the association with the people at Hollister and surrounding community, meeting old friends, and the blessings that come from the meeting made this a week of genuine pleasure. Hollister was started in the pines about nine years ago as a lumber camp. Today it is a thriving little town with fine homes, good stores, two hotels, a large lumber manufacturing plant, a bank organized and the building to be erected at once, a good school building already up, and a church to cost forty-five hundred dollars in process of erection—an M. P. church. This town is made up of splendid people and is beginning to attract attention. Hollister has a future, and I shall not be surprised at all if we hold our Annual Conference there before many years. Bro. Swaringen, with his band of faithful helpers, is doing a fine work there. May the Lord continue to greatly prosper them.

S. W. Taylor.

Aug. 28, 1916.

Mt. Pleasant Circuit—

Mt. Pleasant.—Bro. S. M. Kellum reported twins for the cradle roll a few weeks back. The treasurer of the building committee reported all claims met with $6.18 in treasury. Cement steps have been built to all doors. The annex has two coats of paint on the outside, the Baraca and Philathea rooms have been hard oiled.

Our protracted meeting embraced the third Sunday and week following including Friday. Bro. Millaway did some of his old time revival preaching. Twenty joined the church by profession, two by certificate. Most of them were children from the S. S., which ought to encourage S. S. workers. S. A. Alexander.

Flat Rock.—I haven't forgotten that I was elected reporter, but in order to get my report in this week's paper I have to write my report on Sunday P. M. or evening in order to get it into Monday morning's mail. This gets into the hands of the editor Tuesday morning, and very often I do not have an opoprtunity to write then.

Mr. Cecil preached an interesting sermon on Noah today, and told us how he preached one hundred and twenty years and had only eight converts. Would it not be a curiosity to see a man preach half of that time now with no more visible results than that?

Miss Martha Dosier of the Guilford Co. S. S. Itinerary visited us today and announced a S. S. Rally at Summerfield M. E. church, Saturday, Sep. 9, at 10 A. M. We hope there will be a good attendance from Flat Rock, for we need more inspiration and "get-up" in the S S. here. It seems sometimes that nothing short of a miracle can arouse us to a sense of our duties and responsibilities.

Mrs. Minerva Highfill, one of the oldest members here, is critically ill.

Mrs. Robt. Wray worshipped with us today, after an illness of several weeks.

Mr. John Simpson and family have about recovered from a siege of measles.

Measles delayed our Children's Day services and now the whooping cough is among the children, till it seems that it will be delayed indefinitely.

Mr. W. J. Williams and family are soon to move into or near Blackstone, Va. We are sorry to give them up.

We are giving our fourth Sunday collections to the Children's Home. Amount today, $3.19.

We were glad to have worship with us today Mrs. Watlington of Greensboro, and two Misses Hanner and their brother from Ore Hill, N. C.

Our special meeting will be held the second Sunday in October with Rev. J. D. Williams as help. Reporter.

Burlington—

Last Sunday was "Children's Home Day" in our Sunday school. A class of the children from the Children's Home gave a concert on Saturday night and remained for the Sunday school on Sunday morning. They sang a few selections for the Sunday school and delighted all who heard them. Bro. Garrett introduced each one of them to the school, telling what county they represented and how long they had been in the Home. He also related a few facts regarding the workings of the Home.

The concert given by the class of children from the Children's Home was well attended, the church auditorium being about three-thirds full of our people and a good many people from other churches. The concert lasted for one hour, and was enjoyed immensely by those present. There would have been a much larger congregation had the concert been given on some other night of the week, as a good many of our people are busy with their work on Saturday night. The proceeds amounted to $37.00. We enjoyed this concert so well that we hope Bro. Garrett can arrange to give us another in the future.

Our pastor, Bro. Pritchard, delivered two very helpful sermons Sunday. The writer attended preaching services at Bellmont M. P. Church, and heard President Holmes preach. Bros. J. G. Rogers, T. T. Stafford and C. R. Way also attended, Bro. Rogers carried the children from the Home to Bellmont in his auto delivery truck Sunday morning where they gave a concert Sunday night.

Our revival meeting will begin on the third Sunday in September. The cottage prayer meetings are being continued, and our people are manifesting much interest in the approaching revival services. Rev. L. W. Gerringer, pastor of the Oak Ridge Circuit, will be the pulpit help.

The Christian Endeavor Society of our church will have their annual picnic next Saturday, Sept. 2nd. The two other C. E. societies of our town will join our society in a union picnic, which we believe will be a splendid occasion for our young people to associate with members of other churches.

Next Sunday being the First Sunday, we will have our regular monthly communion service, and opportunity will be given to persons desiring to unite with our church. We are expecting a good Sunday school and preaching services.

C. B. Way, Reporter.

Saxapahaw Circuit—

Concord Church.—We commenced our special meeting here the first Sunday in August. Bro. Pike was our pulpit help and did all the preaching after Monday morning, and did it well. He at one time had been pastor here and we were glad to have him. There were about 25 conversions, ten joined the church, and I think six or seven more will join. I will tell about this later.

Concord has just put in a new bell. Has a good S. S. and we think on the road to better days.

Salem Church.—Our meeting commenced here the second Sunday. Bro. Millaway did all the preaching till close of meeting. We all enjoyed his preaching. There were 13 conversions, eight joined the church—M. P. church. One gave name to join M. E. South and one or more will join the Friends. This is a good strong church, with strong leadership.

Orange Chapel.—Our meeting commenced here the third Sunday. Bro. Bowman came Monday and did all the preaching till close of meeting. He was former pastor on this work and the people were glad to see him and hear his preaching. We enjoyed his work. There were about 20 conversions; 9 have joined the church. We think this church in the best condition for some years. There are many indications of improvement, we think, at this church. They have paid more, perhaps, to pastor to date than any year in past.

I am truly thankful to those brethren who have helped me in my meetings and to the Lord who has so wonderfully blessed us.

H. S. B. Thompson, Pastor.

Aug. 28, 1916.

Randleman Circuit—

Bethany.—We held our Children's Day service at eleven o'clock the second Sunday in August. The children all acted their parts well. We are proud of our children at Bethany. We only trust that when the time comes they will carry on the church work and have greater success and do more for the Master than the older people have done.

We had the good fortune to have Prof. Hamilton of Greensboro to conduct the music during the day. Prof. Hamilton is a great singer. We have enjoyed having him with us while he has been teaching a singing school here. He has helped the class very much.

We were glad to have with us Rev. D. A. Braswell during our protracted meeting which began in the afternoon of the second Sunday. While there were only two conversions during the meeting the church was greatly revived. Bro. Braswell certainly gave up some soul-stirring and arousing gospel messages. We enjoyed hearing him in the pulpit and in having him with us in our homes. We gladly welcome him back any time it may be convenient for him to come.

Our pastor filled his regular appointment here yesterday afternoon. Our Sunday school and preaching was not attended like we want to see it because of the absence of so many to attend the meeting at Bethlehem. We are getting along very well, but we want to see more interest in the Sunday school.

Reporter.

Orange Circuit—

Union Grove.—Our special meeting began Aug. 13. Rev. Geo. Hunt, an ex-pastor 45 years ago, was with us. Very few of congregation of then, were here now, But those who were, were glad to see and hear him. We all enjoyed having him; it is a blessing to meet and be with God's servants who have borne the heat and toil of years and aare now nearing their journey's end.

On Monday just after the noon hour our third quarterly conference convened, and we were glad to notice only one member from our church absent. Chestnut Ridge's was represented by a few. Efland refuses to attend conference at Union Grove, or has for last times it has met with us. Mr. J. S. Pender, delegate to Conference, Mr. G. T. Crutchfield alternate. Pastor, Rev. C. H. Whitaker, made some helpful suggestions if carried out. We need not expect God's cause to flourish if we, his laborers, do not put any effort in the work.

The meeting was rained out on Tuesday. Wednesday Rev. C. C. Alexander, M. E. pastor of Orange church, was with us, and preached in the P. M. Services continued until Friday and the church was helped. We did not have the revival we wanted and needed, but we had a good meeting. Susie Lashley and May Snipes joined the church. We were sorry to see Bro. Hunt leave but trust he may be spared to be with us again.

Our regular service on the third Sunday was in the P. M. on account of the burial of a former S. S. scholar, Dee Neville, at Bethel Baptist church. Dee was about 21, only sick a few days. He had obeyed the command Ecc. 12:1 and we trust all is well with him.

We are preparing for the Children's Day exercises third Sabbath in Sep. We have had a very interesting S. S.

N. B. L.

Aug. 28, 1916.

Orange Circuit—

Union Grove.—We had a good meeting at this point. The rain prevented services one day, but had good congregations all the other days of the week. Rev. G. E. Hunt, who was pastor when the present building was erected, was my engaged help, and preached to the edification and pleasure of the people, some of whom remember when he was pastor.

Nine professed conversion, two joined the church. Meeting closed with communion which seemed to be much enjoyed.

Am indebted to Bro. Alexander of M. E., South, for one sermon.

Efland.—The meeting at Efland was not what we prayed and hoped for, but am sure much good was done.

I agree with Bro. Swaringen that we do not plan to give time enough, though the plan was not the fault this time but the carrying out. The pastor had planned to give two weeks, but Bro. Braswell, who labored faithfully and acceptably for eight days, felt compelled to leave and we thought best to close.

Received two members by certificate yesterday.

We are looking forward with great hope to the meeting at Chestnut Ridge in September. Rev. Paul S. Kennett is to preach the third Sunday. Am planning to follow this with a series of cottage prayer meetings and other services until Bro. Bethea arrives, when he will be given the leadership.

We are hoping for at least three main results, the strengtheneing of believers, reclaiming backsliders, and saving the unsaved.

C. H. Whitaker, Pastor.

DENTON.

I have been shut in almost all the summer with rheumatism, yet the work of the church has been going on very well. Nearly all appointments have been filled and the S. S. and prayer meeting have been doing good work. We expect to begin our special meeting on Thursday night after third Sunday in September, with Rev. W. D. Reed as pulpit help.

School opens **Sept. 4.** The outlook is good and we are expecting school to be as large as usual although I have been unable to look after it this summer as I intended. I do not think rheumatism will interfere with my work in the school room.

For about two weeks I have been taking an Osteopath treatment under Dr. Baxter of High Point and have improved from the beginning. I hope to be entirely well soon.

We will not begin to rebuild our church before next summer. All money received on the building fund has been deposited in the bank on interest. We have a good place to worship in the auditorium of school building and wish to have most of the money in the bank before we begin to build. We certainly appreciate the responses to our appeal. Any others wishing to help will send money or pledges to the undersigned and they will be properly cared for. G. L. Reynolds.

Denton, N. C., Aug. 25. 1916.

Pinnacle Church.—We had our special meeting the fourth week in July. Our pastor, Rev. Edw. Suits, did all the preaching himself and he certainly preached well. Preaching seemed not a task, as all he had to do was to deliver the gospel messages that God gave him. We had a glorious meeting; the church was greatly revived, several were converted, and several that had grown cold were brought back to Christ. We feel that Bro. Suits did his whole duty and we feel that our meeting truly was a success.

Our Sunday school is growing in interest. We have a good Sunday school; average seventy. We are glad to see so many bright faces on Sunday morning entering the church. We had our Sunday school convention the fifth Saturday in July at Chestnut Grove. Our Supt., Mr. Clarence Jones, delivered a most interesting address on Sunday schools.

Bro. Suits is holding the special meeting at Mt. Zion this week. We hope to have a glorious meeting. With best wishes for the *Herald*, A Friend.

THE POSTAL CARD

W. F. KENNETT, EDITOR

Since the last Postal Card appeared many things of interest to us have occurred. Chief among these is our—

Hebron Meeting.

This began on the third Sunday in this month with two sermons by the pastor. On Monday morning Rev. J. D. Williams came to our assistance and did all the preaching until the close of the meeting. At the morning service on Monday 13 young people were converted. This forcibly reminded us of a scene, at Hebron, more than 20 years ago when 10 young people were converted at the Monday morning service of a meeting being held at that time. A number of those who were converted at our meeting this year are the children of those who were converted at the meeting more than 20 years ago. The meeting closed on Thursday afternoon. Seventeen persons were received into the church. The congregation was good throughout the meeting and the church was graciously revived. Bro. Williams has our thanks for his good sermons and faithful work among us as has Bro. T. O. Pender and Bro. Holt who helped in the song services.

Since the last Postal Card appeared the Baraca class entertained the Senior Philathea and the Girls Philathea classes on the church lawn. Some 100 persons were present. Delicious ice cream and cake were served and inspiring songs sung. The evening was a pleasaant one and the Baracas were pronounced splendid entertainers.

Mrs. Cates of the Senior Philathea class entertained the class at her home, one afternoon and the ladies report a pleasant time with praise of the refreshments served.

Dr. McCulloch was with us the second Sunday and gave us his address on The Founders of the M. P. Church. We wish to see this address in print, preferably in pamphlet form.

Our Sunday school is to picnic at Robert Scott's farm next Saturday. We haven't the largest S. S. in the conference; but we doubt whether any other S. S. in the conference has had a better average attendance through the summer months, in proportion to the enrollment, than we have had.

We are now looking forward to our Mebane meeting with earnest prayers and great expectations. The Lord will not disappoint us—not if we, all of us, or anything like all of us, do our part.

The Fourth Quarterly Conference.

This is to be held at Mebane on Saturday before the fourth Sunday in October at 3:00 o'clock P. M. This conference is yet some time off and we are giving this timely notice in order that we may work up to it and have good reports. Coming as nearly closing up the year's work as we can. It is not seemly to have to make a heroic effort right at the last of the year. The following we clipped from the September *Ladies' Home Journal*. We believe it worthy of space in our Church paper:

"Paying Up to the Church.

"The eternal pathos of raising money to keep churches going goes on apace. The poor pastor, himself generally underpaid, and his faithful vestry go on beating up the highways and byways to get people to do something which they ought to do anyway. Scarcely any member of a church who belongs to a private club would dare to omit paying his dues without the certainty of being expelled. Yet the same man goes on shirking his church obligation with blissful serenity, year in and year out. And yet if there is any obligation for a man as a matter of common honor and decency to pay his club dues, his responsibility with regard to his church is certainly greater. A large number of sincere people look upon the church as being a purely spiritual affair, a house not built by hands. So it is. But a spiritual affair, in this world at least, has to be maintained. One might as well say that because the body is the temple of the Holy Ghost it should not wear clothes!

"It takes money to run a church. The pastor has to work hard. He is entitled to three good meals a day, a good bed to sleep in and the privilege of raising a family. He is entitled to more than this: to the sources of intellectual stimulus and inspiration. There is, besides, the necessary machinery to every church. It should have beauty, for beauty is a gift of God. It should conform in its physical aspects to modern requirements. The church should not be constantly harrassed for the want of necessaries common to any well-conducted business. It ought to be recognized that the running of a church is a matter of business—the most important business we have, indeed, since it is the only one that extends beyond this world into the next. This being so, why should not our churches be put on a business basis? Why cannot every church member accustom himself to think that he must pay his church dues just as regularly as he pays the dues of his club? Our gas bills come once a month: why not our church dues? The churches are entitled to a little business consideration at the hands of business men."

Lebanon Circuit—

Lebanon Church.—Third quarterly conference was held last Saturday at Lebanon church at 2 o'clock. A fairly good attendance. All business was transacted. Mr. Walter Burton, of Pleasant Grove church, was elected delegate to Annual Conference and Mr Crum Montgomery, of Lebanon church, alternate.

We are glad to be able to report that Mrs. R. C. Stubbins is much improved since last week's report.

Mr and Mrs. Jap Montgomery recently made a trip in their car to Raeford, in Hoke County, and visited relatives.

Miss Rose Vestal has returned from Pinnacle where she spent her vacation.

Mrs. Victor P. Hammer, and little daughter, Charlotte Amanda, of Washington, D. C., are visiting in the community.

We listened to a powerful sermon by our pastor, Rev. Mr. Stubbins, last Sunday night. The scripture reading and text was taken from the thirty-third chapter of Ezekiel. Oh that the hand of the Lord may be upon is, and that many who are now dead in trespasses and sins may be resurrected into a new life—the Christian life.

Mrs. J. W. Thacker. Rep.

High Point, N. C., Aug. 29. 1916.

Anderson Circuit—

Easley.—Our special meeting at this place came to a close last night. Bro. Lamar began his meeting on August the twentieth; from the very beginning the congregations were good, and they continued to increase until at times the church would not hold them.

It would be very difficult for one to describe Bro. Lamar's preaching. I suppose the word extremely enthusiastic might meet the case; over and over again he drove the great gospel facts home to the heart of his hearers; he seemed not to leave one stone unturned and in a determined effort to fix these facts in the hearts of his people; we hope the results will be lasting ones. Five additions were made to the church, Mr. and Mrs. James League, Mrs. C. M. Ellison, and Misses Ethel and Maude LaBoon. The song services during the meeting were conducted by Prof. R. L. Milam, of Atlanta, Georgia. A beautiful musical program was rendered at each service by Mr. Milam. Miss Bessie Mauldin of Williamstown was present and added much to the excellent song service.

The Teachers' Bible Training class met at its usual time last week. Rev. Mr. Mullikin was in charge of the meeting which was carried out in such smoothness and attractive power.

Mrs. Frank Samnons and Miss Eva Samnons of Greenville, S. C., spent last week with squire H. A. Foster and family.

Mr. R. M. Smith of Anderson, S. C., spent the week end with his mother, Mrs. Sallie A. Smith, and attended the meeting. Reporter.

August 29, 1916.

Midland Circuit—

Our special meeting began at Love's Grove Friday night before the second Sunday in August. Our congregations were good all through the meeting and there was great interest in the meeting from beginning to the end of the meeting. There were many conversions and fifty-four were received into church, fifty joining Love's Grove and four going to other churches. Bro. Hethcox was our pulpit help, and he preached some grand gospel sermons that seemed to grasp hold of the unsaved and brought many into the fold of the Master. It is said this was the greatest revival in the history of the church. Our singing was good. Bro. Osborne had just finished a singing school before the meeting began. Bro. Osborne is a fine musician and knows how to teach people to sing.

Our special meeting began at Mill Grove Saturday night before the third Sunday in August. We had a good meeting at Mill Grove. Bro. Lowdermilk was our pulpit help. Our people enjoyed his preaching very much; he surely did give some strong sermons which seemed to have great power. There were many conversions. Many who had grown cold and had wandered away from the fold were brought back, and there was great rejoicing, not only in heaven, but among friends who loved them. Our church was greatly revived and six persons united with the church.

We held our third quarterly conference at Mill Grove Saturday evening before the third Sunday. Our churches were well represented; had a good conference; everything seems to be moving along fine in our churches. Bro. M. C. Garmon was elected delegate to conference.

Concord Church—

Our pastor preached an excellent sermon on "The Bible" Sunday morning.

Sorry to say that on account of throat trouble he was not able to preach at night. Pray for his recovery that he will be able to fill the pulpit next Sunday.

The Bible training class is doing well, although we have only a few enrolled. We are looking for great success from this class.

The third quarterly conference will be held next Saturday night at this place; hope to have a large crowd out.

Our S. S. attendance still small, only 54 present.

Christians, pray for us, that the Lord may stay the hand of affliction of our children, so they can soon be with us again.

Reporter.

Reidsville—

The third quarterly conference of this charge will convene at Bethany next Monday at 1:30 P. M. A good attendance is much desired by the pastor ,

E. G. Lowdermilk.

Alamance Circuit—

Bethel.—Our special meeting began the third Sunday in August and closed the following Thursday. Bro. Ledbetter preached every day except on Wednesday, when we were especially favored by having Pres. Holmes with us to preach two of his able sermons. The pastor was fortunate in securing Prof. A. M. Fentriess to take charge of the music during the meeting. We appreciate his work among us and hope that he may come our way again. The meeting resulted in seven conversions, all of which were Sunday school pupils. Although the meeting was not what we hoped for, we trust much good was accomplished.

The Woman's Foreign Missionary Society had a call meeting at noon Tuesday. It was a very encouraging meeting. Mrs. W. R. Foust and Miss Jessie Stockard were received as members. We are glad to welcome them in our society. Upon the resignation of the corresponding secretary and treasurer, Mrs. W. A. Foust was elected treasurer and Mrs. W. R. Foust corresponding secretary. As Mrs. W. A. Foust was at this time Record agent, this office was given to Mrs. Robt. Thompson.

The next meeting will be held the fourth Sunday in Sept. at the home of Mrs. W. A. Foust. Let every member that can do so attend and help make the meeting a success. Tacy J. Woody, Reporter.

Snow Camp, N. C.

A COUNTRY PASTOR'S CREED.

I believe in a Church which serves the community.

I believe in a Church which enjoys—not just endures—religion.

I believe in a Church with a job for every member and every member always on the job.

I believe in a Church which is the brightest, most attractive spot in the entire community.

I believe in a Church which carefully conserves the spiritual welfare of its boys and girls.

I believe in a Church which makes adequate provision for the social and recreational life of its young folks.

I believe in a church which uses its pastor, not as a pack horse to carry the loads, but as a general to direct a well-planned campaign.

I believe in a Church which does not expect the support of a community unless it is doing something really worth while for the uplift of the community.

I believe in a Church which is not a hothouse for dyspeptic Chrihtians, but a well-organized army (with ambulance corps if necessary) to conquer the community for Christ.

I believe in a Church which is not afraid to advertise its wares. Energetic business men always advertise. The Church is conducting the biggest business on the globe. Therefore advertise.

I believe in a Church which is so busy about its great task of cheering the faint and raising the fallen that it has no time for backbiting, gossip, neighborhood quarreling, and jealousy.—E. C. Hickman, in *Meth. Adv. Journal.*

WHY PARENTS SHOULD ATTEND SUNDAY SCHOOL.

BY EZDA DEVINEY.

(Read at Tabernacle Circuit Young People's Rally.)

To be the best citizen a man must be a Christian, and to be the best Christian, this part of his training must not have been neglected in childhood.

This brings us to appreciate two things in their relation to each other, for they make or break a life: first, the home; second, the church with its Sunday school. The biggest thing about a home is the people who live there and especially the parents. For it is the parents who determine whether it shall be a real home or only a place in which to stay. It is in the home that the parents begin training their children in their own footsteps; for whether they choose or not, their children will imitate them. The Sunday school has long ago proven the best place in which to train boys and girls for useful Christian lives. But who is to train these same boys and girls, encourage and lead them in the Sunday school if not the parents? It is much easier for the child if the parents say on Sunday morning, "Come, let us go to Sunday school," instead of sending the child off alone.

There are many other reasons why parents should attend Sunday school, chief among which, because the parents themselves need the wholesome, broadening influence that comes from mingling with the best of their neighbors in this informal way, and the close study of the Bible that the Sunday school lessons afford. They need some such influence to sweeten their daily lives. Then too, by attending Sunday school the parents will be setting a good example, not only for their own children, but for all the children and young people of the community as well. It is so hard to keep the boys in Sunday school, especially after they leave the primary departments, and do you know why? It is because boys want to do what men do, and men, a large majority of them, do not go to S. S. If a father says on Sunday morning, "Son, you must go to Sunday school; that's the best place to spend Sunday mornings." And then if that father stays at home to read the daily paper, what do you suppose "son" thinks? Why, he either thinks that his father, his hero, has told a falsehood or he longs for the time to come when he too can do just as he pleases on Sunday mornings.

"Then if the parents are to do their best for their children, they must also do their best for the children of the community. This they cannot do without a channel or channels through which to come into vital contact with other children and parents and all others who make up the community population. Just here is where the community Sunday school comes in. The parents need it and it needs them. Neither can be what they should be without the other, both need to be put on their full capacity of living and serving and they must be together to do so."

"Everybody should be in co-operation with the Father of all living, matching him in his constant effort to produce the very finest types of life possible, so that all will get what is coming at all the stations on life and will live to be old and well ripened." When the parents of every community are found leading in the Sunday schools, this will be a big step toward that perfect co-operation.

PAIR-HAWKINS.—At Hawkins Chapel Church, Littleton circuit, on August 27th at 5 P. M. Brother Ezra B. Pair and Miss Hilda M. Hawkins were united in marriage. The great popularity of these excellent young people brought together a crowd that the church could scarcely accommodate. These are both loyal members of Hawkins Chapel and are held in high esteen for their many virtues.

W. E. Swain.

BIRTHDAY DINNER SURPRISE. . .

When Robt. S. Thompson's children, relatives and friends met at his home Aug. 18, 1916, to celebrate his and his twin sister, Lizzie J. Thompson Cooper's 57th birthday, we had a real good time and the day was spent pleasantly. The long table was simply loaded with good things to eat, and all seemed to enjoy themselves to the fullest extent. There were present 66; five of his children and all of his grandchildren, seven in number, were there, and many other friends and relatives. We regretted very much that two of his sons, Foust and Colon, could not be there. Colon is in North Dakota and of course could not come, and Foust was kept away by home duties. It was a surprise to papa and Aunt Lizzie both, which did us so much good as they had said when surprising other people, that they knew they could not be fooled that way. We trust that our loving Savior may spare them many more birthdays and that every year as they grow older they may grow closer to Him, so that their last years here may be their happiest and brightest.

Annie Lindley.

FOR EXPENSES OF GENERAL CONFERENCE DELEGATES.

	Assessed	Paid
Alamance Ct.	$25.00	$
Anderson Ct.	25.00	
Asheville	15.00	15.00
Asheboro	15.00	15.00
Buncombe	15.00	
Burlington	20.00	20.00
Cleveland	15.00	
Creswell Ct.	10.00	5.70
Concord	15.00	15.00
Davidson	15.00	
Denton	8.00	2.15
Fallston	12.00	5.55
Fairview Circuit	12.00	9.00
Flat Rock Circuit	30.00	30.00
Forsythe	18.00	11.75
Gaston Circuit	8.00	2.70
Greenville	15.00	15.00
Granville	35.00	35.00
Graham & Haw River	10.00	
Greensboro Church	40.00	40.00
Guilford	20.00	16.97
Halifax	35.00	35.00
Haw River	25.00	
Henderson Church	40.00	40.00
High Point Church	40.00	40.00
Lebanon Circuit	12.00	12.00
Lincoln	15.00	
Littleton	25.00	5.00
Lenoir	1.00	
Mebane	20.00	20.00
Mecklenburg Circuit	15.00	7.13
Midland Circuit	10.00	10.00
Mocksville Ct.	10.00	6.65
Mt. Hermon	28.00	
Mt. Pleasant	20.00	14.95
Oak Ridge	25.00	25.00
Orange	25.00	3.00
Pageland	7.00	
Pensacola	5.00	
Piedmont	15.00	
Pinnacle & Mt. Zion Ct.	25.00	11.00
Randleman	25.00	
Randolph	24.00	17.35
Reidsville	10.00	10.00
Richland Circuit	12.00	2.85
Roanoke Ct.	30.00	30.00
Rockingham	5.00	
Saxapahaw	25.00	4.10
Shelby	5.00	
Siler City Circuit	20.00	20.00
Stanly Circuit	10.00	10.00
St. Paul	20.00	17.20
Spring Church	15.00	
Tabernacle Circuit	35.00	35.00
Thomasville	6.00	6.00
Uwharrie	12.00	3.13
Vance	28.00	
West Forsyth Circuit	8.00	5.00
Why Not	30.00	
Winston	35.00	35.00
Welch Memorial	10.00	
Yadkin College	30.00	
Yarboro	20.00	

May we not receive soon what is apportioned for delegates' expenses that delegates may be reimbursed? This week Mt. Pleasant Church has paid $14.95 for Mt.

Pleasant Ct. and Union Grove Church has paid $3.00 for Orange Ct.

J. F. McCulloch, Treas.

CHILDREN'S HOME.

Report of Building Fund Treasurer.

D. T. Gaster, Bethany, Randleman Ct.	$ 2.50
Rev. J. A. Ledbetter, Bethel, Alamance Ct.	5.00
J. W. Hopkins, Browns Summit, St. Paul Ct.	12.80

I regret to make this small report this time. Please send me in what money you may have on hand. I am not getting enough in now to pay interest as it comes due. I feel sure many have part of the Children's Home debt and are waiting to get more. Hoping to hear from you soon,

Yours,
A. M. Rankin, Sec.-Treas.

CHILDREN'S HOME.

Report of Superintendent.

Asheville S. S.	$ 6.00
Shiloh S. S., Yadkin College	2.25
Union Grove S. S., Orange	2 20
Mt. Zion S. S., Pin. & Mt. Zion	1.09
Concord S. S.	5.00
Bethel, Ch. & S. S., Alanmance	7.00
Men's Bible class, Henderson	5.00
Jerusalem Ch., Uwharrie	1.65
Mrs. Helen Hyman, Sun.-eggs, Roanoke	1.00
Miss Mollie Braswell, Sun. eggs, Roanoke	1.00
Miss Rebecca Massey, Sun. eggs, Spring Ch.	1.00
Mt. Hermon S. S., Mt. Hermon	2.18
Total	$35.37

We were pained to learn that Miss Massey who has been one of the faithful Sunday egg contributors passed quietly to her reward a few days ago. She was a woman filled with good deeds.

Good news to all who have been anxious about our boys and girls who wish to continue their studies after leaving the Children's Home.

Dr. W. A. Harper, president Elon College, who is the friend of young people, has very kindly offered to give free tuition in the literary department of that college to any of our boys and girls who come recommended by the superintendent. This offer is the same as is made to the children of his own orphanage.

We feel very grateful to him and his institution for this offer and we hope to have boys and girls to send.

There is not a college in the state with a better Christian influence than Elon College. H. A. Garrett.

CRABB.

James Lafayette Crabb was born in Halifax Co. August 1, 1859; he departed this life June 21, 1916. His age is 59 years, 10 months and 20 days. He is survived by his wife and loved companion of more than a quarter of a century, also by two sisters, Mrs. John D. Shaw, whose home is in Halifax Co., and Mrs. Virginia Wood of Norfolk. His parents and one sister have preceded him to the spirit world.

The early life of Bro. Crabb was spent in the county of his birth. In 1888 he came to Vance Co. to live and with the exception of one brief period his adopted county was his home till his death. In 1889 Bro. Crabb was married to Miss Lula Jane Overton with whom he lived in great happiness the remainder of his earthly life. There are no children to bless the union.

Bro. Crabb was a man with many friends and few enemies. His absolute uprightness in business; his sincere and evident purpose to do right by his fellow man in every particular; his unselfishness; the purity of his personal life; his industry; the genuineness of his religion—these are some of the traits that won for him the respect and esteem of those among whom he lived.

The religious life of Bro. Crabb dates back to his early days. Those who knew him best bear testimony to the genuineness of his Christian character and the beauty of his Christian life. He first united with the Baptist church, and we have no doubt he was true there to his church vows. For ten or more years he was a faithful member of the Henderson Methodist Protestant Church. When he was in reach of the church and able to attend the services he was found regularly in his pew and was always a devout worshiper. His presence here will be sadly missed.

Bro. Crabb was ill for several months but bore his sickness with Christian fortitude. He never complained of his fate; if he must go, he would be entirely submissive. This, I am sure, was his attitude. He told his faithful wife and his pastor that the way was clear and that he had no fears. Like the Psalmist he could say, Thou art with me; thy rod and thy staff they comfort me. His death was a triumph of Christian faith and Christian living. Our hearts go out in deep sympathy to the bereaved widow and sisters.

The funeral service was held in the Henderson church by the writer, after which the body was laid to rest in Elmwood cemetery. S. W. Taylor.

Aug. 28, 1916.

Be friendly and win friends.

WHAT ABOUT IT?

We have seen several articles in the *Herald* this summer. We would like to ask some questions.

We notice in the S. S. lesson, Aug. 27, Paul's experience. He was testifying from house to house. How many of our ministers are doing that as they are visiting in our homes? We would enjoy it.

It is such a pleasure to have as a guest a person who is filled with the Holy Spirit, and when He is there it will show.

My people have been lost sheep; their shepherds have caused them to go astray. Jer. 50: 6. Study to shew theyself approved unto God, a workman that needeth not to be ashamed. 2 Tim. 2: 15.

It seems sometimes as if some are more anxious to please the world, or the majority, than to please God. That may bring numbers in the church but it is not causing their souls to be saved. May God open our eyes to see the truth as it is, is the prayer of an M. P. Mother.

LUDICROUS ADVERTISEMENTS.

Sign in bakery window: "Home-made pize."

Card in restaurant: "Small steak, 20 cents. Extra small steak, 25 cents."

Advertisement in poultry journal: "Plymouth Rock hens ready to lay $1.25 each."

From a prepared-roofing ad: "Its bright-red color is permanent and will remain permanent."

A Milwaukee paper informs us that "John Huckbody of Wausau lost thirty chickens by freezing to death."

On a coupon: "The holder of this coupon when properly punched is entitled to one of our beautiful photographs."

—Mrs. J. M. Stone and children are "taking their vacation"—visiting her mother near Raleigh, N. C.

—We are pleased to have a good report from Rev. H. S. B. Thompson this week. The results of his special meetings are encouraging.

—The war department some time ago awarded contracts to a string of hosiery mills in North Carolina for over 318,000 pairs of cotton socks for men in the army. The total cost will be about $23,000, or an average of about seven and a half cents a pair.

TO SEPARATE FIGTHING DOGS.

Apply to the nostrils a pinch of snuff or pepper, or a handkerchief wet with ammonia.—*Our Dumb Animals.*

Be a booster.

Do right; it pays.

WAR.

War is a science of destruction.—John S. C. Abbott.

War is a crime which involves all other crimes.—Brougham.

The law is silent during war.—Cicero.

If Christian nations were nations of Christians there would be no wars.—Soame Jenyns.

Battles are never the end of war; for the dead must be buried and the cost of the conflict must be paid.—James A. Garfield.

The measure of civilization in a people is to be found in its just appreciation of the wrongfulness of war.—Helps.

War suspends the rules of moral obligations, and what is long suspended is in danger of being totally abrogated.—Burke.

War is one of the greatest plagues that can afflict humanity; it destroys states, it destroys families. Any scourge, in fact, is preferable to it.—Martin Luther.

Every war involves a greater or less relapse into barbarism. War, indeed, in its details, is the essence of inhumanity. It dehumanizes. It may save the state but it destroys the citizen.—Bovee.

I hate that drum's discordant sound
Parading round and round and round:
To me it talks of ravaged plains,
And burning towns, and ruined swains,
And mangled limbs, and dying groans,
And widows' tears, and orphans' moans;
And all that misery's hand bestows
To fill the catalogue of human woes.
—John Scott.

Carry his body hence!
Kings must have slaves;
Kings climb to eminence
Over men's graves;
So this man's eye is dim:
Throw the earth over him!
—Austin Dobson.

I abominate war as un-Christian. I hold it the greatest of human crimes. I deem it to involve all others—violence, blood, rapine, fraud; everything that can deform the character, alter the nature, and debase the name of man.—Brougham.

War in men's eyes shall be
A monster of iniquity
In the good time coming.
Nations shall not quarrel then,
To prove which is the stronger;
Nor slaughter men for glory's sake.
—Charles Mackay.

Of all the evils to public liberty war is perhaps tthe most to be dreaded, because it comprises and develops the genius of every other. War is the parent of armies; from these proceed debt and taxes.—Madison.

The mad wickedness of war.—Virgil.

War—the trade of barbarians.—Napoleon.

The poor souls for whom this hungry war opens its vast jaws.—Shakespeare.

War begun, hell let loose.—Italian Proverb.

War is a game which, were their subjects wise, kings should not play at.—Cowper.

Misery and ruin to thousands are in the blast that announces the destructive demon (war).—Burns.

PEACE.

They shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.—Isaiah.

A peace is of the nature of a conquest;
For then both parties nobly are subdued,
And neither party loser.
—Shakespeare.

But the real and lasting victories are those of peace, and not of war.—Emerson.

Peace and friendship with all mankind is our wisest policy, and I wish we may be permitted to pursue it.—Thomas Jefferson.

Peace! and no longer from its brazen portals
The blast of War's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.
Longfellow.

When shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land,
And like a lane of beams across the sea?
—Tennyson.

There never was a good war or a bad peace.—Benjamin Franklin.

Peace is the fairest form of happiness—Channing.

Peace is the happy natural state of man; war his corruption, his disgrace.—Thomson.

Blessedness is promised to the peacemaker, not to the conqueror.—Quarles.

Peace with a cudgel in hand is war.—Portuguese Proverb.

Peace is the masterpiece of reason.—Mueller.

Peace is the first duty of a citizen.—Count Schulenburg-Kehnert.

Peace rules the day where reason rules the mind.—Collins.

Peace gives food to the husbandman, even in the midst of rocks; war brings misery to him even in the most fertile plains.—Menander.

A time will come when the science of destruction shall bend before the arts of peace; when the genius which multiplies our powers, which creates new products, which diffuses comfort and happiness among the great mass of the people, shall occupy in the general estimation of mankind that rank which reason and commonsense now assign to it.—Arago.

Oh first of human blessings! and supreme,
Fair peace! how lovely. how delightful thou!
By whose wide tie, the kindred sons of men
Live brothers like, in amity combin'd
And unsuspicious faith.
—Thomson.

O peace! thou source and soul of social life;
Beneath whose calm inspiring influence,
Science his views enlarges, Art refines,
And swelling Commerce opens all her ports;
Blessed be the man divine, who gives us thee!
—Thomson.

Earth at last a warless world, a single race, a single tongue—
I have seen her far away—for is not Earth as yet so young?—

Robed in universal harvest up to either pole she smiles,
Universal ocean softly washing all her warless Isles.
—Tennyson.

I hope it (peace) will come soon and come to stay; and so come as to be worth the keeping in all future time.—Abraham Lincoln.

WHAT GREAT MEN SAY ABOUT LIQUOR.

Mr. F. L. Blair, of Pittsburg, Pa., has recently issued for general distribution a leaflet containing excerpts from a speech delivered by Clinton N. Howard at the Columbus convention of the Anti-Saloon League of America. The quotations include the following:

"A cancer in human society, eating out its vitals and threatening its destruction," said Abraham Lincoln, and he was right.

"A public, permanent and ubiquitous agency of degradation," said Cardinal Manning, and he was right.

"More destructive than war, pestilence and famine," said Wm. E. Gladstone, and he was right.

"Poisoner's general, driving men to hell like sheep," said John Wesley, and he was right.

"The devil in solution," said Sir Wilfred Lawson, and he was right.

"The most ruinous and degrading of all human pursuits," said William McKinley, and he was right.

"Distilled damnation," said Robert Hall, and he was right.

"The most criminal and artistic method of assassination ever invented by the bravos of any age or nation," said John Ruskin, and he was right.

"A business that tends to lawlessness on the part of the one who conducts it, and to criminality on the part of those who patronize it," said Theodore Roosevelt, and he was right.

"That damned stuff called alcohol," said Robert G. Ingersoll, and he was right.

"A hell-perpetuator, hell-propagator and hell-populator," said Henry Ostrom, and he was right.

"The most prolific hot-beds of anarchy, vile politics, profane ribaldry and unspeakable sensuality," said Dr. Chas. H. Parkhurst, and he was right.

A HARVEST RESCUE.

'Twas harvest-time at Rosedale Farm;
The wheat was ripe, the sun was warm.

While o'er the fields the reaper wound,
The waving wheat was mowed and bound.

And then a pair of whirring wings
Flew up before the great steel things

That cut the graceful, waving wheat
And tied it up in bundles neat.

Billy and Ned ran in between
The standing wheat and the big machine;

Ah, yes, 'twas true—just as they guessed!
"Stop! stop! We've found a partridge nest!"

So that is why the little square
Of wheat stands 'mid the stubble there.

And that is why the whirring wings
Flew back to warm the precious things—

The dozen tiny chicks that rest
All safely 'neath the mother-breast,

While Bob-White calls, in proud refrain,
His name from fields of garnered grain.

—Ellen D. Masters.

BENT NAILS.

Bob Mason and his uncle came down from the city on the same car one evening. "I saved my nickel," said Bob with a chuckle as they walked home together.

"So I noticed," was the grave reply.

"Well, I had it in my hand; if the conductor had asked me for it I should have given it to him," said Bob, rather sulkily. "I don't see why I was to blame."

"Because you cheated," answered his uncle. "Just before the conductor got to you he turned to help someone off. You moved up where he had collected fares, and appeared to be deeply engaged in your paper. I know that you did not say in so many words, 'I've paid my fare,' but you looked it as hard as you could, and he apparently understood it so. It was cheating as I look at it."

"Oh, well," said Bob, carelessly, "it was only a nickel, anyway; the B. R. T. will never know the difference."

"But you will, my boy. Someone wisely bids us to call nothing small in a world when a mud creek swells into an Amazon, and the stealing of a penny may end on the scaffold.

"I remember when I was about your age," his uncle continued, "I was helping a carpenter about a piece of work he was doing for my father. I had made a little mistake and was trying to pull out a nail.

"'Draw it straight; don't bend it,' he cautioned.

"'Why, what harm would it do? I could straighten it, couldn't I?' I asked.

"'Possibly, but it would never be as strong. You will find it very apt to bend again, and you would also find it hard to drive it true.'

"It is pretty much so with us; if we yield to temptation in any way today, we shall find we have weakened ourselves, and it will be harder to hold true tomorrow.

"Don't deceive yourself by thinking it is only a little thing, too small to make any difference. I once saw a large and seemingly strong stalwart telegraph pole come suddenly crashing down without any warning or visible cause. But investigation showed that wood-peckers had cut a nest there where the pole broke.

"So, little sins, as we mistakingly call them, eat into our lives and weaken us. Like the bent nail, we are liable to break at that place any time. The only sure way to keep in the right path is never to take the first step out. Remember that, my boy."

"I will," replied Bob gravely.—*Christian Intelligencer.*

MADELINE'S MOOD.

She was not an attractive girl in any way and she knew it. She was restless and cross and unhappy, and growing more unattractive in looks and manner as she became older. Then an aunt, visiting at her home after a long residence in a distant city, sized up the situation, and out of pity for both the girl and everybody with whom she came in contact, undertook to prescribe the sure cure.

"Madeline, do you want to be a torment to yourself and everybody about you all of your life?" was the blunt and astonishing question she put to her niece one day.

"No, of course not," was the prompt and half-frightened reply from the astonished girl.

"You'd rather be sweet and lovely and happy?" came the next question. And it brought a sincere affirmative this time. The aunt handed her a folded paper, and smiled as she said very kindly now, "Follow this magic prescription and you will be what you want to be."

And she was gone.

Madeline read: "Every time you want to frown, smile. Every time a cross thought comes, think a pleasant one. Every time something nice is done for you, do something nicer for some one else."

For a few moments she was crosser than ever. Then common sense saved the day. She tried the cure—honestly, sincerely, prayerfully; and to her own lifelong joy, to say nothing of everybody else's, there was soon no happier, more attractive, more lovable girl in the place than she.—*Herald and Presbyter.*

THE BEST GIFT FOR MOTHER.

"What'll it be?" shouted all the children at once, and then came a volley of suggestions for mother's birthday present.

"Let's get her a new dress!"

"No, make it a nice purse!"

"But she wants a new set of dishes!"

"Now all of you keep quiet for a while," said Brother Bob, coming to the rescue, "or I'll have to get up and read the riot act. It's no use deciding what we'll get until we know how much money we'll have to spend. But it's got to be something nice, so we might as well get busy now to make some money."

"I've got nine cents in my bank," chimed in little Toodles, who meant to have a share in mother's birthday present.

"And I can make a good deal if I take a paper route," suggested Dick, the energetic lad of fourteen, who was beginning to know the value of money.

"How much would we need to get a real nice present?" asked Lucy, the oldest girl.

Bob knitted his brow and looked thoughtful for a while.

"Well, I think we ought to be able to raise five dollars amongst the lot of us if we all turn in and work extra hard. I'm sure mother deserves it."

"She sure does!" echoed Dick, who was not much of a fellow to talk about his devotion to his mother, but who showed it in a good many other ways.

"Well, if we could count on that amount," went on Bob, "we'd be all right. What would you say to a nice silk dress?"

A chorus of remarks followed, but finally Lucy managed to get a hearing.

"I think that's the best, for it would be for her very own self, and, dear knows, she needs it real badly. We can get enough silk for five dollars, and I'll help her make it up."

"All in favor of a silk dress?" asked Bob, and the motion passed unanimously.

Then began a mad scurry to raise the necessary funds, for the birthday was only a week distant, and five dollars was a big sum for the Ormsby children to amass among themselves. Toodles contributed her nine cents without any sense of sacrifice; Dick worked early and late at his paper route with very good results, Lucy spent most of her time doing fancy work which she hoped to sell, as well as the eggs which she was allowed to dispose of every week; while Bob saved all he could from his week's pay, for he worked in a lawyer's office. Every one did his or her best, but the end of the week came in sight before the five dollars was raised.

"We'l have to work harder or we won't make it," said Dick with a sigh when he came in tired out from his paper route. "I see where I'll have to get a job for all day Saturday if I'm going to come up to scratch."

"And I'll have to peg away a good deal harder at my sewing if I'm going to finish that center-piece to sell this week," said Lucy.

"Don't be discouraged, youngsters," encouraged Bob, "we'll make the grade if we all pull together."

Everything would have been well if Uncle John and his family had not chosen that particular week to pay them a visit. Not that the children did not welcome their coming, but it meant more work for mother, who had about all she could manage as it was. And, worst of all, they could not spare any time to help her.

"I'm very sorry I can't help you today," stammered Lucy, "but there's something that has to be done before I can do another thing," and away she flew upstairs to her fancy work.

"It's hard luck I can't stick around and lend a hand, mother," said Dick, reluctantly, "but I've got a job for the whole day."

Mother said nothing, but Father Ormsby sized up the situatioon and had something to say about it. He gathered the children around him that night.

"Seems to me you've all left mother in the lurch today," he began. "It's something unusual for you to do that; what's the trouble?"

"Well, you see," explained Lucy, "we all had to work to earn enough money to buy her birthday present. We want to get her something nice that she'll value."

"Yes, I understand," said father kindly, "but, after all, what do you think mother would value most? Have you forgotten what Mr. Mills said in his sermon last week when he spoke to the boys and girls about getting ready for Mothers' Day next Sunday?"

"He said quite a lot about 'loving service,' " said Dick, who always listened attentively to what the minister had to say.

"Yes, but what about it?"

"I think he said that loving service is the best gift a fellow can give to his mother."

"That's it, Dick," said father. "But have you and Lucy given the best gift, do you think?"

"I'm afraid not, father. We've been too busy thinking about our other gift."

"But it's not too late now to give her the best gift, is it, father?" questioned Lucy eagerly, for she was beginning to feel ashamed of having left her mother to do all the work and tire herself out.

"No, it is never too late while you have her here; but you know you won't always have her," said father, and left them alone to talk it over.

It was too late then to repair the damage, but they knew what they meant to do in future. When the beautiful silk dress was bought and presented to Mother Ormsby it did indeed please her, but not one quarter as much as the little note which was tucked into its soft folds. It read:

"Dearest Mother: This is only a part of our birthday gift to you. The best is yet to come, for it is loving service from us all."—Mabel E. Crews, in *The Christian Guardian.*

MISJUDGED.

Solomon Jessel kept "the shop" at Little Ashby—at least, the name above the many-paned windows was "Solomon Jessel," but gossips would tell you S'lina Jessel kept the shop and Solomon did the talking.

Selina did not complain; why should she? Solomon was long and limp and not much inclined to work when she married him twenty years since, and every one knows limpness and laziness is not cured by time.

Selina was a little woman, brisk and capable, with energy enough for both. Her temper might be raspy now and then, when business was dull and bad debts plentiful; then Solomon's long form and shiftless ways seemed more conspicuous, and he, realizing his uselessness, would further complicate matters by "tidying" the shop—a form of service in which he meant well, but failed to gain the appreciation his efforts deserved.

But there was one hour in the week when Selina Jessel abdicated in favor of her husband, and Solomon reigned supreme. This was before closing time on Saturday nights. Selina did not relinquish the reins of government until after the last village matron had made her weekly purchases. and had departed homeward; then were husbands and fathers who had been "minding house" free to wend their way to "Jessel's" in search of tobacco and any news their wives might have missed.

This was Solomon's chance; he could serve tobacco even better than his wife, and he was as good as a weekly paper for news Many a titbit of village gossip he carefully hoarded up for the entertainment of his customers on Saturday nights.

Solomon did not dispense his news recklessly—if only Bob Horton and Phil Stacey dropped in he had not much to say, but if the circle was completed by old Billy Tresise, Joe Fairweather, Thomas Peters and Mr. Gosworthy, the schoolmaster, Solomon's tongue was loosed, and for one short hour he felt he had found his vocation.

On a certain Saturday night just before Christmas, there was a bigger audience than usual at "Jessel's, for was not Joe Fairweather's brother Dick home from the war? And even Solomon's choicest items of intelligence fell flat when Dick was present to recount some of his experiences with the "Devons" in South Africa.

" 'Tis uncommon cold," grumbled a newcomer, a gaunt old man with a sour, wrinkled face.

"Come in and shut the door, 'tis warm enough inside," said Solomon, hospitably.

"I reckon Humphrey Deacon," said old Billy Tresise, "if you'd bin where Dick's bin, you wouldn't grumble about this 'ere bootiful sasyonable weather or anythin' else."

"He's had it warm enough, anyway," grunted Humphrey, doggedly buttoning his coat closer round him.

"Ay, we had it warm enough, as yoo say, too warm for some of the poor chaps," answered Dick, soberly, "what with the sun like a furnace, an' shot falling thick as hail—red-hot hail, too."

"I think I'll go an' have a chat with the missus, if she ain't too busy," said Humphrey, a suggestion to which Solomon cordially assented.

"Seems as if he'd never get over it," said Thomas Peter, the shoemaker, with a jerk of his thumb towards the door through which Humphrey had dissappeared.

"Over what? Oh, 'cut-and-run Deacon,' do'ee mean?" said Bob Hortop, with a grin.

"Hush, Bob, he'll hear you," said the schoolmaster reprovingly, and Bob took the correction meekly, for he hadn't left school long.

"What is the story," asked Joe, "I never rightly 'eard it."

Solomon Jessel, Billy Tresise and Thomas Peters opened their mouths to answer Joe's inquiry, and shut them again to give place to the schoolmaster, who told it in a few words. "Humphrey wasn't the crossgrained man he is now when he had a son to be proud of," he said. "Perhaps he set his heart too much on him; he was a fine young fellow when he joined the army, and looked fit to face anything; but 'tis no use to judge by appearance, for in his first fight the boy showed the white feather—ran, they say—and was driven back again by the sergeant. They christened him 'cut-and-run Deacon' after that, and made it so hot for him his life was a burden. He served his time, I believe, but there was no more fighting, and he had no other chance. As you know, Humphrey Deacon was a soldier once, a brave one too, I've heard, and when the miserable tale came to the village, Humphrey swore he'd never look at his son again—that is all, but I remember him a genial, happy-hearted man, and now—"

"What a jolly coward the fellow must 'a been," Bob broke out, "no wonder—"

"Don't be hard on him, Bob," said Dick, "you must face the bullets for the first time to find out what you're made of. I didn't run, an' I did my best, but as far as I could see it 'twasn't the loudest-talkin' men in camp that were bravest when the shells were burstin'—the bravest man I ever met we used to call 'quiet Jim.' He'd been a soldier, and joined again as a volunteer, when the war broke out—name o' Smith; there's lots o' Smiths in the army—'twas in one of our hottest fights; we had orders to storm a hill. Well, we got nearly to the top, and then we were met by a storm of bullets that told us it was time to stop—nothin' livin' could a' stood against it. We were willin' enough. One young fellow sprang ahead, and fell riddled with shot. We looked out for every bit of cover we could find, and lay as still as possible—an' that's harder work an' more tryin' than fighting. If we showed as much as a hand it was shot through, and to rise meant death.

"As we lay hour after hour the sun baked us, an' the ants swarmed over us till we were nearly mazed. The word went round, 'The guns were comin' up.' Could we hold out? Yes, if we had water. The thirst was awful, and our waterbottles were empty. There was plenty o' water at the foot o' the hill, but who would fetch it? Quiet Jim. He crawled out o' the ranks and down the kopje—sometimes hidin' sometimes runnin' like the wind. We thought 'twas all up with 'im, for when the Boers saw one of our lot was movin' they shot for all they were worth, till the hill seemed on fire. I gave him up then, and I think I must 'a dozed off, for I woke from a sort o' dream o' bein' a kid again, and paddlin' in the stream for minnie—to find 'Quiet Jim' flat on his stomach by my side, holding a waterbottle to my mouth. Yes, Jim had brought back as many waterbottles as he could manage, but he was a sight to see; 'only scratches' he said they were, when we crouched behind the biggest stone and bound him up a bit.

"Well, after that we were lying side by side, Jim an' me, listenin' for the guns that were so long in comin, when Jim whispered to me to look at the poor boy that I told you rushed ahead of us in the mornin'. We all thought he was dead, but Jim had been watchin' him, an' noticed him move his hand an' then his head a little—so had the Boers, an' a shot or two nearly struck him as he lay.

"Jim's face flushed, an' his eyes got steady-like. 'He was such a bright young chap,' he said, an' he pushes a packet into my hand. 'Take care of it,' he says, an' away he slipped right across the line o' fire. How he did it I do not know—he got to the wounded lad, an' pulled, an' dragged, an' carried him back to our lines. But just as he reached us he fell in a heap with a bullet clean through his lungs, an' never heard the cheer we gave when our big guns opened fire, an' our waitin' time was over; you may fancy we thought o' 'quiet Jim' when the bugle sounded for the charge."

All were interested in the story, and they crowded round to look at the photographs Dick took from his pocket. One was a boyish soldier with a gentle but irresolute face; the other, the same grown manlier, and with a look of quiet power in his steady eyes and firm mouth.

" 'Tis written on 'em 'For father,' whoever he may be, but I don't s'pose he'd mind your seeing 'em," said Dick who handed them in turn to Bob Horton and Phil Stacey, while the older men carefully adjusted their spectacles.

"He was a plucky one, anyhow," said Phil.

"Why, 'tis like this 'ere, in my opinion," cried Bob the reckless, "once a coward always a coward!"

"A fool's lie, I tell 'ee!" screamed a voice shrill with passion, as a long, thin hand snatched the portraits from Phil's hand; " 'tis my son—my Jim—the bravest of them all—dead!" And old Humphrey Deacon sank into a chair, motionless and half-unconscious.

"Humphrey, my dear old friend," said the schoolmaster soothingly.

"You know, Humphrey, it's what we must all come to," philosophically murmured Billy Tresisa, who did a little in the undertaking way.

"He died a hero instead of living a—" began Thomas Peters, but thought better of it.

"Jim was an uncommon good-hearted boy," said Solomon, with inspiration; but Bob and Phil and Joe said nothing, for they had lumps in their throats, and couldn't.

"Oh, Mrs. Jessel, will 'ee please make 'em understand? I can't—they're all talkin' to once an' won't listen," said Dick, desperately; whereupon, after hearing his hurried explanation, Selina swooped down on the mournful assembly. With a wave of her hand she commanded attention, a glance disposed of Solomon. Thomas Peters retreated to the doorway, Billy Tresise to his usual perch on the grain barrel; as for the youngsters, no one noticed them.

"Why, Master Deacon, cheer up! There, let me lift yer head, you're so hasty, like all the men—'cept Solomon—you didn't hear half the news, an' the best half, too. 'Tis grand to hear Jim was so brave and good, but that would be ter'ble sorrowful if you were never to see him again—in this world. 'Shot through the lungs,' was in the cas'alty list, an' five other wounds as well, Dick says, but doctors are clever nowadays. Bless yer heart, they can patch a man up when he's all to pieces like, an' turn him out as well as ever, most—there, now you're better, an' you can understan' what I'm sayin'. Jim isn't dead—he was able to walk aboard the transport—he'll be home for the New Year, an' he's got the V. C.! Now, Solomon, stir round and put up the shutters, an' p'r'aps our friends'll come in an' have a bit o' supper with us—an' Dick'll tell us somethin' more about 'quiet Jim.' "—London *Sunday-School Times*.

DR. MARY STONE.

Shi Ma Lei does not sound like a familiar name to our American ears. But when we use the translation, *Dr. Mary Stone,* there are few who would not recognize a well-known name. This remarkable woman was recently elected president of the Women's Christian Temperance Union of China and superintendent of the anti-opium department of the World Temperance Union. The first woman doctor in her native land, she has not only done medical and surgical work commanding the admiration of the most experienced professional men, but has led the consistent life of an earnest, active, progressive Christian woman.—Exchange.

—Sam Hill, millionaire son of the late Jim Hill, the Pacific railroad magnate, has gone to Vladivostok, to take charge of the traffic department of the Trans-Siberian railroad, for the Russian government.

God is counting on you.
What is the will of God about it?

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Entered as second-class matter at the postoffice at Greensboro, N. C.

PRESIDENT'S APPOINTMENTS.

Halifax, Sept. 2-3.
Creswell, Sept. 5-6.
Roanoke, Sept. 8-9-10.
Spring, Sept. 12-13.
Greenville, Sept. 14-15.
Littleton, Sept. 17-18.
Vance, Sept. 19-20-21.
Granville, Sept. 22-23-24.
Henderson, Sept. 24.
Graham and Haw River, Oct. 1.
Gaston, Oct. 7-8.
Shelby, Oct. 9-10.
Lincoln, Oct. 11-12-13.
Fallston, Oct. 14.
Cleveland, Oct. 15-16-17.
Yarborough and Anderson, Oct. 19-20-21.
Asheville, Oct. 22.
Buncombe, Oct. 23-24-25.
Pensacola, Oct. 26.
Lenoir, Oct. 27-28.

Pastors will publish my appointments and arrange for me to meet them.

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SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

Premier Carrier of the South.

Following schedule figures published only as information. Not guaranteed.

Trains leave Greensboro as follows:

12:55 a. m. No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Beaufort, which may be boarded at 9:30 p. m.

1:47 a. m. No. 30, daily. Birmingham Special. Pullman drawing room sleeping cars Birmingham and Augusta to New York, and Birmingham and Asheville to Washington. Observation sleeping car Atlanta to Richmond. Tourist sleeper for Washington from San Francisco. Dining car service. Day coaches.

1:50 a. m. No. 29, daily. Birmingham Special. Pullman drawing room sleeping cars New York to Birmingham and Augusta, and Washington to Asheville and Birmingham. Observation sleeping car Richmond to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

6:45 a. m. No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond to Charlotte and Norfolk to Asheville. Coaches.

7:30 a. m. No. 108, daily. Local for Raleigh, and intermediate points.

7:30 a. m. No. 154, daily except Sunday. For Ramseur.

8:10 a. m. No. 44, daily. For Washington and points North.

8:15 a. m. No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Pullman sleeping car for Winston-Salem from Beaufort.

7:15 a. m. No. 37, daily. NEW YORK, ATLANTA AND NEW ORLEANS LIMITED. Solid Pullman train with observation and open section drawing room sleeping cars New York to New Orleans, Asheville and Macon. Club car Washington to Montgomery. Dining car service. No coaches.

8:20 a. m. No. 133, daily. For Mt. Airy.

9:40 a. m. No. 144, daily. For Raleigh, Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

12:30 p. m. No. 21, daily, for Salisbury, Statesville. Asheville and Waynesville. Chair car Goldsboro to Waynesville. Connecting at Asheville with Carolina Special.

12:45 p. m. No. 130, daily. For Sanford, Fayetteville and Wilmington.

12:50 p. m. No. 45, daily For Charlotte, connecting with trains for Columbia and Seneca.

1:30 p. m. No. 36, daily. U. S. Fast Mail. For Washington, New York and points North. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m. No. 207, daily. For Winston-Salem, connecting daily, except Sunday, with train for North Wilkesboro.

2:30 p. m. No. 151, daily except Sunday. For Madison.

3:30 p. m. No. 230, daily except Sunday. For Ramseur.

4:15 p m. No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car.

5:05 p. m. No. 131, daily. For Mt. Airy.

7:20 p. m. No. 35, daily, U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Pullman sleeping cars New York to New Orleans and Birmingham, and Charlotte to Atlanta. Dining car service Day coaches.

6:35 p. m. No. 235. For Winston-Salem.

7:30 p. m. No. 46 daily. For Danville.

7:15 p. m. No. 132, daily. For Sanford.

6:43 p. m. No. 43, daily. For Charlotte.

10:45 p. m. No. 12, daily. For Richmond and Norfolk. Pulman sleeping cars Charlotte to Richmond and Asheville to Norfolk.

10:20 p. m. No. 233, daily. For Winston-Salem.

11:45 p. m. No. 38, daily. THE NEW YORK, ATLANTA AND NEW ORLEANS LIMITED. Solid Pullman train with observation and open section, drawing room and compartment sleeping cars New Orleans, Macon and Asheville to New York. Dining car service. No coaches.

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DENTIST.
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—Grace Church pulpit, Greensboro, was filled last Sunday, morning and night, by our young Brother Paul S. Kennett, son of Rev. W. F. Kennett. He pleased and helped both congregations and showed that he has in him the making of a preacher. We are glad that he has heard the call and consecrated himself to the ministry. May he win many to righteousness to become stars in his crown of eternal rejoicing.

—Bro. T. A. Hunter expects his family home soon. They have spent the summer in Asheville.

SUNDAY SCHOOL ATTENDANCE LAST SUNDAY.

Burlington	296
Greensboro	129
Mill Grove	90
Love's Grove	88
Lebanon	118
Concord	54
High Point	262